Catholic Record.

Christianus mihl nomen est, Catholicus vero Cognomen."-(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th Century.

VOLUME XX.

LONDON, ONTARIO, SATURDAY, APRIL 9, 1898.

The Catholic Record. London, Saturday April 9, 1898. HOLY WEEK.

The week preceding Easter has been set aside by the Church for prayer and meditation ; for on these days, says St. John Chrysostom, was the tyranny of the devil overthrown, death disarmed, sin and its curse taken away, heaven opened and made accessible, and men made fellows with the angels. The object of the Church is to commemorate the Passion of her Founder.

Every part of the sacred liturgy is directed to that end, and the Catholic who neglects to acquire some knowledge of its meaning, and thus deprives his soul of life-giving nourishment is sadly deficient in the knowledge of what he owes to himself and to his Church. It is not necessary to be able to appreciate the rare beauty of many the hymns and prayers, or of to point out the various agencies that have produced the majestic liturgy of to day; but it is necessary in order to glean some profit from the ceremonies of Holy Week to understand their significance. They are parts of a drama that has a message for every Christian soul.

From Palm to Easter Sunday the Church endeavors to concentrate the gaze of her children upon the cross of Calvary. Palm Sunday has, indeed, its song of triumph, but over the Mass of that day hangs the shadow of the Passion.

A Catholic who does not during these few days enter into the spirit of the Church must have his heart-strings twined around things earthly. He must ask himself the meaning of the singular manifestation of sorrow, and if of thoughtful mind will tell himself the story that has refashioned the world - how the Son of God came unto His own, and, all wounded and degraded as they were, clasped them more tenderly to His bosom than a mother does a suffering babe, and proved to them that greater love no man hath than to give his life for his friend.

EASTER.

the words spoken by the holy man "Christ our Head rose from the dead Simeon : Now, Tcou dost dismiss Thy servant, O Lord, according to Thy word in peace.

He had waited long for the coming of the Saviour. The years sped by and whitened his hair and touched the frame with the infirmity of age ; but peace that surpasseth all understandhe went his way confident that before ing. "He is risen, He is not he laid himself down to rest he would here," spoke the faithful few

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John I have

divine origin, pursued Him with re. livid and mangled body deposited in the tomb they gloated with exultation over the thought that the prediction would not be verified and that the Son of Joseph the carpenter would no longer trouble them in the guidance of the Jewish people. His history was finished and they went back to tell bustle of the departing fremen. their kinsfolk the "Impostor " was no more. Yes, the history of suffering was finished - but the history of triumph and glory that we read to day was just beginning. That history tells us that Jesus of Nazareth came forth from the tomb again as the conqueror of death and hell. It was no son, S. J., in the Jesuit Church of that dream or vision, but a reality. Its city on Sunday, 27th March. The subthe Master was not the Messiah of the the Enemy of Society." prophets. It gave them a faith firm

and fearless-a faith that bade twelve uncultured men from the fishing hamlets of Judea to charge right up against the picked battalions of the world. It mattered little that they went in the most forlorn hope the world has ever seen. For Jesus

of Nazareth they charge, and amidst the din of conflict or when the warm blood of death comes bubbling to their lips the battle cry is the same-I believe in the Risen God. Well might we expect that such resolute hearts should pen the "Credo," for they had seen their Salvationthey had beheld Him who confirmed the truth of His teachings by rising from the dead. We repeat that sacred word with the same unwavering confidence as the Apostles on the morning of the first Easter-as did the prelates of the Council of Nice who, all of them, ready to die for Christ, many of them with their eyes dug out, their hands scorched and legs disabled, had come from all quarters of the world, to bear witness to the faith within them.

Easter has also a message of joy for those who stagger under the burden of life's cares and sorrows, for it points government of society to the Resurrection awaiting all who On Easter Sunday we seem to hear die in the grace of the Lord. and we members of His body, of His flesh and of His bones, rise also. We who participate in His labors shall also participate in His reward."

We may not wonder, then, that the festival comes to us with a joy and a

through all the class rooms, and as it destruction of the firmest bases of civil lentless fury and at length had brought toils off the box and the apparatus society. The State is founded on the Him to bay. And when they saw the dashes from the house, every Sister supposition that individual men and and child bows the head in prayer. families have rights which must be ob The prayers ar not said aloud, nor is served. To attain an end there must there any set form, each person be means; man's claims to these means merely sending upward a mental peti- are his right. Of a rational nature, tion to God for the protection of the masters, as regards others, of himself men in their heroic and perilous and his actions, he therefore has these duties. At these moments the scene rights. Right in one imposes duty on is a most impressive one and in sharp contrast with the noise, confusion and

"THE ENEMY OF SOCIETY."

Sermon by Rev. Father Gleeson, S. J.

We are indebted to The Witness of Detroit for the following synopsis of a sermon delivered by Rev. Father Gleecertainty removed all suspicion that ject of the discourse was "Infidelity

The voice of nature cries that man was made to live in society with his fellow-man. If reason's confirmation is asked, man's gifts and faculties, his needs, his inclinations, history's testi-mony, all indicate that society is nature's law, and not an arbitrary invention.

Now Infidelity denies that man is by nature a social being. One school of philosophers would make man naturally antagonistic to his fellow man until the instinct of self-preservation compelled an unnatural society. According to a second school, man is naturally a solitary wanderer in the forest wilds, who entered into compact with his fellow for mutual betterment, and society is an arbitrary scheme of selfishness. The Evolutionists say society is the development of a gregarious animal instinct ; that is, man is on the same plane with the beasts of the field. If such is the material of human soci-ety, it could never rise to the dignity of a union of intelligent beings striv ing to attain a common end. Such union requires beings endowed with reason and free will, and with the power to select or reject and knowingly and freely attend to its end. Animals are not thus endowed, nor will evolution raise them to it, for evolution is not the production of something of a higher order. With such errors, then, no wonder Infidelity perverts the very nature, object, sphere and whole

Infidelity divorces God and religion from society. Denying God it fails to recognize society's dependence on the Supreme Being and its duties of worship and service. He who admits that man is by nature a social being recognizes that from God, the Author of nature, come his faculties for society he recognizes his dependence individ ually and socially, which he is bound to acknowledge by worship and serv ice, a homage due no less by society than the individual.

But they tell us the end of the state is temporal, to promote external order see the Redeemer. And one day there came into the temple a woman, fair long ago to do battle for Him and His duty of a moral person remains, to recause. Knitted to their souls was the cognize his independence as a social State are independent and supreme each in its own sphere, yet not anta gonistic ; and there should be a co or dination of action and rights. Relig ion assists the State by urging principles of order and justice, without which civil society is impossible, and the State aids religion in keeping man in unmolested enjoyment of his natural rights of worship and spreading its in The supreme end of man is his own perfection and happiness, to be only attained by the possession of God, the Supreme True and Good. His temporal welfare is the end of the State, subordinate to the higher end which it should subserve. Within the State are many minor societies, each with its object, compatible with the public good. So the State may secure within ts own sphere the temporal welfare o its members and contribute to the attainment of man's supreme end. Infidelity would destroy those essen-

words to come from a defenceless Man ! safety of the firemen during the and stranger still in the ears of those who had derided His assumption of divine origin, pursued Him with ra others. But right is a moral power and duty a moral obligation. To vio late another's right is to violate one's

own obligation, and is publishable : and society supposes the pre-existence of what it has to protect. These rights

and duties spring from nature, and the Author of nature is God. Denial of and this is what Infidelity does. Society is a union of rational beings,

bound by a principle of unity, which here is "authority" vested in one or more, but which must exist. Eliminate God from society and

whence its source, or right to com-mand the obedience of others? Infidelity can assign no source or just and solid foundation.

The correlative of authority is obedience, an obligation no less necessary than authority, and without God there is no obligation, no conscience; no law above the level of penal law, the inefficacy of which is known. Without God and conscience there is no

sanction but physical force. Infidelity is the dry rot of society, gnawing, powdering, scattering its very vitals. It presents nothing to man, beyond the treasures and pleas ures of the present ; it offers no motive to restrain greed and selfishness, the cause of extremes of wealth and poverty, of discord, luxury, vices, haughtiness and tyranny of the classes, squalor, crimes and dissatisfaction in the masses ; selfishness is necessarily a principle of disintegration and dissolution. In the annals of history there has not been a purely infidel nation. Crude and absurd forms of religion have existed, but religion there must be in society. Infidelity has only been successful

in pulling down, not in building up. It had its halcyon days in France at the end of the last century, and his-tory tells its record. But even Napolesn recognized that society cannot exist without religion.

Infidelity, then, would make society an arbitrary aggregation of mere animals; it would dissever families, its component elements; it would sap its external foundation of justice and order; it would undermine authority and obedience, supplanting them by selfishness; in principal, it is the dry rot, in application, the dynamite of society.

CONVERSIONS IN NEW YORK. A Methodist Episcopal Minister and a

Leading Protestant Episcopal Worker.

New York, March 28. Another notable convert to the faith

has been made in the person of Rev. George M. P. Bowns, who was former ly a minister of the Methodist Episcopal

last non Catholic mission. These serve agines he can, give a logical reason The State is founded on the ices I attended thoroughly and con- for entertaining whatever ideas he stantly. I asked questions and put them in the question box. The an scientific or ethical. What I am going swers satisfied me, and I resolved to to undertake now is to give some accept the Catholic faith.

the future. He is now once more a convinced that the organization or layman, but it is possible he may study class to which he is to attach himself for the priesthood. MISS ARNOLD'S CONVERSION

Wiss Emma Arnold, of 255 West interest his own. But in choosing Twenty-third street, a well known worker in the Protestant Episcopal considerations that must have atten-Church in this city, has united with tion .

streeth. Miss Arnold communicated the same ; that is, they all claim in to none of the members of her family common to point men to the Lamb of her intention of changing her faith, God which taketh away the sins of the and all of them were greatly surprised world. If one of them is right the and an off when they learned of it. From her childhood Miss Arnold had sideration that confronts the investialways been identified with Church gation of the religious truth, and it is work and was very aevout. She the first task of the conscientious incomes of a family long prominent in vestigator to determine which of these many conflicting faiths is the true one, where they formerly resided. When she came here 'o live she immediately joined the Church of St. Mary the Virgin, in West Forty sixth street. In the first place, we must know But the High Church tendencies of that parish were, apparently, not sufficient place any confidence in it. And when work in the Church of St. Mary the welfare of the soul are concerned, no with Miss Arnold became acquainted with Miss (Elizabeth M. Gurney, the head and front of the Church Settle until the problem is solved which is the ment House, an institution on the upper east side, which was mainly sup-

ported by Rev. William Everett John the Redeemer, when that church was eternal destiny situated at Park avenue and Eightyecond street, before it was sold under

the hammer by the city for debt. Miss Gurney 1sft the Episcopal ly head, and this authority must be Church a few months ago. She and brought down through the intervening Miss Arnold met frequently at the centuries in an unbroken line or it will naturally lose its force and effect. The Miss Gurney attended. Two weeks ago Miss Arnold was received into the Church by Rev. John F. X. O'Connor, Christ. It has kept the Gospels which S. J., in the presence of a few friends other so called Churches have mutilated from this city and Philadelphia. EX MAYOR AND MRS. A OAKEY HALL On Friday, the feast of the Annun-lives. They journeyed everywhere, despised and abused, teaching to ail Hall were formally received into the wnom they met the message of salva Church, in the Church of St. Paul the tion which they had received, without Apostle, Fifty-ninth street and Columhope of earthly gain. bus avenue, by Rev. Father George M. mind that no other Church now remaining had any existence until five Searle. Mr. and Mrs. Hall have both had or six centuries after the Catholic

leanings toward the Catholic Church Church began its mission in the world, leanings toward the Catholic Church all their lives, though Mr. Hall was reared a Presbyterian and Mrs. Hall an Episcopalian. They were convert-ed to the faith about a year ago, largely through talking with Father Facts for Fair Minds." They have incompared to the faith about a good ones at that used the Scriptures that the Catholic Church had carefully guarded through centuries of strife and bloodshed and upheaval of emsince awaited a favorable opportunity pires, and biousned and the distorting and garb-of making the formal change, and ling them to suit their own fancies meanwhile the ex-Mayor has written foisted them upon the ignorant, unarticles in support of Catholic doctrine. educated masses as the true word of

MRS MARY UTLEY ROBBINS. Mrs. Mary Utley Robbins, widow of history that in the early history of Judge Chilion Robbins, who was Protestantism there is no record of any Judge of the Court of Common Pleas persons of great intellectual qualities at Freehold, N. J., has formally re nounced the creed of the Episcopal were always made to the uneducated, Church and received baptism as a as they, having no knowledge to guide them, were easily deceived and ready Catholic She had been prominent in both to listen to any flattering orator who New Jersey and Vermont as a member could make them believe they could find an easier way to heaven than the of the advanced Ritualistic school of the Episcopal Church. Her conversion one laid out by Jesus and His Apostles. followed instructions conducted by Rev. Thomas J. Campbell, president of It has been said of many things : "By their fruits ye shall know them. St. John's College, Fordham. She So I say of churches. The Catholic was baptized in the Church of Our Church supports more charities than Lady of Mercy, March 7. any other organization according to Mrs. Robbins is living at present at lits wealth. It supports more charities West Sixty-fourth street, and than all the Protestantism combined, when seen yesterday she said she had had the adoption of Catho said take it the whole world over. Christ's mission was to all men, and licity under consideration for upwards especially to the poor, and any church, There were so many breaks to carry out His spirit, must care for of a year. and parties in the Episcopal Church, the poor. If you are degraded, downshe said, that she had lost faith in it trodden and despised, the Catholic Ever since she began the contempla Church, in the spirit of its Founder, the step taken, will reach down lower after you and contin tion of ual influence was at work on the lift you up higher than any organizapart of her relatives and friends in tion of whatever character that has ever blessed the world.

NO. 1.016.

the reasons why I am a Catholic. If a Mr. Bowns, who is unmarried, has not yet determined upon his plans for stands for the working out of the

MISS ARNOLD'S CONVERSION Following closely in the footsteps of her friend, Miss Elizabeth M. Gurney, connect himself with it, and make its

Author of nature is God. Dental of Cantel in this city, has under with the facts attacks the very basis and the Catholic communion, having been reason for the existence of sccie y; recently received in the Church of St. and this is what Infidelity does. Francis Xavier, in West Sixteenth and the claims made by all are about

This is the most important problem a man will ever be compelled to solve, son and his parish, of the Church of for upon its proper solution hinges

A Church, or so-called Church, to merit the confidence of men should hold its commission from Christ in its earth

and call their own. Its martyrs pro tected and defended them with their lives. They journeyed everywhere, And bear in

and beautiful, bearing in her arms a littleChild. It was nowises ave for a certain gracious majesty of expression, different from other children, but the old men's eyes gleamed with the light of his voice rang clear in thanksgiving, for before him was his Salvation, his God and Master. And it seems that the peace and joy

intellects freed from the bondage of

doubt, and with hearts buoyed up by

the hope of the imperishable crown,

they rejoiced in the day that the Lord

had made. They knew that the task

that engrossed humanity for many

years had been completed. Men

yearned for God whom they had lost,

and God stood before their faculties-

and satisfied them. Many and won-

drous miracles did He work to show

that He was no impostor. The stilling

of the storms, the cleansing of the

lepers, the curing of the blind-all the

mira les that mark His public career

were for this sufficient ; but He chose to

rest the proof that the absolute power

and independent authority which He

claimed to possess was His by right in

His Resurrection.

faith that guided them and the hope deep set in their hearts that in the last day they would rise out of the earth and in the flesh they would see prophecy as they beheld it, and the old their God kept them wandering from heart throbbed with exultation, and the path. Adown the centuries they come, a band of men and women, a band of pure maidens and mothers, a band of men strong enough to regard

sin as the only dishonor. We hear the steady tramp, and we can see them of Simeon must have, in more complete travel-stained and weary, but shining and deeper measure, found an abidingin their eyes the light of a courage place in the hearts of the Apostles that draws its strength from God. We after the Resurrection. The shadow must not let them pass unheeded. We of the cross was dispelled by the light must join them and give our allegiance of the empty sepulchre. The dark to the noblest cause that can enlist the and dismal doubts that had played sympathies and energies of the human havoc with their belief in Christ's Divheart, and some day we shall march up inity were gone forever, and the assurto the Eternal City, and the eternal ance that He was the Son of God took gates will be lifted up and in our firm root in their souls. Clear was the flesh we shall see our God. path now, and clear the goal, and with

Follow Suit.

According to W. I. C. in the Free man's Journal, a beautiful and touching practice occurs almost daily in St Joseph's school, Barre, near Sharp The school, which is street. Baltimore. conducted by the Sisters of Charity, is immediately across the street from the building of No. 2. Engine Company, and every time the fire laddies leave their house in response to an alarm of fire every Sister and child offers up a prayer for their safety. The firemen have long known of this, and regard the gentle Sisters of the school as their guardian angels, and nothing could shake the strong belief prevalent among them as to the efficacy of the thousand of supplications that have ascended heavenward in their behalf. The school at present consists of one hundred and eight scholars, and as the engine company goes out, hundreds of times every twelve months, it would

"Destroy this temple and in three days I will raise it up," was His public be interesting to compute how many challenge to His enemies. Strange prayers have been offered for the principles of Infidelity. It makes the

tial relations founded on man's nature. and would refuse Religion's aid to the state, separating man from his ultimate end, making the State everything and the individual nothing, a result which it is impossible to reduce to practice, for discord would result.

The welfare of a society depends upon the quality of its component ele-Families compose society nents. the individual, arrived at maturity is naturally, inclined to the formation of The family is prior in time families. and necessity to the State, which is a union of families, and through them of individuals ; and on the welfare of the family depends the welfare of individual, race and civil society. The bond of union in the family is mutual It is the source of union between ove husband and wife, and between parents and children. It is not a mere animal instinct but a mutual attraction of rational beings, and a permanent one. The indissolubility of matrimony is from the law of nature, and divorce is a violation of that law. Principles which undermine the family are in- I had all my early prejudice to overjurious to society, and such are the come.

Church, and whose conversion is said to be the direct result of a recent mission to non-Catholics held in the Church of the Paulist Fathers at Fifty-ninth street and Columbia avenue.

Mr. Bowns' conversion to the faith is all the more interesting because, both by education and hereditary influences, his inclinations was to th Church in which his ancestors and immediate family have gained much dis tinction. One of his ancestors was a disciple of the founder of Methodism and one of the earliest preachers under

him. Many of his relatives have been prominent in the Methodist ministry for more than fifty years. HIS FAMILY ALL METHODISTS.

Although a young man, he had preached in Methodist Episcopal pulpits for four years, chiefly in Mont-gomery county, N. Y., where his family is now living. His relatives disapprove of his change of faith. His maternal grandfather was the Rev. William Noon, who was a friend and ardent supporter of John Wesley and preached under him in England. Rev. John Noon, an uncle, was a well known Methodist preacher in lassachusetts from 1856 to 1882, and Rev. Alfred Noon, formerly president of Little Rock University, is his cousin.

Mr. Bowns considered the subjec long and seriously before he decided to become a Catholic. After he had made up his mind to take the important step he communicated his desire to the Paulist Fathers, and was duly prepared to be accepted into the Church At the end of his course of instruction he was formally baptized.

When spoken to about his conversion vesterday he said :

THE ONLY TRUE CHURCH, "I began an investigation of the principles and doctrines of the Catholic Church two years ago, for I was not sure that I was right in matters spirit ual. But at that time I had no thought of joining that Church, against which

"I took a long time to study, but

Vermont to dissuade her.

Her former rector, Rev. Charles Smith Lewis, of Manchester, Vt., who is now a fellow of the General Theo logical Seminary in this city, was especially active in his efforts. Since her conversion, she said, she has been ignored absolutely by her relatives.

Mme. De Benavides, the wife of General Benavides, of the Mexican army, herself a convert from the Protestant faith, stood as godmother to Mrs. Robbins when she was baptized.

Women in the Middle Ages.

The women who clamor for their never know, until he becomes a father, rights may be surprised to learn that the heart wrench and dull pain which women sat in the Council of the Saxon she experiences as she is forced to let Tribes ; that abbesses deliberated with him go out and buffet for a standing rulers and nobles as far back as 694; place in the big world, there to learn that in the reigns of Henry III. and the shoddy shams and sordid selfish-Edward I., four abbesses sat in parlia- ness, and to combat the temptations of ment ; and that in the reign of Edward a great city. The memory of the part ing days from the old home may turn III. six countesses were distinguished in like manner. And it is safe to say the thought of some man back to the that these ladies of the Middle Ages promises of that day, and the pure never ceased to be modest and soft purposes once his, and which have voiced gentlewomen.—The Ave Maria. been forgotten.

-10

Wm. Westerfield. Springfield, Mo.

A wonderful lesson is that preached by Holman Hunt's great picture, Breaking Home Ties." A strange loneliness surges over the man who has never known a Christian home as he sees his companion's joy and recognises that he has been a stranger to the richest experience which may hallow a man's life. The boy starts out with hope and eager confidence and chafes

under his mother's solicitude. He will

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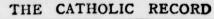
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LORD EDWARD FITZGERALD could so rave about any woman's beauty but Norah Denver's. But when he entered the drawing-room

An Historical Romance.

BY M. M'D. BODKIN, Q. C.

CHAPTER XX.-CONTINUED. " Do you think my good nature would

" Do you think my good nature would make me acknowledge a libel on Pamela to be a likeness ?" interrupted Lord Ed-ward. " Maurice will judge for himself." " May I, Norah ?" asked Maurice, for in the coldness that had grown so imper-ceptibly between them, the familiarity of Christian name had not been lost, only the tone in which it was gnoken was dif-

the tone in which it was spoken was dif

ferent. "Certainly," said Norah, "if you think it worth while, I will be most happy to show you the sketch. Only I warn you against the cold shock of disappointment

against the cold shock of disappointment atter Lord Edward's too warm praise." Lord Edward sprang up at the chal-lenge, "I will accept his judgment," he cried. "Against all the world, I'll main-tain it; the face is the fairest face, and the picture the prettiest picture, in the world. There is no time like the present to decide. (a thet her portrait you have to decide. Is that her portrait you have upon the easel, Norah? It looks about he same size. Quick as lightning Norah snatched the

portrait from the easel as he approached, thrust it into her portfolio, and snapped the spring lock defianly before he could av his hand on it.

She laughed at his disappointment, but Maurice, whose eyes love made keen, noticed that her hand trembled and her heek was flushed, that her breath came cheek was hushed, that her breath cambe quicker than its wont, and that the laugh-ter sounded a little strained. "Not fair, my lord," she cried; "not fair. In justice to Pamela, if not to me; let us at least have daylight for our ex-hibition." Left to all enterprise to prove

She was deaf to all entreaties to open be portfolio, and seemed so nervous about that Maurice came to her relief at once with a request that she would give them

a little music. "All right!" [cried Lord Edward ; "I will leave off teasing if she will. I hard-ly know whether I like her playing or her painting better. Something old and rish, Norah, please. You might give us hat quaint old Irish air you played when was last here. I have got words to it, which I think will fit it." "Willingly," said Norah, apparently auch relieved to get them away from the sortfolio

The average number used is She sat down at the great gilt highbouldered harp, and struck from its trings with flying fingers those low, weet plaintive strains, which the chatter PASCHAL CANDLES

the modern piano can never hope to Standing a little behind her, Lord Edward, with the fall light of the setting sun manly voice, with sweetness and vigor in t, while Maurice set apart in the shade,

choosing a seat where he could watch the fair face of the player. Lord Edward sang—

A knight dwelt in the West Countrie Whose arm was stont, whose heart was free And foes went down before his spear— This knight who know no fear. But love lit eyes of beauteous dame Could kindle in his heart no flame.

The knight was stricken on battle plain With grievous wound and almost slain, His heart was week, his eyes were dim, A maiden tended him. With centle power to soothe and save His love repaid the life she gave.

She pitied her good Knight's sore distress From heari replete with gentleness, But love for she could not give Nor he unloved would live, No 'scaped the wrath of forman's sword To die for lack of one sweet word.''

How often it happens ! If a man have ruise or wound upon him, a friend's and, in careless friendly greeting, will press upon the wounded place. If his heart is wounded, a careless look or word will ever strike where the hurt is sorest Lord Edward's song was torture to Maurice Blake. He searched Norah's face with anxious looks, as words and lace with anxious looks, as words and music combined in plaintive strain to tell his story of hopeless love. The song went straight to Norah's heart. To her Maurice was its hero, brave, victorious, wounded, dying, saved. If all the rest might but be true! Her heart thrilled at the sudden hope, her checks paled, and her eyes half filled with tears. But onlek came the cold an

next day at noon and found Norah there alone, seated in the cool shade, sweet and fresh as the spring flowers in the vases, he remembered his promise to Lord Edward, and begged again to see the portrait She seemed fluttered by the request,

but all the same smillingly assented. The portfolio was on the table beside her. She unlocked it with a small gold key that hung at her chatelaine, shuffled a little nervously amongst the heap of cardpoards, and picked out one and handed

it to him. "They give you but a poor notion of Pamela," she said, "those paltry lines and shades of black and white. I cannot show the delicate rose tint of her cheek, or the flashing, laughing light in her beaming eyes.

"Yet, she must be very beautiful if she "Yet, she must be very beaution if she is at all like this," said Maurice, gazing on the portrait with unfeigned admira-tion, which made Norah feel a curious little twinge of jealousy on her own hand-

little twinge of jealousy on her own hand-work. Norah's art had set not the face merely but the character, of Lord Edward's beau-tiful girl-wife before him. Vivacity, ten-derness, the playful candor of a light-hearted child beamed out from that speaking picture, yet Maurice felt vague-ly there was some want there. He sighed very softly as he laid it down. Norah heard the sight and mistook its meaning, and was thrilled again with a

Norah heard the sight and mistook its meaning, and was thrilled again with a little jealous pang. " Have you ever seen a more beautiful face?" she asked, smiling resolutely. " I have never seen a more beautiful portrait," he replied, playing with her question, and stealing a glance at a face which her thought a thousand times more which he thought a thousand times more

He made a motion at the same time to eplace the picture, but she snatched th ortfolio from his hand so hastily and s ervously that some of the drawings slid ut of it on to the carpet. Norah uttered a little cry of dismay as

she saw them fall

Maurice stopped quickly to pick up the sketches, but started back in surprise from the first he laid hand on. It was his own face that smiled back on him from the picture on the floor. Smiled as it almost seemed with hope and en-couragement, as if the cardboard were a not his own. He was conscious that i was the face of a man, purer, nobler that

timself. The features were indeed his out illuminated and idealized by love. Intense surprise was his first feeling nothing more. But glancing at Norah to tothing more. But glancing at Norah to ead the riddle, he saw that she had sunk ead the riddle is a service with conlown on a couch overcome with con usion. She strove to hide her face with her small white hands, through which er flushed cheeks glowed like the red eaves of the sweet monthly rose through he snow at Christmas tide. The whit ace on her bosom heaved tumultuously

Then the full meaning of it flashed across him at once, sending the blood to his heart in a thrill of delirious joy. "Is it true, my darling—can it be true," he asked, in a voice that quivered with eaverness.

agerness. No answer.

No answer. Stooping over her with gentle force he drew the clinging hands from her face. The bright tears shone tangled in the silken lashes that lay on her flushed check, the sweet rosebud lips were quiv-arizer, but not a word came.

Here her voice broke into a sob, and the two big bright tears breaking through the silken meshes rolled down her flushed

plains of gallant Tipperary," while M. M. S. sent some "which came from M. S. sent some But Maurice was pitiless; love made him so. "Only one word," he persisted, Count, "one little word. It is not hard to place, County Longford, your father's birth-

hands. But Maurice rose and led his daughter

to him, and Norah stood before him, blushing like a rose, with eves downcast; for the first time in her life, fearing to

meet her father's glance. "I have come to rob you of your great-est treasure, sir," said Maurice. "Can

you pardon me." "I fear it is too late to resist or resent the theft," replied the Doctor, smiling, yet sadly as it seemed. "Anger won't help me. Where the treasure is there help me. Unit not so Norab ?-have her.

He spoke playfully, patting his daugh-The spoke paryinity, patring his daugi-ter lovingly on the bent head. But there was an undertone of sadness in his voice. He loved Maurice almost as a son, but even to him he half grudged the heart of his daughter, which had been heretofore all bie earn,

all his own. But Norah fled to him swiftly, even from Maurice, and kissed him, and fondled him, and wept in his arms, and told him over and over again that she was still his own Norah, his own little still till his own sot and plane and zirl, still his own pet, and plazue, and plaything, and that no crumb of her love for Maurice was stolen from his share. There were tears in her father's eyes-

ers half of sorrow and half gladness, as he fondled the little hand in his. Then he placed it gravely in her lover's clasp. "She is your own now," he said. 'Your own henceforward to love and cherish, and may God judge you as you guard her." "Amen," Maurice said solemnly.

As quietly as he entered the father left he room, and the lovers were again alone ith their love. Smoothly and softly the course of this

Smoothly and softly the course of this true love ran with light on its waters and music in its flow. First love! Earth has no joy like it. It was one remem-brance of Paradise that stole out of the Garden with the poor fugitives, to comfort them and their children in the wilder-ness; and the pitying angel lowered his flaming sword, and smiled as he let it ness.

Love only has power to give a foretaste of that exquisite, all-sufficing delight, which the devout dream of in heaven. There was no longer langour in Maurice

Blake's step, nor paleness in his check For happy love brought health home with him as guest to his chosen abode. The very air he breathed was a delight, hi food was ambrosia. His whole frame ingled with vigorous vitality :

ingled with his life, and transformed i ecstasy. He and Norah drove, and rode, and valked, and sat, and read together, and he fairest scene in nature took new

beauty from her eyes, and the sweetes poetry took sweeter music from her gentle voice. The hopes of the future so mingled with the happiness of the pres-

ent, that they seemed to live their whole lives through in each delicious moment. TO BE CONTINUED.

QUESTION BOX.

place," and a County Tyrone man Strabane) sent "a little piece from

Rev. Father O'Connor in Philadelphia Catholic Standard and Times.

Something in addition to the usual complement of queries appeared in the question box at St. Teresa's this week. A number of persons used it as the medium of sending to Rev. Joseph V.

O'Connor bunches of shamrocks as St. Patrick's Day forget me nots. J. F D. enclosed a bunch "from the green

who said he and a friend passing the rectory on St. Patrick's morning saw an orange ribbon on the door knob and

sistance. So the spring day went swiftly by. They took no heed of time, and were startled when, late in the afternoon, Dr. Denver came quietly into the room. He, too, was startled at finding them seated there so close together, with clasped hands. that his mother's family came to May of Lord, Kurios. "My Lord ard my God." "A Catholic" tays that a Protestant friend told him that he thought of com-mitting suicide and said that there is not a word in the Bible against it.

not a word in the Bible against it. "Thou shalt not kill." The Lord gives life and to Him only belongs the

right to take it away. Judas Iscariot was a suicide. "An Orangeman" asked a militant Catholic: "How many limbos are

there according to your Church?" nal puni The Catholic called him names and remitted. old him to mind his own business The Orangeman's minister told him we have four. This minister prays for the dead, including the Apostles, and says nobody will go to Heaven until the day of judgment. Our Church, he says, was over fourteen hundred years old when it began to tell people that some go straight to Heaven and others straight to hell when they die. What s the use of a Church which takes fourteen hundred years to reach the

truth i Tradition assigns four limbos or boorders to the other world. There was the limbus of the ancient fathers who lived before Christ, which ceased on the ascension of Christ 'nto Heaven the limbus of unbapt zed children, the limbus of pargatory and the limbus of good heathens who kept the natural If your minister refers to th law. Council of Florence, he must remember that a council cannot invent a new doctrine, but affirms and defines that which was held from the beginning. When your minister charges the Cath olic Church with waiting fourteen hundred years to find the truth, he ad mits its existence during that period. which was from the time of Christ hence the Catholic Church must be the Church of Christ. Christ in the parable represents Lazarus as in "Abra-ham's bosom" and Dives in hell immediately after death.

E. R. P. asked her minister if it was not wrong to go to St. Teresa's, and he said no, that the lecturer was doing a great and good work, and the corres pondent's father, an Irish Protestant, hopes that all will give up bigotry and hatred. She asked these questions : (1.) What did I understand you to

mean when you said if one cannot be-lieve in the God of the Bible he should believe in the God of nature? By this the lecturer meant that one

should not give up belief in the exist ence of God because one cannot accept the Biblical representation of the divine attributes as he or she under stands them.

"A little baby in a Quaker (2.)family of our acquaintance was dying. I remembered what you said about baptism and I asked the mother to let me baptize the child. She consented, though she does not believe in baptism: did I do right?

You did perfectly right in baptizing the child if it was in immediate danger of death

(3) and (4) referred to holy water and medals, and stated that the writer always had a great love for the lessed Virgin. When she saw the painting of the Madonna in Dresden she thought that only an angel could have painted

In reference to holy water she was told it is a Scriptural truth that every creature of God is good and may be (5) Please tell me why you wear

that scarf about your neck? This vestment, called a stole, has

been taken as a symbol of the yoke of Christ. At Mass it represents the cords with which Christ was bound in His passion. It is then folded over the The Bish

God." "W. F. J.," a Quaker, asked if all

AFRIL . 1898.

th se dying unconverted ? Purgatory is a place where those w^{\dagger} o depart this life in the grace of God

suffer for a time because they still need to be cleansed from venial sin or have still o pay for the temporal punishment due to mortal sins, the guilt and eternal punishment of which have been

"Lizzie" asked: (1) May a godfather marry the mother of the child or whom he is sponsor or a godmother the father?

No. Spiritual consanguinity is an impediment to marriage between the godparent and the godchild and between the godparent and the natural parent of the child.

(2) Why is not the day which commemorates our Lord's crucifixion a fixed date, the same as Christmas?

The dates celebrated were arranged in the early Christian Church, and the reason for it is easily discernible when you consider that Christ rose from the lead on the first day of the week Sunday) and was crucified on the Friday previous, and hence several days of Holy Week commemorate special features of our Lord's passion. Christ rose on the Sunday following the first full moon after the vernal equinox, which is therefore a changeable date. Christmas as a festival stands alone, while the days of Holy Week commemorate successive events

"George " inquired (1): If the sacrament of penance remits all sin, how is it the Scripture says, "If any man sin against the Holy Ghost it shall not be forgiven him ?'

According to Cornelius a Lapide and Maldonatus the sin of blasphemy against the Spirit is unremissible or inforgivable, not on the part of God. but on account of the malice and con-

tumacy of the sinner. What is the meaning of "In ny Father's house there are many mansions

This text is interpreted to mean the different degrees of glory of the saints. When a priest gives a dying

person a Plenary Indulgence, does that mean that the person receiving it will not have to suffer in the next world? God is the sole judge of the efficacy of the Plenary Indulgence, which depends also on the sinner's disposition.

A MODERN MARTYR.

All France may with profit ponder the circumstances surrounding the death of Sister Pauline. This devoted religious, says a contemporary, was mistress of the government school for girls at Thaon. Nearly a year ago for girls at Thaon. Nearly a year ago she became ill. Her disease was of a nature that would prove fatal if rest were denied her weakened body. But if she resigned, even for a day or an hour, the atheists and Masons holding official positions in the district would aicize the school.

The worthy cure of the place had for a long while been saving towards building new schools to be maintained by the parish and forever removed from Masonic control. The actual work of building had been started, but there was no need of immediate haste, and the cure purposed allowing the contractors a year or more for their task. Then Sister Pauline came to him How long a time will it take you

to build the new schools ?" she asked. "It could be done," said the cure.

" in rather less than a year." "Ouickly get to work, then," said APBIL 9,

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banishment.

cheeks paied, and her eyes half filled with tears. But quick came the cold an-swering thought, " He is not like me, he is not forbidden to speak of love. He loves me not, he loves me not, and he wurdt pare how me low? so she forced her lips to smile, and

here was no touch of sadness in her roice, but only quiet pleasure as she hanked Lord Edward for his song. From his seat in the shadow Maurice read the changes of her face, and read

tem wrongly, and was confirmed in his

As he left that evening Lord Edward ugain urged his friend to see Pamela's ortrait at the earliest opportunity, welling with lover-like raptures upon her beauty. So Maurice promised, caring

if the truth be told, about Pamela or her portrait, but rather with something of pity in his mind for the blindness or the folly of the man who



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you have a man's heart in you, leave But the sweet hope, rekindled now, and warm in his heart, rebelled against such that he wanted to take it down, but his

one word, he pleaded shift. "Only one word, and I will go or stay as you tell me. If you knew how I love you, you would forgive me. My darling ! my life ! my soul ! I cannot live without you. I have tried, and I cannot. I feared to make avowal of my love lest I should for feit the sight of you. But it has grown for strong for me—too strong to be sup too strong for me-too strong to be su ressed. I must speak, and you must be wer. Can you love me, Norah? Will bu love me? Oh ! do not kill the hope the allowing in the beat? ressed.

hat is alive in my heart.'

He pleaded as a coward on death's brink might plead for life. Still no answer. But the little hands that had struggled to release themselves now lay soft and warm in his clasp, trembling a little. As he looked in her face the silken lashes were raised for an

instant, and the frank blue eyes flashed one look of love into his sonl. He asked no more. Slooping lower he clashed his affianced bride in his arms, and pressed a passionate kiss upon her lips. on Norah first knew the sacred mys-Then

try of love's kiss, which thriled throng all her pulses with a delicious shame, an she lap still in his strong arms tremblin and fatching her breath short like newly taken bird.

newly-taken bird. Norah gently unclasped the strong arm that circled her slim waist, but left the little warm hand a willing captive Never, surely, came purer pleasure to a woman's heart than glowed in her's while Maurice, in words to which rapture lost chousence poured out for her access

while Maurice, in words to which rapture lent eloquence, poured out for her accept-ance the rich treasure of his love. Shyly and softly, compelled by much entreaty, she laid bare, in return, the fulttering hopes and joys, her doubts, her sorrows, her despair, and her delight. She told how the breath of a few venom-ous words had poisoned love's pure at-mosphere, and, looking back together, they marvelled how so slight a cloud had power to dim the dawning sunshine of

anishment. "One word," he pleaded still. "Only Lane and O'Connor are half Orangenen anyhow ; they send Orangemen to Heaven.

One of the querists wished to know "What are the most beautiful, historical and poetic rocks in Ireland ?" The answer was "shamrocks," but Father O'Connor promised to let him know about the Rock of Cashel next Sunday. Among the charges made against

the Church by "Jennie's" minister, whose other charges were answered ast week, was one that there are ten thousand lazy, begging monks in Palermo alone.

Non Catholics are either very credulous or at least many of those who address them think so. A mendican friar is one who can say with the Apostles, "Gold and silver I have none," but while he depends on charity, has much more onerous duties than the average Protestant minister. With the aid of an Italian American as an interpreter, we learned through an Italian priest recently arrived that

there are seven convents in Palermo and its suburbs, with a total of about forty monks. "A. McC." objected to the term 'Irish American," but was told that

while it is objected to by some, it has a definite meaning, and is the only proper way of describing those whose

hey marvelled how so slight a cloud had ower to dim the dawning sunshine of eth." "Connaught Man" desired to know

the lecturer's authority for stating that

the bright future, and peopled it with hopes and fancies, and ever and again Maurice, in lover's fashion, took assur-ance of his joy from those sweet lips, and Norah tempted him the more by shy re-

's breast not thus folded, in order to indicate his jurisdiction. For a similar reason a preaching stole is not folded, because For a similar reason a

the priest has authority to preach. "Veritas" asked this question 'Arthur marries twice. He has son Bernard by the first marriage and Bernard a son Charles by the second. has a grandson, I rancis ; Charles has a daughter, Ellen. According to the laws of the Catholic Church, may Francis and Ellen marry ?"

The general law of the Church for bids marriage to the fourth de ree. The parties are in the third, and can be married only by special dispensa tion.

"C. B." who, like other non Catholic ladies, feels the need of advice in regard to matters matrimonial and also eels a confidence that the advice of a priest will be based on fixed prin iples, asks several questions of this kind, which can only be answered when the surrounding circumstances are fully known. She asks, how ever, "If a wife runs off with another

nan, or a husband with another we man, why should the innocent suffer for the guilty ?

General laws, such as the prohibition of divorce, may weigh heavily in individual cases, but experience has convinced even non-Catholics that di vorce is the fruitful source of much

misery to all concerned. Because one is unfaithful to marriage vows is no excuse for two being so. There is sore need of an awakening of the American conscience in respect to divorce.

"S. J." inquired : (1) "Who was the youngest of our Lord's disciples?" If you mean A₁ ostles, tradition says St. John the Evangelist.

Our Saviour is often referred to in Scripture as the "Son of Man, "Son of God," "Our Lord," etc etc How do you explain these different terms?

"Son of Man" is a term applied by the prophet Daniel to the Messiah. In the unity of the Divine Persons Christ

Sister Pauline, "and get on with the building as soon and as expeditiously as vou can.

The good priest though ignorant of the nun's failing health and the motive behind her request, obeyed her direc-tions and pushed the work. Sister Pauline remained at her post. The other members of the community and her affectionate pupils-she was dearly beloved-noticed that the cheek once so fresh and fair was becoming paler and paler by degrees, until latterly it seemed to be made of virgin wax, and they remonstrated with her, for they only began to see what form events had taken. But Sister Pauline would not resign, although she was begged to do so. "No," she said ; "I have set myself a task and I shall finish it to the end." And so on the last day, when the school was quite ready to have scholars, Sister Pauline took to her bed, from which she never She died just a week before the rose. schools were blessed by the Bishop.-Sacred Heart Review.

A Running Sore Pronounced Incur able by Eight Doctors-Cured by Dr. Chase.

Dr. Chase. Mr. R D. Robbins, 148 Cowan Ave. Toronto, says :--I had a bad leg which was simply unsightly. From below the knee to the ankle was one great sore. Eight doctors treated me without benefit. I was induced to try Dr. Chase's Ointment which cured me, and all that remains to be seen are the scars." cars.

Does It Pay To Tipple?

Does It Pay To Tipple? You know it don't. Then why do you do it? We know why. It requires too much self denial to quit. The Dixon Cure, which is taken privately, is purely vegetable, is pleasant to the taste, and will remove all de-sire for liquor in two or three days, so that you would not pay 5 cents for a barrel of beer or whiskey. You will eat heartily and sleep soundly from the start, and be better in every way, in both health and pocket, and without interfering with business duties. Write in confidence for particulars. The Dixon Cure Co., No. 40 Park Avenue (near Milton St.), Montreal.

Nothing looks more ugly than to see a per-son whose hands are covered over with warts. Why have these disfigurements on your person, when a sure remover of all warts, corns, etc., can be found in Holloway's Corn

HOOD'S Sarsaparilla is the One True Blood Durifier, Great Nerve Tonic, Stomach Regu-ator. To thousands its great merit IS KNOWN,

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THE CATHOLIC RECORD

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"LET US FOLLOW [HIM."

BY HENRYK SIENKIEWICZ.

CHAPTER VI.

The day, which in the morning had been hot and clear, became overcast at noon. From the northeast came dark and canopy clouds, not very large, but ominous and pregnant with rested it could be plainly seen. storm. seen fragments of the blue sky, but it contrast with the vast plain it seemed could be easily foreseen that they would soon all come together and veil Meanwhile the sun the horizon. tinged the side of the clouds with gold Over the city itself, -nd adand fire. joining hills, was still outstretched an expanse of blue sky, and beneath the wind was still.

On a high plateau, called Golgotha, stood, here and there, small crowds of people who had come in advance of the procession. The sun shone on the wide, rocky spaces, desolate, barren and melancholy. Their gray, monotcnous color was interrupted here and there with a black net of crags and distinct. fissures which seemed more black contrast with the brightness of the the first rows commenced ascending plateau, which was flooded with sunplateau, which was flooded with sun-Far away were seen higher shine. hills, equally desolate, veiled in the blue mist of the distance.

Lower, between the walls of the city and the plateau of Golgotha, lay a plain, broken in places with terraces of rock, but less barren. From out the fissures of the rocks in which rich loam had collected grew fig trees, with leaves scarce and poor. Occasionally arose buildings fastened like swallows' nests to the rocks, or white painted graves glistening in the sublight. The influx of people from the country for the holy days caused them to rear so to the walls of the city multitude of huts and tents, thus creating many camps, full of men and camels.

The sun ro e higher and higher in the clear part of the sky. The hour was approaching when deep silence reigned on these hills, and all nature sought the shade. And even now, in great contrast to the living crowds, errow seemed to brood over this place where the blinding light fell not on the green turf, but on the masses of grav. desolate rock. The murmur of distant voices coming from the walls changed as if into the ripple of the waves, and seemed to be absorbed in the silence.

The scattered groups of people, who from the early morn hat awaite on Golgotha, now turned their faces toward the city, from whence they expected the procession to start every moment

Anthea now arrived, carried in a litter, escorted by soldiers who were sent by the Procurator, to clear the way and protect her against the fanatical crowds who ha ed all foreigners. Near to the litter walked Cinna, in the com pany of the centurio , Rufilus.

Anthea was more quiet and less ter rified at the approach of the noon time, threatening her with those frightfu visions which sapped her life. The memory of what the Procurator had said to her of the young Nazarene absorbed her thoughts and turned her at tention away from her own misery. all seemed to her wonderful, and she coud not understand. In her world many men died as quietly as dies ti e funeral pyre when the fuel is done But their peace arose from courage, or a philosophical indifference to the unfates; their light seemed heeding changing into darkness : true life into ome misty, fantastic and indescrib able existence. Until now, no one blesses death, no one dies with the ab

It defeated death, therefore it brought salvation. Anthea's whole being failed to observe terror on her face be

thorns, from under whose sharp points fore approaching mid-day. exuded drops of blood. Some were trickling slowly down His face, and some hardened in globules like the The procession had at last started from the city to Golgotha, and from the prominence upon which Anthea red berries of the wild ros: or coral beads. He was pale and walked with Between them could yet be multitude of people was large, but in slow, weak, wavering footsteps. Amid the j-ers of the crowd He moved smaller. From the open gates of the unconsciously, as if wrapt in the con city the crowd kept pouring out, and templation of another world, unheed. the number was being augumented by ng tas cries of hate and derision, of those waiting outside the walls. as if, forgiving beyond the measure appeared a long file, which widened human torgiveness, and compassion out like a river as it proceeded. are beyond the measure of human com the flanks ran swarms of children. passion, because, already He was in compassed by infinity, already exalter The procession was spotted with the garments and scarlet and blue white bove this human sphere, full of peace head dresses of the women. In the sweet, and sad only over the great sin and sorrow of this world. "Tho. art truth," whispered Anmidst glistened the bright armor and

spears of the Roman cohort, which re lected the flying rays of the sun The murmur of mixed voices came rom afar and became more and more At last they approached ucarer, and

good places, so that they might better view the spectacle, thus leaving in the rear the company of soldiers who guarded the Condemned. First to arrive were half naked children, most ly boys, whose loins only were covered reach Him, forming a with a cloth, with closely cropped tircle around the soldiers, who were heads, save two locks of hair in front compelled to make a barrier with their blue eyes, swarthy, and loud-voiced. With wild up ar they tore out loose spears to defend Him from its rage. Everywhere were seen stretched forth pleces of rock from the crevices with which to stone the Condemned. Be arms and clenched fists, glaring eyes. snarling teeth, bristling beards, and hind them the hill swarmed with the foaming lips that vomited forth hoarse guzzled rabble, most of whose face. imprecations over His head. He glance d around as if saying, "What have I done to thee?" Then lifting xpressed a fierce burning expectation. There were seen no traces of pity Although Anthea was accustomed in His eyes to heaven He prayed and for-Alexandria to the animated speech of the Greeks, yet she was astounded at gave them.

the loud, sharp tones of their voices, the volubility of their cries, and their called Cinna. Anthea heard not. Great tear excited gestures and action welled up in her eyes and flowed down The crowd seemed as if about to enher cheeks. She forgot her illness gage in a fight, shouting as if their lives were at stake, and wrangling as forgot that for days she had not arisen from her litter. Arising suddenly, trembling and half-unconscious from f in danger of being torn limb from sorrow, compassion and indignatio Centurion Rufilus approached the

litter and quietly gave some instruc-tions to the soldiers. Meanwhile, from the city the crowds grew in numbers, the blind clamors of the crowd, she be gan hurriedly plucking hyacinths and apple blossoms from her litter and cast them at the feet of the Nazarene. ike the waves of the sea. The pressure increased every minute. For one moment there was silence multitude could be seen well to do citizens of Jerus lem, clothed in The crowd was astounded at the spectacle of this high born Roman lady honoring the Condemned. He rested His gaze on her pale, suffering face, and His lips moved as if blessing her. striped robes, who kept aloof from the mob of the purlieus ; also came numerous husbandmen, accompanied by their families, who came to the city for the Anthea, falling on the pillows of the holy days. Also there were laborers litter, felt that there was flowing upon her a sea of light, goodness, mercy, comfort, hope, happiness, and she whose loins were clad in bagging, and herdsmen clad in goatskins, with goodnatured wonderment depicted on their whispered again : faces. In the crowds could be seen

'Thou art truth." nany women, but as the ladies of the Again the tears welled up within her upper classes remained at home they and flowed afresh. were mostly the women of the people, The Nazarene was now pushed for the wives of husbandmen and laborers, ward a number of paces, to where al or the women of the street, arrayed in ready stood the upright timbers of the flaming colors, with dyed hair and eyecrosses, securely imbedded in the fisbrows, tinted finger nails and car-mined cheeks scented with nard which sures of the rocks. For a moment the crowd obstructed her view, but as the one could smell from afar, large car place where the crosses were erected rings and necklaces made of coins. was on higher ground, she again saw At last arrived a ganhedrim of the His pale face, surmounted with the crown of thorns. The soldiers again cribes and elders, and in their midst walked Hanaan, an old man with the with the butt ends of their spears drove face of a vulture and red eyelids, the back the crowds, so that they would high priest Caiphas, with a two not interfere with the execution. They cornered headdress and golden breastcommenced now to fasten the two plate. Together with them walked thieves to their crosses. The third different Pharisees ; first, the cross stood in the middle, with a white 11 foot draggers," who purposely stumbled at every obstacle, the "bleeding heads," who struck their heads against the tablet nailed to the top, which shook and rattled in the increasing wind. walls, and the "bowed backs," who Sazarene to disrohe Him the crowd re pretended to be weighed down with the sins of the whole city. Their ounded with mocking exclamations King ! king, surrender not Thyself ascetic gloom and rigorous counten-King, where are now Thy hosts ances distinguished them from the fend Thyself !" And then burst forth noisy crowd of the common people. a mighty derisive laugh, which was Cinna regarded the multitude with aken up and echoed by the rocky hills. the cold, haughty glance of the dom-Meanwhile the soldiers had stretched inant class, Anthea with surprise and Him on the ground to prepare to nail alarm. Many Jews inhabited Alexhis hands to the crosspiece, and then andria, but there, they were half Hellenes here, for the first time she together with it to raise Him to the up right timber. saw them as described by Pilate, and At this instant a man who was as they indeed were, in their own nest. standing near Anthea's litter, dressed Her youn : face, on which death had in a white simar, threw himself on the already put its seal, and her shadowy ground, cast dust on his head, and form, attracted attention. They eyed wailed forth with despairing voice her as persistently as the soldiers sur "I was a leper-He healed me-why rounding her litter would admit; so erucity Him ? great w. s their hatred and abhorrence The face of Anthea became as white for all foreigners that their face showed as linen. no pity, but rather j y that she could not escape death. Anthea now under-"He healed him ! Dost thou hear. Caius?" she said. stood why these men could clamor to crucify the Prophet who preached love. "Dost thou wish to return ?" asked Cinna. Suddenly it appeared to her as if "No, I shall remain here." this Nazarene were very near and dear to her. He must dia and so must Ciuna was now filled with a wild and immeasurable despair, because he had she. Naught could save Him after the not besought the Nazarene to head Anthea. decree of death was issued, and now At this moment the soldiers placed her deciee was irrevocable, so it the nails against the palms of His seemed to Anthea that they joined together in the bonds of suffering and of hands, and began to strike them. At death. He went to the cross with a first was heard the dull clang of the sublime faith in the hereafter, while hammers on the iron which changed she, possessing none, had come here to into a clearer sound as the nails pene view Him, hoping thereby to obtain it. trated the wood. The crowd again be came quiet, the better to hear the cries Meanwhile, from afar spread the wild, which they expected the pain would howling tumult, and then came a deep wring from the lips of the Nazareno. Then was heard the clanking silence. of armor and the heavy tread of the But He remained silent and nau tht legionaries. The crowd wavered, opened, and the body of soldiers pre ould be heard save the ominous strokes of the hammer. At last they finished their work, and the cross piece, together with the body and rear marched the soldiers, with regular and even tread, and in the was raised up. The centurion, who was watching their work, sang out monotonous words of command, upon timbers for three crosses, which seemed which a soldier began to nail the feet. to go alone because they were carried three men who were bent under

chains. And lo ! here was a new truth. country-man whom the soldiers forced er, as the sun sank further behind the a cessation of these visions which Nazarene !- He smiles !- Oh, sweet ! somber banks of clouds. It seemed as tortured Anthea for two days in sucas a substitute. The Nazarene walked behind the crosses, having a guard of if some power from above were passing cession, though these visions had so submerged in these thoughts that Cinna, for the first time in many days, and over His robe was placed a purple earth. Then came a hot gust of wind mantle, and on His head a crown of -once, twice-then stopped. The air became stifling. Suddenly the remnants of ruddy

gleams darkened; clouds, dismal as of the patient that even in the presnight, rolled as a gigantic wall toward ence of her father she could speak of the plateau, and the city. The storm was arising. The world was filled naught else.

proveme

told her.

take a note of it.

Mediterranean.

e blue.

Timon heard all this with great at

The day was indeed somber and gloomy. The rain fell all the morn-ing, copiously at first, then in a lesser

egree, until it drizzled out of the low

verbanging clouds In the evening

the clouds lifted, and the great fiery

amid these glorious colors into the

The day following the w.ather was

beautiful. It prophesied heat, but the morning was fresh, the sky was cloud

ess, and the air so submerged in the

Anthea ordered herself car-

blue bath that everything seemed to

ried beneath the favorit pistachio tree

it stood she might drink i the view of

o that from the eminence upon which

They all sat immersed in thought

illow, she breathed with joy the pure

ing. Over the clusters of anemones

hovered bright butterflies. From cut

the fissures of the rocks stole small

lizards, which had already become ac

customed to the litter and people, venturing, as usual, one after another, yet

imid and cautious of every movement

The whole world was resting in the

with a great unrest. "Let us return," replied Cinna. "Again and again I must see Him,"

answered Anthea. As the darkness bedimmed the hang ing bodies. Cinna commanded the litte to be brought nearer the place of suffering. They approached so near that only a few steps separated them from They approached so near that the cross. On the dark tree was seen the white body of the Crucified, which On the dark tree was seen in the gathering gloom looked as if woven from silvery moonbeams. His breast rose and fell with quick breaths, His head and eyes He held turned up-

thea, with trembling lips. The procession was now passing ward, close to the litter. There was a mo ment when the procession stopped to ment when the procession stopped to the way thunder swoke, arose, rolled with a thunder swoke, arose, rolled with a The g obes of the sun looked out of the mist. painted with purple and gold the cloues, the gray rocks, the white portico of the villa, and sank below the borizon through the mob; then Authea terrific crash from east to west, and saw the Nazarene standing a low footsteps off. She saw how the breeze then, as if falling into a bottomless pit, resounded lower and lower, weaker, the louder, and in the end the thun played with the locks of His hair, saw the purple reflection from His mantle on His pale, translucent face. The derbot exploded with a deafening re port, which shook the earth to its found crowd now pressed eagerly forward to

Blue, lurid, gigantic lightning tore through the clouds, illuminating heaven, earth, the crosses, the soldiers' armor ; the mob huddled like a flock of sheep, restless and frightened.

After the lightning the darkness the joyful and azure expanse. deepened. Near the litter could be heard the weeping of many women, who had striven to approach the cross. There was something describably affecting in the sound amid the silence.

who had been separated by the crowd, began to hail, each other. Here and "Anthea ! Anthea !" at this moment there arose frightened voices. "Oyah! Oy lanco! Is not the Just

Who gave witness to the truth Ovah !

Who raisen the dead? Oyah !" Another cries :

Wee to thee, oh, Jerusalem !" Another again :

The earth trembleth !" The second lightning opened the

lepths of heaven, and showed in theu Fitanic, fiery figures. The voices in the mind of Timon, and he avoide Ciona's gaze. Cinna, watching the shadows, marked with beating heart were silenced, or rather perished in the whistling of the wind, which suddenly that they became more and more short arose with a mighty force, tearing the headgear and mantles from the mult The least pertubed of all was Anthea and scattering them broadcast tude, nerself. Reclining in the open litter, over the plateau. with her head resting on a purple

The multitude again cried forth : 'The earth trembleth !' started to run; others were S

air which the western breeze brought from the sea; but before noon this breeze fell. The heat became greater riveted to the spot with terror, and they stood stupefied, without thought, warmed by the sun, the wild flower of the rocks and the bushes of n rd ex with the dull impression only that omething terrible had occurred. haled a fragrance strong and intoxicat

The The darkness began to redden. torm rolled in the clouds, turning them over and tearing them into frag ments. The light gradually increased the dark dome of the heavens opened and through the rift suddenly pource a stream of bright sunlight. It made everything visible-the plateau, the frightened faces, and the crosses.

The head of the Nazarene had fallen soothing balm of the radiant silence, warmth, pure sweetness, blue dreami on His breast, pale and waxen ; His evelids were closed and His lips were Timon and Cinna seemed equally lue.

sunk in this profound azure peace. Anthea closed her eyes as if drifting "He is dead." whispered Anthea. "He is dead," repeated Cinna. At this moment the centurion raised into broken save by the faint sighs which his spear, and pierced the side of the The

animated her bosom. dead one. It was wonderful. The return of light and the sight of this Cinna now observed that his shadow shortened and lay eath seemed to quiet the crowd.

mother He stretches forth ceased for one day at Alexandria, and Cinua ! He brings me health, salva-once in the desert. The present im-

Cinna, becoming very pale, said : "Whithersoever He calleth us-let nt Cinna ascribed to the arrival of Timon and the impression of the cross, which so filled the thoughts us follow Him." sés séc

A moment later, from the other side, on the stony pathway leading from the city, appeared Pontius Pilate. Before he approached it could be seen tention, contradicted not, pondered deeply, and seriously inquired into the doctrine of the Nazarene, of which from his face that he brought great tidings, which as a sensible man he regards as a new, fantastical inven-Authea knew only what Pilate had tion of the credulons and ignorant multitude. From afar off he called She felt better and somewhat sine ten better and somewhat monthlade. From alar of the called stronger, and when noon came and out aloud, as he wiped the sweat from his brow: Several times the called this day fortunate, and asked her husband to the has risen from the dead !"

THE END.



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and Timon did not leave the side of the litter for one instant, carefully watching the face of the invalid. It ITCHING HUMORS Instantly relieved by bore an expression of wistful expect ancy. There was an absence of that dreadful terror which previously had nveloped her before the coming of KLONDIKE. midday. Her eyes were clear bright, and her cheeks were man led with a delicate rosy flush. noments Cinna indeed thought that Aothea might regain her health, and it this thought he felt like throwing himself on the ground and blessing th god; again, fear possessed him that this migh be the last gleam of the lickering lamp. Desiring to gain some assurance from Timon he looked at him, but like thoughts were passing

solute surety that after the pyr grave begins a true existence and hap piness so mighty and infinite, such as only a being all powerful and omnipo tent can give.

He, then, who hath to be crucified announced this as und ubted truth. Tois doctrine not only impressed Anthea, but seemed o her the only foun tain of hope and consolation. She knew that He must die, and a great sympathy filled her soul. What was death to her? It was abandonment of Cinna, abandonment of her father, abandonment of the would and love : emptiness, coldness, nothingness glcom.

Sweet was life to her, bitter was her regret to leave it. If death could be of some avail, or if it could be possible to take with one even the memory of love. she would more easily be resigned to the inevitable.

Expecting from death nothing, now she suddenly learns that it can give her all.

And who announces this? Some wonderful man-a teacher, a philosopher, a prophet-who commended leve as the highest virtue, who, while suffering agonies under the lash, blessed His persecutors who intended to crucify Him. So Anthea thought, "Why did He teach so, if the cross is His only reward ? Others desired power-He car d naught for it ; others desired property - He remained poor ; others desired palaces, feasts, luxuries, purple robes, chariots inlaid with mother of pearl and ivory-He lived as a shepherd. Again He commended love, pity, pov-erty, so He could not be bad, or purposely mislead others. If that which He spoke is truth, then death be blessed as an end of earthly misery, as a ceding the condemned began to file change from (mall to large and better past the litter. From the front, sides happiness, as a light to fading eyes, and as wings with which to fly into regular and even tread, and in the eternal joy !" Now Anthea understood middle could be seen, born aloft, the what meant the assurance of the re-

surrection. The mind and heart of the poor sufferer clung with all the force to this their weigh . It was easy to see that none of these three was the her father, who often said, that only arene, for two of them had the shamedoctrine. She recalled the words of some new truth can free the tortured less and unabashed faces of criminals, human soul from its darkness and and the third was a middle-aged

rocks and hills were extinguished. The the land, and became deeper and deep to hope. Never before had there been

The centurion, who

soldiers

approache

1 th

the people approached nearer to the ross, the soldiers not hindering them. Now there were heard voices : D

" Descend from the cross ! descend rom the cross !

Authea, resting her eyes once more on this pale, reclining head, whispered, herself :

" Will He arise from the dead ?" In the presence of death, which had et its blue mark on His eyes and lips, in the presence of those outstretched arms, in the presence of this motion ess body, sagging downward with a lead weight, her voice trembled with lespair and doubt.

A no less sorrow was tugging at the soul of Cinna. He also did not believe that the Nazarene would arise from the dead, but he did believe that if he ad lived. He, with his good or evil ower, could have healed Anthea. Meanwhile some of the multitude

lamored again : " Descend from the cross ! descend

"mon the cross !" "Descend !" repeated Cinna, in the despair of his soul, "heal her for me, despair of his soul, "theal her for me, and take for it my life."

It became clearer. The hills were yet in mist but over the plateau and city the sky was bright. "Turris Antonia" blazed in the sky, as if it were a sun itself. The air became fresh and swarmed with swallows. Cinna gave command to return.

The hour was after the noon time. Near the house, Anthea said suddenly "Hecate did not come to day." Cinna also thought of this.

CHAPTER VII.

the next day. The patient was more cheerful than usual, because there arrived from Caesarea, Timon, who, be-ing anxious for his daughter's life, and alarmed by Cinna's letters, had a Meanwhile the clouds, which from the few days before left Alexandria, to be morning were spreading over the hor-izon, obscured the sun. The distant death claimed her. To Cinna's heart again came hope, knocking as if callearth darkened as if before night. An ing for admittance. He dared not ominous copper colorel gloom covered open the door to this quest; he feared

It was noon. Authea slowly opened her eyes, roke the silence in a strange tone,

MERCHANT TAILOR saying : Cinna, give me thy hand." Cinna started to her side, the blood congealed in his veins as if his beart Good Business Suits from \$15 upwards. The best goods and careful workmanship.

slumber; the silence was un-

was ice: the hour for the terrible HAVERAGELY CNUM STILLE 1820. FFILLES HAVE FURNISHED 35.000 1820. FFILLES WIRON, SCHOOL & OTHER WIRON, SCHOOL & OTHER WEST-TROY E. Y JOLL WHETH CHIMES FIC. CATALOGUES PRIOES PROC vision had come.

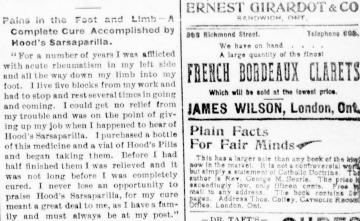
Here eyes opened wider. "Seest thou," she said, "over there, a light, gathering and forming in the air? See how it shines, trembles, and approaches me !" "Anthea ! look not there !" ex-

claimed Cinna. Wonderful ! No terror appeared on

her face, her lips slightly parted, her eyes widened and a measureless joy illuminated her face. "The pillar of light approaches

me." she further said. "I see; it is He, it is toe

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The haunting specter did not appear

WE FE

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Broughout the Dominion. Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London but later than Tuesday morning. Arrears must be paid in full before the paper when subscripts change their residence it is important us.

dress be sent us London, Saturday, April 9, 1898

THE POPE AS MEDIATOR.

Press despatches announce that the Pope has offered to mediate between Spain and the United States, both Governments having accepted him. ing the Pope's offer to mediate. It would be a happy outcome of t e present trouble if the good offices of His Holiness will be the means of bringing about a solution of the Cuban question. There is no power in the world so peculiarly fitted to intervene in this matter as the great and good Leo XIII. It can with truth be said that all nations hold him in the highest esteem for his saintly life, his distinguished character, his breadth of mind, and his sincere love for mankind of all classes, creeds and colors.

WE BEG TO DECLINE.

A few days ago we were favored with a request from one of the yellow journals of the New York to enter into a clubbing arrangement with the CATHOLIC RECORD. Were we to be offered these papers free of charge we should decidedly object to giving the publishersalistofoursubscribers. They are a veritable pest, and it is no small reflection on our American neighbors that such publications are permitted to circulate amongst the people. And is it not time that our Government prevented those bundles of horrible rub bish coming into Canada ? The illus tra ions would lead one to suppose that the artists are escaped lunatics, and the news matter is nearly all manufactured in the editorial rooms.

SISTERS FOR THE KLONDIKE.

A band of zealous Sisters of Mercy are on their way to the Klondike to care for the adventurous miners who have gone and are going to that frigid region, and who are exposed to so riages yearly, and in some years many perils and risks from hardships of every kind, and especially from the has admitted that his marriage fees inclemency of the weather. The Sis- from runaway couples greatly exters were moved to take this step on account of the tales of hardships less than \$5, and he stated in an suffered which are reaching us every interview that his largest fee

the Normal schools will be required. The other grades will be, respectively, the advanced elementary, kindergarten, Model School and Academy dip. lomas. The change was first asked by the Association of Protestant teachers, and was then also urged by the Protestant Committee of the Council of Public Instruction, and it is expected that it will be of great benefit in increasing the efficiency of the schools. The action of the Govern-

ment in acceding to the request of these Protestant educational bodies is a new evidence of the readiness of the Quebec Government and the Catholic majority in the province to grant all possible facilities to the Protestant minority to bring their schools to the highest state of efficiency.

THE MARRIAGE VOW

Templar, which is the Canadian The London Daily Mail publishes a organ of the Knights Templar, has the special despatch from Madrid confirm- following in regard to the indissolubity of marriage:

11 marriage: Three divorce suits from Toronto and one rom Montreal are awaiting the attention of the olly old Senators at Ottawa. Templar readers re, for the most part. Protestants; but we hope they may be candid enough to admit that o our Catholic friends is due great credit for heir helief in the inviolability of the marriage outract. A legal separation may be parmis-inble under some circumstances—as when one enter that been universe to yow mode to the source attention. contract. A legal separation may be permis-sable under some circumstances—as when one party has been untrue to yows made to the other—but a divorce never should be granted nullifying the contract and releasing the part-les from their yows. A marriage contract is made for life in the sight of God and man; and no law should permit either person a release. with power to marry again during the llfe of the other contracting party. A late issue of the Canadian Church Evan-gelist, speaking of divorce laws, says: " It is said that as against two thousand marriages in San Francisco lat year there were six hundred and forty-one divorces, or about one case of divorce for every three matriages. The record is certainly a very shocking and dis and forty-one divorces, or about one case of divorce for every three marriages. The record is certainly a very shocking and dis graceful one, but in a state of society where marriage is looked upon as a civil contract, and as nothing more, it is not to be wondered at. It is hopeless to look for a remedy until the Church as a whole sets her face definitely in the direction of the absolute sacredness of the marriage tie."

Other Protestant journals have expressed themselves as endorsing these views. We are pleased to notice that Protestants are becoming conscious of the iniquity of divorce, the desire for which was the immediate cause why Henry VIII. first established the Church of England. The Church Evangelist wishes that Church now to abandon its traditions which have brought on such alarming results.

A BUSINESS MINISTER.

Milwaukee has had a minister who carried off the prize for the largest number of marriages made by one man the prize being the profits received in marriage fees. The Gretna Green blacksmith, who] generally united about 400 couples per annum, did not near come up to this notorious " marrying minister," who, according to the Milwaukee papers, averaged 1,000 marreached 1,200. The minister himself ceeded his salary. He rarely received

THE CATHOLIC RECORD

of which will be the elementary, to ob- of his evil doings. There is no reatain which four months' training in son why God should not possess and exercise as He sees fit the power to allow spirits to make known His will to men. This is within the sphere of God's supreme dominion over all creatures ; but we may be sure that when the Almighty chooses thus to make revelations to man He takes care to make it known unmistakably that the vision or the anaouncement is from Himself.

From the right on God's part to exercise this power it does not follow that man, who is subject to God's law, should arrogate it to himself or attempt its exercise, or should consult the dead, or good or evil spirits. This is expressly forbidden by God : "Neither let there be found among

you any one that consulteth sooth ayers, or observeth dreams and omens. neither let there be any wizard, not charmer, nor anyone that consulteth pythonic spirits, or fortune-tellers, or hat seeketh the truth from the dead, for the Lord abhorreth all these things. and for these abominations He will destroy them at thy coming. . . These nations whose land thou shalt possess hearken to sooth-sayers and diviners ; but thou art otherwise instructed by the Lord thy God." (Deut. xviii, 10, etc.

We see from all this why it is that, though Almighty. God sometimes, under extraordinary circumstances, made use of visions or messengers from heaven to make known His will to men, such as Abraham, Jacob, Joseph, Moses and the prophets, and also under the New Law to the shepherds of Judea, the Eastern magi, and St. Joseph, it is not allowed for us either to take cognizance of dreams, or to consult manner of the so-called spiritualistic mediums, even if it were true that spiritualism were really an intercourse with spirits, as its followers pretend to be the case. This is the more evident, inasmuch as the intercourse being forbidden, we must infer that good spirits have no part in it, and if the intercourse be real it mustibe a communication with evil spirits, whether devils, or the souls of the reprobate. One thing, at least, is certain, that Catho lics or any Christians should give no countenance to, and should have no participation in so-called spiritual-

istic manifestations or seances. We say this under the hypothesis that these communication with spirits are a reality and not a mere delusion or fraud. But the evidences [are numerous that most of these consultations are entirely fraudulent. There have been frequently plans made by spectators to expose the actual state of the case at these manifestations, and nine times out of ten an impudent fraud has been laid bare to public view.

The most recent and a very remarkable instance of such an exposure occurred a few days ago at Jackson, Michigan. During the past winter the spiritualistic craze assumed large day. The Sisters will be among the was two \$20 bills. The name dimensions in that city, and hundreds

JINGOISM VS. PATRIOTISM. It is a habit with the members of certain anti-Catholic organizations to

make a display of their pretended un. swerving loyalty to the throne of Great Britain, and to cast aspersions or doubt upon the fidelity of those who are not members of the same society. Especially do they endeavor to throw the stigma of disloyalty upon Catholics, and newspapers in sympathy with these societies persistently keep up the

cry that Catholics cannot be loyal to any Government inasmuch as they give allegiance to the Pope, whom they delight in calling "a foreign potentate. It is, of course, well known that the

allegiance owed and paid by Catholics to the Pope is purely in the spiritual order, with which civil Governments have no concern and over which they have no control, but the societies above referred to, whether Orangemen, socalled "Sons of England " or the P. P. A., have a purpose in misrepresenting Catholics, to whom they are so bitterly opposed.

In the United States the same tactics have been followed by the anti-Catholic societies, and some have asked, "Where would Catholics be found in the event of a war with Spain, a Cath olic power ?" The representatives of

the defunct Know-Nothingism and Apaism have insinuated or openly asserted that the Catholics generally would be traitors to the country of their birth or adoption. It is needless to say that such an as-

sertion is a black falsehood. There is no need that it should be refuted, and fortune tellers, or spirits after the it is not for the purpose of serious refutation that we here refer to it, but merely to call attention to the stand which representative Catholics have taken on this point.

In the American Catholic papers we look in vain for the jingoism which is found among those who hate Spain merely because she is a Catholic power. For this reason alone there are hundreds of ministers who are engaged in exciting the hatred of their people against the Spaniards, and only a few days ago the legislature of one of the States was opened by the chaplain with a prayer that Spain "may be blotted from the map of Europe."

> This un Christian language and sent imentiis certainly not patriotism, and, when uttered in the form of a petition to the Almighty, is nothing less than blasphemy. It is directly opposed to the teaching of the gospel, even if it were the case that the Spaniards en. tertain animosity against Americans, for have we not the command of Christ : "Love your ienemies : for if you love them that love you, what reward shall you have? Do not even the publicans this? And if you salute your brethren only, what do you more ? Do not also the heathens this?" But there is no evidence to show that the Spaniards entertain a hatred for Americans, except that they are natur-

the Spanish treasury, rather than for the greatest good of the people. He said :

"No doubt much could be said in favor of war at the present time, but that is not a question for us to decide. "International law does not take part in humanity. Here are a people struggling for their liberty and pouring forth generously of their heart's blood. Whether Cuba had a right to revolt or not is a matter of personal There is no one to say that opinion. the American colonies did not have the

right to revolt in 1776, and I believe that Cuba has the same right now. "We are assembled here to take steps toward the relief of the suffering in Cuba. The Government has wisely taken in hand the distribution of the supplies that may be raised, and I think the officials have acted most wise ly in sending them on boats which carry, in addition to the provisions, a few rapid firing guns."

Reverting then to the question of war, and to the statement of some professing patriots, that Catholics would not fight against a Catholic country, the Bishop continued :

"Fear not, gentleman, it is said that because Spain claims to be a Catholic nation it will weaken the patriotism of American Catholics. It will not weak en one, whether he be Bishop, priest or layman. If this Government decides war to be necessary you may rely upon the patriotism of every Catholic of the country, from Archbishop to layman.' Archbishop Ireland spoke recently to nearly the same effect when inter viewed by a reporter on the subject, with a view to the publication of his sentiments, and it may be taken for granted that these are the sentiments of the whole Catholic hierarchy and people of the United States. Nevertheless, it is not their desire that war should be declared for the mission for their departure, which mere pleasure of fighting, and if the cause of humanity requires the intervention of the United States in Cuban matters, it is even then better that the purposes of intervention be effected by diplomacy than by bloodshed, notwithstanding the desire of the Illinois chap-

From the reception accorded to Bishop Foley at the Detroit meeting, another in them. lesson may be derived by which it would be well for the members of the anti Catholic societies on this side of the first born in every house of the of the line to profit. During the period when Apaism flourished, Detroit was its hotbed. The enthusiasm with which Bishop Foley was received is an evidence that the waves of bigotry lose their force when the people return to their sober senses, or when common sense resumes its sway.

lain who would have Spain blotted

from the list of European nations.

passed over by the destroying angel We say nothing of the disaster to the Maine warship as a cause for war. It may be considered a certainty that the Hebrews escaped the plague; and neither Spain nor the officials of that this day was appointed as the great country had anything to do with the festival of the Jews for all time. explosion : and it is highly probable being called the Pasch, or passage. that it is rather to be attributed to because the angel passed by the houses carelessness on the part of the absentee of the Hebrews, sparing them, and officers who went to enjoy Ethemselves elsewhere, while leaving subordinates in charge of the vessel. What we have said of the loyalty of the Catholics of the United States is equally applicable to the Catholics of Canada. In the event of a war with any power they could be relied on, notwithstanding the misrepresentations we are wont to hear uttered whenever the 12th of July comes round ; and in reference to those societies which misrepresent us it is not to be forgotten that within the reign of her present Majesty, their professions of loyalty have been several times proved to be a mere mockery, as when the Orangemen of England and Ireland attempted to set aside Victoria from the throne, and to put the Duke of Cumberland in her stead, though he had no title to it, and when, more recently, the Orange leaders in Ireland blatantly threatened rebellion if an Irish Home Rule Bill became law. In Canada also, the flimsiness of Orange loyalty was shown by such acts as the burning of the Parliament buildings in Montreal, and the insults offered to Lord Eigin, the Governor General of Canada, and to the Prince of Wales on the occasion of

It is generally held that the word implies also the passage of the Israelites

APRIL S

than five hund whom many w wrote, but ot say, were dea knew of the those who had by special rev by God. The wrote short b ment, though Resurrection granted the w life, as being tians, and the nesses also to tion.

It would be to suppose th Apostles on th incredible tha motive of hon story, and ma ing down of t its truth.

Jewish writ that the Apo which had b sepulchre, to the body, and done this whi the Evangelli were bribed priests, with circulate this the body. Si the Apostles they were te was apprehe execution, ca attempted th neither would small sum wh have offered have taken t feiting their priests could ment in the money for th pose, and we paid it. Be have no moti if they four predictions w

If He had by His own Him as an in prediction t third day w and they wo longer to ex any favor, w al, in return His doctrine It is very

that the Ex other in rela the Resurred contradictio As an eram at which th have taken that when the first de morning) c the other M St. Mark sa the morning St. Luke sa the mornin Magdalene yet dark. This last of the Latin brae essent

there was

APRIL 9, 1898. EASTER SUNDAY.

The festival of Easter, which is called in the language of the Church Dominica Resurrectionis, the "Sunday of the Resurrection," or Pascha, is the first in rank among the festivals of the year. It is the day on which our Lord Jesus Christ rose triumphantly from the tomb, being victorious over sin and death and the powers of dark-

ness. The English name for Easter is supposed to be derived from the name of the Anglo Saxon goddess Eostre, whose festival was celebrated about this time of the year, so that in origin, the word has no reference to the Christian mystery celebrated on the day. But Pascha is the Hebrew word Pesach put into a Greek form, and signifying passage. Almighty God instituted this festival under the Old Law, in memory of the deliverance of the children of Israel from the bondage of Egypt. This deliverance was effected through numerous miracles wrought by the hand of Moses, whereby many disasters were brought upon the land of Egypt, owing to the refusal of the king or Pharaoh to allow the Israelites to go

into the desert, a three days journey, away from the abominations of Egyptian idolatory, to offer sacrifice to God. This appeared to Pharaoh an unreasonable demand, and, instead of acceding to it, he increased his oppression and the burdens imposed on the people, and not till ten fearful plagues were sent upon Egypt in succession was Pharaoh's obstinacy overcome, to the extent that he gave per-

afterward regretting, he sent an

army to turn them back in order to

put them to work again. This army

was destroyed. When the waters of

the Red Sea were miraculously made

to open a passage for the Israelites to

pass through, the Egyptians followed,

and on Moses' stretching forth his hand

toward the sea, the waters returned

and the Egyptians were overwhelmed

The last of the ten plagues which af-

flicted the oppressors was the death of

Egyptians. The Hebrews were ordered

to sacrifice a lamb on the fourteenth

day of the month, just before the per-

mission was given for them to depart,

and to put the blood upon their door-

posts, so that the houses whereon the

crimson mark was seen should be

who should come by night to kill the

first born of the Egyptian families. Thus

passed into those of the Egyptians to

inflict the decreed penalty upon them.

first passengers this spring when the way will be open for them to proceed berger, and he is now moving to Asto their destination. A number of trained nurses of Lady Aberdeen's will continue his free and easy marri-Victorian Order will also soon start age methods. The Chicago Herald for the same destination, with the same object in view.

All these ladies who have undertaken the risk of the difficult journey the ties of consanguinity have been igare deserving of the highest praise for their gaand humanity and charity.

COMING TO THEIR SENSES.

The Italian Government is becoming aware that there is throughout Italy a strong reaction in favor of restoring the Pope's rights, and the thousands who take part in religious festivals, notably the vast multitudes who joined in celebrating the recent canonizations, force the Government to see, whether it will or not, that the Papacy is taking a firmer hold on the affection of the people, and the Government which does nothing for them but impose excessive taxes is losing proportionately. At the recent jubilee of the Constitution granted by King Charles Albert in 1848, the Catholic party universally abstained from celebrating the occasion, not because they are hostile to the Constitution, but because it has been and is being shamefully violated, particularly in the first article which asserts that "the Catholic Apostolic Roman religion is the sole religion of the State. Other now existing worships are tolerated in accordance with the laws."

EDUCATION IN QUEBEC.

The Protestants of Quebec have obtained from the Government of that

of this minister is Rev. Dr. Hune bury Park, N. J., where, no doubt, he says that: "Mere runaway school children have been united for life : infants have been wedded to old age,

nored, and miscegenation has been encouraged " by this man, all for the sake of the fees. The same horrible state of affairs, from which Milwau-

kee has now been delivered, exists in other places, though, perhaps, not to quite the same extent. It is one of the results of lax marriage and divorce laws, and of a ministry which performs its supposed duties irresponsibly, and which celebrates marriages without asking any inconvenient questions. Of course, by such ministers bigamuous and trigamous marriages are frequently celebrated.

ANOTHER SPIRITUALISTIC FRAUD.

We have not denied that in the socalled Spiritualism, wherein the spirits of the departed are supposed to make communication with the living, there is sometimes a reality which gives a flavor of truth to the manifestations rendering them attractive, and lead ing the unwary to give credit to the revelations made by these means.

The sacred Scriptures plainly imply that there have been communications from the spirit world to men, such as was the case when the spirit of Samuel was called up by the witch of Endor to meet King Saul. (1 Ki. xxviii.)

This was an exceptional case, how province an order in Council whereby ever. It was God's special will that the standard of teachers' qualifications Samuel His prophet should appear on will be raised. There will be five this occasion to announce to Saul the grades of diploma granted, the lowest punishment awaiting him on account with weeds.

of seances were held by a Mrs. Darrow and Dr. Briggs, of Boston. The apparitions of deceased friends of the spectators were numerous, the spirits of any one called for appearing in a materialized state. But a trap was laid on the 4th ult., by a party of Michigan Central railway men, the city police being let into the secret.

A special telegram to the Detroit News-Tribune gives the following account of what then occurred :

"The room was crowded ; the lights turned off and a shadow of the departed appeared in white apparel. A muscular railroad man grabbed the spirit and despite her frantic struggles put on the brakes. The spirit cried, 'Oh my Lord, oh my God,' but the rail-roader held fast. Meanwhile a woman in the audience grasped a dark spirit and was promptly assisted by two strong men, one of whom was a base ball umpire, who shouted 'out on first.

'The gas was lighted and a brief examination revealed 'Dr. Briggs and 'Mrs. Darrow,' as the spirits. No arrests were made, but the police are holding the alleged deceivers Prosecuting under surveillance. Attorney Kirkby declined to order warrants for their arrest, as he says

they have not violated any statute of Michigan.' We can only express our wonder

that, frequent as similar exposures of these frauds have been, there are still people who allow themselves to be duped into believing that the manifestations at these meetings are really spiritual apparitions.

Every day is a little life, and our whole life is but a day repeated. Those, therefore, that dare lose a day, are dangerously prodigal ; those that dare mis-spend it, desperate.

A man's time, when well husbanded, is like a cultivated field, of which a few acres produce more of what is useful to life than extensive provinces, even of the richest soil, when over run

ally indignant for the hostility which has been manifested in America toward them.

We say, then, that the absence of jingoism from the columns of the Catholic papers is an evidence of the true patriotism of the United States Catholics, who desire to avert war, with its horrors, unless a resort to arms be necessary in order to vindicate the honor and security of the United States, but if these things require that war be declared, the Catholics will be found in the front ranks of the army, as they were during the civil war with

the South. This is well understood by the generality of American Protestants, and is admitted even by those distinctively Protestant journals which are not under the sole influence of bigotry. Thus a New York Presbyterian organ, the Observer, said recently :

"When it comes to the point, the Pope would never dissuade Catholics rom loyal support of the arms of the United States, nor would all the Catholics obey if he did."

A meeting held a few weeks age in Datroit for the purpose of giving expression to the public sentiment in favor of the relief of Cuba, and to take measures toward this end, made this matter clear. Bishop Foley was one of

the speakers, and the News-Tribune report says : "It remained for Bishop Foley to arouse the greatest enthusiasm of the

evening when he promised the fealty of American Catholics." The venerable prelate did not pronounce dogmatically on the point whether the Cubans have sufficient reason to justify their revolt against

their Spanish masters, but he did not hesitate to declare his personal opinion that such is the case. He is evidently convinced that Spain governed the country for the sake of the profits to -Father Faber.

his visit to this country. Loyalty is better proved by acts than by words uttered in thundering tones.

Take up Your Cross.

Oh ! after weary life is there still to be another weary waiting for our deliverance and our rest? If we must burn, let it be with the fire of love now, not with the fire of chastise ment hereafter. As to those who may be lost I confidently believe that our heavenly Father threw His arms around each created spirit and looked it full in the face with bright eyes of love in the darkness of its mortal life, and that of its own deliberate will it would not have Him. Which of the dead have avoided hell? Those, and those only, who on earth took up the cross, and took it up daily, and so, and only so, and always so, have followed Christ.

through the Red Sea.

The Christian fectival is called by the same name Pascha, because the Resurrection of Christ occurred during the Paschal sclemnity, being on the second day of the celebration, and just as the Jews were delivered from their bondage, so we are delivered through the Resurrection of Christ from the bondage of sin and eternal death.

Of the importance of this mystery we are assured by St. Paul in 1 Cor. xv. The Apostle tells us in this chapter that unless we hold fast the gospel he preached, we have believed in vain, and among the gospel truths to which we must specially cling he mentions the Resurrection :

"Now if Christ be preached that He rose again from the dead, how do some among you say that there is no resurrection of the dead? But if there be no resurrection of the dead, then Christ is not risen again, and if Christ be not risen again, then is our preaching vain, and your faith is also vain. Yes, and we are found false witnesses of God: because we have given testi-mony against God, that He hath raised up Christ, whom He hath not raised up, if the dead rise not again

and if Christ be not risen again, your faith is vain, for you are yet in your ins.

It is thus seen that the Resurrection is the principal mystery of the Christian faith, and on its truth Christianity rests as on a sure foundation. Hence it was of great importance that it should be attested by unimpeachable evidence. To this end we have the testimony of the four Evangelists, two of whom were eye-witnesses of the fact. and the other two being contemporary witnesses were in a position to know the truth. Sts. Peter and Paul also testify to it, and from St. Paul we learn that Christ appeared after His Resurrection, first to Cephas or Peter, then to the eleven, and after to more really the c the sun ha does not shi the heaven a shade cas Besides, fr narratives, different m Evangelists women left ing near while day yet dark, actually the sun four narrat ently of ea of surprise tal occurre describe di references

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tween the

than five hundred of the brethren, of whom many were still alive when he wrote, but others " slept," that is to say, were dead. St. Paul himself knew of the Resurrection, both from those who had been witnesses of it, and by special revelation made to himself by God. The other two apostles who wrote short books of the New Testament, though not mentioning the Resurrection specifically, take for granted the whole narrative of Christ's life, as being well known to all Christians, and they are thus indirectly witnesses also to the fact of the Resurrec tion.

It would be the height of absurdity to suppose that the testimony of the Apostles on this subject was false. It is incredible that they should without any motive of hope of gain concoct such a story, and maintain it even to the laying down of their lives in testimony to its truth.

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Jewish writers maintain to this day that the Apostles bribed the guard which had been placed over Christ's sepulchre, to allow them to steal away the body, and to pretend that they had done this while the soldiers slept. But the Evangelists tell us that the guards were bribed by the Jewish chiefpriests, with a great sum of money, to circulate this story of the stealing of the body. Simple, unlettered men as the Apostles were, and so timid that they were terror stricken when Christ was apprehended, judged, and led to execution, cannot be supposed to have attempted thus to suborn the guards, neither would the guards accept the small sum which such poor men cou d have offered them, whereas they would have taken the bribe at the risk of for feiting their lives. But the chief priests could afford a greater inducement in the form of, a large sum of money for the attainment of their purpose, and we are informed that they paid it. Besides, the Apostles could have no motive to steal away the body, if they found that all their Master's predictions were falsified.

If He had not risen from the grave by His own power they would regard Him as an impostor, inasmach as His prediction that He would rise on the third day would have been falsified. and they would know that they had no longer to expect that He could do them any favor, whether spiritual or temporal, in return for their propagation of His doctrines.

It is very boldly stated by Infidels that the Evangelists contradict each other in relating the circumstances of the Resurrection, but there is no such contradiction between their narratives. As an example, let us consider the hour at which the Resurrection is said to have taken place. St. Matthew says that when it began to dawn towards the first day of the week (Sunday morning) came Mary Magdalen and the other Mary to see the sepulchre. St. Mark says they came very early in the morning, the sun being now risen.

PRAYERS FOR THE DEAD.

"After all, what is there in the Protestant theology of to day to prevent us from pray-ing for the dead ? I know some good Protes-tants who do that habitually." Thus writes a non Catholic clergyman to the Waterbury (Conn.) American, comment-ing on a pulpit notice of a memorial service "in the interests" of the victims of the Maine disaster. Yat he declares that he changed the wording when hered the notice, because it seemed to savor of "Romanism." This parson is decidedly naive. If there is noth-ing in Protestant theology against the custhe wording when he read the notice, because it seemed to savor of "Romanism." This parson is decidedly naive. If there is noth-ing in Protestant theology against the cus-tom of praying for the dead, then it is decid-edly inconsistent to condemn the Catholic Church for following it. In changing the notice he had been requested to read from his pulpit, the domine betrayed his prejudice. As Dr. Nevin, one of the most eminent of Protestant theologians, remarks : "It is high time for the opponents of the Catholic Church to realize that the system of tactics which they follow needs only a slight change of circumstances at any time to work just the opposite way from that it is meant to work." —Ave Maria.

THE BRIGHTER SIDE.

A recent writer takes the following hopeful A recent writer takes the following hopeful view of the liquor question in this country : "Although there is no immediate prospect that the people of the United States will be come a nation of total abstainers, there can be no doubt that there is a great decrease in the amount of drinking that is done. Not only are there more testotalers, but those who use liquor use less of it than they did twenty five or even ten years ago. This is proved not only by the rarity of drunkanness who use liquor use less of it than they did twenty five or even ten years ago. This is proved not only by the rarity of drunkenness except among the habitually dissolute class, but by statistics of the distilling business. In 1860 the average yearly production of whisky per capita was 2.86 gallons. In 1897 it was .95 of a gallon. The use of malt liquors and wines, of course, accounts for a part of this decrease, but the great proportion of it is un-doubtedly due to the improved habits of the people. We may reasonably expect still further progress in this direction, the more ness is not only disgraceful, but is a complete barrier to advancement in life." — Sacred Heart Review. Heart Review.

A NEW PPISCOPALIAN ORGAN

Washington has a new monthly, the organ of ite Protestant Episcopaian Bishop, with the significant title: "The Church Mili tant." We are told that "the comprehen-sive nature of the new paper's 'platform 'is sufficiently plain from the four words which form the metro on the title page: 'scrip-ture, symbolum, mysterium, ordo!" Why Latin? we may ask, since the use of Latin is o chieted to as used in our Church tura, symbolum, mysterium, ordo."" Why Latin? we may ask, since the use of Latin is so objected to as used in our Church. Doubtless because it is more mysterious. Why not put Bible, Creed, Mystery, what ever meaning they may choose to convey, if any at all? Or is mysterium intended as an equivalent for sacramentum? As for ordo, it is certainly wiser for such a conglomerate association of dissenters not to claim order in plain English. Bishop Satterlee, whose official organ it is, recently at a dinner of "The Church Club" in New York, made a speech in which hs remarked that "hs felt the need of conphasizing the primitive Cath-elicity of the American Church, this Ameri-can Catholicity in Washington, where was installed a papal ablegate, backed by a large Roman Catholic University. It was little upon the Church Club to consider active, earnest, faithful maintenance of Catholic faith, Catholic practices, Catholic consider, active, as the only true principle of Church life and power." Were this last appeal made by a Catholic Bishop, everyone would know exactly what it meant; made by a distinctly Protestant Bishop the word hare no definite Catholic [Bishop, everyone would know exactly what it meant; made by a distinctly Protectant Bishop the words have no definite meaning and value whatever, for their *fasth* is what hey choose to believe, their *practices* are whatever they choose to do, their *obscib* ence is simply to their own private judg-ment. "Church Militant" is a happy selection for an organ of a sect made up of jarring elements.-American Messenger of the Sacred Heart. happy

BE UP AND DOING.

The excellent work that is being done by The excellent work that is being done by Catholic Truth Societies has unquestionably much to do with the samer view nowadays taken of the one true Church and her doc-trines by many of those outside her pale. That the functions of a Catholic Truth Society can be, at least partially, performed by indi-vidual effort on the part of the Catholic body, lay as well as clerical, is equally indisputable: and that these functions are not performed far more generally than at present is, we lay as well as clerical, is equally indisputable: and that these functions are not performed far more generally than at present is, we think, almost a crime. That the misrepre-sentations, slanders, and calumnies, doc-trinal and historical, which are sull exploited against Catholicism have, time and time again, been exposed and refuted, is scarcely a sufficient cause for refraining from declar-ing and proving their falsity once again. "What's the good of noticing such absurdi ties?" is sometimes the pretext for excusing a reprehensible inactivity, rather than a satisfactory reason for neglecting to brand a falsehood prejudical to the interests of our holy religion. Without precipitating one self into a bootless controversy it is surely possible in a thousand and one instances to discount the calumnies of the vilifiers of the Church. To take a case in point. A secular journal in a small city published a sermon by a Protestant clergyman containing a refer-ence to "that Church which places the Vir-gin above the Father and the Son." On the following day the same paper published atten-tion to the following extract from chapter ative of " Catholice Betef": "Catholices do not believe that the Bleased Virgin is in any may equal or even compar-able to Godt for she, being a *creature*, al-

a keener sense of self interest and sharper faculties to achieve his self ish ends; but it can expect of him nothing that transcends the bestial nature with which it endows him. A hatred of marriage and the family tie is a sentiment common to every school of free-thinkers. This is one of the counts in their indictment against the Catholic Church, that she has made marriage sacred and indissolu-ble, and so has raised a barrier against the promiscous herding of the sexes. Since they are animals, they seem to say, why should they not be allowed to consort together like animals? The one serious business in life for one who has the nature and destiny of a brute is to act out his nature and destiny of life for one who has the nature and destiny of a brute is to act out his nature and to pursue his destiny. Why should he be expected to have any ethical ideals unsuited to the ox in his stall or to the swine in the gutter ? And yet, such is human inconsistency, the freethinker would probably deny, with a show of honest indignation, that his system must inevitably brutalize men. — Catholic Telegrach. must inevi Telegraph.

DAYLIGHT AND THE BATTLE OF GABAON.

Does the Church or its theologians give a literal interpretation to Josue's command to the sun to stand still? How is it generally understood by the theologians of the Church? Thus asks an inquirer.

Inderstood by the theologians of the Church? Thus asks an inquirer.

 The Church has passed no judgment on it. The main fact is that the day was miraculously prolonged until Josue overcame the enemy. A modern scientist in statiog this fact might say the earth was stopped in its diurnal revolution. But this modern for-mula would have been utterly unintelligible to those for whom the historian described the event; for the people of that time knew noth ing about the earth's revolution about its own axis. The result of the stop-ping of the earth's diurnal revolution would be the apparent stopping of the sun. The historian could state this apparent fact to give his readers an idea of what really took place, namely, the prolongation of daylight. It was this continuance of daylight that Josue prayed for.
 We say the historian could state this apparent scientis looks at it. When you wish to stop a watch the unest direct way is to stop the main spring. The sun is the centre and main spring of all the planets in the solar system. It has two motions, one about its own axis and one that carries it through space to an unknown goal. On these two motions de-pend the motions of all the planets under its indingence. Stop this central motive power and you stop all motions depending on it i just as stopping the main spring stops the movements of the wheels and hands of a watch.

movements of the wheels and hands of a watch. The historian of the battle of Gabaon may have referred to the stopping of the sun in this sense. It is more probable, however, that his reference to the sun stopping was made in the same sense that we speak now-adays when we say. "The sun rises, the sun sets," though we know it does neither. No one is deceived by the expressions; nor are their use an evidence of ignorance. The day was miraculously prolonged. The historian informs his readers of the fact by axying the sun stopped. He could have said,

aders of the fact by He could have said, saying the sun stopped. He could have said, "the sun did not set for so many hours after its usual time. This would have stated the same truth, and perhaps would not scandalize the shallow Infidel because he is familiar with the phrase. He would understand that the the phrase. He would understand that the historian was more intent on stating the main fact—the prolongation of daylight—than he was on the manner of the fact or on the man-

was on the manner of the lact of on the manner ner of stating it. The alman.c maker says in his calendar for to day-Tuesday, March 29... 'San rises at 5.50, sun rets at 6.20.'' It is clear that he was thinking of the time between the sun's appearance in the morning and its disappear ance in the evening. That is the informa tion he wanted to convey to the reader, and he conveyed it. What would you think of the infidel gong man of science who would say. ''He he, haw haw, ho ho, that almanac maker does not know what he is talking about. The sun does not rise or set. It is the earth that turns around, he he he, haw haw.''

naw." You would say he was a conceited idiot, and you would bit the nail on the head.—N. Y. Freeman's Journal.

PERIS AT THE GATE.

It is the expected which has happened in the case of the most recent distinguished conversion to the Catholic faith. In pub-licly announcing his change of belief re-cently at Besangon. M. Brunetiere, the bril-liant editor of the *Revue des Deux Mondes*, nant editor of the *heave as Deux Monaes*, only confirmed an anticipation which those who have been watching his course for some time had been led to form. It is a splendid proof of the power of that truth of which our holy Church is the one depository that she can compel intellect thus to lay on her altar

tion of worldly responsibility plays a de-termining part. Looking at the facts in secular life, let us ask ourselves how many men have the moral courage to stake their worldly circumstances against an ethical or patriotic principle, whenever such a choice has come to be taken, and then consider the position of a gentleman of very limited in come and a wife and growup family de-pendent on that trifle, trying to compound between his religious doubts and his human necessities? This is one of the most pitiable spectacles that the whole field of struggling humanity can reveal. Let us putable spectacles that the whole held of struggling humanity can reveal. Let us think upon it at this holy season, and thank Professor Starbuck for the line of action which has led us into such a train of thought -for it may be productive of good. Let us remember the story of the Peri at the gate of Paradise.-Standard and Times.

A NEW EXPLANATION OF MIR-

ACLES.

ACLES. We have read with considerable interest and not a little amusement the account of a reunion of the Concord School of Philosophy, which took place some time ago, at Green-acre, Eliot, Me. At this reunion we are told that Mr. Smiley, of the Smithsonian Institu-tion, delivered an address on the miracles of Lourdes, in France, which led to an ani mated discussion concerning the value of such miracles. Mr. Smiley disclaimed con-mection with any religious body, but professed that his investigation was in the interest of nothing but the truth. We must give him credit for an unusual amount of candor for an unbeliever. He warns us against casting opprobrium upon the French, who are believers, and says they are as intelligent as average Americans. He acknowledges that it is not a money-part of a nuclear the gentleman himself witnessed three miracles of which he gives an account, and he acknowledges that he received at the similar to save the seven the great and he accound and he acknowledges that he received at three miracles of which he gives an account, and he acknowledges that he received at three miracles of which he gives an account. and he acknowledges that he received at the seven that the gentleman himself witnessed three miracles of which he gives an account, and he acknowledges that he received at the seven that the gentleman himself witnessed three miracles of which he gives an account, and he acknowledges that he received at the pressible to divulge. Surgit he had the grace of faith offered

spiritual uplift when he did here and or possible to divulge." Surely he had the grace of faith offered and even pressed upon him, but alas ! like too many worldly wise visitors to the sacred shrine, his mind was pre-occupied with *t* settled conviction against the supernatural and so, while candidly admitting the fact he undertakes to account for them on natura

principles. As a fundamental principle he announce the astonishing proposition that "mirac" are not breaches of natural law, bu cases in which the operations of spiritual law become manifest, not superseding physica law,

cases in which the operations of spiritual law become manifest, not superseding physical law, but supplementing it." He does not condescend to explain what that spiritual law is, nor does he give any proof of the exist-ence of a natural spiritual law, independent of the super catural, and which can perform the most astounding miracles. He simply takes it for granted, and founds his conjec-tures upon that imaginary foundation. But how account for the fact that the cures are effected through the instrumentality of the water of the fountain? I would seem as if that would be a poser. Not at all—he has no difficulty, no hesitation. "The virtue of the water," he explains, "resides in the vibrations present in it," and therefore he concluded that any water that had these vibrations, what are they? Where do they come from? How do you know there are any vibrations? Did you test the matter? Did you subject the water to chemical analy-sis? Those vibrations much be very power-int to me the avec of the blind : to cause the bid you subject the water to cheatery power sis? Those vibrations must be very power ful to open the eyes of the blind; to cause the

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would not believe. Note that they could not be the sands of candid, unprejudiced persons do go to Lourdes, from year to year, and not only experience "a great spiritual uplift" but are converted on the spot by the manifest, unmistakable evidences of the presence of the supernatural.-Sacred Heart Review.

GOOD FRIDAY.

speech and of silence, has begun to be in-vestigated by thoughtful, honorable minds, and thousands upon thousands are yearly re-turning to the fold of which there is, as there can be, but one.

can be, but one. There is no doubt that Good Friday, like the Nativity and Easter, is destined ere long to come to its own again, when people and rulers will recognize that, in that solemnest all days there ere is a "holiness appealing to -Richard Malcolm Johnston, in all heart Boston Pilot.

THE CROSS OF CALVARY.

How the Bood on Which Christ was Crucified was Discovered.

An especial object of Christian ador ation during this week, when the Church commemorates the Passion and Death of the Redeemer of mankind, is the Cross on which He yielded up His life for our salvation. For nearly three centuries after the Crucifixion the exact whereabouts of this Cross was unknown to Christendom, though the conviction was of course general that it was hidden in some place in Jerusalem, since it was known that the Jews, after they had put a person to

death, were wont to bury anear him whatever appertained in any way to his execution. Out of aversion to His doctrines, they had done everything in their power to obliterate from recog nition the burial place of Christ They had covered the spot of His sep ulture with huge heaps of earth and rubbish, and the Roman Emperor had further desecrated it by causing to be erected thereon a temple to the heathen goddess Venus. But all this labor proved vain, for God, in His own good time, made manifest the place of the true Cross and caused its discovery to be effected through the agency of Empress Helena, the mother of Con-

stantine. It was in the year 326 that this sainted woman, being in Jerusalem, determined to institute a search for the true Cross. Learning of the Jewish custom of obliterating as far as possible all traces of the burial-places of per sons put to death, and hearing it said that the temple of Venus which the Roman Emperor Hadrian had erected in Jerusalem really stood upon the site of the Crucifixon, she caused that structure to be torn down, and ordered the workmen to dig up the ground be neath it. At a great depth below they found three crosses ; but as the inscrip sion which had been placed in derision on the one whereon Christ died, had become detached from it. difficulty was experienced in distinguishing the true That difficulty was solved in a CTOSS. marvelous manner, however. For, by order of Bishop Macarius, who then ac-cupied the See of Jerusalem, the three crosses were taken to a house wherein one of the most prominent women of the town lay dangerously ill. Prayers were then offered up, asking God to make known the true Cross ; and they were answered, for when one of the crosses was brought into contact with the sick woman she was instantly cured, the miracle convincing all who witnes ed it that the cross through whose instrumentality this cure was ef fected, was the one whereon the

Saviour of the world had died. Once she had found the true Crossand with it were also discovered the nails used in the Crucifixion and the inscription alluded to above Helena caused one portion of it to be sent to Constantine, her son ; another fragment she carried to Rome ; but the main portion she had enclosed in a silver shrine, which she committed to the care of Bishop Macarius, and for

solemn occasions ; and a third adorned a costly bridle that he possessed. The fourth nail is in Rome, in the Church of the Holy Cross. Many imitations of this nail were made in the course of time, and St. Charles Borromeo had several fac similies of it made, which, after they had been touched to the true nail, he distributed to pious per-sonages or presented to Churches. The pillar at which Christ was The pillar at which Christ was scourged was for quite a long time kept at Jerusalem ; but it now consti-tutes one of the chief treasures of the church of Saint Praxedes, in Rome, where it is shown in a chapel, an in scription on which testifies that the pillar-or the portion of it that is there -was brought to Rome by John Col umna, apostolic legate to the East, in the year 1223, during Pontificate of Honorius III. - Catholic Columbian.

How Every Reader of This Paper Can Make Money.

For several months I have noticed advertisements in different religious papers describing an improved Dish Washer. As I had grown so tired of washing the dishes the old way, I sent for information to Dept. L 9, Iron City Dish Washer Co., Station A, Pittsburg, Pa., regarding their Washer. They sent me one and I have found it to do just as they said it would. It washes and dries the dishes in less than one-half the time it usually takes, and I never have to put my hands in the greasy dish water. My little girl, aged eight years, thinks it lots of fun to wash the dishes and she can do it as well as myself. Several of my neighbors came in to see it work and they all wanted one. I wrote the company and they allowed me a commission. They also wrote and told me how to become their agent. I am now making \$10 a week and still at-tend to my honsework. The Dish Washer sells everywhere. I show it and that makes the work easy. I under-stand they still want a few good agents, and anyone desiring to make money easy should write them. A Constant Reader.

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pearls which he wore on the most

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St. Luke says they came very early in the morning, and St. John that Mary Magdalene cometh early, when it was yet dark.

This last expression is a translation of the Latin words "cum adhuc tene brae essent," which signifies "when there was yet darkness," which is really the case, in a sense, even when the sun has risen, for the full light does not shine till the sun is higher in the heavens, especially where there is a shade cast from mountains and trees Besides, from the wording of these narratives, it is quite possible that two different moments are spoken of by the Evangelists, the time when the holy women left their homes, or were draw ing near and coming to the tomb. while day was dawning, and it was yet dark, and the time when they actually reached the sepulchre the sun being now risen. The four narratives were written independ ently of each other, and it is no matter of surprise that they mention inciden tal occurrences in different ways, and describe different moments when their references are to time. In a similar way all apparent discrepancies be tween the gospels may be explained

The Church applies to Easter Sunday the words of the prophet David "This is the day which the Lord hath made, let us be glad and rejoice therein." (Ps. cxvii, 24.) Easter is a festival of great rejoicing, because it is the day of Christ's triumph, and of our redemption. Hence the mourning and affliction with which the two weeks of Passion-tide are celebrated cease and tones of joy and gladness take their place in the services of the Church which are celebrated, not only on Easter Sunday itself, but during Paschal time, which extends to Tribity Sanday.

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throughout Holy Week, culminating in the inconsolable prostration of Good Friday. Some of these wailings are centuries upon centuries old, and were sung in all solemniza tions of these wailings are centuries upon centuries old, and were sung in all solemniza tions of this day, the saddest in all the year. How has it come that these services are held only by Catholics now? Perhaps our separated brethren believe to isce in them needless abjection, knowing that death is to be swallowed up in speedy triumphant res-surrection. Perhaps, resolving that con-sistency requires leaving of something in the practices of those from whom they have broken away, they deem it as well to discard such as were especially irksome, such as ab-staining from meat one day in the week, and tasting on days of obligation, above all the appalling solemnization of Good Friday. And so on that as on olhers they go to their accustomed business, their employees, Catholic and Protestant, labor as usual throughout Holy Week, and on Sun-day, recalling not the anguish of Crucifixion and the darkness of the tomb, join in various degrees of heartiness in ascriptions of thank-ful praises. They cheerfully retain what is easy or cheerful and revolt from the difficult and sorrowful. As Thomas å Kempis wrote, they follow Our Lord to the breaking of bread but not to driviking of the chalice of His Passion. What seemed hard to bear in ancient discipline, now that authority to en-force it was thrown off, was discarded as superstition, whereas Catholics who fear to disobey the Church must endure, supported by the help imparted by their mother. In very many rural districts in this country, wherein are few or no Catholics, people do not notice when Good Friday re-curs, and do not even know of what it is the anniversary. They have never been told, and some of their clergy, if they know them-selves, do not deem it worth while to inform the ignorant. Others, who ought to know better, teach its observance to be only an-othor item of what they style Romith i

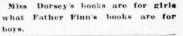
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GOOD FRIDAY. Among all peoples deity in one and other forms has received worship from mankind. Divers were such forms with those believing in many gods. Among the Romans, festi-vals were held in all months of the year; as in March, the Megalesia, to the mother of the gods. After Marsthon, the Greeks thus hanored their herces. Beyond all such solemnizations due to the dying and the dead, there have been, and there are, those paid to our dying Lord. One of the strangest things in the history of the Holy Sepulchre, and is so desig-nated to day. Many relics of the Holy Cross have since its discovery been detached from the portions into which has been celebrated through all Christian ages in ways more or less suide to expres-sion of joy and thanksgriving. So, until that unhappy separation, His dying day was commemorated through all christian in amentations as those in Catholic churches throughout Holy Week, culminating in the receturies old, and were sung in all solemnize times of thes day, the saddest in all the year. Some of these wailings are centuries upon throughout Holy Week, culminating in the no of this day, the saddest in all the year. How bet the over the sum and sole observes it throughout Holy Week, culminating in the state of the sole portions into which the care of Bishop Macarius, and for the better preservation of which she and her son caused a magnificent the body Cross, the predecessor of the present Holy Cross church. Of the other relics of the Crucifixion various disposal was made. The title

Of the other relics of the Crucifixion various disposal was made. The title. or inscription that was placed on the cross by the Jews in derision of Christ, was sent to Rome with the portion of the Cross which St. Helena carried back to that city. An imitation of it exists in the Church of Our Lady at The sponge Toulouse, in France. upon which vinegar and gall were offered to the dying Saviour is held in the greatest veneration at the Roman church of St. John Lateran. The lance wherewith the Redeemer's side was pierced was kept for many years at Jerusalem, then, out of dread that it would fall into the hands of the Saracens, it was taken to Antioch, whence it was subsequently carried back to Jerusalem and then to Constantinople. Venice, later on, secured the point of the lance from the Emperor Baldwin II., but St. Louis of France redeemed it and carried it to REID'S HARDWARE Paris, where it still remains, the rest of the lance remaining at Constantinople antil 1492, when the Sultan Bajazet presented it to Innocent VIII. The Crown of Thorns was given to St. Louis of France by the Emperor Bald-

win of Constantinople. The Holy Nails, which were prob ably four in number, were distributed variously. St. Helena is believed to have cast one into the Adriatic to allay a violent storm that threatened shipwreck to a vessel of which her son, This is a great misfortune; but it is not to continue very much longer. The oblequy of three centuries, oblequy both of had another imbedded in a diadem of three

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ST. PETER IN ROME.

Notable Discourse by Rev. A. Stapylton Barnes, M. A.

We have much pleasure in reproducing from the Philadelphia Catholic Standard and Times the following report of a remarkable discourse delivered recently in Rome, by the abovenamed distinguished priest. It was the first lecture delivered on behalf of the Catholic Truth Society.

The lecturer began by saying that he proposed to keep clea of all controversial questions. Of course, as a Catholic, he believed that St. Peter was Bishop of Rome and that he had a primacy over the Church. But it was not the purpose of this lecture to discuss these questions directly, and he should confine himself to the one point of St. Peter's coming to Rome and to the traces which we can find in Roman traditions of his actions while he was there. Some perhaps might say that even this was controversial, for there were some who denied that St. Peter ever came to Rome at all. He, however, denied that there was a controversy on this point ; there once was one, of course, but it was dead and buried now, so that, although it might be a long while before the ordinary tourist, with all the assurance which springs from an absolute ignorance of his subject, ceased to assert that there was no real evidence to be found of St. Peter's coming, he thought it might fairly be said that we should never again see a scholar or any one with any regard for his scholarly reputation committing himself to any such rash The Catholic view was in assertion. possession, and until the time of Calvin, in undisreputed possession, of the field. Now, it was attacked not on any positive evidence at all, but simply on the ground that the coming of St. Peter is not explicitly mentioned in the bible. If that was to be taken as a sufficient criterion, a large part of Christianity must go, too. Men would find it very hard, if no regard is to be paid to any records outside the bible itself, to show why they kept Sunday in the place of the Jewish Sabbath ; why they baptized infants, or why Bishops exist to rule the Church.

Hence in the seventeenth century the more learned of Anglican contro versialists saw that they could not at tack the Catholic belief in St. Peter' having been at Rome except upor principles, the urging of which would be equally fatal to much that the An glican Church held sacred, and accord ingly we find such men as Bishop Pearson (the author of the well-known book on the Apostle's Creed), Cave Hammond and other learned writers writing very strongly in favor of the Catholic position, while one of their number felt so keenly on the subject that he bursts out indignantly, " It is a shame for a Protestant to have to ad mit that a Protestant has ever been found to deny it !" At the present day all scholars were as one. The Catho-lic position was upheld by all non Catholic writers of importance-in Germany by Harnack, Thiersch, Ewald and Hilgenfeld : in England by Light foot. Westcott, Hort, Ellicott and even by Dean Farrar ; in France by Renan and others. It could, therefore, be hardly necessary to discuss it, and to save time he would simply state the grounds on which Catholics based their belief without examining in detail the arguments which had been urged on the other side.

That belief was attacked on one ground only—the silence of the Bible, but the Bible was not silent on the subject. It contained an explicit state ment that St. Peter was in Rome and there wrote his first epistle. It was

the Apostles Peter and Paul and other martyrs: "Rejoice over her, thou Heaven, and ye holy apostles and prophets: for God hath judged your judgment upon her." (Apoc. xviii,

The Protestant case from the silence of the Bible therefore breaks down al-together; but the Catholic side has much more than this to bring forward in favor of his belief. It has, as we have already quoted, the Speakers' admitting Commentary as the uniform, unvarying testimony of all early Christian writers." This testimony would be enough if it stood alone and unsupported. But it does not. We have, further, the testimony of all connect themselves with S. Prisca, S. Pudensiana and the Coemeterium Ostrianum. We may fairly say that there is no contemporary events which is attested by such a wealth of monu mental evidence as is this of the presence of St. Peter in Rome and his martyrdom here. Lastly, there is a fourth line of evidence which, Da Rossi says, would be enough to prove the fact, if no other evidence existed, and that is the existence here of his authentic likeness. The two Apostles, Peter and Paul, and they alone, have always distinct and recognizable types of faces in the representations of the earliest times. Others are idealized ; these are portraits-the reason being, of course, that of these two Apostle alone were the likenesses handed down in Rome. And this could not have never come here.

We pass on now to the second part of the lecture, in which we deal with the fact of St. Peter's life in Rome, reconstructing it as far as possible from the various traditions which have come down to us. In the fathers we find well-defined traditions about him: 1) that he remained at Jerusalem for welve years after the ascension; (2 that he came first to Rome at the be ginning of the reign of Claudius A. D. 42; (3) that he ruled the Church at Rome for five and twenty years and (4) that before coming to, Rome he sat for seven years at Antioch The first three are perfectly compat ble and fit in exactly with the eeived dates for the crucifixion and for martyrdoom of St. Peter, A. D. 29 and 7, but the fourth is almost impossible to reconcile with the others.

(1) Roman Christianity as dis tinguished from the Roman Church begins with Pentecost, when "strangers of Rome" are recorded as being present. These doubtless returned to Rome and brought the first news of the Gospel message. But a Church means organization and implies at this time the visit of an Apostle or one dele gated by an Apostle, and there is no reason to suppose that this took place much before A. D. 40 anywhere outside Jerusalem. During those first twelve years the Church had not woke to the fact of her catholicity and only Jews were preached to. The first Jews were preached to. Gentile convert, Cornelius, was perhaps a Roman, certainly a volunteer from Italy. So soon as his baptism had fixed the catholicity of the Church God's Providence began to work wards fixing the centre of that Catho licity at Rome. And first, St. Peter must leave Jerusalem. This was ef fected by the persecution of Hered Ageippa, in A. D. 41, when, after Peter had been miraculously delivered from prison, we read that he went into another place. The end this journey was Rome, but he probab ly did not go directly there. He may have gone now to Antioch and founded the Church there. Probably he went on to Pontus and the southern shores of the Black Sea, for there alone out side of Rome do we find local tradition of his presence. There, perhaps, he met Aquila, "a Jew born in Pontus (Acts xviii., 2), and it may well have been the resolution of this convert to go to Rome with his wife which was the determining cause which induced St. Peter to go there also. If so, they probably took ship together and came to Rome. Arrived there, Aquila, who was a tent maker, would seem to have set up his home on the Aventine, where Santa Prisca nov marks the spot, as there probably St. Peter at first lodged with him. Santa Prisca itself now has little to show to remind us of this period of apostolic residence, but last century an oratory was discovered close by with paintings, judged to belong to the fourth century, which may have been the original Church in the house of Aquila and Priscilla, so often mentioned in the epistles. The dis covery attracted little attention, and the place was again covered up and lost, the only record of it being an MS not yet published in the National Library at Paris. Santa Prisca, how ever, did not long keep St. Peter. Probably because of the hostility of the Jews, he removed very soon to a little beyond St. Agnes' Church, to the place where now is the Ostrian cemetery. Here he had his "chair," and here he baptized. And since the essence of a cathedral is not in magnificent buildbut in the possession of the ings, 'cathedra " or Bishop's seat, we may fairly say that here was the first cathe dral of Rome. We may still see these. not indeed probably the actual chair on which St. Peter sat, but the chair. carved in the solid rock, which was erected in the second century to com-memorate the fact that he had once had his throne at that spot, and which against Babylon or heathen Rome we in the fifth and sixth centuries was a find a statement that that judgment favorite object of veneration to pil-

the spot "ubi Petrus prius sedit." The Jews in Rome at this time were a large and powerful body. Reference to them are constant in all the literature of the time, and it is curious to see how exactly the national character. istics as we know them to day existed then. There were some rich and powthen. erful friends of Casar, as the Herods and Agrippa, but most were poor and despised. They were turbulent and disorderly, and Cicero on one occasion, speaking in the Forum, dropped his voice so that none but the Judges might hear, while he spoke of hem, admitting that he did so because he feared their vengeance (pro Fiacco This turbulence, as it had xxviii) reter's tomb and the place of his mar-tyrdom; his chair and his altar and his chains. We have his prison, also, at the Mamertine, to say nothing of the recollections of his presence which connect themselves with S. Prisca, S. Wentled C. probably this visit to Rome, for the next year we find St. Peter at Jerusalem, at the first general council of the Apostolic Church.

The next period, A. D. 50 61, is a difficult one in the history both of St. Peter and of the Roman Church, for we have no records. It may perhaps be suggested that it was during these years in which he was absent from Rome that St. Peter resided at Antioch. Such a solution would satisfy all tradibucn a solution would satisfy all tradi-tions. At Rome Linus, according to local tradition, presided over the Church, and his headquarters would seem to have been not at the Ostrianum, but S. Pudensiana. Of this, per-haps, we have a hint in II. Timothy iv., 21, "There salute thee Pudens and Linus and Claudia." Oa any been in St. Peter's case if he had other hyhothesis than that he was a resident in their house the mention of

Linus between Pudens and Claudia who were husband and wife, would seem a strange one.

In A. D. 58 St. Paul wrote to the Romans, and while on the one hand i seems clear that St. Peter was not then in Rome, we have also clear indication at that epistle that the Roman Church was already organized and that this had been done by an apostle, since he alleges as his reason for not having come to Rome his unwillingness to (Rom. xv., 20.) We can hardly place Peter's return to Rome earlier than A. D. 61, about the time of St. Peter' acquittal and starting for Spain. chapel on the Ostian way which com nemorates the parting of the apostle perhaps may, since that parting cannot be referred to the day of their man tyrdom, be the record of the setting out of St. Paul on this journey. St. Peter would seem not to have returned to the Ostrianum, but to have followed Linus in making his headquarters at the house of Pudens. This is the tradition, and it is confirmed by two monuments-the chair of Peter, which was traditionally supposed to be the Senatorial chair o Pudens, given by him to the apostles, an idea which perhaps arose from its having stood in Puden's house; and the wooden altar of the apostle, which now forms the high a'tar at the Lateran, Rome's third cathedral, although a plank of it remains at S. Pudensiana, in memory of its having stood there so

long The principal memory connected with St. Peter in this period in his con test with Simon Magus. This has been so overlaid with legend that it is difficult to separate truth from fiction, but there can be very little doubt that there is a certain basis of solid history underlying all the stories. In A. 64 came the great fire of Rome and the consequent persecution of the Chris tians described by Tacitus, and it will lend a new interest to the First Epistle

perhaps to be the first in Rome to have the privilege afterwards shared by all the martyrs of having the holy mysteries offered above it. Certainly this was a custom within the first century, for we find an allusion to it in Apoc "I saw under the altar the vi., 9. souls of them that were slain for the word of God." There, then, we may leave him in his altar-tomb, the centre for all ages of so much of Christian devotion, resting, as Prudentius, a writer of the fourth century, so beautifully expresses it, "under the feet of God.

THE LIFE OF CARDINAL WISE MAN A LESSON IN UNITY.

We have read Wilfrid Ward's "Life of Cardinal Wiseman" with the deepest interest. It is certainly an admirable specimen of Christian bio graphy. It gives a graphic picture not only of the personal character of the eminent Cardinal, but also of the stirring scenes and events through which he passed and in which he was such an active and influential partici-The book contains many impant. portant lessons, but we have been particularly struck with the evidence which it furnishes of the wonderful power of the Church in preserving unity under the most adverse circum

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stances. In order to appreciate the full force of that powerful influence it is necessary to recall the condition of the Church of England at the time of the commencement of Wiseman's admin istration. Pius IX, with whom Wise man was a great tavorite, had learned to esteem him for his brilliant succes as a scholar and a zealous and devoted priest. He remarked with prophetic truth, that Wiseman was evidently a man raised up by God for the accom plishment of a great work in England For three hundred years the Catholics of England had been cruelly and re-

lentlessly persecuted. A few re-mained faithful, and though active persecution had ceased, the old violent unreasonable and unreasoning pre judice still existed and this Cath remnant was still cowed, hampered by lisabilities — barely tolerated — an consequently compelled to practice their religion, if not absolutely in secret, yet quietly, unobtrusively, and shorn of the external pomp and cere mony which naturally belongs to it. It is stated as a fact that not a flower appeared upon their altars, and not an image of a saint-not even a statue of the Blessed Virgin was to be seen in any church. A spirit of compromise had grown up even among the old Catholic aristocracy-a disposition to trim, to pare down the prominent features of the Catholic system that were obnoxious to Protestants and to avoid everything that was calculated to excite Protestant hostility. Some even leading Catholics, went so far as to entertain the question of encourag ing a system that should ignore the authority of the Pope.

Wiseman came to England to revive Catholic doctrine and practice after the true, Roman ancient pattern ; to rouse sleeping and stimulate and encourage timid Catholics, and induce them to assert their rights, to practice their religion openly and above board, and with all the ceremonies and accessories of devotion which rightfully belonged to them.

Think of the opposition which such view. a mode of proceeding would naturally produce. The "Old Catholics" suspicious of this intruder, as he was onsidered, though sent by Rome with all the requisite faculties for the ac complishment of his work. looked upon him as a radical and a dangerous man, calculated to increase

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SURP SOAP SOAP	p, pure soap; that's half
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Martine inco	lothes makes them clean
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APRIL 9. 1899



beyond controversy that Babylon in that epistle meant Rome. He did not expect them to take his assertion for but would refer them to the Speaker's Commentry, a very standard Protestant authority. That Commentary speaks as follows: "We have to remark (1) that the city of Babylon was certainly not the seat of a Christian community; (2) that no ancient re-cord has the slightest trace of St. Peter's presence or work in Chaldea ; (3) tha all ancient authorities are unanimous in the assertion that his later years

cient interpreters that here Babylon must be understood as equivalent to Rome. * * We adopt, there fore, this interpretation of the word We have without the least misgiving. alternative but to accept the unvarying testimony of the ers, who must have known old fathers, the sense in which the state was understood throughout ment Asia Minor that St. Peter designate by the name of Babylon This, then, is sufficient proof that St Peter was in Rome and that he wro this epistle from that place. But it may perhaps be urged that we have proof that he was crucified here On the contrary, that also is stated ex plicitly in the Bible. St. John writing his Gospel records for us our Lord' promise to St. Peter that he, too, should be crucified : "Thou canst not follow me now, but thou shalt follow me here-after." "When thou shalt be old thou shalt stretch out thine hands and another shall gird thee." And St. John, writing of course long after the event, goes on to note how the pro-phecy had been exactly fulfilled : 'This he said signifying by what eath he should glorify God " (John death he should glorify God xiii., 36; xx., 18.) And again in the Apocalypse we have a reference to Rome as the place of this martyrdom. Here Protestants find no difficulty in allowing that Babylon stands for Rome. the judgment pronounced Yet in was in punishment for the deaths of grims to Rome, who went there to visit linen and spices and laid in the tomb, dinal triumphed, and after his death

Peter if it be read in connection with this event, which was the cause of its being written. He seems to have the fires of the Vatican gardens and the torturers of the Christians vividly before his eyes, as he writes to encourage the converts in Asia Minor to be firm when the persecution reached them.

The martyrdom of St. Peter himself was in A. D. 67. There is no reason to doubt the truth of the tradition that he was confined in the Mamertine, and the story of the conversion of his jailers gives us the reason why the Church was able to possess herself of his chains One specially beautiful story of his last days is frequently misunderstood.

When our Lord appeared to Peter as he fled from Rome it was not to re proach him. The idea of the answer given to the question, "Domine quo was not I go to Rome to be vadis? crucified in thy place, but in thy per-son. Christ, who suffers in all His members, was to suffer especially in Peter, his alterego. So Peter under stood it as he turned back rejoicing. It is possible that we may have an Illusion to this story in 2 Peter i., 14 which as written just before his mar The Apostle there says he tyrdom. knows his death is close at hand. according as our Lord Jesus Christ also hath signified to me.

The place of the martyrdom was not Pietro in Montorio, but the Circus of Nero, close to the present sacristy of St. Peter's at the foot of the obelisk which now stands in the centre of the The place where the obelisk piazza. used to be is marked by an inscribed slab in the pavement. There are some difficulties in the way of accepting the tradition that he was crucified feet up wards. Possibly the truth may be that he begged for it, but was refused. In that case the privilege of Peter to represent our Lord and to follow Him exactly, first in life and then in death, would be more strongly marked. There would have been no difficulty in obtaining his body, for the law provided for this. When it was taken from the cross it would be wrapped in

Protestant hostility. They did not like his sympathy with and encourage ment of the Oxford movement. The were suspicious of that movement, and had no faith in the Oxford men.

All this was a great trial to the sens itive nature of Wiseman, but the climax was reached when his own coadjutor, Errington, who had at Wiseman's own request been appointed Archbishop with right of succession, and who sympathized with the old turned against him. He party, was a man of great ability, and the biographer gives him credit for being conscientious and disinterested in hi opposition to the Cardinal's plans. He was also distinguished for his inde pendence and great tenacity of pur

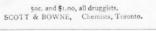
Wiseman soon found that he could not look for sympathy or co-operation on the part of Errington, and his con viction that he was not the man for the place was confirmed by Errington's and avowed hostility to the Car dinal's new order, the Oblates of St Of this order Manning had Charles. been made head, with considerable power, and he was in entire sympathy with the Cardinal. In this opposition Errington carried with him the Carinal's Vicar-General and his secretary both of whom had been his devoted friends, and, in fact, a majority of the Council

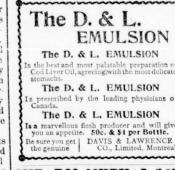
Here, then, they had all the elements of a successful schism. What saved the Church from such a dire cal amity? Appeal to Rome -- the supreme tribunal and final court of appeal, with the Holy Father, successor of St. Peter, as the supreme of judge. Among Protestants with such elements-such a combination of talent and influence on both sides, it would seem that a schism would have been inevitable. But in this case the Cardinal appealed to Rome to have Err ington removed. This brought the whole case before the supreme tribunal, to whose final decision all sub mitted ; peace was restored, reconcilia tions took place, the cause of the Car-

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CEALED TENDERS addressed to the under-Schuld Land endored Tenders for Cement, will be received at this office op to noon on Staturday, 9th April, 1898, for the supply and delivery of 120,000 barrels, or any portion thereoi, of Portland Cement. Specifications and forms of tender can be ob-tained by the parties tendering at the office of the Chief Engineer of Kaliways and Canals, Ottawa.

the Chief Engineer of Kaliways and Canals, Ottawa. In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation, and place of residence of each member of the same, and, further, an accepted bank cheque for 10 per cent. of the total amount tendered for must accompany the tender. This accepted cheque must be en-dorsed over to the Minister of Railways and Canals, and will be forfeited if the party ten-dering declines entering into contract for the offer submitted. The accepted cheque thus sent in will be re-

Her submitted. The accepted cheque thus sent in will be re-urned to the respective parties whose tenders are not accepted.

This Department does not. however, bind tiself to accept the lowest or any tender. By order, L. K. JONES,

Department of Railways and Canals, Ottawa, 8th March, 1898.

Newspapers inserting this advertisement without authority from the Department will not be paid for it. 1015 2

C. M. B. A.-Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, Albion Block, Richmond Street, James P. Murray, President; P. F. Boyle, Secretary. APEIL 9, 1898.

FIVE - MINUTES SERMON.

Easter Sunday. EASTER DUTY.

"This is the day which the Lord hath made: let us be glad and rejoice therein." (Ps. sxvii. 24.) Why, I would ask you, my dear

brethren, does the Church in the words of the Psalmist bid us rejoice and be glad on this day especially? Why should we experience any extraordinary spirit of joy and happiness on this day above all other days? The reason is plain, as you all know; it is the day of Resurrection, it is really and truly our Lord's Day, the Day that He has made ; the Day in which we are to place our hope for the future, since with the Resurrection of Christ have risen all our hopes. The thought of our own future resurrection ought to fill our minds with consolation, and with joy unlimited ; with the hope that we too shall participate in the glory and delight expressed by the Church in her liturgy of the day. We look about us, and behold all nature risen, as it were, and beautiful in her new life; the trees budding, the flowers blossoming, and Mother Earth covered with her new vesture of Truly, then, may the Psalmist green. Truly, then, may the Psalmist say: "Let the heavens rejoice, and let the earth be glad; let the sea be moved and the fulness thereof ; the fields and all things that are in them

shall be joyful " (Ps. xev. 11, 12). If we, too, would share in this joy and gladness it is necessary that we should make our life comformable, in so far as we can, to the spotless life of our risen The Resurrection of our Saviour. Saviour teaches us this great truth of priceless value, that if we would be truly happy we must rise from the death of sin to a new and holy life, to a life of Grace ; we must " put off the

old man, which is corrupted according to the desire of error, and put on the new man, who according to God is created in justice, and holiness of truth " (Eph. iv. 22). That is why the Church teaches u

that the best means of enjoying to the fullest extent the blessings of this day is by the reception of the Body of our risen Saviour, and so comes the ques tion to each one of us : Have I risen from the death of sin ? Have I made my Easter duty? If you rave not done so, then the full joy of Easter cannot be yours. Hasten, before the Easter season be past, to enter into the spirit of it by a good confession and lommunion. Thus only can you be really united to your risen Lord. you have celebrated Easter by the reception of Holy Communion, then joy and gladness is without measure ; it is true, it is pure, because fortified with the Sacrament of the day

This resurrection of ours must be true, it must be complete ; for just as the risen Saviour dies no more, nor does He suffer anything further, so ought we, when returned to the life of grace, when risen from the death of sin to favor with God, remain faithful in that pure and holy condition and die no more to the graces youchsafed us on this day. If we are dead to the world, to its vanities and deceitful pleasures. our Lord assures us that our resurrec tion will be the more certain and the more glorious.

Therefore, my dear brethren, 1 would earnestly entreat you to con-tinue in your purified condition, to persevere in your risen state, and so to enjoy not only to day, but at each

A Story of the Vatican.

creatures.

scriptions.

nenced.

Mail.

OUR BOYS AND GIRLS. THE HAMPSHIRE HILLS.

to him.

EUGENE FIELD, One alternoon many years ago two

little brothers named Seth and Abner were playing in the orchard. They were not troubled with the heat of the August day, for a soft, cool wind came up from the river in the valley over yonder and fanned their red cheeks and played all kinds of pranks with their tangled curls. All about with their tangled curls. them was the hum of bees, the song of birds, the smell of clover, and he nerry music of the crickets. Their little dog Fido chased them through the high, waving grass, and rolled with them under the trees, and barked himself hoarse in his attempt to keep Wearied at pace with their laughter. ngth, they lay beneath the bellflower tree and looked off at the Hampshire bills, and wondered if the time ever would come when they should go out into the world beyond those hills and be great, noisy men. Fido did not understand it at all. He lolled in the grass, cooling his tongue on the clover loom, and puzzling his brain to know why his little masters were so quiet all at once.

"I wish I were a man," said Abner, ruefully. "I want to be somebody and do something. It is very hard to be a little bcy so long and to have no companions but little boys and girls, to see nothing but these same old trees and this same high grass, and to hear nothing but the same bird songs from

one day to another." "That is true, "said Seth. "I, too, am very tired of being a little boy, and I long to go out into the world and be a man like my gran'pa or my father or my uncles. With nothing to look at ut those distant hills and the river in the valley, my eyes are wearied ; and I shall be very happy when I am big nough to leave this stupid place.

Had Fido understood their words he yould have chided them, for the littl log loved his home and had no though of any other pleasure than romping brough the orchard and p aying with his little masters all the day. But Fide did not understand them.

The clover bloom heard them with sadness. Had they but listened in turn they would have heard the clover saying foftly: "Stay with me while you may, little boys ; trample me with your merry feet ; let me feel the imprint of your curly heads and kiss the sunburn on your little cheeks. Love me while you may, for when you go If away you never will come back.

The bellflower tree heard them, too, and she waved her great, strong branches if she would caress the impatient little lads, and she whispered Do not think of leaving me : you are children, and you know nothing of the world beyond those distant hills. It is full of trouble and care and sorrow abide here in this quiet spot till you

are prepared to meet the vexations of that outer world. We are for you, --we trees and grass and birds and bees and flowers. Abide with us, and learn the wisdom we teach.'

The cricket in the raspberry-hedge heard them, and she chirped, oh ! so sadly : "You will go out into the world and leave us and never think of us again till it is too late to return. Open your ears, little boys, and hear

ny song of contentment." So spake the clover bloom and the eliflower-tree and the cricket ; and in main closely united to Him forever, so that having applied to yourself the words of to day's epistle, that "Hav-ing feasted not with the old leaven nor with the leaven of malice and wicked. ke manner the robin that nested in

stood in Seth's presence and beckoned bitterness is gone from life "Who are you?" cried Seth? Reliability. The reliable man is a man of good "What strange power have you over judgment. He does not jump at con-clusions. He is not a frivolous man. me that the very sight of you chills my blood and stays the beating of my clusions. He is not a involute inter-He is thoughtful. He turns a subject

tainable?

Most assuredly so.

The Sin of Idleness

ish, indolent way.

their hands.

Some young men grow up in a self

that they read are of a trashy, sensation

remunerative, it is better to h

They thus bring disgrace upon

THE POOR.

n the Gospel, that he did anything very scandalous. He was merely ab-

sorbed in his own pleasures, and for getful of Lazarus at his gate. But his

We do not discharge our duty to the poor by dropping a dime in the poor-box now or then. We must not assume

apathy to the poor cost him Heaven.

bly clad till the end of his days.

by the alleged charitable.

THE CATHOLIC RECORD

heart?" Then the messenger threw aside his over in his mind and looks at it all nask, and Seth saw that he was Death. Seth made no outcry ; he know what he summons meant, and he was con. He is apt to be a very reticent man. H tent. But he sent for Abner. And when Abner came, Seth was stretched upon his bed, and there was a strange lock in his eyes and a flush passionate man; if so by nature, he has upon his checks, as though a fatal overcome it by grace. He is a sincere

fever had laid hold on him. "You shall not die !" cried Abner, and he threw himself about his trustworthy man.

affairs in his hands. He is a bray But Seth bade Abner cease his outcry. "Sit here by my bedside and talk with me," said he, "and let us deduced from the sure basis of truth, speak of the Hampshire hills. A great wonder overcame Abner. With reverence he listened, and as he listened, a sweet peace seemed to steal out being good. Is such a quality at

into his soul. "I am prepared for Death," said Seth, "and I will go with Death this be formed, of course, then its compon day. Let us talk of our childhood the parts may be moulded to the forma now, for, after all the battle with this great world, it is pleasant to think and a prize worth trying for speak of our boyhood among the Hampshire hills."

dampshire hills." "Say on, dear brother," said Abner. "I am thinking of an August day ong ago," said Seth, solemnly and softly. "It was so very long ago, and yet it seems only yesterday. We were in the orchard together, under the bell-

dower-tree, and our little dog-" "Fido," said Abner, remembering it all, as the years came back . "Fido and you and I under the bellflower tree," said Seth. "How we had played, and how weary we were, and how cool the grass was, and how sweet was the fragrance of the flowers ! Can you remember it, brother?"

"Oa, yes," replied Abner, "and 1 remember how we lay among the clover and looked off at the distant nills and wondered of the world bevond.

'And amid our wonderings and longings," said Seth, "how the old bell flower-tree seemed to stretch her kind arms down to us as if she would hold us away from that world beyond the hills.

ornament to society has taken the first "And now I can remember that the step in vice through being indolent. clover whispered to us, and the cricket in the rasp-berry hedge sang to us of The young fellows who pass nearly all their waking hours upon the street, contentment," said Abner.

through a dread of shaking off the in-"The robin, too, carolled in the linertia which they have allowed to be den.

come a habit, cannot fail to fall into "It is very sweet to remember it temptations to which they will readily now," said Seth. "How blue and hazy the hills looked; how cool the vield. themselves and upon those who have, perhaps, worked hard to bring them breeze blew up from the river ; how like a silver lake the old pickerel pond up respectably, even if they have failed to give them the religious trainsweltered under the summer sun over beyond the pasture and broom-corn, ing they needed to prevent them from falling into the sins born and matured and how merry was the music of the birds and bees !"

in laziness. The youths who loaf So these old men, who had been little around the street corners indulging in boys together, talked of the August afternoon when with Fido they had vile conversation and longing to make beasts of themselves, cannot hope to romped in the orchard and rested be-neath the bellflower tree. And Seth's escape the snares of the devil. He is never idle though they may be. voice grew fainter, and his eyes were, DUIY OF PERSONAL WORK FOR

oh ! so dim ; but to the very last he spoke of the dear old days and the orchard and the clover and the Hamp shire hills. And when Seth fell asleep forever, Abner kissed his brother's lips and knelt at the bedside and said the prayer his mother had taught him.

In the street without there was the noise of passing carts, the cries of trades people, and all the bustle ton, on Friday, Feb. 4. He insisted on the obligation of perof a great and busy city ; but, look sonal service to the poor, reminding his hearers of the words of Our Lord

exaggerated. Non-Catholics are working in this field, which is the Catholics very own, and our neglect of it is a sad reproach to us.

It is not so hard to reach the boys, if one is in earnest about it. Chances abound for getting acquainted with the newsboys, for example. A pleasant smile, a friendly word, breaks the ice around. He is not a partial or onesided man. He sees through a thing. effectually.

Let the ladies of comparative leisure does not have to talk a great deal. engage to prepare some of those neg lected boys for the sacraments. Le is a moderate man not only in habits of body, but also of mind. He is not a them come to your own house for in of old times, like St. Elizabeth of Hungary, brought such children to her man, not a plotter or schemer. What he says may be relied on. He is a astle You feel safe with

These boys, once instructed, become your property or the administration of sometimes, missionaries on their own account. Father Gasson mentioned one who, having received the sacra ments, brought forty-five of his com and he does not fear to maintain them. panions to their religious duties.

He is a good man, for no one can b In conclusion Father Gasson imthoroughly honest and truthful with ressed upon his hearers the fact that oliteness and sympathy are never thrown away upon the poor ; and gave It is them a very touching example of a young man brought to the sacraments not born-it is made. Character may be formed, of course, then its compon and a happy death, because the priest thought it worth while to hunt me tion. To gain a spotless reputation is ip, and always knocked on my doo efore coming in."-Boston Pilot.

Shakespeare an Irishman.

They have little that is useful to ccupy their minds or Not many years ago a Protestan They have no taste for lergyman essayed the herculean tash good reading, and the books or papers f proving that St. Patrick was a Bop ist. The ordinary reader will per al kind well calculated to destroy what haps think it a parallel absurdit little shreds of character remain in claim that Shakespeare was an Irish man. Yet a distinguished lecture lives without aims or objects. Idlenes leads to vice. It can always be avoid ecently addressed the National Literary Society of Dublin on "The Celtic Genius of Shakespeare ;" and, it must ed, and, even if work does not prove ployed than to leave one's self open to be said, made out a far stronger case evil temptations through a mind that for the contention that the greatest of is unoccupied by the performance of either mental or physical labor. Of English poet was a Celt than Ignatius Donnelly has yet made for the course there must be periods of rest Baconian authorship of Shakespeare after all toil, but what we object to is plays. The proverbially fine treatment long continued and unprofitable periods of idleness. women that characterizes the play was insisted on as being " most assur The man who is lazy from choice will usually drink to excess, and this edly not Saxon, but indubitably Cel-'and the conclusion of the whole practice we know leads to the commisstudy was that Shakespeare was "by sion of countless other crimes. Includblood, nature, sentiment and sympathy a Celt "-Ave Maria. ng the blackest in the calendar. Many a person who might have been an

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while the cough is easily managed. If your children moan and are restless dur-ing sleep, coupled when awake with a loss of appetite, pale countenance, picking of the nose, etc., you may depend upon it that the primary cause of the trouble is worms Mother Graves' Worm Exterminator effect-ually removes these pests, at once relieving the little sufferers.

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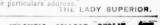
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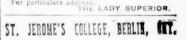
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NES. Secretary. s,

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london, hursday of their hall, James P. Secretary, ness, but with the unleavened bread of great world beyond those distant hills. Many years went by ; and at las sincerity and truth," you may in the end enter into the presence of Him

Seth and Abner grew to manhood, and the time was come when they were to whose resurrection has made this day one of joy and gladness for all His go into the world and be brave, strong men. Fido had been dead a long

men. Fido had been dead a long time. They had made him a grave under the bellflower-tree, --yes, just where he had romped with the two little boys that August afternoon Fido

The Pope's private audiences have been reduced in number. The in-dividuals who have been accorded ay sleeping amid the humming of the bees and the perfume of the clover. But Seth and Abner did not think of this honor have been requested by the Fido now, nor did they give even a passing thought to any of their old Pontifical chamberlains to co operate in causing as little fatigue as possible to His Holiness. The Pope himself friends,-the beliflower tree, the clov er, the cricket, and the robin. Their hearts beat with exultation. They

good-humoredly submits to the pre-Latterly a French Bishop, on his visit were men, and they were going be yond the hills to know and try the ad limita, on receiving notice of his audience, was requested not to protract world.

the same beyond a given number of minutes. On the morning of the recep-They were equipped for that struggle, not in a vain, frivolous way, tion the domestic prelate, warned the Bishop that he would give him a sigout as good and brave young men bould be. A gentle mother had o nal, when it would be time for him to selled them, a prudent father had adrequest the Apostolic Benediction and take his departure. The Bishop was vised them, and they had gathered from the sweet things of Nature much of that wisdom before which all knowlled to the throne-room and the audience

edge is as nothing. So they were for-tified. They went beyond the hills The minutes quickly passed, and the domestic prelate at length gave the sig-nal for the Bishop to retire. His Lord-ship, however, thought he had not yet and came into the West. How great and busy was the world-how great and busy it was here in the West ! What a rush and noise and turmoil and seething and surging, and how keenly had a reasonable interview and paid no heed. The prelate, after a few minutes, repeated the signal, but perceiv-ing that his efforts were unavailing, did the brothers have to watch and struggle for vantage ground. Withwalked quietly to a side door and in a moment ceturned at the head of four al, they prospered ; the counsel of the mother, the advice of the father, the wisdom of the grass and flowers and trees, were much to them, and they chamberlains, who had with them two red poles. Fastening these to the sides prospered. Honor and riches came to them, and they were happy. But amid it all, how seldom they thought of the little home among the circling hills where they of the throne they calmly raised it and carried the Pope bodily from the reception room .- From the London Daily

had learned the first sweet lessons of

CHATS WITH YOUNG MEN Exercise is Necessary.

Regular and vigorous exercise in the gymnasium or the open air is as necessary for a man's health as food.

The Busy Man has Leisure.

The saying, "He who works hardes finds most leisure," is a true one, and the oft repeated statement, " If you want anything done ask the busiest man to do it." The men who have nothing to do are usually the men who can do nothing ; purposeless, untrained, flabby.

College Graduates Begging for Food and Shelter.

A college education will immensely increase a man's chances for success in life. But a college training will not keep that man from wreck and ruin

who lacks principle, pluck and purthe four thou Ten per cent. the Bowery Relief Department of the New York Y. M. C. A. are college suit of clothes to a needy man. That is a temporary benefit. But you find him work, and so he may be comfort graduates.

Five Rules of Life.

First. If possible, be well and have a good appetite. If these conditions are yours the battle of life is already half won. Many soul and heart troubles arise really in the stomach, though it may seem strange to you. Second. Be busy. Fill the hours so full of useful and interesting work that there shall be no time for dwelling on your troubles, that the day shall dawn full of expectation, the night fall full of repose.

Third. Forgetyourself. You never will be happy if your thoughts con-stantly dwell upon yourself, your own perfections, your own short comings, what people think of you, and so on. Fourth. Expect little. Expect little of life, nor too much of your friends. New York and the source of the sou

Yonge St. Fire Hall,
Toronto, March 16, 1897.
Gentlemen, — I have used Dr. Chusé's Kid-
ney Liver Pills for Bilionaness and Constipu-
stion, and have proved them the best that I
have ever used—will use nothing else as long
as they are obtainable.—Remaining yours
respectfully.among the circling inits where they
inits where they is perfections, your own subtreaming, your, and soo on.
Fourth. Expect little. Expect little. Expect little
of life, nor too much of your friends.
Fifth. Trust in God. Believe that
God is, that He really knows what is
best for you; believe this truly and the
a similar line. The need cannot begirls in bur elf yoi Bosson, while compli-
menting the ladies of the sodality who
are doing so well with their working
girls' clubs, made a strong appeal for
the boys who need charitable effort on
a similar line. The need cannot be

Himself in describing the Last Judg-ment, where the question of salvation of the greatest value. No family living in a bilious country should be without Parmelee's Vegetable Pills. A few doese taken now and then will keep the Liver active, cleanee the stomach and bowels from all bilious matter and prevent Ague. Mr. J. L. Price, Shoals, Martin Co., Ind., writes: "I have tried a box of Par-melee's Pills and find them the best melicine for Fever and Ague 1 have ever used." or perdition turns on such direct duty as feeding the hungry, clothing the naked, sheltering the homeless. He accepts such service to our fellow creaas if it were rendered to Himself, and resents the neglect of it as a lersonal neglect. It is not said of the rich man, Dives,

But his

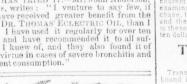
Do Not be Fooled Do Not be Fooled With the idea that any preparation your druggist may put up and try to sell you will purify your blood like Hood's Saraaparilla. This medicme is the result of years of study and experiment. It is prepared under the personal supervision of educated pharmacists who know the nature, quality and medicinal effect of all the ingredients used. Hood's Saraaparilla absolutely cures all forms of blood discase when other medicines fail to do any good. It is the World's great Spring Medicine and the One True Blood Purifier.

ad afflicted. We must not think, how v giving a little money to the poor with whom we may come in contact. Father of charity. The greatest good you can do for the poor boy or girl is to put them in a suit of clothest o a needy man. That is a temporary benefit. But norm

possesses merit unknown to any other MEDI-CINE. There are cases of consumption so far ad-vanced that Bickle's Auti-Consumptive Syrup will not cure, but none so bad that it will not give relief. For coughs, colds and all affections of the throat, lungs and chest, it is a specific which has never been known to fail. It promotes a free and easy expec-toration, thereby removing the plegan, and gives the diseased parts a chance to heal. The languor so common at this season is due to impoverished blood. Hood's Sarsapa-rilla cures it by enriching the blood. HE HAS TRIED IT.-Mr. John Anderson, Kinloss, writes : "I venture to say few, if any, have received greater benefit from the use of DR. THOMAS ECLECTRIC OIL, than I have. I have used it regularly for over ten years, and have recommended it to all suf-farers I knew of, and they also found it of great virtue in cases of severe bronchitis and incipient consumption." The poor need bodily relief, help to get work, etc., but they also need sympathy. The Child of Mary orght o be peculiarly able to give them this. She should go among them, as Christ

went among the poor of His day, suffering with them, so to speaknever talking down to them, nor nagging them. The poor have their

feelings as the rich have, and don't like to be outraged in their self respect The poor need instruction. Not so



4

SMITH BROS. Banitary Plumbers and Heating Engineers. LONDON, ONT. Solo Agents for Peorless Water Heaters. Telephone 838 VERY

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THE HOLY BIBLE.

vulgate. Neatly 2, and weighs be sent to any ad-larger ed tion for lit given on subsend remittances by money is sent the etter should it It is always better to order, but when cash overy case be register

THOMAS COFFEY, Catholic Record Office, - LONDON, ONT.



much can be done for the old people in this matter perhaps; but there is a missionary field among the boys and

Purest and Best for Table and Dairy No adulteration. Never cakes.



8

For the CATHOLIC RECORD. Mater Dolorosa. BROTHER REMIGIUS, C. S. C.

The distant echo of the rabble throng. That bait the worlds' Redeemer calveryward Has deeper pressed the point of Simeon's sword In that poor Mother-heart. The ribald song. The blasphemy, the ery of hate prolong The paintui way. And she advancing dow-ered

With strength of Mother, love is over-powered. Her outstretched hands repelled are backward flung.

The anguish of that hour, who can depict? Yet nothing was of hatred in her heart; With soul transfixed she saw the spear in flict The last fell wound, the red blood start. She saw Longinus enpurpled in His blood And praying, heard him cry "This man is God." April 4, 1898.

Easter Morn !

(For the CATHOLIC RECORD.)

The shadows fied ! Dawn angels lifted back all silently the pall of night— Spilled down upon the world from golden chal And morning dawned !

Oh ! day of triumph, glory, peace supernal ! Awake, oh Earth ! Give greeting to thy King

eternal! What issue this the Heavens wait? Hark ye the cherubim ! And echo back the singing spheres and song of

And echo back the singing spheres and song of series and song of series and song of the series of the ser

Afar, Jerusalem's towers rose dim game the opal sky-Not yet from misty hills is heard the shepherd's bugle cry. Deserted, grey. Gethsemane sleeps-thorns in

Deserted, grey. Getheemane steeps-indicas in profusion run "Father, thy will be done !" "This Easter morn ! and mail-clad watchers guard His seald tomb, Silent their vigil keeping. A light break through the gloom ! Back rolls the stone, wide yawns the tomb, now bursts the seal asunder: In halo of effulgence gaze they on the Christ in wonder.

wonder.
In wonder-then, in awful fear, their brows sink to the dust;
They, cowering, blind their dazzled sight-" This God! the Great! the Just!"
Lo! He has risen, as He said; the victory is

The work of our Redemption, joyful tidings

done. to zenith rings all space, loud with

From earth to zenith rings all space, loud with the joyful gry: "He's risen!" - from empyrean realms far "bove the laughing sky. With branch of palm let man go forth to greet this God and King! And through eternity's vast aisles, this pacan-le, it ring. For "Christ is risen," still His blood lies red on Calvary's neight.

For "Christis risen:" still His blood nes red on Calvary's neight.
"Tis Easter more the stands a King, His foot-stool, Phoebus, bright:
With trembling hands we gather blooms to weather that cross of wood.
Let Easter lifes incease breathe where fell His precious blood.
Oh, manger small Oh, lonely cross ! Oh, tomb near Calvary riven!
"Tis o'er-His task. This Easter more behold its King in Heaven! -Beatries M. Legge.

Kipling to His Mother.

If I were hung on the highest hill, know whose love would follow me still. Oh, mother o' mine. Oh, mother o' min

If I were drowned in the deepest sea, I know whose tears would come down to me, Oh, mother o' mine. Oh, mother o' mine.

If I were damned of body and soul, know whese prayers would make me whole, Oh, mother o' mine. Oh, mother o' mine.

C. M. B. A.

A President Caned.

A President Caned. At the last regular meeting of Branch No. 53, C. M. B. A. Mount Forest, Ont. a very pleas-ant event took place. It was the presentation of a gold-headed cane, suitably engraved to mark the occasion, to Bro. J. P. Noonan, as a token of triendship and appreciation of his services during the past. Bad roads and weather prevented a number of the members from attending to give presence to their feel-ings which they endeavored to express in the following address:

To J. P. Noonan, President Branch 53, C. M. B A., Mount Forest, OnL:

A., Mount Forest, Out: Dear Sir and Brother—We, the members o above branch, take this means of expressing our appreciation of your most valuable serv ces in the interests and welfare of our society

ST. PATRICK'S DAY

In Ingersoll.

<text><text><text><text><text><text><text>

McDonald was enthusiastically

Miss Join McDonald was enthusiastically received and rendered a solo in splendid style, her rich soprano voice adding further laurels to her past reputation. She gracefully re-sponded to an encore, and gave an excellent rendition of "Coming Through the Rye." Miss Lottie Hulme, daugniter of the Profes-sor, added in no small degree to the evening's entertainment with a violin solo, and was forced to respond to an encore. She handles the bow very gracefully, and will undonbiedly soon reach the top noich in musical circles. Miss Hulme can boast of but fow equals in this vicinity, and she is a prime favorite every-where.

vicinity, and she is a prime favorite every-where. Mr. T. McCabe, of Paris, gave a delightful tenor selection in fine style, and his sweet ruusical voice elicited the warm approval of the vast audience which forced him to re-appear in resp. nas to their load calls. Master Lockhart toli us all about his adven-tures with a gay young lady, named Elia, who stole from him nis nice unbrella. Of course he was forced to respond, which he did in a clever dance insulior costume. Mayor Mills then introdund. Rev. Father Kileullen, parish priest of Adjala, to the audi-ence, and he delivored a short but interesting address. He said, upon stepping upon the platform and receiving a hearty greeting that he did not deem it at all necessary for him to ize the audience with a lengthy address. He had been with his friends in worship that he did not deem it at all necessary for him to thre the audience with a lengthy address. He had been with his friends in worship that morning and did not think he could interest them further; besides there was a lengthy and very entertaining programme, and the audi-ence could be more thoroughly entertained by "the kid that knew it all." The Rev, Father related an anecdote between an Englishman, Irishman and Scotchman. They fell to discussing which nationality they would rather belong to if they could not be as they then were. The Scotchman said that if he could not be Scotch he would be an Englishman, and the Englishman was of the opinion that he would consider the solich next to his own following, but the Irishman was loud in proclaiming that if he could not be an Irishman he would be nothing at all. Fivery body loves his own country, and has a perfect right to. The speaker referred to Irieland's educational institutions in olden times, and gave a brief review of the fight of the inhabitants of the Emeral Isle for Irish independence, and referred to the contest as not being one between creeds. The remarks plainil genemestrated the friendliest feelings between the Reverned. Father and the follow-ers of the protest fathers of Hon. Edward Bake in the direction of Irish independence, and was very confident that at last dear of the land was to be given a fair share of her demands, inasmuch as she has just been granted free county legislation. The speaker took his seat amidist great appause, showing that his remarks had won the sympathies of

ads, inasmuch as she has just been ed free county legislation. The speaker is seat amidst great applause, showing his remarks had won the sympathies of

hat his remarks had won the sympathies of he entire autience. Master George Hulme was called on for a farionet solo, and he gave it in an excellent manner in which he showed he was a complete master in this department of music. Miss Bell McDonald entertained the audience with a selection, and responded to a hearty ch-ore in her usual excellent manner. Master Lockhart gave another comic song, and responded to the encore with a dance in postume.

ostume. Mr. T. McCabe rendered "Killarney" in first ass style, and responded to an encore will The Wives of St. Ives," and elicited furthe

John O'Meara gave another Irish selection

Section and the second of hi to a close by the singing of

he Queen." Miss Keating and Miss Hulme were the companists for the evening, and presided at accompanists for the evening, and presided at the piano very neceptably. Father Connolly and the ladies of the church lid admirably, and won credit in their efforts to belebrate the anniversary of Ireland's patron aint, and the generous manner in which the eitizens patronized the entertainment showed hat Father Connolly is held in high esteem by uitzens generally, irrespective of creed or na-ionality, and that both Protestant and Catho-ic Iristmen unite patroiteally in functions of his kind .- Ingersoll Sun.

THE CATHOLIC RECORD

present at an entertainment given by children who appeared to such good advantage as the pupils of St. Mary's did on Thursday evening. The Poetry of Moiton was certainly illustrated in their every gesture, there being not an awkward movement throughout the entire evening, and we are assured should the pro-gramme be repeated that it would be even more enthusiastically received than before.

ARCHDIOCESE OF TORONTO,

CONCERT AT ST JOSEPH'S CHURCH.

CONCERT AT ST JOSEPH'S CHURCH. The Annual Concert in connection with St. Joseph's church, Leslieville, is advertised to take place on Easter Monday might in Ding-man's Heil, corner Broadview avenue and Gueen street, cast. A first-class programme is being prepared and the committee in charge are making every effort to accommodate the large crowd expected to be present. Alderman Richardson will act as chairman, and the concert will commence promptly at Sciock. The first public meeting of the St. Mary's Branch, Catholic Truth Society, Toronto, was heid in St. Andrew's hall on Monday evening, the 25th uit, with President E. J. Hearn in the chair. The society has for some time con-templated the holding of a series of public meetings at which lectures would be delivered on the different points of Catholic doctrine and controversy, and to which non-Catholices would be specially invited, and at a previous meeting determined to put its idea in force. The suc-ment in proof of the popularity of the move, and the rapt attention given the lecturer by the large number of Catholics and hon-Catho-lices present, showed clearly what interest is taken in these discussions. The lecturer of the evening was the Rev. Dr. Treacy, a controversialisi whose reputation was in no way impaired by the jever handling

The jecturer of the evening was the Rev. Dr. Treacy, a controversitials whose reputation was in no way impaired by the clever handling he gave his subject. The Church and the Bible." The Rev. Doctor went carefully over the arguments and stories used in misrepre-senting the true position of the Church towards the Sacred Scriptures, giving many historical facts and quoting many au horities, both Pro-testant and Catholic, to show their malignity and untruthuliness. On his conclusion, ashort programme was given including piano solos by Mrs. Small, Mrs. McCarthy and Messrs. R. Fuiton and M. Costello, and a reading by Miss Christina Collins.

DIOCESE OF HAMILTON.

DIUCESE OF HAMILTON. Forty Hours' Adoration of the Blessed Sacra ment began at St. Mary's cathedral on Friday morning. Solemn High Mass was sung by Right Rev. Mgr. McEvay, assisted by the cathedral clergy. After Mass was sung by school children. Sakar and the sole of the school children. Sakar and Sunday until 8 part in the During Fiday discrement was exposed for address of the sole of the sole of the sole school children. Sakar and Sunday until 8 part in the Barament of the altar. Special hours for address the sanctuary boys, the altar soci-tions and the school children. Solemn High Mass D. Pace was celebrated Saturday morn ing he Biot Rev. Mass. Mass and associ-ations and the school children. Solemn High Mass D. Pace was celebrated Saturday morn ing he Biot Rev. Mass.

the second secon

REV. FATHER DeCANTILLON.

A visitor in the city at the present time is Father DeCantillon, a well known American missionary preacher. Father DeCantillon was summoned to the death-bed of his sister, Mrs. Denny, of this city, and to his great sorrow was too lake to see her alive. He is staying at the residence of another sister, Mrs.J. W. Hennes sy, Shuter street. A recent issue of the Water-bury (Conn.) Republican makes the following reference to Father DeCantillon: "If the St. Francis Navier Church was twice is large as it is now havier Church was twice

reference to Father DeCantillon: "If the SL Francis Xavier Church was twice as large as it is now it would not be big enough to accommodate the increasing crowds who at-tend the evening services. Last evening the church was crowded to the doors, while all long the alse's temporary benches had to be

and the Lauriers unfurled the flag of Irish Home Rule on the floor of the Canadian Par-liament. I denounce your appeal to set race you say that the Irish people are France's worst enemy.

against race. You say that the Irish people are France's worst enemy. Why, sir, you fly in the face of history with a recklessness that is unpardonable in a public writer. For centuries Ireland was the strong arm, on which France could, invariably, rely. On more than one occasion have her kings committed the honor of the French flag and the safety of the French nation to the courage and intrepidity of Irish soldiers, and of Irish statesmen. Where did France, in her sad hour of defeat and humiliation, look for a saviour, but in the descendent of an Irishman, Marshai MacMahom ? What saved France at the historic battle of Fonteney from the clutch of the conquering in-vaders from Britain, but Irish bayonets i Why, sir, so French army is complete on the battlefield without the Irish legion. During the France-German war of 1870 the green flag waved over Irish hearts that best, and over Irish hands that fought and bied for France : and in the cound hour of trial Ireland will, I have no doubt be found once more meedy for the frag. And why should she not ! When the people

Iray, ind why should she not! When the people Ireland were bleeding from every pore, dur-those long and awful ages of persceution, it tryanny ; when their political, religious, ucational, social, commercial rights were olished by the penal laws of England, France ered a home and a sanctuary to the hunted ish priest and student, and a refuge to the ish nobleman and patriot. And when, one undred years ago, the sons of Ireland thought at the moment was opportune to throw off er galling yoke by force of arms, France sent er army and navy to the assistance of the why should she not! When the people

the galling yoke by force of arms, France sen-her army and navy to the assistance of the rebet patriots of Ninety-Eight. So, well may Mr. Redmond proclaim that while Ireland is struggling for her independ-ence, she fervenity pays for the prosperity of France, her old Celtic sister, who has always carried the standard of liberty through the world. Mark 52, 1998

Montreal, March 28, 1898.

OBITUARY.

MISS NELLIE WALL, KINGSBRIDGE. MISS NELLE WALL, KINGEREINES, It is with feelings of deep and profound regret that we record the death of Miss Nelle Wall, which sad event took place on March 28. The deceased possessed those virtues that belong to a good Christian Catholic. Patience, earnest-nees and energy were the traits of her noble character, and her complete resignation to the Divine Will at the last moment was beauti-ful.

Her funeral, which took place on Monday Her tuncrai, which took place on shortary si, was largely attended $\neg a$ signal proof of the neral respect held for the departed one. The prowing friends have the heat feit sympathy the whole community. May her soul rest in peace!

MRS. MARY STAFFORD. ALMONTE.

Decensed who was in the seth year of his age had been alling for some two years and quietly fell asleep at the hour named. Mr. Simon had lived in Brantford all his life, and until the time of his sickness was actively encaged in work as a contractor. He was educated at the Brantford Public schools, and showed great and intelligent adaptability in his studies and in his chosen employment. He was of a most genial deposition and made warm friends of all who knew him. In 1825 he was interied to diffs Lynch of Cayinga, who MRS. MARY STAFFORD, ALMONTE, After years of great suffering, borne with true Christian patience and resignation, Mrs. Mary Stafford, reliet of the late Henry Stafford, of this town, passed away from earthly scenes on Tuesday afternoon last. She had been con-fined to bed since September. Though not un-looked for, the announcement of Mrs. Stafford s death caused sincere sorrow on all sides, de-ceased naving been widely known and greatly esteemed for the womaniy graces that adorned her life. Deceased, whose matien name was Mary Hanover, was a daughter of the late George Hanover, was a daughter of the late enhand fity-five years ugo. In the sixties she married and took up residence in town with her late husband, who died about six years ago, and both were continuously residents of was married to Miss Lynch, of Cayuga, who with two little daughters survives. In religion he was a faithful adherent of the Catholic Church, and in politics a staunch Conatholic Church and in points a second at a second and true citizen has been A warm-hearted and true citizen has been alled to his reward, and his untimely demb e will be sincerely regretted throughout the will be unity. married and took up residence in town with her late husband, who died about suy years ago, and both were continuously residents of Aimente till their death. Seven children sur-vive to mourn the loss of a faithful and devot-ed mother, who during her liness recoived every attention that loving hands and the less medical iskill could besiow, but in vain. The funeral took place this (Thursday) forenoon at 9 o'clock, to St. Mary's church, where Mass was chanted by Very Rev. Canon Foley i thence to the cemetery. The obsequies were a fitting tribute to the worth of deceased, being very iargely attended by members of all de-nominations, many coming from a distance to pay the last mark of respect. The pail-bearers were Messrs. W. Kehoe and T. W. McDer-mott, of Ottawa: M. J. Armand, of Paken-ham ; Hugh Kennedy, of Ramsay; John Slat-tery and Thos. Murphy, of Alimonte. We join the whole community in extending a full meas-ure of sympathy to the mourning family in their irreparable loss.-Almonte Gazette. 'i The deceased lady was a sister of Dr. Wm. Hanover, who formerly practised in this city, also of Mr. Thomas Hanover, real estate broker, of Winnipeg, and Mrs. M. Timmons, of Niagara Falls, N. Y. To the To the bereaved wife and relatives the Cour-ier begs bave to extend its deep sympathy. The funeral took place Friday morning from his residence, 22 Frari street to the Catholne clurch, thence to the R. C, centery. There was a large attendance of representa-tive citizens who took this has to pportunity of manifesting their regard for one so universally esteemed and beloved, and the C. M. B. A., of which deceased was a member, attended in a body. body. The psll-bearers were R. Henry, J. S. Thomas, R. G. McFadden, J. Maxwell and E. H. and Dr. J. J. Sinon, brothers of the de H. and Df. J. S. Smon, brochers of the ceased. At the church Requiem High Mass was cele-brated by Rev. Father Lennon and Rev. Father Doyle efficiated at the grave. The floral tribules were very numerous and included in addition to mementos from the family, tributes from Mr, and Mrs. J. L Scott, J. H. McLaughlin (Hamilton), Mr, and Mrs. J. S. Thomas, Mr, H. C. aud Miss Emma Thomas, R. J. Fonger and Mr, and Mrs. F. D. Reville.

FRANK MARTIN, CAYUGA.

MAURICE DALTON, KINTAIL. It is my sad duty to announce the death of Mr. Maurice Dalton, of Kintail, Ashfield Township, which occurred on 22nd ult. Al-though he had been alling for some months, and it was though the would not live very long, still the news was received with a painful shock of grief by his numerous friends. He was born in Ireland, County Kerry, about seventy years aco, and entgrated to Canada at the age of eighteen, in com-pany with his parents. They made their way to the shores of Lake Huron, in com-pany with his borthers and a number of other brave Irish lade, who, undismayed by the ap-pearance of the wild, unbroken forest, deter-mined to settle here and hew out homes for themselves. In this Mr. Dalton was more than ordinarily successful. In course of time he FRANK MARTIN, CAYUGA. It is our sad duty to record the death of one of our estimable young men, in the person of Mr. Frank Martin, who died at his home on the sth of March, in the twenty-fourth years of his age. The sad event has cast a gloom over the entire villege, where the dec: ased was uni-versally liked. About six weeks before hisl death he was stricken with paralysis, and all that the best medical care and skill could do availed not. While all feel sad over the de-mise of one so worthy and promisine, the grief in his once happy home is terrible. We deally sympathize with his afflicted mother, who has been obliged to lay in the grave her loving son, wito was the inst and counfort of her life. His, indeed, was a happy ending. Resigned to the will of his Maker, fortlide by the ritees of his Church he layed so well, soothed by the ender administration of his faithful mother and the fan-ily, he peacefully passed away. The family have the sympathy of numerous friends and nequalitances throughout this fown and vicinity, as was evidenced by the

The tamily have the sympathy of numerous friends and acquaintances throughout chistown and vicinity, as was evidenced by the very large congregation which crowded St. Stephen's church on Thursday morning, when a solemn Requiem Mass was celebrated by Rev. Dean Laussie. He also gave a very ap-propriate sermon on this occasion. The deceased leaves a mother, three brothers and three sisters besides a large circle of friends, to mourn his loss. R. I. P.

"Read out the names!" and Burke sat back, And Kelly drooped his head. While Shea-they call him Scholar Jack-Went down the list of the dead. Officers, seamen, gunners, marines, The crows of the give and The bearded man and the had in his teens, Carpenters, coal-passers—all, Then knocking the sakes from out his pipe, Said Burke in an ofhand way: "We're all in that dead man's list, by cript! Kelly and Burke and Shea," So, 21, "Well, here's to the Maine, and I'm sorry for "Sonin."

The Fighting Race.

e crows of the gig and yawl, bearded man and the lad in his teens,

Wherever there's Kellys there's trouble,"

"Wherever there's Kellys there's trouble," said Burke, "Wherever fighting's the game, Or a spice of danger in grown man's work," Said Kelly, "you'll find my name." "And do we fall short," said Burke, getting mad, "When it's touch and go for life?" Said Shea: "It's thirty odd years, bedad, Since I charged to drum and life. Since I charged to drum and life. Stopped a rebel ball on its way. There were biossoms of blood on our sprigs of green-

And Shea, the scholar, with rising joy, Said: '' We were at Ramilies. We left our bones at Fontency, And up in the Pyrenees. Before Dunkirk, on Landen's plain, Cremons, Lilie and Ghent. We're all over Austria, France and Spain, Wie're all over Austria, France and Spain, Wie're die for England from Waterloo To Egypt and Dargai; And shi there's enough for a corps or crew, Kelly and Burke and Shea. 'Well, here is to good, honest fighting blood !' Said Kelly and Burke and Shea.

"Oh, the fighting races don't die out, If they seldon die in bed. For love is first in their bearts, no doubt," Said Burke: then Kelly said : "When Michael, the Irish Archangel, stands, The angel with the sword, And the battle-dead from a hundred lands

And the battle-dead from a hundred lands Are ranged in one big horde. Our line, that for Gabriel's trumpet waits, Will stretch three deep that day. From Jebosaphat to the Golden Gates— Kelly and Karle and Shea," "Well, here's thank God for the race and sod!

Said Kelly and Burke and Shea.

and Burke and Shea," here's thank God for the race and the

-Joseph I. C. Clarke, in New York Sun.

MARKET REPORTS.

LONDON. LONDON

And Shea, the scholar, with rising joy. Said : "We were at Ramilies.

Spain," Said Kelly and Burke and Shea,

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Resolved that we, the members of Branch No, 5, avail ourselves of this the earliest oppor-funity since the sad event was recorded, to bestify to the respect and esteem in which we held our deceased brother, whose departure from this earlihy sphere we deeply mourn, and whom we had learned to rever for his many Christian virtues, his exemplary character, and many deeds of unostentatious charity. The late Brother Savage was foremost in all that tended to the advancement of religion. being one of the pillars of the Church in Brant-ford from its earliest days, and could his lips now speak, in the humility of his heart he would disclaim such as this even in the struc-tion of the pillars of the Church in Brant-ford from its earliest days, and could his lips now speak, in the humility of his heart he pay this inadequate but deserving tribute to hay drais inadequate but deserving tribute is to have the index of the church in Brant-ford from the during of his heart he would disclaim such as this yet to us his C. M. B. A. Brothers, it is a melancholy pleasure to have the inadequate but deserving tribute is to have develve to sincere and heartfelt sympathy. While their grief is polyant over the consolation of knowing that the providence may assuage their sorrow, fortify them in heir bereavement, and grant eternal rest to the soul of the deceased. Textend Power, Pres. We do hy the charter of the branch be as a mark of respect to the memory of our de-cased brother. Branch deceased to the memory of our de-tates. Mored by Mit Cutmore and seconded by Mr. Toded.

Moved by Mr. Cutmore and seconded by Mr

Reference and Shear " Page Kelly and Burke and Shear " Page Kelly and Burke and Shear " " Well, here's to the flag !" Said Kelly and Burke and Shea. Moved by Mr. Cutmore and seconded by Mr. Daley. That the members of the society of St. Vin-cent de Paul having learned with deep sorrow of the death of Mr. Arthur Savage, sr., who has been one of the most active and energetic members of the society since its formation in Brantford, do pixee on record an expression of the great loss the conference has thus sus-tained. The members have a laways recognized in his life and actions those characteristics of charity and brotherly love which should always be found in a follower of Saint Vincent de Paul. Said Kelly and Burke and Shea.
"I wish 'twas in Ireland, for there's the place,"
Said Burke, "that we'd die by right,
In the cradle of our soldler race,
After one good stand-up fight.
My grandfather fell on Vinegar Hill,
And fighting was not his trade;
But his rusty pike's in the cabin still,
With Hessian blood on the blade"
"Aye, aye," said Kelly, "the pikes were greab
When the word was 'clear the way?
We were thick on the roll in ninety-eight...
Kelly and Burke and Shea."
"Well, here's to the pikes and the sword and the life!"
Said Kelly and Burke and Shea.

charity and bookers, here which should always be found in a follower of Saint Vincent de Paul. We will ever remember with gratitude his aid and influence in the establishment of the society, his wise guidance as President, during the first eight years of its existence, and his ever ready assistance and counsel at all times in connection with its work. To the bereaved widow and children of the decased, the mem-bers desire to tender an assurance of sincere sympathy, and to express the hope that God will comfort them in their sad alleiton. As a tribute of respect to his memory this confer-ence will attend his funeral in a body. Brantford, April 4th, 1898.

MR. REGINALD M. SINON, BRANTFORD. MRL REGINALD M. SHNON, BRANTFORD. SENT Brantford Courier. The death occurred on Thursday evening. March, 31, at 8.30 of Reginald M., eldest son of Mr. James Sinon. Deceased who was in the 38th year of his age had been alling for some two years and quiletly

bereaved wife and relatives the Cour-

MAURICE DALTON, KINTAIL.

our appreciation of your most valuable serv-leas in the interests and welfare of our society for the past eleven years. In doing so we wish to assure you that we are very sonsible of the feelings of gratitude we owe you for the deep interest you have always manifested in the welfare of our branch. We congratulate you also on the suc-cess you have achieved in the accomplishment of the many duties imposed upon you as offleer for universe of the second second second this cane, accompanied with those humble but carnest words, as a very slight testimony and a weak expression of the sentiments of brotherly love our hearts would speak. In thanking you for all you have done in the past we feel assured that the future will be marked by you with the same devotion and happy success. Signed on behalf of the branch. Daniel

y success, ned on behalf of the branch. Daniel dy, Wm. Dingnan, Denis McNamara and aias Sherry, committee.

Murphy, Win. Dingman, Denis McNamara and Marthias Sherry, committee. Although taken by surprise Bro, Noonan re-speech, expressive of his graitude and heart felt appreciation. He spoke at some length of the origin and history of the branch, and re-called the many changes that have taken place that they did not need to go outside of their own branch to see the benefit of having a policy in the C. M. B. A. After which our Spiritual Adviser Rev. Dean O'Connell, who has always been a warm advocate of C. M. B. A. principles, said that he felt that he could not let the occasion pass without expressing the great pleasure it gave him to congratulate the members of this branch for the well-earned respect and hnor they have shown their worky President this evening, and with earn-ble work of charity, brought the meeting to a hapoly close.

Resolutions of Condolence. Hamilton, March. 1888. At a regular meeting of Branch No. 37, C. M. A., the following resolution was unani-

A. the following resolution was unanimously adopted : Whereas God in His infinite wisdom has re- moved by death the belowed mother of our re- spected President, Thomas Murphy, Resolved that we, the members of Branch 37, C. M. B. A., hereby express our sincere sorrow hor the loss sustained, and extend to blin our heartfelt sympathy and condolence in his be- reasement; and be it, further, Resolved that a copy this resolution be sent to the Cartholice Resolut and Canadian for publication, Thos, Lawlor, Rec. Sec.

Hamilton, March, 1898, At a special meeting of Branch 37, Hamilton, held March 22, the following resolution of condolence was unanimously carried: That whereas God in His infinite wisdom has been pleased to remove by death Bro. John

been pleased to remove by dead ble com-Byrne, R solved that we, the members of Branch 57, hereby express our branch, and extend to his wife, Mrs. John Byrne, and aged mother, our most sincere sympathy and condolence in their sad affliction. Also, Resolved that our charter be draped for the space of thirty days. Resolved that this resolution be inserted in the minutes of this meeting, and a copy sent to Mrs. John Byrne, and published in the CATHO-Lie RECORD and Chardian-Official organ. Thos. Lawlor, Rec. Sec.

The Late Archbishop Cleary.

A solemn Month's Mind Mass was celebrated in St. Joseph's church, Douro, on Thursday, March 24, for the repose of the soul of James Vincent Cleary, in his lifetime Arch-pe hop of Kingston, "Requiescat in pace!

In Sault Ste. Marie.

tend the evening services. Last evening the church was crowded to the doors, while all along the alsies temporary benches had to be arranged to seconmodate; those who were not lucky enough to be the first arrivals. Father DeCantillon officiated at its services. A great many people have the impression that this preacher is a native of France because of the pressive and the services of the second which is attached to his name, but will show. DeCantilion, of Carrish nistory, being one of the rounds: so the castle in Bally Heigue, Connty Kerry, which is well known to many people here, and were at the time of the seige of Linnerick at the height of their power. But with the downfall of the city the DeCantillons for Linnerick at the height of their power. But with the downfall of the city the DeCantillon for the rounds: victory over the allied forces of England, Holland and Austria, led by the Duke of Cumberland. The Rev, Father DeConntil, Mers de and and sense of the more the forces of England, Holland and Austria, led by the Duke of Cumberland. The Rev, Father DeConnei, whose great oratorical power did so <text><text><text><text><text><text><text><text><text>

MR. ARTHUR SAVAGE, BRANTFORD.

friends, to mourn his loss. R. I.P. MR. ARTHUR SAVAGE, BRANTFORD. The citizens of Brantford irrespective of re-ligion were decay pained on hearing of the de-mise of Mr. Arthur Savage, which occurred on saturday March, 25. The deceased was one of the oldest and most highly esteemed residents of this city, having lived here over a period of thirty-live years during which time heal the responsible posi-tion of Road Master of the Buffalo and Goderich Division of the Grand Trunk Rail-way, and by his ability and faithfulness in the discharge of his dulies carned a high place in the confidence of the management of the road. The late Mr. Savage was often requested to offer himself for public office, and would have filled such with credit and distinction, but being of a retiring disposition and engrossed in the discharge of the dulies of an onerous position. Ine was unable to accept the offer many times proffered him. While the subject of this sketch was widely known among all classes, the parisioners of St. Basil's specially mourn his loss. It was pron-mently leachilde with every mourned to and abiding intere assist in propagating the faith of the heaves of rightonas, his pursesbeing at whice the assist in propagating the faith of the heaves of rightonas, his pursesbeing at mome of Arthur Savage will ever remain gree in the memory of the people of St. Basil and occup a foremost place among the galaxy of men who were the pioneers of teligion in Brantford, His genal and kindly face will be missed, but his good deeds are not interred which is remains, and the example of his life shal not faite. The above societies adopted resolutions of condolence with the family of the community in the secares sympathy of the community in the sincere sympathy of the community in the sincere sympathy of the community in the sincere sympathy of the community were interred in the family plot in the Catholic cemetery, the Rev, Fahrer Doyle edificiating at the grave. The funeral took place o

John Murrode, Dr. Simon and William Comer-ford. The pall-bearers were Robert Henry, ex-M. P., Joseph Stratford, Mr. Ferguson Chief Road Muster, G. T. R.) Patrick McCusker, James Simon and John Ryan. RESULTION OF CONDOLENCE. The following resolutions were passed by the C. M. B.A. and S., Vincent de Paulsceleties: Moved by W. Comerford, seconded by Jas. McGregor, that whereas it is the painful duy of Branch No. 3, C. M. B. A. to record the de-mise of Brother Arthur Savage, one of the most highly esteemed members of St. Basil's congre-gation and of this Branch, the intelligence of whose deata was universally received with deep regret and specially accentuated among his C. M. B. A. borthers, with whom the de-ceased had for many years labored in advanc-ing the interests of our Association and pro-moting its noble aims and purposes.

mined to settle here and new out homes for themselves. In this Mr. Daiton was more than ordinarily successful. In course of time he married, but his beloved wife, nee Miss Jane McKenna, lived but a comparatively short time dying in 1874, and leaving a numerous small family. He addressed himself to the task of providing for these pre-cious charges, raising them and edu-cating them, and succeded even beyond his own expectations. Seven out of nine of them survive him, three sons and four daughters-James of Wingham. Thomas, Maurice and Lizzie at home, Bridget and Mrs. Reidy of Chicago, and Mrs. John Grifflin of Ashtield. The death of his eldest son, John, about hime years ago, was a severe blow to him. About two years later he lost his third daughter, Mary, who was a *religieuse* of the Sacred Heart. St. Louis. His funeral was very largely attended, four of his brothers and two brothers-n-law acting as pail-bacters. These were James, John, Charles and Michael, Edward Flynn, and Thomas Hussey, R. I. P.

ST. PETER'S SCHOOL, LONDON.

The names of the pupils who obtained the highest per cent. of marks for perfect lessons during the month of March, are in order of

highest per cent. of marks for perfect lessons during the month of March, are in order of merit. Senior fourth, Walter Forristal, John Man-sill, Fred. Brickin. Junior fourth, Eddie Tierney, George Walsh, Frank White. Third Class., The names of the pupils who obtained the highest marks in the different subjects are as follows: Cristian doctrine, senior third, D. Smart, A. Miller. Junior third, J. Lognidice. Reading, senior third, K. Flanagan, J. Mc-Keough, Junior third, J. Lognidice. Spelling, senior third, K. Flanagan, J. Mc-Keough, Junior third, J. Lognidice. Drawing, senior third, K. Flanagan, J. Mc-Keough, Junior third, J. Lognidice. Drawing, senior third, K. Flanagan, E. McGarvey. Junior third, K. Flanagan, E. McGarvey. Junior third, M. Sweeney. Grammar, senior third, K. Slanagan, E. Mc Garvey. Junior third, M. Boyle. History, senior third, M. Boyle. History, senior third, M. Boyle. History, senior third, M. Soyle, E. Mc Garvey. Junior third, M. Boyle. History, senior third, M. Kelly, W. Dibb. Junior third, M. Boyle. History, senior third, M. Kelly, W. Dibb. Junior third, M. Boyle. Distance, Senior third, M. Kelly, W. Dibb. Junior third, M. Boyle. History, senior third, M. Kelly, W. Dibb. Junior third, M. Boyle. Distance, Senior third, D. Smart, F. De-wan, G. Labelle, W. Dibb. Smart, A. Miller.

Smart, A. Miller.

CATHOLIC TRUTH SOCIETY.

CATHOLIC TRUTH SOCIETY. The St. Mary's branch of the Catholic Truth Society, Toronto, Ontario, has insued in pamphlet form the splondid address of Presi-dent E. J. Hearn, barrister, published some time ago in the columns of the CATH-oric IRCORD. The president's address was delivered at the annual meeting of the society on Monday, evening, Feby, 7. The pamphlet also contains a list of publications for sale by St. Mary's--ranging in price from 5 cents up to \$2.00. These publica-tions are specially suited for distribution amongst non-Catholics. Further information and copies of the pam-phlet will be sent to any address by writing "Corresponding Secretary, St. Mary's Catho-ite Truths Society, 798 King street, west, Tor-onto."

AGENTS WANTED.

The R. W. Connor Co., 724 Prince William street, St. John, N. B., are handling a "Sick Call Outfit." or "Viaticum case," for use in administer the last sacraments. A few agents are wanted for the province of Ontario. The Viaticum case has met with a very ready sale in the Bast, and doubles it would also be re-ceived with much favor on this portion of the Dominion. It contains everything, in a con-pact form, necessary for the priest when he is called to the bedside of the sick.

Port Huron, Mich., April 7.—Grain—Wheat, per bush, 85 to 87 cents; oats, per bush., 26 to 28 cents; corn, per bush., 28 to 32 cents; rye, per bush., 42 to 44 cents; buck wheat, per bush., 25 to 29 cents; barley, 50 to 60 cents per 100 pounds; pens, 40 to 45 cents per bush.; beans, unpicked, 40 taj64 cents per bush!; bicked, 70 to 80 cents

er bush. Produce.—Butter, 14 to 16e per pound; eggs, cents per dozen; lard, 6 to 7 cents per pound; oney, 7 to 10 cents per pound; cheese, 10½ to 11

noney, 7 to 10 cents per pound; cheese, 10 to 11 cents per pound. Hay and Straw.-H**sy** \$4.00 to \$6.00 perton, on the city market: baled hay, \$3.00 to \$6.30 per ton in carlots: straw, \$2.30 to \$5.00 per ton. Vegetables and Fruits. - Potatoes, 60 to 65c per bushel; onions, 55 to 65c per bush; ovsters,

ton in car lots; straw, \$2.50 to \$3.00 per to. Vegetables and Fruits. — Potatoes, 60 to 65c per bushel; onions, 55 to 65c per bush.; orsisters, 25c per dozen ; caubage, 30 to 40c per dozen ; beets, 20c per bush.; turnins, 20 to 25 cents per bush.; apples, wreen, \$3.00 to \$4.00 per barrel; Dressed Meat.—Beet, Michigan, \$3.00 to \$4.50 per cwt.; live weight, \$3.50 to \$4.00 per cwt.; Chicago, \$400 to \$5.00 per cwt. Bl.40; live weight, \$3.50 to \$4.00 per cwt.; Mutton.—\$6.00 to \$6.50 per cwt. Veal.—\$8 to \$5.50 per cwt. Veal.—\$1.00 to \$5.50 per cwt. Poly: —Chickens, 9 to 16e per pound; fowls, 7 to 9 cents per pound; dtucks, \$10 to cents per pound; turkeys, 10 to 125c per pound; fowls, 7 to 9 cents per pair alive; geese, 7 to 8 cents per pound.

Latest Live Stock Markets.

 Latest Live Stock Markets.

 DOIDOTO.

 TOTONTO, April 7.-There was a fair export demand, and prices ranged from \$4 to \$4 25, nounds was paid.

 Wing chiefly to the over supply butcher occasionally an eighth over. Loads of the best system of the sold at from \$3.00 to \$2.70, and \$3.80 per hundred, and loads of very goodcattle.

 Totol and the sold at from \$3.00 to \$2.70, and \$3.80 per hundred, and loads of very goodcattle.

 Barbon and the sold at from \$3.00 to \$2.70, and \$3.80 per hundred, and loads of very goodcattle.

 Barbon and barbon and the sold of very goodcattle.

 Barbon and the sold at from \$3.20 to \$2.70, and \$3.80 per hundred, and loads of very goodcattle.

 Barbon and sold at from \$3.00 to \$2.70, and \$3.80 per hundred, with a good demand for leaders tespecially from Buffallo) at from \$3.20 to \$2.75 per hundred weight.

 Barbon and sold at from \$4 to \$2.60 to \$2.60 to \$4.50 cach.

 Barbon a dozen spring lambs were on sale for \$2.60 to \$1.50 cach.

 Barbon a dozen spring lambs were on sale \$4.90 to the sold at from \$4.10 for the best was \$4.90 to the strend and is the bogs that came in systemary and to day had been contracted for "100 to strend rear hogs \$4.75 to will be the figure, with \$4.50 for light, and \$4.40 for thick fat hoss \$4.50 for light, and \$4.40 for thick fat hoss \$4.50 for light, and \$4.40 for thick fat hoss \$4.50 for light, and \$4.40 for thick fat hoss \$4.50 for light, and \$4.40 for thick fat hoss \$4.50 for light, and \$4.40 for thick fat hoss \$5.50 for light, and \$4.50 for thick fat hoss \$5.50 for light, and \$4.50 for thick fat hoss \$5.50 for light, and \$4.40 for thick fat hoss \$5.50 for light, and \$4.40 for

total receipts of hogs in these yards was over 5,000. EAST BUFFALO. East Buffalo, N. Y., April 7.—Bulk of re-ceipts consigned through; market slow and weaker, owing to lower reports from the west-and calves — Demand considerably restricted. and prices were fully 50 to 75c per cwt. lower : bulk of otherings sold at \$5 25 to \$5.30, with fair to good at \$4.25 to \$5. Hogs— Good to choice Yorkers, \$4.05 to \$4.12; prime selected light Yorkers, \$4.05 to \$4.12; prime selected light Yorkers, \$4.05 to \$4.12; prime selected light Yorkers, \$4.05 to \$5.50; to \$5.50; weathers \$4.12 to \$1.15; roughts, \$3.00 to \$5.55; stars \$4.12 to \$4.15; roughts, \$3.00 to \$5.55; cuils 10 common, \$5.00 to \$5.55; yearlings, fair to nixed choice wethers, \$4.90 to \$5.55; cuils 10 common, \$5.00 to \$5.65; prearings, fair to nixed choice wethers, \$4.90 to \$5.35; clipped lambs, \$4.25 to \$5.00; heavy do, \$3 to \$4.90; native sheep, choice \$3.55; clipped sheep, \$4.50; common to fair, \$4.00 to \$4.35; clipped sheep, \$3.25 to \$3.55; clipped sheep, \$3.25 to \$4.10; heavy, do, do, \$5.75 to \$4.00; Fair \$2.55 to \$5.00; heavy do, \$3.55; clipped lambs, \$4.10; heavy, do, do, \$5.75; to \$4.00; Common sheep, \$3.25 to \$5.75; clipped sheep, \$3.25 to \$4.10; heavy, do, do, \$5.75; to \$4.00; TADY OF EXPERIENCE IS DESIROUS