

# The Catholic Record.

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

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### 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 of the hymns and prayers, or to point out the various agencies that have produced the majestic liturgy of today; 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.

On Easter Sunday we seem to hear the words spoken by the holy man Simeon: Now, Lord, 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 he went his way confident that before he laid himself down to rest he would see the Redeemer. And one day there came into the temple a woman, fair and beautiful, bearing in her arms a little child. It was wise as for a certain gracious majesty of expression, different from other children, but the old man's eyes gleamed with the light of prophecy as they beheld it, and the old heart throbbed with exultation, and his voice rang clear in thanksgiving, for before him was his Salvation, his God and Master.

And it seems that the peace and joy of Simeon must have, in more complete and deeper measure, found an abiding-place in the hearts of the Apostles after the Resurrection. The shadow of the cross was dispelled by the light of the empty sepulchre. The dark and dismal doubts that had played havoc with their belief in Christ's Divinity were gone forever, and the assurance that He was the Son of God took firm root in their souls. Clear was the path now, and clear the goal, and with 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 wondrous 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 miracles 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.

"Destroy this temple and in three days I will raise it up," was His public challenge to His enemies. Strange

words to come from a defenceless Man! and stranger still in the ears of those who had derided His assumption of divine origin, pursued Him with relentless fury and at length had brought Him to bay. And when they saw the 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 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 dream or vision, but a reality. Its certainty removed all suspicion that the Master was not the Messiah of the prophets. It gave them a faith firm and fearless—a faith that bade twelve uneducated 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 from 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 "Crede," for they had seen their Salvation—they 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 to the Resurrection awaiting all who die in the grace of the Lord. "Christ our Head rose from the dead 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 peace that surpasseth all understanding. "He is risen, He is not here," spoke the faithful few who formed up on that morning of long ago to do battle for Him and His cause. Knitted to their souls was the 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 their God kept them wandering on 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 travel-stained and weary, but shining in their eyes the light of a courage that draws its strength from God. We must not let them pass unheeded. We must join them and give our allegiance to the noblest cause that can enlist the sympathies and energies of the human heart, and some day we shall march up to the Eternal City, and the eternal gates will be lifted up and in our flesh we shall see our God.

### Follow Suit.

According to W. I. C. in the Freeman's Journal, a beautiful and touching practice occurs almost daily in St. Joseph's school, Barre, near Sharp street, Baltimore. The school, which is conducted by the Sisters of Charity, is immediately across the street from the building of No. 2 Engine Company, and every time the fire ladders 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 be interesting to compute how many prayers have been offered for the

safety of the firemen during the twenty years the custom has been followed. The sound of the fire gong can be distinctly heard in the school, through all the class rooms, and as it tolls off the box and the apparatus dashes from the house, every Sister and child bows the head in prayer. The prayers are not said aloud, nor is there any set form, each person merely sending upward a mental petition to God for the protection of the men in their heroic and perilous duties. At these moments the scene is a most impressive one and in sharp contrast with the noise, confusion and bustle of the departing firemen.

### "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 Gleeson, S. J., in the Jesuit Church of that city on Sunday, 27th March. The subject of the discourse was "Infidelity the Enemy of Society."

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 testimony, 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 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 society, it could never rise to the dignity of a union of intelligent beings striving 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 government of society.

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 his dependence on the Author of nature, recognizes his dependence individually and socially, which he is bound to acknowledge by worship and service, 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 and temporal welfare. True, but the duty of a moral person remains, to recognize his independence as a social being on God. And more, Church and State are independent and supreme, each in its own sphere, yet not antagonistic; and there should be a co-ordination of action and rights. Religion 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 unmomented enjoyment of his natural rights of worship and spreading its influence.

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 its own sphere the temporal welfare of its members and contribute to the attainment of man's supreme end. Infidelity would destroy these essential 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 elements. Families compose society; the individual, arrived at maturity is, naturally, inclined to the formation of families. The family is prior in time 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 love. It is the source of union between 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 injurious to society, and such are the principles of Infidelity. It makes the

more I studied the more fully I became convinced that the Catholic Church is the only true Church. I was not fully convinced, however, until the last non-Catholic mission. These services I attended thoroughly and constantly. I asked questions and put them in the question box. The answers satisfied me, and I resolved to accept the Catholic faith.

Mr. Bowns, who is unmarried, has not yet determined upon his plans for the future. He is now once more a layman, but it is possible he may study for the priesthood.

MISS ARNOLD'S CONVERSION.  
Following closely in the footsteps of her friend, Miss Elizabeth M. Gurney, Miss Emma Arnold, of 255 West Twenty-third street, a well-known worker in the Protestant Episcopal Church in this city, has united with the Catholic communion, having been recently received in the Church of St. Francis Xavier, in West Sixteenth street. Miss Arnold communicated to one of the members of her family her intention of changing her faith, and all of them were greatly surprised at her action when they learned of it.

From her childhood Miss Arnold had always been identified with Church work and was very devout. She comes of a family long prominent in the social world of Philadelphia, where they formerly resided. When she came here to live she immediately joined the Church of St. Mary the Virgin, in West Forty-sixth street. But the High Church tendencies of that parish were, apparently, not sufficient for her needs. In the course of her work in the Church of St. Mary the Virgin, Miss Arnold became acquainted with Miss Elizabeth M. Gurney, the head and front of the Church Settlement House, an institution on the upper east side, which was mainly supported by Rev. William Everett Johnson and his parish, of the Church of the Redeemer, when that church was situated at Park avenue and Eighty-second street, before it was sold under the hammer by the city for debt.

Miss Gurney left the Episcopal Church a few months ago. She and Miss Arnold met frequently at the Church of St. Francis Xavier, which Miss Gurney attended. Two weeks ago Miss Arnold was received into the Church by Rev. John F. X. O'Connor, S. J., in the presence of a few friends from this city and Philadelphia.

EX-MAYOR AND MRS. A. OAKLEY HALL.  
On Friday, the feast of the Annunciation, ex-Mayor and Mrs. A. Oakley Hall were formally received into the Church, in the Church of St. Paul the Apostle, Fifty-ninth street and Columbia avenue, by Rev. Father George M. Searle.

Mr. and Mrs. Hall have both had leanings toward the Catholic Church all their lives, though Mr. Hall was reared a Presbyterian and Mrs. Hall an Episcopalian. They were converted to the faith about a year ago, largely through talking with Father Searle and reading his book, "Plain Facts for Fair Minds." They have since awaited a favorable opportunity of making the formal change, and meanwhile the ex-Mayor has written articles in support of Catholic doctrine.

MRS. MARY UTLEY ROBBINS.  
Mrs. Mary Utley Robbins, widow of Judge Chilton Robbins, who was Judge of the Court of Common Pleas at Freehold, N. J., has formally renounced the creed of the Episcopal Church and received baptism as a Catholic.

She had been prominent in both New Jersey and Vermont as a member of the advanced Ritualistic school of the Episcopal Church. Her conversion followed instructions conducted by Rev. Thomas J. Campbell, president of St. John's College, Forham. She was baptized in the Church of Our Lady of Mercy, March 7.

Mrs. Robbins is living at present at 112 West Sixty-fourth street, and when seen yesterday she said she had had the adoption of Catholicity under consideration for upwards of a year. There were so many breaks and parties in the Episcopal Church, she said, that she had lost faith in it. Ever since she began the contemplation of the step taken, continual influence was at work on the part of her relatives and friends in Vermont to dissuade her.

Her former rector, Rev. Charles Smith Lewis, of Manchester, Vt., who is now a fellow of the General Theological 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 rights may be surprised to learn that women sat in the Council of the Saxon Tribes; that abbesses deliberated with rulers and nobles as far back as 694; that in the reigns of Henry III. and Edward I., four abbesses sat in parliament; and that in the reign of Edward III. six countesses were distinguished in like manner. And it is safe to say that these ladies of the Middle Ages never ceased to be modest and soft-voiced gentlewomen.—The Ave Maria.

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### WHY ONE MAN IS A CATHOLIC.

Buffalo Catholic Union and Times.

I suppose every man can, or imagines he can, give a logical reason for entertaining whatever ideas he may hold, be they political, religious, scientific or ethical. What I am going to undertake now is to give some of the reasons why I am a Catholic. If a man is conscientious in his affiliations, political or social, he must first be convinced that the organization or class to which he is to attach himself stands for the working out of the greatest possible good to the greatest possible number before he will formally connect himself with it, and make its interest his own. But in choosing one's religious faith there are other considerations that must have attention.

There are many religious faiths, or rather faiths that are not religious, and the claims made by all are about the same; that is, they all claim in common to point men to the Lamb of God which taketh away the sins of the world. If one of them is right the rest are wrong. This is the first consideration that confronts the investigator of the religious truth, and it is the first task of the conscientious investigator to determine which of these many conflicting faiths is the true one, and it is in the hope of making this task easier to such that this is written.

In the first place, we must know what authority any faith has for its existence before we can intelligently place any confidence in it. And when such momentous interests as the eternal welfare of the soul are concerned, no peace of mind can be enjoyed when the interests involved are comprehended until the problem is solved which is the true faith.

This is the most important problem a man will ever be compelled to solve, for upon its proper solution hinges eternal destiny.

A Church, or so-called Church, to merit the confidence of men should hold its commission from Christ in its earthly head, and this authority must be brought down through the intervening centuries in an unbroken line or it will naturally lose its force and effect. The Catholic Church is the only one that dates its existence from the time of Christ. It has kept the Gospels which other so-called Churches have mutilated and call their own. Its martyrs protected and defended them with their lives. They journeyed everywhere, despised and abused, teaching to all whom they met the message of salvation which they had received, without hope of earthly gain. And bear in mind that no other Church now remaining had any existence until five or six centuries after the Catholic Church began its mission in the world, and when others did make their appearance their founders (who were only men, and not extra-good ones at that) used the Scriptures that the Catholic Church had carefully guarded through centuries of strife and bloodshed and upheaval of empires, and after distorting and garbling them to suit their own fancies foisted them upon the ignorant, uneducated masses as the true word of God. Notice this fact as proved by history that in the early history of Protestantism there is no record of any persons of great intellectual qualities embracing that creed. Their appeals were always made to the uneducated, as they, having no knowledge to guide them, were easily deceived and ready to listen to any flattering orator who could make them believe they could find an easier way to heaven than the one laid out by Jesus and His Apostles.

It has been said of many things: "By their fruits ye shall know them." So I say of churches. The Catholic Church supports more charities than any other organization according to its wealth. It supports more charities than all the Protestantism combined, take it the whole world over.

Christ's mission was to all men, and especially to the poor, and any church, to carry out His spirit, must care for the poor. If you are degraded, down-trodden and despised, the Catholic Church, in the spirit of its Founder, will reach down lower after you and lift you up higher than any organization of whatever character that has ever blessed the world.

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 recognizes 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 never know, until he becomes a father, the heart wrench and dull pain which she experiences as she is forced to let him go out and buffet for a standing-place in the big world, there to learn the shoddy shams and sordid selfishness, and to combat the temptations of a great city. The memory of the parting days from the old home may turn the thought of some man back to the promises of that day, and the pure purposes once his, and which have been forgotten.





LORD EDWARD FITZGERALD

An Historical Romance.

BY M. D. BODKIN, Q. C.

CHAPTER XX.—CONTINUED.

"Do you think my good nature would make me acknowledge a lie on Pamela to be a likeness?" interrupted Lord Edward. "Maurice will judge for himself."

"May I, Norah?" asked Maurice, for in the coldness that had grown so imperceptibly between them, the familiarity of Christian name had not been lost, only the tone in which it was spoken was different.

"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 after Lord Edward's too warm praise."

Lord Edward sprang up at the challenge, "I will accept his judgment," he cried. "Against all the world, I'll maintain it; the face is the fairest face, and the picture the prettiest picture, in the world. There is no one like the present to decide. Is that her portrait you have upon the easel, Norah? It looks about the 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 defiantly before he could lay his hand on it.

She laughed at his disappointment, but Maurice, whose eyes were made keen, noticed that her hand trembled and her cheek was flushed, that her breath came quicker than its wont, and that the laughter 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 exhibition."

"She was deaf to all entreaties to open the portfolio, and seemed so nervous about it 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 hardly know whether I like her playing or her painting better. Something old and Irish, Norah, please. You might give us that quaint old Irish air you played so long ago here. I have got words to it, which I think will fit it."

"Willingly," said Norah, apparently much relieved to get them away from the portfolio. She sat down at the great gilt high-backed harp, and struck from its strings a low, plaintive strain, which the chatter of the modern piano can never hope to rival.

Standing a little behind her, Lord Edward, with the fall light of the setting sun on his handsome face, sang in a fresh, manly voice, with sweetness and vigor, while Maurice sat 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 Country whose arm was stout, whose heart was true; and whose name was Sir Guy of Warwick, and whose name was Sir Guy of Warwick."

The knight was stricken on battle plain with grievous wounds and almost slain. His heart was weak, his eyes were dim. A maiden tended him. With gentle power she soothed and saved. His love repaid his love she gave.

How often it happens! If a man have bruise or wound upon him, his friends stand in, 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 music combined in plaintive strain to tell his story of hopeless love.

could so rave about any woman's beauty but Norah Denver's. But when he entered the drawing-room next day at noon and found Norah there alone, seated in the cool shade, sweet and fresh as the spring flowers in the vase, he remembered his promise to Lord Edward, and begged again to see the portrait.

She seemed flattered by the request, but all the same smilingly assented. The portfolio was on the table beside her. She unlocked it with a small gold key that hung at her chateaubriand, shuffled a little nervously amongst the heap of cards, boards, 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 cheeks, or the flashing, laughing light in her beaming eyes."

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

Norah's art had set not the face merely but the character of Lord Edward's beautiful girl-wife before him. Vivacity, tenderness, the playful candor of a light-hearted child beamed out from that speaking picture, yet Maurice felt vaguely that there was some want there. He sighed very softly as he laid it down.

Norah heard the sigh 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, "saying with her question, and stealing a glance at a face which he thought a thousand times more lovely."

He made a motion at the same time to replace the picture, but she snatched the portfolio from his hand so hastily and so nervously that some of the drawings slid out of it onto 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 first sketch. Maurice, as if it were his own face that smiled back on him from the first sketch. Maurice, as if it were his own face that smiled back on him from the first sketch.

Intense surprise was his first feeling, nothing more. But glancing at Norah to read the riddle, he saw that she had sunk down on a couch overcome with confusion. She strove to hide her face with her small white hands, through which her flushed cheeks glowed like the red leaves of the rose.

Then the full meaning of it flashed across him at once, sending the blood in his heart in a thrill of delicious joy. "It is true, my darling—so be true," he asked, in a voice that quivered with eagerness.

No answer. Stopping over her with gentle force he drew the clinging hands from her face. The bright tears shone tangled in the silken meshes, and his flushed cheeks, the sweet rosy lips were quivering; but not a word came.

"One word, Norah," he pleaded, "only one little word—tell me if you love me!" "Have some pity," she murmured, pitifully. "Have pity, and leave me now, some other time."

Here her voice broke into a sob, and the two big bright tears breaking through the silken meshes rolled down her flushed cheeks. But Maurice was pitiless; love made him so. "Only one word," he persisted, "one little word. It is not hard to speak."

Then her mood changed to anger, and she strove to break from him. "It is cruel," she cried passionately, "it is inhumanly, it is not like you, Maurice—not like what I thought you. I have been weak and foolish, but you are cruel. If you have a man's heart in you, leave me now."

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.

But Maurice rose and led his daughter to him, and Norah stood before him, blushing like a rose, with eyes downcast; for the first time in her life, fearing to meet her father's glance.

"I have come to rob you of your greatest treasure," 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 is no longer my Norah. You need not ask my blessing, Maurice, you have it when you have her."

He spoke playfully, patting his daughter lovingly on the bent head. But there was an under-tone of sadness in his voice. He loved Maurice almost as a son, but even to him he half grudgingly took the heart of his daughter, which had been heretofore 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 girl, still his own pet, and playful, and prying, and that no crumb of her love for Maurice was stolen from his share.

There were tears in her father's eyes—tears full 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 the room, and the lovers were again alone with their love.

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 remembrance of Paradise that stole out of the Garden with the poor fugitives, to comfort them and their children in the wilderness, and the pitying angel loved his flaming sword, and smiled as he let it pass.

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 languor in Maurice Blake's step, nor paleness in his cheek.

For loyal love brought health home with him as guest to his chosen abode. The very air he breathed was a delight, his food was ambrosia. His whole frame tingled with vigorous vitality; his love mingled with his life, and transformed it to ecstasy.

Smoothly Norah drove, and rode, and walked, and sat, and read together, and the fairest scene in nature took new beauty from her eyes, and the sweetest poetry took sweeter music from her gentle voice. The hopes of the future so mingled with the happiness of the present, that they seemed to live their whole lives through in each delicious moment.

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.

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 "Junie's" minister, whose other charges were answered last week, was one that there are ten thousand lazes, begging monks in Palermo alone.

Non-Catholics are either very credulous or at least many of those who address them think so. A mendicant 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.

that his mother's family came to Mayo from Donegal. "A Catholic" says that a Protestant friend told him that he thought of committing suicide and said that there is 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 limbs are there according to your Church?"

The Catholic called him names and told him to mind his own business. The Orangeman's minister told him he was 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 is the use of a Church which takes four hundred years to reach the truth?

Tradition assigns four limbs or borders to the other world. There was the limbus of the ancient fathers who lived before Christ, which ceased on the ascension of Christ into Heaven, the limbus of unbaptized children, the limbus of purgatory and the limbus of good heathens who kept the natural law.

If your minister refers to the 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 Catholic Church with waiting fourteen hundred years to find the truth, he admits 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 "Abraham'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 correspondent'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 believe 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 existence of God because one cannot accept the Biblical representation of the divine attributes as he or she understands them.

(2.) "A little baby in a Quaker 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 blessed Virgin. When she saw the painting of the Madonna in Dresden she thought that only an angel could have painted it.

In reference to holy water she was told it is a Scriptural truth that every creature of God is good and may be sanctified by prayer. "Veritas" asked this question: "Arthur marries twice. He has a son Bernard by the first marriage and a son Charles by the second. Bernard has a grandson, Francis; Charles has a daughter, Ellen. According to the laws of the Catholic Church, may Francis and Ellen marry?"

The general law of the Church forbids marriage to the fourth degree. The parties are in the third, and can be married only by special dispensation. "C. B." who, like other non-Catholic ladies, feels the need of advice in regard to matters matrimonial and also feels a confidence that the advice of a priest will be based on fixed principles, asks several questions of this kind, which can only be answered when the surrounding circumstances are fully known. She asks, however, "If a wife runs off with another man, or a husband with another woman, 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 divorce 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 Apostles, tradition says St. John the Evangelist. (2) Our Saviour is often referred to in Scripture as the "Son of Man," "Son of God," "Our Lord," 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 could predicate divine and human attributes of Himself. "Lord" is applied in a proper sense to our Saviour as Jehovah, which the seventy translate

Lord, kurios. "My Lord and my God." "W. F. J.," a Quaker, asked if all souls, even those of devout Christians, have to pass through purgatory or only the sedying unconverted? Purgatory is a place where those who 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 to pay for the temporal punishment due to mortal sins, the guilt and eternal punishment of which have been remitted.

"Lizzie" asked: (1) May a god-father marry the mother of the child for 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 dead 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, not on account of the malice and contumacy of the sinner.

(2) What is the meaning of "In my Father's house there are many mansions?" This text is interpreted to mean the different degrees of glory of the saints. (3) 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 Tauxon. Nearly a year ago she became ill. Her disease was of a nature that would prove fatal if not worded by her weakened body. But she resigned, even for a day or an hour, the atheistic and Masonic holding official positions in the district would leave 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 pursued 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." "Quickly get to work, then," said Sister Pauline, "and get on with the building as soon and as expeditiously as you can."

The good priest though ignorant of the nun's failing health and the motive behind her request, obeyed her directions 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 cheeks once so fresh and fair were becoming paler and paler by degrees, until lately it seemed to be made of virgin wax, and they remonstrated with her, for they then 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 rose. She died just a week before the schools were blessed by the Bishop.—Sacred Heart Review.

A Running Sore Provenanced Incurable by Eight Doctors—Cured by 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.

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Nothing looks more ugly than to see a person 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 Cure?

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W. Hawke, President.

DR. CHASE'S OINTMENT

MR. TITUS DOLPHIN, TARA, ONT., says: "I had itching Piles for about six or twelve years, and tried everything I could hear of, and found that nothing did me any good. Mr. Hildorn, the druggist, gave me a sample box of Chase's Ointment, and was able to go to bed and sleep. I then purchased one box and that one cured me so that I have not been afflicted since, and that is over a year ago."

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REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidels," THOMAS COFFEY, Publisher and Proprietor, Thomas Coffey.

Press despatches announce that the Pope has offered to mediate between Spain and the United States, both Governments having accepted him.

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, and the desire for which was the immediate cause why Henry VIII. first established the Church of England.

Milwaukee has had a minister who carried off the prizes for the largest number of marriages made by one man, the prize being the profits received in marriage fees.

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 many perils and risks from hardships of every kind, and especially from the inclemency of the weather.

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.

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The Protestants of Quebec have obtained from the Government of that province an order in Council whereby the standard of teachers' qualifications will be raised. There will be five grades of diploma granted, the lowest

of which will be the elementary, to obtain which four months' training in the Normal schools will be required. The other grades will be, respectively, the advanced elementary, kindergarten, Model School and Academy diplomas. 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.

Templar, which is the Canadian organ of the Knights Templar, has the following in regard to the indissolubility of marriage:

Three divorce suits from Toronto and one from Montreal are awaiting the attention of the jury at the Ontario Court. Templar readers are, for the most part, Protestants; but we hope they may be candid enough to admit that to our Catholic friends is due the credit for their belief in the indissolubility of the marriage contract.

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of his evil doings. There is no reason 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 announcement 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-sayers, or observeth dreams and omens, neither let there be any wizard, nor charmer, nor anyone that consulteth pythonic spirits, or fortune-tellers, or that 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 fortune-tellers, or spirits after the 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.

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JINGOISM VS. PATRIOTISM.

It is a habit with the members of certain anti-Catholic organizations to make a display of their pretended unswerving 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.

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, so-called "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 Catholic power?" The representatives of the defunct Know-Nothingism and Apalism 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 assertion is a black falsehood. There is no need that it should be refuted, and 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 sentiment is 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 entertain animosity against Americans, for have we not the command of Christ: "Love your enemies: 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 naturally 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 from loyal support of the arms of the United States, nor would all the Catholics obey if he did."

A meeting held a few weeks ago in Detroit 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

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 opinion. There is no one to say that 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 wisely 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 weaken 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 interviewed 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 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 chaplain who would have Spain blotted from the list of European nations.

From the reception accorded to Bishop Foley at the Detroit meeting, another lesson may be derived by which it would be well for the members of the anti-Catholic societies on this side of the line to profit. During the period when Apalism 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.

We say nothing of the disaster to the Maine warship as a cause for war. It may be considered a certainty that neither Spain nor the officials of that country had anything to do with the explosion; and it is highly probable that it is rather to be attributed to carelessness on the part of the absentee officers who went to enjoy themselves 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 dimness of Orange loyalty was shown by such acts as the burning of the Parliament buildings in Montreal, and the insults offered to Lord Elgin, the Governor General of Canada, and to the Prince of Wales on the occasion of 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 chastisement 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.—Father Faber.

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 darkness.

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 idolatry, 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 permission for their departure, which 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 in them.

The last of the ten plagues which afflicted the oppressors was the death of the first born in every house of the Egyptians. The Hebrews were ordered to sacrifice a lamb on the fourteenth day of the month, just before the permission was given for them to depart, and to put the blood upon their doorposts, so that the houses whereon the crimson mark was seen should be passed over by the destroying angel who should come by night to kill the first born of the Egyptian families. Thus the Hebrews escaped the plague; and this day was appointed as the great festival of the Jews for all time, being called the Pasch, or passage, because the angel passed by the houses of the Hebrews, sparing them, and passed into those of the Egyptians to inflict the decreed penalty upon them. It is generally held that the word implies also the passage of the Israelites through the Red Sea.

The Christian festival is called by the same name Pascha, because the Resurrection of Christ occurred during the Paschal solemnity, 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 testimony 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 sins."

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

than five hundred whom many who were dead, say, were dead, knew of the those who had by special revelation by God. He wrote short h ment, though Resurrection granted the w life, as being tians, and they nesses also to t

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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.

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 conceal such a story, and maintain it even to the laying down of their lives in testimony to its truth.

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 chief-priests, 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 could have offered them, whereas they would have taken the bribe at the risk of forfeiting their lives.

If He had not risen from the grave by His own power they would regard Him as an impostor, inasmuch 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.

This last expression is a translation of the Latin words "cum adhuc tenebrae 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.

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 Trinity Sunday.

PRAYERS FOR THE DEAD.

"After all, what is there in the Protestant theology of to-day to prevent us from praying for the dead? I know some good Protestants who do so habitually." This writes a non-Catholic clergyman to the Waterbury (Conn.) American, commenting on a pulpit notice of a memorial service "in the interests" of the victims of the disaster. Yet he declares that he changed the wording when he read the notice, because it seemed to favor of Romanism.

THE BRIGHTER SIDE.

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 become a nation of total abstainers, there can be no doubt that there is a great decrease in the amount of drinking that is done."

A NEW EPISCOPALIAN ORGAN.

Washington has a new monthly, the organ of the Protestant Episcopal Bishop, with the significant title: "The Church Militant." We are told that "the comprehensive nature of the new paper's platform is sufficiently plain from the four words which form the motto on the title page: *Veritas, spiritualitas, mysterium, ordo*."

BE UP AND DOING.

The excellent work that is being done by Catholic Truth Societies has unquestionably much to do with the newer view nowadays of the one true Church and its doctrines by many of those outside her pale. That the functions of a Catholic Truth Society can be, at least partially, performed by individual efforts on the part of the Catholics, 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.

ETHICS OF THE GUTTER.

The philosophy of the freethinker, if we may believe its exponents in this city, is the philosophy of denial; and the denial of God, once an immortal soul, of free will, of responsibility leads by a process of inexorable logic to a morality fit only for the gutter. These be hard words but they are true.

a keener sense of self-interest and sharper faculties to achieve his selfish ends; but it can expect of him nothing that transcends the bestial nature with which it endows him. A litmus of marriage and the family tie is a sentiment common to every school of freethinkers. This is one of the counts in their indictment against the Catholic Church, which has the marriage sacred and indissoluble, and so has raised a barrier against the promiscuous herding of the sexes.

DAYLIGHT AND THE BATTLE OF GALILEE.

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

The Church has passed no judgment on the matter. The fact that the day was miraculously prolonged until Jesus overcame the enemy. A modern scientist in stating this fact might say the earth was stopped in its diurnal rotation, but this would be untrue.

The day was miraculously prolonged. The historian refers 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 of a sun being obscured by a solar eclipse.

PERIS AT THE GATE.

It is the expected which has happened in the case of the most recent distinguished convert to the Catholic faith. In a public announcement his change of belief recently at Besançon, M. Brunetiere, the brilliant editor of the *Revue des Deux Mondes*, only confirmed an impression which for some time had been led to form.

GOOD FRIDAY.

Among all people deity in one and other forms has received worship from mankind. Divers were such forms with the believing in many ages. Among the Romans, festivals were held in all months of the year as the *Agonalia*, in January, in honor of Janus; in March, the *Megalensia*, to the mother of the gods; in April, the *Strenia*, in honor of the supernatural. — Sacred Heart Review.

of worldly responsibility plays a determining part. Looking at the facts in secular life, let us ask ourselves how many men have the moral courage to state 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 income and a wife and grown-up family dependent on that trade, trying to compound between his religious doubts and his human necessities. This is one of the most pitiable spectacles that the wide field of struggling humanity can reveal.

A NEW EXPLANATION OF MIRACLES.

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 Greenfield, Mass. At this reunion we are told that Mr. Smiley, of the Smithsonian Institution, delivered an address on the miracles of Lourdes, in France, which led to an animated discussion concerning the reality of such miracles.

As a fundamental principle he announced the astonishing proposition that "miracles are not breaches of natural law, but cases in which the operations of spiritual law become manifest, not superseding physical law, but supplementing it."

But low account for the fact that the curas are effected through the instrumentality of the water of the fountain? It 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, if any water be subjected to such vibrations would be sufficient. That would be a natural conclusion, certainly, but about the 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 analysis? Those vibrations must be very powerful to open the eyes of the blind; to cause the deaf to hear; to knit broken bones; to give life to decayed limbs; to drive consumption from the lungs and give rose cheeks to deathly pallor, and normal strength to emaciated and wasted bodies."

THE CROSS OF CALVARY.

An especial object of Christian adoration 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 near him whatever appertained in any way to his execution.

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 persons 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 Crucifixion, she caused the structure to be torn down, and ordered the workmen to dig up the ground beneath it.

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.

speech and of silence, has begun to be investigated by thoughtful, honorable minds, and thousands upon thousands are yearly returning to the fold of which there is, as there can be, but one.

THE CROSS OF CALVARY.

How the Hood on Which Christ was Crucified was Discovered.

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At a great depth below they found three crosses; but as the inscription which had been placed in derision on the one whereon Christ died, had become detached from it, difficulty was experienced in distinguishing the true cross. That difficulty was solved in a marvelous manner, however. For, by order of Bishop Macarius, who then occupied 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 witnessed it that the cross through whose instrumentality this cure was effected, was the one whereon the Saviour of the world had died.

Once she had found the true Cross—and with it were also discovered the nails used in the Crucifixion and the inscription alluded to above—St. Helena caused one portion of it to be sent to Constantinople, 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 the better preservation of which she and her son caused a magnificent church to be built at Jerusalem. This church, which was originally called the Basilica of the Holy Cross, subsequently became known as the church of the Holy Sepulchre, and is so designated to day.

Many relics of the Holy Cross have since its discovery been detached from the portions into which it was divided by St. Helena's orders; and these relics are found now in various parts of Christendom, being highly treasured by the churches that possess them. The number of churches dedicated throughout the world by the title of the Holy Cross is very large, and it will be recalled that the first chapel erected here in Columbus, the one which Bishop Purcell dedicated Jan. 16, 1848, was the chapel of the Holy Cross, the predecessor of the present Holy Cross church.

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 Toulouse, in France. The sponge 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 Paris, where it still remains, the rest of the lance remaining at Constantinople until 1492, when the Sultan Bajazet presented it to Innocent VIII. The Crown of Thorns was given to St. Louis of France by the Emperor Baldwin of Constantinople.

The Holy Nails, which were probably 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 on which she was journeying. Constantine, her son, had another imbedded in a diadem of pearls which he wore on the most 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 *faux similis* of it made, which, after they had been touched to the true nail, he distributed to pious persons or presented to Churches. The pillar at which Christ was scourged was for quite a long time kept at Jerusalem; but it now constitutes one of the chief treasures of the church of Saint Praxedes, in Rome, where it is shown in a chapel, an inscription on which testifies that it is there—or the portion of it that is there—was brought to Rome by John Columbus, apostolic legate to the East, in the year 1223, during Pontificate of Honorius III.—Catholic Columbian.

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ST. PETER IN ROME.

Notable Discourse by Rev. A. Stapleton 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 above-named 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 clear 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 assertion. The Catholic view was in possession, and until the time of Calvin, in undisputed 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 controversialists saw that they could not attack the Catholic belief in St. Peter's having been at Rome except upon principles, the urging of which would be equally fatal to much that the Anglican Church held sacred, and accordingly 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 admit that a Protestant has ever been found to deny it!" At the present day all scholars were as one. The Catholic position was upheld by all non-Catholic writers of importance—in Germany by Harnack, Thiersch, Ewald and Hilgenfeldt; in England by Lightfoot, Westcott, Hort, Elliott 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 statement that St. Peter was in Rome and there wrote his first epistle. It was beyond controversy that Babylon in that epistle meant Rome. He did not expect them to take his assertion for this, but would refer them to the Speaker's Commentary, 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 record has the slightest trace of St. Peter's presence or work in Chaldea; (3) that all ancient authorities are unanimous in the assertion that his later years were passed in the West."

We find an absolute consensus of an ancient interpreters that here Babylon must be understood as equivalent to Rome. We adopt, therefore, this interpretation of the word without the least misgiving. We have no alternative but to accept the old unvarying testimony of the fathers, who must have known the sense in which the statement was understood throughout Asia Minor that St. Peter designates Rome by the name of Babylon. This, then, is sufficient proof that St. Peter was in Rome and that he wrote this epistle from that place. But it may perhaps be urged that we have no proof that he was crucified here. On the contrary, that also is stated explicitly in the Bible. St. John writing his Gospel records for us our Lord's promise to St. Peter that he, too, should be crucified: "Thou shalt not follow me now, but thou shalt follow me hereafter." "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 prophecy had been exactly fulfilled: "This he said signifying by what death he should glorify God" (John xlii, 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. Yet in the judgment pronounced against Babylon or heathen Rome we find a statement that that judgment was in punishment for the deaths of

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, 20.)

The Protestant case from the silence of the Bible therefore breaks down altogether; 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 Speaker's Commentary as admitting "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 the monuments of Rome. We have St. Peter's tomb and the place of his martyrdom; 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. Pudensiana and the Coemeterium Ostrianum. We may fairly say that there is no contemporary events which is attested by such a wealth of monumental 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, De 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 Apostles alone were the likenesses handed down in Rome. And this could not have been in St. Peter's case if he had 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 twelve years after the ascension; (2) that he came first to Rome at the beginning 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 compatible and fit in exactly with the received dates for the crucifixion and for martyrdom of St. Peter. A. D. 29 and 67, but the fourth is almost impossible to reconcile with the others.

(1) Roman Christianity as distinguished 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 delegated 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 wakened to the fact of her catholicity and only Jews were preached to. The first 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 towards fixing the centre of that catholicity at Rome. And first, St. Peter must leave Jerusalem. This was effected by the persecution of Herod Agrippa, in A. D. 41, when, after Peter had been miraculously delivered from prison, we read that he went "into another place." The end of this journey was Rome, but he probably 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 outside of Rome do we find local traditions 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 now 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 well have been the original Church in the house of Aquila and Priscilla, so often mentioned in the epistles. The discovery 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, however, 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 buildings, but in the possession of the "cathedra" or Bishop's seat, we may fairly say that here was the first cathedral 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 commemorate the fact that he had once had his throne at that spot, and which in the fifth and sixth centuries was a favorite object of veneration to pilgrims to Rome, who went there to visit

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 characteristics as we know them to day existed then. There were some rich and powerful friends of Caesar, as the Herods and Agrippa, but most were poor and despised. They were turbulent and disorderly, and Cleero on one occasion, speaking in the Forum, dropped his voice so that none but the Judges might hear, while he spoke of them, admitting that he did so because he feared their vengeance (pro Flacco xxviii). This turbulence, as it had been the cause of his leaving the house of Aquila, so also seems to have led to St. Peter's leaving Rome. In A. D. 49 all the Jews were expelled from Rome, on account, as we read in Suetonius, of riots *impulsore Christo*, "which Christ instigated." So ended 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 traditions. 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, perhaps, we have a hint in II. Timothy iv., 21, "There salute thee Pudens and Linus and Claudia." On any other hypothesis 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 it seems clear that St. Peter was not then in Rome, we have also clear indications 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 "build on another man's foundation." (Rom. xv., 20.) We can hardly place St. Peter's return to Rome earlier than A. D. 61, about the time of St. Peter's acquittal and starting for Spain. The chapel on the Ostrian way which commemorates the parting of the apostles perhaps may, since that parting cannot be referred to the day of their martyrdom, 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 of Pudens, given by him to the apostles, an idea which perhaps arose from its having stood in Pudens' house; and the wooden altar of the apostle, which now forms the high altar 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 contest 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. D. 64 came the great fire of Rome and the consequent persecution of the Christians described by Tacitus, and it will lend a new interest to the First Epistle of St. Peter if it be read in connection with this event, which was the cause of its being written. He seems to have to us 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 reproach him. The idea of the answer given to the question, "Domine quid vadis?" was not I go to Rome to be crucified in thy place, but in thy person. Christ, who suffers in all His members, was to suffer especially in Peter, his alter ego. So Peter understood it as he turned back rejecting. It is possible that we may have an allusion to this story in 2 Peter i., 14, which as written just before his martyrdom. The Apostle there says he 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 S. 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 piazza. The place where the obelisk 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 upwards. 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 linen and spices and laid in the tomb,

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. vi., 9, "I saw under the altar the 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 WISEMAN 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 biography. 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 participant. The book contains many important 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 circumstances.

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 administration. Plus IX, with whom Wiseman was a great favorite, had learned to esteem him for his brilliant success 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 accomplishment of a great work in England. For three hundred years the Catholics of England had been cruelly and relentlessly persecuted. A few remained faithful, and though active persecution had ceased, the old violent, unreasonable and unreasoning prejudice still existed and this Catholic remnant was still cowed, hampered by disabilities—barely tolerated—and consequently compelled to practice their religion, if not absolutely in secret, yet quietly, unobtrusively, and shorn of the external pomp and ceremony 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 encouraging 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 stultified and encourage timid Catholics, and induce them to assert their rights, to practice their religion openly and aboveboard, and with all the ceremonies and accessories of devotion which rightfully belonged to them. Think of the opposition which such a mode of proceeding would naturally produce. The "Old Catholics" were suspicious of this intruder, as he was considered, though sent by Rome with all the requisite faculties for the accomplishment of his work. They looked upon him as a radical and a dangerous man, calculated to increase Protestant hostility. They did not like his sympathy with and encouragement of the Oxford movement. They were suspicious of that movement, and had no faith in the Oxford men.

All this was a great trial to the sensitive 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 party, turned against him. He was a man of great ability, and the biographer gives him credit for being conscientious and disinterested in his position to the Cardinal's plans. He was also distinguished for his independence and great tenacity of purpose.

Wiseman soon found that he could not look for sympathy or co-operation on the part of Errington, and his conviction that he was not the man for the place was confirmed by Errington's open and avowed hostility to the Cardinal's new order, the Oblates of St. Charles. Of this order Manning had been made head, with considerable power, and he was in entire sympathy with the Cardinal. In this opposition Errington carried with him the Cardinal'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 calamity? Appeal to Rome—the supreme tribunal and final court of appeal, with the Holy Father, successor of St. Peter, as the supreme 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 Errington removed. This brought the whole case before the supreme tribunal, to whose final decision all submitted; peace was restored, reconciliations took place, the cause of the Cardinal triumphed, and after his death



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Manning, who had displayed such remarkable ability and prudence, was appointed his successor, and from that day the Church in England has gone on in a steady career of prosperity. Of course differences of opinion and discussion on questions of administrative policy will always exist in the Church, but thank God, even for those disputes, as well as for those on faith and morals, the supreme tribunal at Rome is always ready to furnish an adequate remedy.—Sacred Heart Review.

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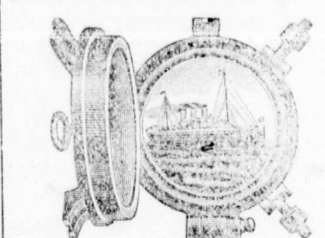
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SEALED TENDERS addressed to the undersigned, and enclosed tenders to be made on Saturday, 10th April, 1908, for the supply and delivery of 120,000 barrels, or any portion thereof, of Portland Cement.

Specifications and forms of tender can be obtained by the parties tendering at the office of the Chief Engineer of Railways 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 endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into the contract for the work at the rates and on the terms stated in the offer submitted.

The accepted cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

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

Department of Railways and Canals, Ottawa, 5th March, 1908.

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

C. M. B.A.—Branch No. 4, London, Ont. 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.



FIVE-MINUTE SERMON.

Easter Sunday.

EASTER DUTY.

"This is the day which the Lord hath made for us to be glad and rejoice therein" (Ps. xlviii. 12).

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 for us to be glad and rejoice in.

That is why the Church teaches us 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 question to each one of us: Have I risen from the death of sin? Have I made my Easter duty? If you have 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 Communion. Thus only can you be truly united to your risen Lord. If you have celebrated Easter by the reception of Holy Communion, then your joy and gladness is without measure; it is true, it is pure, because fortified with the Sacrament of the day.

Therefore, my dear brethren, I would earnestly entreat you to continue in your purified condition, to persevere in your risen state, and so to enjoy not only to day, but at each and every one of your future Communions the fruits obtained for you by your Divine Lord and Saviour, so that you may be united to Him forever, so that having applied to yourself the words of to-day's epistle, that "Having fastened not with the old leaven nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth," you may in the end enter into the presence of Him whose resurrection has made this day one of joy and gladness for all His creatures.

A Story of the Vatican.

The Pope's private audiences have been reduced in number. The individuals who have been accorded this honor have been requested by the Pontifical chamberlains to cooperate in causing a little fatigue as possible to His Holiness. The Pope himself good-humoredly submits to the prescriptions.

Later this French Bishop, on his visit ad limina, on receiving notice of his audience, was requested not to protract the same beyond a given number of minutes. On the morning of the reception the domestic prelate warned the Bishop that he would give him a signal, when it would be time for him to request the Apostolic Benediction and take his departure. The Bishop was led to the throne-room and the audience commenced.

The minutes quickly passed, and the domestic prelate at length gave the signal for the Bishop to retire. His Lordship, however, thought he had not yet had a reasonable interview and paid no heed. The prelate, after a few minutes, repeated the signal, but perceiving that his efforts were unavailing, walked quietly to a side door and in a moment returned at the head of four chamberlains, who had with them two red poles. Fastening these to the sides of the throne they calmly raised it and carried the Pope bodily from the reception room.—From the London Daily Mail.

Yonge St. Fire Hall, Toronto, March 16, 1897. Gentlemen—I have used Dr. Chase's Kidney-Liver Pills for Biliousness and Constipation, and have proved them the best that I have ever used. I will use nothing else as long as they are obtainable.—Remaining yours respectfully, E. C. SWEETMAN.

OUR BOYS AND GIRLS.

THE HAMPSHIRE HILLS.

EUGENE FIELD.

One afternoon 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 them was the hum of bees, the song of birds, the smell of clover, and the merry 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 pace with their laughter. Wearied at length, they lay beneath the bellflower-tree and looked off at the Hampshire hills, 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 bloom, 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 boy so long and to have no companions but little boys and girls, 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 but those distant hills and the river in the valley, my eyes are wearied; and I shall be very happy when I am big enough to leave this stupid place."

Had Fido understood their words he would have chided them, for the little dog loved his home and had no thoughts of any other pleasure than romping through the orchard and playing with his little masters all the day. But Fido did not understand them.

The clover bloom heard them with sadness. Had they but listened to turn they would have heard the clover saying softly: "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 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—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 my song of contentment."

So spoke the clover bloom and the bellflower-tree and the cricket; and in like manner the robin that nested in the linden over yonder, and the big bumblebee that lived in the hole under the pasture gate, and the butterfly and the wild rose pleaded with them, each in his own way; but the little boys did not heed them, so eager were their desires to go into and mingle with the great world beyond those distant hills.

stood in Seth's presence and beckoned to him.

"Who are you?" cried Seth? "What strange power have you over me that the very sight of you chills my blood and stays the beating of my heart?" Then the messenger threw aside his mask, and Seth saw that he was Death. Seth made no outcry; he knew what the summons meant, and he was content. But he sent for Abner.

And when Abner came, Seth was stretched upon his bed, and there was a strange look in his eyes and a flush upon his cheeks, as though a fatal fever had laid hold on him. "You shall not die!" cried Abner, and he threw himself about his brother's neck and wept.

But Seth bade Abner cease his outcry. "Sit here by my bedside and talk with me," said he, "and let us speak of the Hampshire hills."

A great wonder overcame Abner. With reverence he listened, and as he listened, a sweet peace seemed to steal into his soul.

"I am prepared for Death," said Seth, "and I will go with Death this day. Let us talk of our childhood now, for, after all the battle with this great world, it is pleasant to think and speak of our boyhood among the Hampshire hills."

"Say on, dear brother," said Abner. "I am thinking of an August day long 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 bellflower-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?"

"Oh, yes," replied Abner, "and I remember how we lay among the clover and looked off at the distant hills and wondered of the world beyond."

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

bitterness is gone from life.

The reliable man is a man of good judgment. He does not jump at conclusions. He is not a frivolous man. He is thoughtful. He turns a subject over in his mind and looks at it all around. He is not a partial or one-sided man. He sees through a thing. He is apt to be a very reticent man. He does not have to talk a great deal. He is a moderate man not only in habits of body, but also of mind. He is not a passionate man; it is by nature, he has overcome it by grace. He is a sincere man, not a plotter or schemer. What he says may be relied on. He is a trustworthy man. You feel safe with your property or the administration of affairs in his hands. He is a brave man, for his conclusions are logically deduced from the sure basis of truth, and he does not fear to maintain them. He is a good man, for no one can be thoroughly honest and truthful without being good. Is such a quality attainable? Most assuredly so. It is not born—it is made. Character may be formed, of course, then its component parts may be moulded to the formation. To gain a spotless reputation is a prize worth trying for.

The Sin of Idleness. Some young men grow up in a selfish, indolent way. They have little that is useful to occupy their minds or their hands. They have no taste for good reading, and the books or papers that they read are of a trashy, sensational kind well calculated to destroy what little shreds of character remain in lives without aims or objects. Idleness leads to vice. It can always be avoided, and, even if work does not provide remunerative, it is better to be employed than to leave one's self open to evil temptations through a mind that is unoccupied by the performance of either mental or physical labor.

Of course there must be periods of rest, for all toil, but what we object to is long continued, and unprofitable periods of idleness. The man who is lazy from choice will usually drink to excess, and this practice we know leads to the commission of countless other crimes. Including the blackest in the calendar. Many a person who might have been an ornament to society has taken the first step in vice through being indolent. The young fellows who pass nearly all their waking hours upon the street, through a dread of shaking off the inertia which they have allowed to become a habit, cannot fail to fall into temptations to which they will readily yield. They thus bring disgrace upon themselves and upon those who have, perhaps, worked hard to bring them up respectably, even if they have failed to give them the religious training they needed to prevent them from falling into the sins born and matured in laziness. The youths who loaf around the street corners indulging in vile conversation and longing to make beasts of themselves, cannot hope to escape the snares of the devil. He is never idle though they may be.

Strength Has Returned. "My whole system was run down. I was so weak I could scarcely get around to do my work. I finally began to take Hood's Sarsaparilla and after using five bottles I found that my strength had returned and my appetite was better. I now feel as strong as ever." Mrs. KELLEY, 9 Wellington Avenue, Toronto, Ontario.

Hood's Pills cure nausea, sick headache, indigestion, biliousness. All druggists, 25c. You Can't Tell. The cure of consumption has just such a beginning. Take Scott's Emulsion now while the cough is easily managed.

Do Not be Fooled. With the idea that any preparation you may put up and try to sell you will profit, do not be fooled. This medicine 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 Sarsaparilla absolutely cures all forms of blood disease when other medicines fail to do any good. It is the World's Great Spring Medicine and the One True Blood Purifier.

There are cases of consumption so far advanced that Bickel's Anti-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 expectoration, thereby removing the phlegm, and gives the diseased parts a chance to heal.

The languor so common at this season is due to impoverished blood. Hood's Sarsaparilla cures it by enriching the blood.

HE HAS TRIED IT.—Mr. John Anderson, Kinross, writes: "I venture to say few, if any, have received greater benefit from the use of DR. THOMAS' ELECTRIC OIL, than I have. I have used it regularly for over ten years, and have recommended it to all sufferers I know of, and they also found it of great virtue in cases of severe bronchitis and incipient consumption."

Shakespeare an Irishman.

Not many years ago a Protestant clergyman essayed the herculean task of proving that St. Patrick was a Baptist. The ordinary reader will perhaps think it a parallel absurdity to claim that Shakespeare was an Irishman. Yet a distinguished lecturer recently addressed the National Literary Society of Dublin on "The Celtic Genius of Shakespeare," and, it must be said, made out a far stronger case for the contention that the greatest of English poets was a Celt than Mr. Ignatius Donnelly has yet made for the Bactonian authorship of Shakespeare's plays. The proverbially fine treatment of women that characterizes the plays was insisted on as being "most assuredly not Saxon, but indubitably Celtic;" and the conclusion of the whole study was that Shakespeare was "by blood, nature, sentiment and sympathy a Celt"—Ave Maria.

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The languor so common at this season is due to impoverished blood. Hood's Sarsaparilla cures it by enriching the blood.

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

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\$25—DOLLARS—\$25. Will pay your tuition in the Business, Shortland, Telegraph, or Penmanship Department of the CENTRAL BUSINESS COLLEGE, TORONTO, FOR THE SPRING TERM, ending June 30th next. Get particulars, EVELYN WILSON, Principal, 211 Adelaide St. W., Cor. Yonge and Gerrard Sts., PRINCIPAL.

Spring Term Begins April 4th.

Central Business College.

Recognized throughout Canada as the leading commercial school in Ontario. ENTER NOW. Write for special circulars. W. J. ELLIOTT, Principal.

SALT BUSINESS COLLEGE.

Elegant Announcement of this Up-to-date School Free.

Metropolitan Business College.

185 Sparks Street, Ottawa, Ont. A strictly business and commercial school with modern equipment and facilities. The aim of the course of study is to qualify in the shortest possible time for the various lines of business life, to prepare for success in the most complete and most up-to-date manner. Catalogue and circulars describing the work of the college free upon application. S. T. WILLIAMS, Principal, Ottawa, Ontario.

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Owen Sound, Ontario. Is the very best place in Canada to get a thorough Business Education. Take a round trip and visit all other business colleges and commercial departments in Canada, then visit the Northern Business College: examine everything thoroughly. If we fail to produce the most thorough, complete, practical and extensive course of study, the best college premises and best and most complete and most suitable furniture and appliances, we will give you a full course FREE. For annual announcement, giving full particulars, free, address, G. A. FLEMING, Principal, Owen Sound, Ont.

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The Educational Course comprises every branch suitable for young ladies. Superior advantages offered for the cultivation of MUSIC, PAINTING, DRAWING and the FINEST ARTS. SPECIAL COURSE for pupils preparing classes, Matriculation, Commercial Diplomas, Stenography and Typewriting. For particulars address, THE LADY SUPERIOR, CHATHAM, ONT.

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Complete Classical, Commercial Courses. SHORTHAND AND TYPEWRITING. For further particulars apply to REV. FRED. SPETZ, President.

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The studies embrace the Classical and Commercial courses. Examine our ordinary expenses, \$150 per annum. For full particulars apply to Rev. D. Cusano, C. S. B.

Agents: THE BEAUTIFUL LIFE OF A Miss Willard.

Agents, A. Miss Willard, by her secretary and literary executor, Anna A. Gordon, introduction by Lady Henry Somerset, sells to everybody. Great success. Prospectus, City cents. Books on time. Bradley Garretton Company, Limited, Toronto.

Wanted—Farmers' Sons or Other Industrious persons of fair education to whom so a month would be an inducement. They could also engage a few ladies at their own homes. T. H. Linseott, Toronto.

PLUMBING WORK.

In Operation, can be seen at our warehouse Dundas Street. SMITH BROS. Sanitary Plumbers and Heating Engineers, LONDON, ONT. Sole Agents for Peerless Water Heaters. Telephone 838.

VERY LIBERAL OFFERS.

An Opportunity to Possess a Beautiful Family Bible at a Small Outlay.

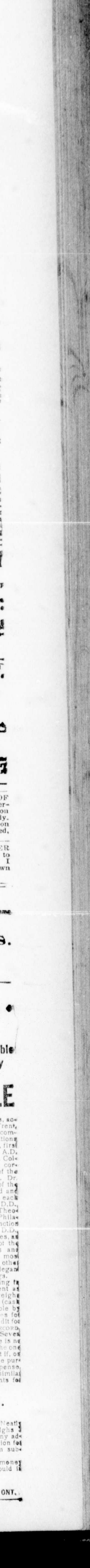
THE HOLY BIBLE.

Containing the entire Canonical Scriptures, according to the decree of the Council of Trent, translated from the Latin Vulgate. Correctly conforming with the Hebrew, Greek and other original sources in diverse languages. The Old Testament first published by the English College at Douay, A. D. 1609. The New Testament by the English College at Rheims, A. D. 1832. Revised and corrected according to the Clementine edition of the Scriptures, with annotations by the Rev. Dr. Challoner, to which is added the History of the Holy Catholic Bible, and Calaneo's Illustrations and Explanatory Catholic Dictionary of the Bible, each edited by the Rev. Ignatius P. Horstmann, D.D., Professor of Philosophy and Liturgy in the Theological Seminary of St. Charles, Baltimore, Philadelphia, and preceptor under the special sanction of His Grace the Most Rev. James F. Wood, D.D., Archbishop of Philadelphia. With references, as historical and chronological index, a table of the Epistles and Gospels for all the Sundays and Holydays throughout the year, and of the most notable Feasts in the Roman calendar, and other instructive and devotional matters. With elegant steel plates and other appropriate engravings. This Bible will prove not only a blessing to every Catholic household, but an ornament to any study. The size is 12 1/2 x 10 1/2 inches, weight 1 1/2 lbs., and is beautifully bound. For \$7 (cash or accompany order) we will send the Bible by express to any part of the Dominion, charges for carriage prepaid; and beside will give credit for one year's subscription to THE CATHOLIC RECORD, THE Bible and the Record for a Year for Seven Dollars. Subscribers who live where there is no express office can have books forwarded to the nearest their residence. Please note that if examination anyone is dissatisfied with the purchase, the books may be returned at our expense, and the money will be refunded. Bibles similar to these have for years been sold by agents at ten dollars each.

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Catholic Record Office, LONDON, ONT.





For the Catholic Record. Mater Dolorosa.

BROTHER REMIGIUS, C. S. C.

The distant echo of the rattle throng. Has beat the world's Redeemer calvary road. Has deeper pressed the point of Simeon's sorrow.

In that poor Mother's heart. The rifeal song. The blasphemy, the cry of hate profound.

The painfull way. And she advancing down. With strength of Mother's love is overpowered.

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 inflict. The last fell wound, the red blood start. She saw long since enpierced in His blood.

And praying, heard him cry "This man is God." April 1, 1898.

Easter Morn!

For the Catholic Record! The shadows fled! Dawn's angels lifted back all silently the pall of night!

Spilled down upon the world from golden chalices—the light of gladness, the dawn of life!

Oh! day of triumph, glad, peace, superna! Awake, oh Earth! Give greeting to thy King eternal!

Whose glory fills the Heavens wait! Hark ye, the cherubim!

And echo back the singing spheres and song of seraphim!

A perfume veils of passion-flowers floats o'er that Eastern scene!

All nature stands in awe, profound, the night and morn between.

A wild wind up from the valleys, sighing o'er weathered towers, rose dim against the opal sky—

And, sobbing under a lonely cross, at its foot soft kisses pressed.

Afar, Jerusalem's towers rose dim against the opal sky—

Not far from milky hills heard the shepherd's bleat cry.

Deserted, grey, Gethsemane sleeps—thorns in profusion run

Thick o'er the hills, whose echoes moan: "Father, thy will be done!"

"Thy Easter morn!" and mail-clad watchers guard His tomb, the dust of His feet!

Silent they vigil keep! A light breaks through the gloom!

Back looms the night, the night yawns the tomb, now bursts the seal asunder!

In halo of effulgence gaze they on the Christ in wonder!

In wonder—thine, awful fear, their brows sink to the dust;

Their, covering him, their dazzled sight—"Thy God, the God of the Just!"

Lo! He has risen, as He said; the victory is won!

The work of our Redemption, joyful tidings, now is done.

From earth to earth rings glad, the joyful cry: "His risen!"

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From earth to earth rings glad, the joyful cry: "His risen!"

ST. PATRICK'S DAY

In Ingersoll.

According to the announcements in The Sun, Reverend Father Conroy, of the Church of the Sacred Heart, held a patriotic Irish concert in the town hall Thursday evening, celebrating the centenary of the birth of our country's patron saint.

His Worship, Mayor Walter Mills, was tendered a tremendous ovation on taking the chair, and he discharged his responsible duty in a very capable and admirable manner.

The opening overture by Professor Hulme's family orchestra, seven in number, was very nicely rendered, and the programme of music which was tendered by the audience, Prof. Hulme has a grand array of musical talent in his family, and in many ways he bears the crown of an illustrious name.

Mr. John O'Meara, Ingersoll's rising young bard, was greeted with vociferous applause for his first selection, "Come Back to Erin."

He was forced to respond to the calls of the audience, and he sang "The Rose Tree," a prime favorite with the local citizens, as well as our rural neighbors, who have had the pleasure of listening to his accompaniment on the piano by Miss Keating and Miss Hulme.

Master Eugene Lockhart, London, was one of the strongest of the evening's vocalists. Though a very small youngster, he has a cast of features which demonstrate his thorough Irish ancestry, and his singing was of a most pleasing character.

Miss Julia McDonald was enthusiastically received and rendered a solo in splendid style. Her rich soprano voice, and her beautiful figure, rendered her a most popular singer.

Miss Lottie Hulme, daughter of the Professor, added in no small degree to the evening's entertainment, and her singing was of a most pleasing character.

ARCHDIOCESE OF TORONTO.

CONCERT AT ST. JOSEPH'S CHURCH.

The Annual Concert in connection with St. Joseph's church, Lowville, Ontario, on Monday night in Digby, Joseph's church, Lowville, Ontario, on Monday night in Digby, Joseph's church, Lowville, Ontario, on Monday night in Digby.

The first public meeting of the St. Mary's Branch, Catholic Truth Society, Toronto, was held in St. Andrew's hall on Monday evening, March 22nd, at 8 o'clock.

Mr. H. J. Cloran, president of the branch, presided at the meeting, and he was assisted by Mr. J. H. Ryan, secretary.

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IRISH AND FRENCH.

Mr. Cloran's Rejoinder to La Patrie.

Mr. H. J. Cloran has addressed the following rejoinder to the article published in La Patrie on Saturday, dealing with the relations of French and Irish:

To the Editor of La Patrie: I have read with interest your article on Monday evening, and I am glad to see that you have published the following in Saturday's issue of La Patrie:

"But we believe it to be our duty to point out to the readers of La Patrie, that the Irish people in the United States, because of their geographical position, are the worst enemies of our beautiful French language, and of our national influence in the American Republic, and it must be the duty of every Frenchman to see to it that he does not allow himself to be misled by the false and misleading statements of the Irish press."

Permit me to say that these lines reveal a latent hostility, and a prejudice which is simply astounding, and if nursed in any degree would certainly prove most injurious to the best interests of the French community, such as ours.

I should, however, fail to notice the cruel injustice and calumny exhibited in this outbreak if it were not that it is the editorial province of a newspaper which passed for the official mouth-piece of the Liberal party in the Dominion of Canada.

As one of the Liberal party, I venture in its name, to challenge your warning to France to be on guard against the French language, and her people; and in the name of the Irish-Catholic people, who have so largely identified themselves with Liberalism since the Black

Resolved that we, the members of Branch No. 5, avail ourselves of the earliest opportunity to denounce your appeal to set France against her.

Why, sir, you fly in the face of history with a recklessness that is unpardonable in a patriot. For centuries Ireland was the strong arm on which France could, invariably, rely. On more than one occasion she has saved the safety of the French nation to the courage and intrepidity of Irish soldiers, and Irish sailors.

What saved France at the historic battle of Fontenoy, from the clutches of conquerors, was the aid of the Irish, and the French bayonets. Why, sir, no French army is complete on the battle-field, unless the sound of the Irish harp, the French-German war of 1870 the green flag waved over Irish hearts that beat, and over Irish hands that fought, and for a saviour, find in the descendant of an Irishman, Marshal MacMahon?

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The Fighting Race.

"Read out the names!" and Burke sat back, and Kelly dropped his head.

"Read out the names!" and Burke sat back, and Kelly dropped his head. "Well, here's to the Maine, and I'm sorry for Spain."

"Wherever there's Kelly's there's trouble," said Burke. "Wherever fighting's the game, or a place of danger in grown man's work."

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Clipping to His Mother.

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

C. M. B. A.

A President Canceled. At the last meeting of Branch No. 53, C. M. B. A., Mount Forest, Ont., a very pleasant event took place.

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A visitor in the city at the present time is Father DeCaton, a well known American missionary preacher.

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