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JOAN OF ARC.

A writer in the April number of the Contemporary Review, who evidently believes in dealing with live questions, sets himself industriously to work upon Joan of Arc. Any new light in the life of the marvellous maiden of Domremy will be always gladly welcomed. but the gentleman is taking an unwarranted liberty with the public Lorraine and her hallucinations. Perchance his vocabulary is restricted, laugh at the " guidance of the voices ' are not likely to accept his theory as explanatory of the career of the young girl who, despite a craven king and shameless courtiers, a terror stricken populace and a baffled and nerveless soldiery, led the French from servitude to liberty. But what boots it to talk. Joan of Arc has been removed forever beyond the reach of the iconoclast.

KNOWLEDGE AND EDUCATION.

Happening upon an elaborate programme of studies enjoined by certain ing. educational authorities for the common schools, we cannot but think, just from author gives some very interesting a glimpse of it, that we may have in glimpses of Horace Greeley, which de a few years a highly educated popu- pict quite truly the sort of man the lation. Boys and girls hardly out of their teens are expected to dally with publication avers that the utterly subjects that may well tax the time and mentality of post graduates, and Greeley, the pages of doggerel, contriincidentally to prove in a way that reminds one that the individual of the long ago who could discuss all things nowable, and some other things, has a rival in the school boy of this century. But yet one has doubts as to the system of high pressure and unlimited education meriting the encomium that is lavished upon it. We have, of course, the results of examinations very gratifying indeed to the framers of the programmes, but they are, we are inclined to think but proofs of the potency of the cramming process. A young lad may be loaded down with miscelaneous facts-mere odds and ends of knowledge — and be totally uneducated. Education means drawing out [and not filling up. A high school graduate with a first-class dip loma is at times out-distanced by the lad who has but picked up the rudiments at a country school. Why the graduate is very often unable to compete with his rural brother is because he has never been taught to think ; that he has been rushed from subject to subject, the while neglecting in the elementary branches the solid grounding that can ensure the stabil ity of the educational superstructure. The lad, therefore, who has mastered the elementary branches is better pre pared for work than the one who has not mastered them, though the latter may boast of the pretentious acquisition of all the ologies. Therein lies one of the defects of some educational systems. There is "too much lace about them and too little shirt," or, as Cardinal Newman said: "I will tell you what has been the practical error of the last twenty years: Not to load the students with mass of undigested knowledge, but to force upon him so much that he has rejected all. It has been the error of distracting and enfeebling the mind by an unmeaning profusion of subjects; of implying that a smattering in a dozen branches of study is not shallowness-which it really is-but enlargement-which it is not-of considering an acquaintance with the learned names of things and persons, and the possession of clever duodecimes, and attendance on elequent lecturers-that all this was not dissipation of mind but progress. All things are now to be learned at once-not first one thing, then another; not one well, but many

LITERARY CRITICISM.

badly."

Says the Casket : " What a curicus thing isliterary criticism !" The soft truck that is doled out by those who aspire to guide us in the choice of books is not only curious but it is be fundamental canons of literature. Take for example the casesof "Even

ary lights with all manner of lauda- any innovator, nor on platforms built to indicate the character of the quesof bread the mental system is ept to Christ's promises have been made void. get out of order. The book is of the rural type, with a couple of " hose" when he writes of the peasant girl of have hazy ideas about religion. But to show what a curious thing is literary criticism we may be pardoned for but he may learn that they even who quoting a few passages from reviews of the book as published by Catholic magazines.

> The reviewer who acts for Mosher's Magazine, the official organ of the Catholic Summer School of America. opines that it is a "charming and admirably written narrative well worth the telling and the reading." The Sacred Heart Messenger says that it is a book that denotes a general and rapid decay of letters, good taste and religious enlightenment. With the exception of the story of Bull Run there is not a page in it worth read-

> Again Mosher's tells us that the great editor was. The Sacred Heart grotesque figures of Lincoln and bute to force the conviction home that the public that feeds on such fodder has deteriorated intellectually, and has lost its perception of all literary propriety.

Mosher's also informs us that Eben Holden is worth while ; its philosophy is good, etc. The reviewer for the Sacred Heart Messenger asserts that the religion of the book is that of the cave dwellers. There are two or three groams to "God Almighty "on the battle field, an Amen to a Baptist minister's grace at table, a discussion in prose and verse on the knowledge and liberty of God, which is on the plane of the speculations of the untutored savage.

A very curiousthing, indeed, is literary criticism .

A UNITED CHURCH.

The plan for Christian unity submitted at the annual meeting of the New Jersey Association of Congregational churches, reminds us of the words of Father Hecker, that the very seeking for points of agreement tends to subdue the spirit of confusion, and to eliminate points of disagreement, and hence to strengthen the truth. And while not too sanguine as to the beneficial results of such meetings, still it is a hopeful sign that reunion can be dis

Rev. Father Foley, representing Cardinal Gibbons, outlined the Catho lic plan for the Christian reunion. He said in part :

He said in part:

I desire to say with Cardinal Giobons that I cannot conceive any practical plan for the ecclesiastical union of all who bear the Christian name which does not recognize.

I. Some authority, living and acting, that can definitely say what is or is not Divine revealed truth, since upon Christ's revelation His Church must be grounded.

2. The obligation of receiving in its extirety Christian revelation, since Christ's work in giving a revelation would be, to say the least, useless if each individual were left free to accept or reject that revelation, or any

least, useless it each individual weight learned to accept or reject that revelation, or any part of it, as his whim might dictate.

3. That since Christ left a revelation He must have left some authorized interpreter of it; otherwise it would be a puzzle given to unaided ignorance, something which the "unlearned and unstable" might "wrest to their own destruction."

unaided ignorance, something which the "unlearned and unstable" might "wret to their own destruction."

4. That since the mission of Christ's Church is to "teach all nations to observe all things whatsoever He has commanded" there must be some teacher teaching in Christ's name and "as one having authority" to guide His people unerringly in the way of truth. All that can be said on this great subject has been stated by Leo XIII. on Christian unity, when he says:

"It is afficiently well known unto you that no small share of our thoughts and of our care is devoted to the endeavor of bringing back to the fold, placed under the guardian-ship of Jesus Christ, Chief Pastor of souls, sheep that have strayed. Bent upon this, we have thought it most conducive to this salutary end and purpose to outline the model and, as it were, the lineaments of the Church. Among these the most worthy of our chief consideration is unity. This the Divine Author impressed on it as a lasting sign of truth and unconquerable strength."

The Episcopal Bishop at Maryland spoke on behalf of the Anglicanstimes indicative of ignorance of the kindly though nebously. Let us, he says, lovingly pray for it, work for it, hope for it and patiently wait for it.

tory epithets. It were indeed pro- up by mutual compromises, but in the tioner. sumptuous to run counter to the one fold given over by the Lord to the evenings that I have attended your statement that Eben Holden is as guardianship of the Supreme Pastor. "good as bread," but still it may be If that fold exists to-day, it alone can and thought you was a very truthful

down as his platform liberty of con- your teaching why dident you ancer stories, plenty of local color, say the science in the interpretation of the the one about adam and Eve and lots stories, plenty of local color, say the science in the interpretation of the critics, a good description of a battle scriptures and in administration of the made questions from other frinds of made questions about the bible not scand in our own humble opinion Church. He would have in the same stand before us and say you had read enough of spiritual green-goods or universal Church congregations that all up to last night when god knows naturalism to satisfy the readers who baptize infants and those that baptize and you and I know you lied what a nobody: conferences that want Bishops man sows he Expects to reat.

and those that want none. That reads very much like the proof retaining all their distinctive errors from the faithful:

from the faithful:

"I beseech you, brethren, that you all speak the same thing and that there be no schisms amongst you; but that you be perfect, in the same mind and in the same judg ment. Remember your prelates who have spoken the word of God to you, whose faith do ye follow. Be not led away by various and strange doctrines. Obey your prelates and be subject to them, for they watch as having an account to render of your souls,"

All these was one old gentleman, who was well known in the city as one who had no love for the Catholic Church was well known in the city as one who had no love for the Catholic Church was walk known in the city as one who had no love for the Catholic Church was well known in the city as one who had no love for the Catholic Church was well known in the city as one who had no love for the Catholic Church was well known in the city as one who had no love for the Catholic Church was well known in the city as one who had no love for the Catholic Church was well known in the city as one who had no love for the Catholic Church was well known in the city as one who had no love for the Catholic Church was and strange doctrines. Obey your prelates and be subject to them, for they watch as having an account to render of your souls."

There is no possible hope for reunion learned more of the Catholic Church talk, and out of the abundance of vain

The mission accomplished two very together of the wandering myriads of in what seems to be a most unpropithuman beings; but there will be no ous field the work can succeed. unity such as was desired by our Lord Vermont is rips for the non-Catholic until men are willing to proclaim with the whole country that it will not suc-St. Ambrose : "Where Peter is there ceed in? is the Church of Christ."

NON CATHOLIC MISSIONS.

Special to the CATHOLIC RECORD The non-Catholic mission work has lately broken ground in a new field. The State of Vermont, historically and religiously, was the home of the gen the exercises of number of prominent converts many years ago from among the Vermonters but they were a choice few. The daughter of Ethan Allen, the famous hero of the Revolutionary War, became a convert and entered the convent; so also did the Barber family. Connected with this latter family was minister over forty years ago when, the reception of fourteen converts into Barne & Oates, the big publishers. Father Hoyt of New York. He was a They lived together and brought up a large family of children, and when Mrs. Hoyt, died Father Hoyt had the inestimable privilege of being ordained a priest and of ministering at

the altar a few years before the Lord called him to his reward. Barring these few notable converts, Catholicism seemed to make very little impression on the mass of non Catholic people in the State. Though the being brought up as Catholics—that church is well organized and has its being the faith of Mrs. Henry Dickrepresentatives in all the towns, yet ens. Catholics lived as another race and Ti

citizens

dral in Burlington.

The first two weeks were for the an article:

"The English press is still childishcussed and applied by our separated Catholics—and a good mission it was.

They came early and late, and listened ly afraid of saying anything attentively to the exhortations of the nissionaries, with the result that they became thoroughly aroused in relignon Catholics was announced. There were the usual prophecies of failure. Some of the wiseacres knew that "the to take care of our own. What responsibility had we for the "Yankees!" What re But the Bishop and his clergy and the missionaries argued differently. They that among the non-Catholic people there was not a little unrest and uncertainty, and that if the truths of the amongst the ignorant and vulgar."

Catholic Church were presented to them in an intelligible way they find the name of Dickens among t would come to listen and would stay to acknowledge the truth of the Catholic position.

Affairs turned out as they prognosticated. The non Catholic people did spirit of inquiry, and they went away with a far different notion of the Cath olic Church from that which they the "question box "during the week. A great many of these were from the stadents of the University of Vermont Pitt's offer of an earldom. in Burlington. All these questions savored of the slightest disrespect. rest, with the result simply of creating a great deal of sympathy for the missionaries and not a little indignation among the decent people against the questioners. One of these it may be

"please read this carefully the

permissible to say that with such kind satisfy our desire for unity : if not, man up to last night when you stood before us and said you had ancered all Christ's promises have been made void.

Questions up to last night but seeing it practally to have realigous lies in

> ceive god is not mocked. Posal of Dr. Arnold that all sects should it was by an oversight that could not be united by Act of Parliament with have been avoided in handling such a the Church of England on the principle mass of papers many of which were written ou mere pieces of scrap. The generous, kindly spirit that characterand absurdities. But it hardly squares ized all the other questions was in a postmaster-general; Lord Lyons, the with the unity expected by St. Paul marked contrast to the harsh and

except in Catholic unity. Men may during this week than he had learned conceits concoct plans for the drawing notable results. It demonstrated that mission work where is there a field in

> The mission also succeeded in bring ing the Catholic and non Catholic people closer together, in disseminating many prejudices, in dissipating much bigotry and in preparing the soil for the work that will be con-

tinued by the local clergy with much ardor and enthusiasm.

Bishop Michaud himself attended the mission right uine Yankee spirit. There were a through, and was a constant support and encouragement to the mission aries. He is convinced that what was done in Burlington may be duplicated in any other town in the State. We may hope that the diocesan clergy will form a band of missionaries in Vermont, as they have formed bands in Connecticut and Rhode Island. The ductor; Charles Santley, the singer; immediate result of the mission was the brilliant Dr. W. G. Ward, and

> ENGLAND'S CATHOLIC CON VERTS.

Many Noble Names Are to be Found on the Roll-Charles Dickens' Grandchildren Among the Recruits.

A London paper states that "the grand children of Charles Dickens are

The great novelist, while profess apart from their non Catholic fellow- ing himself a man of large sympathies and broad views, was at heart a The conditions seemed favorable to bigot. I happen to have at my elbow a change, and Bishop Michaud seized an old number of The Spectator, says the opportunity of inviting the Paulist a writer in the Sydney Freemen's. Fathers to give a mission in his Cathe. The date is March 24, 1877. This is

pens to favor a Catholic cause however clear may be the justice of that cause. Miss Harriet Martineau tells of two ious matters. Then the mission to the occasions on which tales of hers were peremptorily refused solely on the ground that she had taken occasion to draw attention to the virtues of the Americans," as they called them, Roman Catholics, and she declares that would not come. "They had no use the late Mr. Dickens avowed to her his the late Mr. Dickens avowed to her his would not come. "They had no use the late Mr. Dickens avowed to her his for religion." We had enough to do intention never to allow anything, however true, that could benefit the reputation of the Roman Catholics to appear in his columns. We may say that we should have supposed that to knew the great religious questions be the policy of not only the past age, were near to every one's heart, and but of a blundering editor, unless, in deed, the journal in which such a policy was adopted had circulated chiefly

It is not out of the way surprising to roll of Rome's recruits. Take the names most familiar and sonorous to Eaglish ears. Nelson is the neares still to the heart of the nation, and three of the present Earl Nelson's sons come and they showed a commendable are among recent converts. Wilber force is a name to conjure by ; it stands for unselfish devotion to the pub lic good, and three sons of the Parliabrought with them. Nearly three mentary Apostle of the Emancipator of hundred inquiries were dropped into the Slaves became Catholics, throughout life following in all unworldlines the example of a father who refused Samuel Wilberforce (son of the great showed an admirable temper, and out man) whom an Anglican bishopric deof the many that were sent in only two tained, contributed a daughter and a son in-law to the Church. A grand These two were read along with the daughter of the Rev. John Wesley be came a Catholic, and so did a daughter of the Ray John Owen, the founder of the Bible Society. Sir Walter Scott's descendants are Catholics, his daughter having joined the old Church. The

representative in the Church. Mr. Arkright, of Sutton Scarsdale, Eng-land, is a direct descendant of the inventor of the world-famed spinning janny.

One cannot touch the subject of Eng. lish converts without naming Cardinal Newman. With his secession from the Church of England in 1845 the recruiting sergeant practically commenced his work of forming a new army of the Pope in England. Frederick Faber. like Newman, joined the army as an humble private in 1345 Six years atter what we may call the big in conversions set in, Cardinal Mann ing leading a brilliant following in the field.

One by one there dropped into the ranks such men as the Marquis of Ripon, who has ruled as Viceroy of India and who is still active in every Catholic movement in England ; Lord Bury, who gave such good service as a member of Governments ; Lord Emly, best British ambassador of modern ignorant spirit that characterized this times: the late Marquis of Bute, scholar, author and princely philanthropist : the Earl of Ashburnham, and Lord Braye. These may all be classed as public men of the first class. O her names which occur are the Earls of Gainsborough and of Dunraven, the Earl of Danbigh, who was with Her Majesty on a recent visit to Ireland Lord Henry Kerr, whose Catholic namesake is now second in authority in the British admirality; Lord North, Lord Charles Tynee, Sir Paul Moles worth, Sir John Croker Barrow, Sir Rich ard Hungerford Pollen, Sir William Per cival Heathcote, Sir Vere de Vere, Sir Philip Rose, Sir John Simeon, the Hon. Colin Lindsay (a former president o the English Church Union ) and Sir Henry Hawkins ( the famous judge, now on the list of the peerage)

Literary men and artists would prefer to make up their lists of Rome's recruits from such names as Aubrey de Vere, Adelaide Proctor, Coventry Patmore, Sir Richard Burton (the most famous of oriental travellers and writers) Fred Burnand (editor of London Punch), Lady Georgianna Fullerton Lady Herbert, of Ler : Lady Gertrude Douglass, "Arthur Sketchley, Rofe) Frederick Lucas (founder of the London Tablet) Clement Scott (the eminent dramatic critic ) Lady Butler Elizabeth Thompson ), the painter of The Roll Call. "The Scotts Greys, and other popular battle pieces; Pagin the giant among modern architects Sir Charles Halle, the pianist, and con

HAVE FOUND THE TRUTH.

Long List of Anglican Clergymen Who Have Joined the Church Since The London Tablet in a late issue

says : Among the names of Anglican clergymen who have been received into the Church since the publication in September, 1896, of the Bull on Anglican Orders, are as follows: Revs. David L'oyd Tnomas, Grains-

by; Henry Patrick Russell, vicar of St. Stephen's, Devon; Arthur Heintz Paine, Liverpool; B. W. Maturin, Cowley Brother, Oxford ; H. Mather Brighton ; John N. L. Clarke, S: John's, East London; A. St. Leger Westell St. Saytor's, Croydon; W. Westall, St. Savior's, Croydon; Evans, Cardiff ; Hamilton McDonald, a naval chaplain; George Alston, Cowley Brother Oxford; A. B. Sharpe, Vauxhall; Thomas Barned, Peter's, Vauxhall; H. A. Fuller M. A., of Trinity College, Dablin W. R. Ciarke, Ormskirk; Edmund Jackson, Barnsley ; Hubert Hickman, W. Dathoit, LL. D., Gotha Frome : Edward H. Bryan, Hansail; C. R. Chase, Plymouth; John L. Filmer, Cardiff ; Edward Arthur Harris, St. Alban's, Holborn ; Archibald Charles Heurtley, St. Peter's, London Dock; G. T. Gorman, St. Clement's City Road; M. J. Richards, Malling

Abbey, Kent. This list, it will be noticed. does not include the names of those Episco pal clergymen converted in this and many other countries. The clergy men converted from Episcopalianism in the United States alone would make quite an imposing array.

# THE NINE FIRST FRIDAYS.

A deluded devotee once remarked to a plain spoken priest that she had a strong devotion to the Nine First Fridays; she would not miss one of them for all the world. The priest retorted that he wished very much that she had a stronger devotion to the fifty two Sundays She frequently missed Mass on Sundays. This is a very good illustration of how some mistaken people discredit on some of the mos beautiful devotions in the Church. There is a very significant article in the Church World Magazine for May on " Catholic Devotion " and the Nine First Fridays." It gives a very comprehensive exposition of the idea of Catholic Davotion and especially of stamped even with the approval of Mr. | found so easily? Not in man made | sented, for in its exhibition of temper, at Abbotsford is a devout Catholic. In they place superstitions reliance on the with the glory of Mary.—Rev. Mathewalls and bedizened by minor liter- | creeds that are subject to the caprice of | as well as its ignorance of expression, | a daughter of whom he was not worthy | twelveth promise to Margaret Mary. |

(Lady Anne Blunt) Lord Byron has his | This promise is to all those who receive Communion on nine consecutive Fridays, that they not die without the grace of final repentance. Of course any Catholic with a grain of sense knows that the only way to secure the grace of a happy death is to keep the Commandments perseveringly to the end.

### RELIGIOUS INTOLERANCE.

Protestant Minister Protests Against Barring Catholies From Certain High Offices.

N Y., Saturday, when Dr. J. E Price, dean of the Ocean Grove Camp meeting association and presiding elder of the Methodist Church, in an address before an Episcopal gathering, declared it was a shame on the fair name of England and the United States that religious tolerance is so narrow, that a man known as a Roman Catholic or a Jew cannot attain to any high office.

The occasion was the annual ban-quet of the St. Andrew's Episcopal association. Dr. Price was one of the spaakers responding to the toast of Christian Brotherhood." It was after 12 o'clock when his turn to speak came and most of the diners were getting tired, but the startling way in which Dr. Price handled his subject soon awakened all.

"Religious intolerance is the first es sential of Christianity," he said. "Dif-ference of creed arise from various causes, but we should still love every man, no matter if he does differ from in his theological views. We are all striving for the same end. I say it is a shame on England and the United States that religious opinion is a bar to some of the highest offices. It is a shame they will bar from many high offices any man just because he bears the name of Catholic or Jew.

"We cannot turn our forces against each other. We must do better. I believe the twentieth century will see all of the Churches of every creed brought ogether and fighting under the same banner for the evangelization of the entire world."

### CROSS OF THE IMMACULATE CONCEPTION."

The Ecclesiastical Review for May contains a letter from His Eminence, the Apostolic Delegate in reference to an article of devotion called "The Cross of the Immaculate Conception, which has recently been put upon the market by a firm in this city. It appears that this cross has been examined and condemned by the Congregation of the Holy Office. The design of the cross sufficiently appears by the following comment upon the letter of His Eminence, the Delegate, which we

copy from the Review: The letter of His Eminence, the Apostolic Delegate, communicating to the editor of the Review the decision of the Holy Office regarding the socalled 'Cross of the Immaculate Con-

ception, 'is instructive in several ways. "The symbols of Catholic devotion not merely pious incentives to prayer or to acts of self-denial and charity they are also expressions of the mind of the Church and of the truth she teaches. To the thoughtful Catholic every object of devotion carries with it an appeal to the intelligence in its setting forth of the doctrine of the Church. A true Catholic instinct generally recognizes any false combination of religious symbolism which fosters supoctrine and thus lends itself to the propagation of falsehood and misrepreentation of Catholic belief.

"The 'Cross of the Immaculate Conception' is a case in point. Under the plea that the Virgin Mother of Christ had a share in the Passion of her Divine Son, and that her immunity from the stain of orginal sin consisting in the anticipated fruit of the Cross of Christ, it combines the image of the Bleesed Virgin with that of the cross, and puts the figure of the Immaculate Mother where the body of the dying Saviour is properly placed to show that He died for mankind. Him we adore when we bend the knee to the symbol of the cross, and it is utterly misleading to place upon the Cross our Blessed Lady, who, however exalted she is among the children of men, differs from her Divine Son by the illimitable distance that exists between the Creator and the creature, between God and man. So the pretty Cross is apt to teach false doctrine, and should not be used by Catholics, for a symbol that serves to deform truth is at best but a beautful pretence.

Our capacity is measured by our ower of love. We can do or learn to power of love. We can do or learn to do whatever with all our soul we desire and will to do. As we are most surely reached through our affections, our nature is best explained by \* \* Hence love is the test of the kind of being we are; it is the proof that we are the disciples of Him who is God's love made a sufferer and a sacrifice. -Bishop Spalding.

St Alphonsus Liguori has made while it has nothing but words of praise of this most beautiful devotion, yet it contains a caution to the people lest they place superstitious religious or less thank of the Madonna, whose very name formed part of his own, while his name, in turn, is linked insert the place superstitious religious or less thank of the Madonna, whose very name formed part of his own, while his name, in turn, is linked insert the theologian and the laureate of the Madonna, whose very name formed part of his own, while his name, in turn, is linked insert the contains a caution to the people lest they place superstitious religious and the laureate of the Madonna, whose very name formed part of his own, while his name, in turn, is linked insert the contains a caution to the people lest they place superstitious religious and the laureate of the madonna, whose very name formed part of his own, while his name, in turn, is linked insert the contains a caution to the people lest they place superstitious religious and the laureate of the madonna, whose very name formed part of his own, while his name, in turn, is linked insert the contains a caution to the people lest they place superstitions religious and the laureate of the madonna in turn, is linked in

MAY 25, 1901.

"No, no, child; I won't hear another word about it for six months at least! I have lived long enough to know that sorrow and loneliness do not necessarily constitute a vocation to the religious life, and I will not write you any recommendation to the Sisters of Charity till I see some signs in you of the stuff they are made of !"

The speaker was a typical Irish parish priest. Tall, though somewhat bowed with the weight of years, his massive head whitthe weight of years, his massive nead whit-ened by the cares and sorrows of the whole parish of Ballyferna, Father Mike Rooney was greeted with joyful reverence where-ever he went except by a few black sheep, and even these only skulked out of sight till a day of grace brought them back to nil a day of grace brought them back to the Father's warm heart. He had bet much of the brogue years ago at the Irish College, Rome, but there was still the ghost of it remaining, which came out rolling and sliding with a delightfully musical note of interrogation at the end of each phrase.

of each phrase.

Now, as he walked down the path that led to the presbytery gate and opened it to let his young companion passout, there was a twinkle in his eye as well as firm-

ness and compassion on his face.

The Kerry hills were bathed in the sunshine of a fine spring morning and the emerald hue of trees and fields in their fresh verdure made a striking contrast to the girl by his side, clad in deep mourn-ing. She looked up imploringly, her deep grey eyes swimming in unshed tears. "But, dear Father, just think! Why

should I stay here when all my hopes are buried in South Africa? Isn't Terence's death a sure sign that our Lord wants me in a different state to that which we had planned, and calls me from the world He upon earth will be tending those who are fighting and suffering as Terence has

"Yes, Norrie, and while I would not venture to doubt you would always be the first Sister in the ward at 5 on a cold win-

"Now, Father," interrupted Nora Heal-

Now, Father," Interrupted Nora Healey, "you think that because I am not
always at early Mass—"
"It is not till 7, my dear. But, as I
was saying, what if when you got there
you long to console had a smile like Terence O'Rign and the same abarmire. ce O'Brien and the same charming way

"Oh, Father, how can you? I could never care for anyone else. Why, when I only think of him—"

And poor Nora's brimming eyes over flowed, while the good priest put his hand on her head in blessing, but continued remorsely: "Yes, I know; and while you 'only think of him' you will be watering your hero's broth, or the 'dhrop o' the craythur' ordered by the deter with your tears! Come now doctor, with your tears! Come now child, begin to get yourself into training by mastering your own sorrow. I want s visitor at the workhouse. To be sure there are only old people there, but by taking your youth into the dullness of their old age you can make them feel young again. Then there's Aileen O'Moore, her Denis lies side by side with our Terence and she has taken all the burden of supporting his old father and young sister on her ownshoulders. Help her along a bit. And Terence's mother —when did you see her last?"

I can't bring myself to go to her often, Father," answered Nora, hanging down her head rather shyly. "She is so good, and when she says, 'Welcome be the holy will of God!' though I know her heart is breaking like mine, I seem to rise in rebellion; so it only pains her and makes me worse."

"Ah, child, there's the pinch!"

"Ah, child, there's the pinch!"
"But really now, Father, you shall see me at Mass every day this Lent—"
"Stop! stop! I will undertake to go on pilgrimage to St. Patrick's Pargatory if I see you more than three times a week! Go easy, Nora; don't let it be less than three times, and go to the workhouse twice a week and to Mrs. O'Brien every other day till you have learnt the lesson she can teach you, and then I'll hear more of the vocation. Now run away like a good child—you've run away like a good child-vou've spoilt my morning's work. God bless you!" And Father Mike turned back to

you!" And Father Mike turned bees to the presbytery with a smile on his face.
"She's a good enough child, but she doesn't know herself yet and has much to overcome. This trouble will be the making of her, please God! And many another young officer will be following her bright eyes when the tears in them for Terence are all shed. God grant the one she weds may be as worthy of her as Terence, poor boy! She's young yet-we'll see! we'll see! So thought the wise

pastor of the flock.

Four months earlier, Dundee, in Natal had been evacuated by the British after one of a series of reverses which were all the more humiliating because wholly un-

On the slope of a hill where the battle had raged the fiercest lay heaps of the dead and dying. The evening was draw-ing in, but not a breath of fresh air re lieved the sufferers, who had lain fo hours under the scorching heat of the

African eun.

A young officer stirred, and the agony of the movement roused him from a merciful unconsciousness. He gave a groan
"Wisha, sor, go aisy, for the love God
Thim Boers has ventured to appear since our brave fellows wint away and they'll likely be makin' pris'ners of all who can't

fight nor run!"
Lit was a very dignified account of the state of affairs. 'Is that you, Denis?" The voice was

"Is that you, Denis?" The voice was sharp with pain.
"Tis meself, sor. And how's your Honer's self feeling now?"
ts" I can't stir, Denis. My leg is broken and a bullet went through my left arm.
Where were you struck?"
"Nowhere; and sure 'tis a downright that my mother's son should be

shame that my mother's son should be whole and your Honor lying there kilt

"But where are the men, and why on earth don't you go on with the fellows?"

"An' would ye have had me lave ye, your lone self, Master Terence? No, sez I, Dinis Managhan's not the boy to desart his captin, an' I'll bring him back to his mother an' Miss Nora—and so I will, plaze God an' His Biessed Mother! So when you dropped from your horse and Lientenant Seagrave covered you from the tramps of the horses, I dropped, too, just to see what I could be doin' when things got more composed like, for there was terrible ructions going on then. But now we'd to be moving, or those inimies of we'd to be moving, or those inimies of

"Denis, you're risking Aileen's happi-ness for naught. I can't move hand or foot. Make your way to the camp and

" Would your Honor have the kindnes

"Would your Honor have the kindness to show me the way?—for 'tisn't meself knows it, nor ever will, till I take you along wid me! Whisht! And Denis fell on his face immovable.

Some Boers came on the ground. One gave Denis a push with his foot as he passed. "All dead here" was what master and man would have heard if

they could have understood.

Denis "resurrected" as soon as they were out of sight. "Bad manners to ye

kickin's boy that never harmed you nor was going to begin now! Now, Master Terence, listen here: Whilst you were lying widout your siness I wint about and got a mighty quare collection of victuals and dhrink from the day's rations the poor boys had wid them. God forgive me for robbing the dead!—but they'd no me for robbing the dead!—but they'd no further use for it themselves. Then I found one of those "dug-outs," as they call them, near by and hid my stolen goods, and now, if ye'll drink this "—and the faithful fellow almost poured a glass of liquid down his captain's throat—" and keep quiet a while, this here ambulance party will go into hospital until further orders from Dr. Dinis Managhan!"

These was a "good does of mornhine

There was a good dose of morphine which Denis had found in a portable case, probably dropped by some medical officer in a hurried flight, and he had put it in the draught of cognac taken by Terence. When the latter awake he found the light of a new day was shining outside the kind of cave in which he lay, stretched on rugs and blankets stripped from the fallen calvary horses. Denis had strapped up the broken bone and bandaged the arm and was watching anxiously for his waking to give him a draught of fresh, cool water from a tiny

spring near.

They were safe for the time, but till the bones were knit Terence must lie motion less. Denis hoarded the provisions and doled out his own and his master's rations with a niggard hand, yet toward the end of the month the larder was empty. What was to be done?

empty. What was to be done?

One fine morning, when the world around them seemed alive under the hand of the Creator, Who was pouring out on her His gifts and sustaining all her children by His Providence, it looked as if Terence and Denis in the "dug-out" reconformation in the distribution. were forgotten in the distribution.

"Sare, though, Himself and His Holy

Mother can't mane us to die of starvatio like rate in a hole," and Denis, with an air of confidence he was far from feeling. "Denis, my boy, leave me and go out to the camp. You could surely see some thing of our fellows in the neighborhood

they could return for me."

"Faith, Master Terence," said Denie with a broad grin on his previously clouded face, "the last I saw of them they seemed to be going for change of air. Maybe their constitutions required sea air and a bathe after this little job of

Terence groaned.

"Anyway, let's take our last bit and sup together first, Master Terence, dear!"
And Denis handed half a dry biscuit and a dram of whisky, much diluted, to Terence suring "Hera's to thim that's near ence, crying, "Here's to thim that's near an' thim that's far away!" as he tossed off adraught of water with the air of one who was imbibing punch, and made much of a mouthful of biscuit reserved

That day they fasted on "dry water widout any bread," as Denis expressed it, and next morning he sallied out to see if

and next morning he sallied out to see if he could find anything to shoot except a Boer. He wandered round the hill, keeping a good lookout, and suddenly came on a Kaffir kraal, out of which stepped a fine young Kaffir woman carrying a bundle on her head.

Denis made for her, and she fied, her bundle falling to the ground. Denis picked it up and called after her by the most endearing terms he could think of.

"Kathleen mavourneen! sure ye'll not lave a poor fellow that's spiling for a word wid ye! See, honey, I'll not har-r-m you, achusale, for all I'm worth!"

All in vain; the woman disappeared, and, fearing reinforcements, Denis, too, fled in an opposite direction. Arrived at the cave, he threw down his package, which proved to be a supply of mealies, breadstuff and fruit, probably intended for the market.

for the market.

This lasted some days, and then he went out to look for his friend again. By good luck he met her, but without a bundle this time. He kept a respectful distance, bowed law and began thus, cap in hand; "If ye'll believe me, my jewei, I'm pining for the light of your eyes an' the taste of your mealies! Only give me somethin' to eat, and Denis Managhan will stand your friend for the rest of his ife—he will so, an' that's plain spakin'!"
The woman shook her head, but smiled.

Denis was a good-looking young fellow, and she was not averse to his attentions. Things looked promising. Denis pointed to his mouth and held up two fingers to signify that two people required feeding. Suddenly the Kaffir started and looked up to a rock above them, where an unmistakable Boer was to be seen.

"Arrah! bad luck to ye, to be spiling my game this way! Hi, there! Tim! Jerry! Mike!—come on, all o' ye, and Dinis Managhan's the boy that will lead ye!" And, waving his arm to to an im ye!" And, waving his arm to to an imaginary regiment round the corner, he charged wildly up the hill, regardless of the fact that his rifls was not loaded.
"Be off, ye murtherin' villains, afore the royal Irish are up wid ye!"

To his extreme surprise, the Boer threw down his rifle, burst into a fit of laughter, and, taking off his hat, called out:
"What in the name of all that's cracked
are you up to Denis? Don't you know

me?
"May the saints presarve us! if it isn't "May the saints presarve ns! if it isn't sin't saints presarve ns! if it isn't sin't sin't

ence's wasted form and bright eyes won won the victory. She brought food and Kaffir beer, and continued to supply them as long as they were there.

Sir Alan's story was much like Terenc.'s. His regiment had been scattered, and he had lost his way among the mountains and come upon a wounded Ber, with whom he had shared his last morsel, and then he had assisted his "friend the enemy" to a small farm deserted by all but a woman and her boy. She had sheltered them, and the poor fellow had died of his wounds, but had begged Alan to wear his ciothes while in

begged Alan to wear his clothes while in the neighborhood, and gave him some clare to the most unfrequented way to the

Portuguese territory.
Sir Alan had been out reconnoitering, but found too many of the enemy in the neighborhood to make any attempt at

neighborhood to make any attempt as flight safe for the present.

In another week it was possible for Terence to sit on horseback, and Sir Alan brought a pony from the farm one dark night and the three went into temporary quarters till a start for Delagoa Bay became possible.

quarters till a start for belagos hay became possible.

Before leaving the "dug-ont" Denis took an affecting leave of the friendly Kaffir, but explanations were impossible. "God bless ye, me darlint, an may niver worse luck light on one hair of your head than the best blessings of Dinis Managhan! I'm kissing me hand to ye"—and he suited the action to the word—"and 'tis best for ye not to know our intintions of shifting quarters, since our intintions of shifting quarters, since ye might be tempted to follow us, and what would Aileen be thinkin' if ye ap-peared alongside of me!"

Nestling among the Kerry hills, the little village of Ballyferna had been a happy spot till the terrible defeats the British army suffered in Natal brought desolation to three of its families.

Mrs. O'Brien had lived at Shamrock Cottage ever since her husband's death, twenty years before, when the "Great House," their old home, had been sold to

an old friend, Mr. Healey.

The motherless Nora Healy had grown up side by side with Terence O'Brien, and ipped easily into an engagement which

slipped easily into an engagement which promised happiness to the young people and their parents.

Thus the same dispatch from the War Office which told the poor mother that her only son lay dead on the battlefield crushed Nora's heart also, and laid a weight of grief on Aileen O'Moore, for it told of Denis Managhan, his faithful servant, being stretched beside him; and her hopes of the double wedding day after the happy homecoming, to which all the village looked forward, lay buried at fatal Dundee.

Some weeks after Nora's interview with

Some weeks after Nora's interview with Father Mike, Mrs. O'Brien was sitting in her cosy room with the windows opening on the lawn. The fresh spring air which sometimes surprise us at the end of March brought the sweet scent of violets from the garden, and the afternoon surpoured warmth into the pleasant room.

But all was unheeded just then, though

But all was unheeded just then, though an illumined look of joy, mingled with uncertainty, shone on the widow's face, and her eyes usually calm and resigned, were sparkling with happiness.

Her lips trembled with agitation, carefully controlled lest it should master and disturb the peace of a heart united with the heart of its Sovereign Lord.

On the wall facing her hung the portrait of a young officer in full uniform standing by his horse. How proud she had been of her boy when she had said good-by and blessed him! Now the picture was draped in black, and a wreath of immortelles hung beneath. In all those of immortelles hung beneath. In all those four weary months the mother had never looked at it without a prayer for his soul and an act of union with the holy will of God, but to day she murmured instead:
"My boy, my brave boy, come back to
your mother! Yet Thy will be done always and in all things, my God!"

on her walnut writing table lay a morocco case lined with black velvet, and inside it were a signet ring and some dried wild flowers and grasses from the African veldt.

Lieutenant Seagrave had sent them Lieutenant Seagrave had sent them, telling how, when first Terence and then Denis dropped, he had checked his horse and covered them from the tramp of the advancing cavalry, and then had hastily drawn the ring from his finally force. drawn the ring from his friend's finger and thrust it in his pocket, with a handful of grasses wet with Terence's blood, and dashed on again to overtake his regiment. His kindly letter telling all this to the poor mother lay open now before her, together with the dispatches telling of the event, and that it had been impossible to identify the bodies in the hurried burial.

hurried burial.

In her hand there was another letter, received that day from her solicitor in Dablin, inclosing cuttings from a Natal paper which gave a wonderful account of a party of officers and privates, missing since the defeat at Dandee, having arrived at Delagoa Bay and being about

arrived at Delagoa Bay and being about to sail for England. Among the names were those of Captain Terence O'Brien and his servant, Denis Managhan, with Sir Alan Mackay.

"Could it be true?" thought Mrs. O'Brien. "I will start for Dablin tomorrow and make more inquiries, and I might also telegraph to the War Office."

Just then Nora's face, much less woebegone than when she stood at the preebytery gate with Father Mike some weeks before, appeared at the window.

weeks before, appeared at the window. The tonic of mingled banter and good advice administered by the kindly Father had done its work. Her mind had recovered its power, and the elasticity of the Irish temperament had helped the

the Irish temperature has help cure.

She held up a basket full of violets, primroses, and daffodils, which gave an air of spring to her in spite of the heavy crepe she still wore.

"Look, mother"—she had taken to this title since her daily visits had knit the two mourners together—"Kitty Managhan brought me these from Aileen; she says the woods are full of them. You and I must have a picnic and bring home baskets of them for the old folks at the Union—but what has happened? You

look quite young again, mammy!"

And Nora ran in and caught the hand
that was hiding away letter and news-

paper.

A shower of the fresh flowers fell upon the ring and withered grasses as Nora struggled to keep the hand she held

prisoner.
Mrs. O'Brien laughed almost hysterically. "Why, Nora, you are bringing life to the dead! No, child—let go my hand. It is only some business-

"But, mother, I see his name, and why have you got the case open there? Tell me, what is it? I have a right—" A noise on the path made both turn.

A tall figure, thin but bronsed, and vigorous as ever, sprang across the lawn and in at the window to his mother's embrace, while Father Mike came on more slowly, and stopped outside to brush away

Mother and son were locked in each other's arms for an instant, and then the mother drew one arm away to encircle Nora, and of course Terence was not slow in following her example.

in following her example.

"Goessy, now, Terry, my boy!" Father
Mike called out from the window-sill.

"You are after spoiling the best vocation
I ever had in my parish. Norrie, I suppose I had better write to Nazareth House
or Carlisle Place this evening, and be
packing you off by the morning train—
sh?"

Terence drew back aghast. does he mean? Nora, my darling, surely you haved't changed your mind, or made any foolish promise?" His face whitened

as he spoke.

"Sure 'tis teasing he is! Don't mind him, Terry!" said Nora, blushing and hanging her pretty head. "You see, it was this way; I thought perhaps if I couldn't do anything more in life for you,

couldn't do anything more in life for you, I might help nurse the army, you know! A shout of laughter from Terence and Father Mike made Nora take rafuge in gathering up violets and primroses, tearing down crape and immortelles from the portrait, and replacing them with the sweet, fresh flowers.

"Rather a big order to fill, dariing," said Terence. "No; our little Irish dove must stay in the nest, musn't she, mother?" And he followed her with loving, reverent eyes as she moved about in conscious, maidenly shyness under their geze.

in conscious, Halacan, their geze.

"And now," pursued Father Mike, releatlessly," I suppose you'll have no further difficulty in saying 'Welcome be the holy will of God!"—will you, Nora? But I must be going; it's time for the Rosary in church, and the people will be gathering."

"List us all go, mother," said Terence
"I long to kneel in the old place and give
thanks, and then I want to take you and Nora to Denis, for indeed you owe my life to him. I should have been buried with the others but for his courage and devotion. He went off straight to Aileen and his old father when we arrived."

"Ah, Terrence," whispered Nora
"their home must be with us for the res

of their lives. And so the three, Father Mike hurrying on, passed down the lane leading to the church, and met Denis and his Aileen

coming towards them.

"Welcome back, Denis, and God's blessfng be on you and yours for all you have
done for me and mine," exclaimed Mrs. Sure, ma'am, an' what else would I

have done? Would you have had me leave me captain to the crows? Denis is not the boy for such a name thrick, at all, "Nora's little hand freed itself from

Terence's firm grasp and slipped into the hearty grip of Denis. "I can't ever thank you enough, but

I'll count you and Aileen as my best friends all my life, Denis! Denis was quite overpowered. "Sure an' I'll do as much for you, Miss Nora, if ever I get the chance, so I will!"
"Come on, children," called Father
Mike from the church door. "Finish the compliments after, and come now to to thank the Lord and His Blessed Mother."

All the village had turned out to give the lost ones a welcome, and the little church was full. The Aves, said with all the fervor of the Irish peasantry, rolled from men to women on the opposite sides of the aisle, and when they came out from the thanks-giving all crowded round to shake hands

and congratulate.
At last they were left alone, and as they stood on the church steps the sun set gloriously over the peaceful hills and the cattle came along tho lanes to their farms, lowing with contentment.

Terence raised his hat reverently.

"The heights of the mountains are His," in South Africa as in Ireland, but and congratulate.

praise be His Holy Name that He has brought me back to my own Kerry hills!"

# A PROTESTANT FABLE.

Wealth and Power Not Tests of True Christianity.

Mr. Samuel Smith, M. P., in a noteworthy address which was read at a meeting of the Christian Endeavor Society in Liverpool, recently, spoke of priests and Sacraments as being detrimental to the sense of individual responsibility. This is a trite Protestant argument, and it has been used in every mood and tense. Upon it is founded the contention that Protestantism spells prosperity, which is dinned into the ears of Protestant flocks by so many of their pastors. The subject is ably dealt with by Mgr. John S. Vaughan in the course of a work from his pen just published by Messrs. Barns and Oates. Mgr. Vanghan going back to the explicit Mgr. Vaughan, going back to the earliest days of Christianity, asks if we could im-agine or conceive the prosperity argument on the lips of the Apostles. In plain truth, nowhere has God promised any kind of temporal reward to those who follow the teaching and the example of His crucified Son. It is not the rich, but the poor, who are declared blessed. If Job suffered affliction it was because he was pleasing to God, and all his wealth did not secure for Dives the happiness in Heaven, won by the outcast Lazarus. The men who appeal to wealth and power as proofs of true Christianity can scarcely be convers-ant with the language of the New Testa-

ment.

But whilst the piling up of wealth is condemned by the Sacred Writings as likely to lead to perdition, and whilst in that respect pagan nations have reached as high a pinnacle as Christian countries, as high a pinnacle as Christian countries, we willingly grant that even from the religious point of view the provision of the ordinary means and comforts of life for the people is a question of the utmost importance. Mgr. Vaughan rightly shows that England's great commercial advance dates from the invention and introduction of machinery and the application of the machinery and the application of the machinery and the application of the machinery and the specific transfer the second of the machinery and the specific transfer the machinery and the specific transfer the second of the machinery and the specific transfer the second of the seco steam as a motive power. By these two discoveries the entire conditions of nations were revolutionized. The countries which were revolutionized. The countries which possessed iron and coal were at a very considerable advantage. And England began to play a winning game, not because she rejected the Pope, but because her hands were full of trump cards. As a matter of fact, one of the more striking social phenomena is the fact that where ever Protestantism prevails to any large extent there are remarkable contrasts of

wealth and poverty. We do do not say that these contrasts are altogether absent in Catholic countries, but they are farless frequent there than amongst Protestants because they are entirely opposed to the spirit of the Catholic religion.

It is Mr. Frederic Harrison who tells us that in Great Britain 90 per cent of the actual producers of wealth have no home that they can call their own beyond the end of the week; have no bit of soil or so much as a room that belongs to them; have nothing of value of any kind, except as much old furniture as will go in a cart; have the precarious chance of weekly wages which barely suffice to keep them in health; are housed, for the most part, in places that no man thinks fit for his horse; are separated by so narrow a margin from destitution that sickness or unexpected loss brings them face to face with paraperism. And side by side with the evidences of these straitened circumstances are accounts of individuals amassing great sums of money and becoming millionaires. It seems to us that Protestantism, which practically puts hardly any restraint on the exercise of men's natural qualities, good and bad, will never succeed in producing that, quality of condition, or at least that approach to it which social justice demands. It is the aim of the Socialists to do so. Their schemes are, however, chimerical.

The true secret of general prosperity

ever, chimerical.

The true secret of general prosperity lies in the Catholic principle which, whilst encouraging individual efforts, prescribes that so long as people are in want of the necessaries of life no man may enjoy superfinities. Mr. Samuel Smith himself fails to recognize that the increase of wealth and luxury in England has led to lower standards of life and duty. To to lower standards of life and duty. To the members of the Christian Endeavor Union he expressed his regret at the disappearance of the prophets who struck the keynote of righteousness, and the pain he felt in finding that they have left no successors. They have been followed by mere politicians and opportunists, and the dominant note of the publications of the press is favorable to materialism. This is but the natural trend of the Protestant theory of prosperity as it actually works

out.

The spread of infidelity is one of the fruits which Mr. Smith assigns to "priests and sacraments." Mr. Smith's prejudices have been carrying him away The extent to which unbelief prevails a The extent to which unbelief prevails at the present day is no doubt deplorable, but surely in that matter Protestants are not entitled to east reproaches at the Catholic Church. Let him go to Italy or Spain or Ireland and visit some of the churches and then come to England and do likewise, and we venture to predict he will be forced to admit that the Catholic Church have a far better held of the men. will be forced to admit that the Catholic Church has a far better hold of the men in the Catholic countries than Protestantism has of them in England. If he prefers, let him visit the Catholic and Protestant churches in Garmany or the United States, and he will, we are perfectly confident, return with the same conviction. Priests and sacraments are the means which Christ provided for establishing and maintaining His Kingdom on earth, and common sense as well as exearth, and common sense as well as ex-perience teaches us that without such dogmatic instruction as priests give Chris

tianity goes to the wall.

When in the interpretation of Scripture When in the interpretation of Scripture on authority is recognized save the intelligence or whims of the individual, can it be deemed strange that anything like unity of doctrine is impossible, that the Old Testament is subjected to destructive criticism, that "the plainest statements of the four Evangulists are questioned." of the four Evangelists are questioned, and that "multitudes of untrained minds imagine that books like 'Robert Es mere' dispose of all miracle?" If Mr. Smith were able to judge impartially and to discover how small the number of Protestants who would, according to his own standards, find a place within the limits of orthodoxy, he would, we are sure, admit that Christianity would be in hopeless condition if its success depended upon Protestantism,—Liverpool Cath-olic Times.

# THE SUNDAY OF THE LIVING

Christmas and Easter are come and gone. The third grand feast of the Christian year is at hand, the feast of the Holy Ghost. We have met Him before, for He came upon Mary at the Annunciation, and upon Jesus at His baptism; but in the one case His com ing was in the silence of the midnight and of the lonely room in Nazareth; in the other case. He came under the guise of a meek dove at the Jordan. and perhaps none but the Baptist over the Master there. Oa Pentec there was a sound as of a mighty wind. filling all the house where the disciple were gathered together, and they saw parted tongues, as it were of fire; and those cloven tongues sat not upon one but all; and all were filled with the Holy Ghost, and began to speak in various languages "according as the Holy Ghost gave them to speak.

What memories through our souls! The mind travels far back to the crea tions of the universe, when Scripture tells us: "The earth was void and empty, and darkness upon the face of the deep; and the Spirit of God moved over the waters. And God said: "Be light made. And light was made." From the creation onward, has not the Holy Spirit always given light and love? The Church seems to cry Yes to this question on Pentecost, so replete are her sacred offices with this idea. "The Spirit of the Lord," she says

in the Introit, "hath filled the whole world. Alleluia. Let God arise, and His enemies be dispersed,"—even as darkness files before light. "Send forth Thy Spirit," cries the Introit, "and they shall be created; and Thou wilt renew the face of the eath. Alle-luia! Come, O Holy Spirit! fill the hearts of Thy faithful, and kindle within them the fire of Thy love." In the gospel, our Biessed Lord's promiss is repeated: "The Paraclete, the Holy Ghost, He will teach you all things." The collect pray that He Who, by the light of the Holy Ghost, did, on this great feast, instruct the hearts of the faithful, will grant that by that same Spirit we may relish what is right, and evermore rejoice in His consola-

purify our hearts by the light of the Holy Ghost; and the sequence is that exquisite hymn said to have been comed by Pope innocent III., beginning

"Holy Spirit, Lord of Light,
From Thy clear, celestial height
Thy pure, beaming radiance give.
Come, Thou Father of the poor,
Come, with treasures that endure,
Come, Thou Light of all that live."

The hymn at Vespers speaks of Him to Him :-

again as Life and Love, and cries out O, guide our minds with Thy blest light, With love our hearts inflame!"

The thought of the Holy Ghost seems to be, for liturgist and Christian poet both, a subject of special inspiration. King Robert of France begs Him to dispel from the soul the horrid dark ness that enfolds it, and to so purify the eve of the inward man that be enabled to see the Sovereign Father whom none can see, save them that are clean of heart. Hildebert, Archbishop of Tours, speaks of Him as the Love of the Father and the Son, "their Benig-nity, Sweetness, Joy," Him who gives light and knowledge to His faithful ervants when in doubt; strengthens them when suddenly surprised by temp tation or trial; guides them in doing what is right. Adam of St. Victor hails nobly the glad and glorious light, wherewith the heaven-sent fire filled the hearts of Jesus' disciples. He calls Him sweet Fire, living Fire, divine Fire, and yet divine Daw, a heaven. sent Daw, a life giving Stream, whereof the more we drink the more we thirst to drink. "O living Fire! O life. giving Stream!" he cries, "make our hearts clean, and inflame us with the fire of charity. O truth-bearing Light! grant to us all brightness eter-nal!" And Hildegarde, the holy German abbess, thus speaks to the divine Spirit, whose inspiration, so we are told, she almost uninterruptedly enjoyed: "O sacred Fire! Thou art the Life of every creature's life. Praise be to Thee, Thou Joy of life, our Hope, our highest Honor, the Giver of the re

An Armenian hymn is very touch. ing in its repeated exclamation : all ye spirits, bless the Spirit of God !! And another, from the Liturgy of that same now sfillcted land, exclaims:
"Thou that sittest on the swift wings of the fire-darting seraphim, -Thou that takest all creatures under the care of Thy providence, -O Holy Spirit, Thou art blessed by Thy creatures!" Another is longer and still more beautiful, reaching sublimity in its eloquent word pictures :

"Thou that sittest on the fiery and winged cherubim, didst this day, with ineffable love, descend from heaven upon a choir of men. Blessed art Thou, O Holy Spirit, our God!

"Thou that are hymned by tongues of fire as the Thrice Holy, descendest this day as a stream of fire from heaven and restest on the lips of men Blessed art Thou, O holy Spirit, our

God! Thy most effulgent fires, by the sera-phim, art this day poured forth on earth from heaven, —the Chalice whose drink is fire. Blessed art Thou, O Holy Spirit, our God !

An ancient missal of Liege calls Him the never failing Light of the good, and bursts out into an exuberant song which needs to be seen in the origina to be fully appreciated: -

"Qui prout vult, Quando vult, Et ubi vult, Quousque vult, Et quantum vult, Spirat et erudit, Replet et erigit, Ditat et instruit."

That is to say, "Who, as He wills, and when He wills, and where He wills, and as long as He wills, and as much as He wills. - inspires and teaches, fills

and exalts, enriches and guides. As we read these things, our Lord's own words reenr to us: send fire on the earth; and what will I but that it be kindled?" The month of May is passing into the month of the Sacred Heart. It is easy now to understand the flames that burst from that Heart of Jesus Christ.

# GOLDWIN SMITH vs. TRUTH.

Goldwin Smith, in his review of the religious of the last century, published in the New York Sun, of April 14, has this to say of Cardinal Newman :

Henry Newman was a man of genius, a writer with a most charming and persuasive style, great personal fascination and extraordinary subtlety of mind. What he lacked was the love of truth; system, not truth, was his aspiration; and as a reasoner he was extremely sophistical, however honest he might be as a man.

James Anthony Froude was at one time a disciple of Newman's; but in 1881 he was as lattle in sympathy with the religious ideas of his former master as Prof. Smith is now. Yet this is what he writes in his essay on "The Oxford Counter - Reformation," published in that year :

lished in that year:

Newman's whole life has been a struggle for tru-h. He had neglected his own interests: he had never thought of them at all. He had brought to bear a most powerful and subtle intellect to support the convictions of a conscienc, which was superstituely sensitive. His single object had been to discover what were the real relations between man and his Maker, and to shape his own conduct by the conclusions at which he arrived. To represent such a person as careless of truth was neither generous nor even sensible.

Professor Smith, is therefore, judged by Professor Froude, -both agnostics ungenerous and unreasonable in his estimate of Newman. - Casket Antig-

There does not arise in us a single good thought, a good intenion, which is not soon mingled with a little smoke, a little human weakness. But God blows upon it, and it all goes away.—Eugene De Guerin.

American Catholic Quar An Irishman writes speaking Catholics States, who are mostly I was not long sine city, and a priest of and parentage was

who think America means freedom vs. all quite sure we kno are of this present w " American priests said this Canadian School manager, " a pitying us, who, ala under England, and Orange intolerance. live far away ; the off; but they live their northern neig home wiser, and of That in Ontario th them they have not of. The American their flocks paying taxing themselves tarian and therefore ligious schools, and eir own schools. w at not letting the shamed of God and is a greater matter hurch think a Well, under Englan Ontario, as in Irelan tions, as in a limite

pay not at all for that in Ireland education is pract tional,' the parish p ger of the school, ar with the system. Catholics have not their schools, havin case the conditions from Her Majesty's our American pra Republic—alas! cent for their schools cellent in secular in country that claims Then from equal. e ocean, from lib fraternity, comes t French parents inc who to save their daily withdraw the Christian school, v the grants, all the

itself, you give your

get government p

your own taxes as

the grant from the successful schools of their books no Board of Education religious emblems ture and statue. w the Brothers have sary to put away all the week. But together with Jes hare largely, acco given by the Eng he higher educati But the protest o against the govern intolerance, in of swelled into pr government in Ar

As he takes up a

paper our priest winunciation of Engli

system of secondar Facts are facts. are; and their c what they will be. quence already b clergy of Irish de more and more b ism. Who will should they wish double taxed for est, naturally, ag in Manitoba: but injustice done to That injustice th American. We i land's influence men and French and more cheerfu us ask these Catl the persecuted,

they thus submit.

incident of last ye

Take French

a religious from an article in La calling upon his observe the grea England-as if ust awakened fr dred and fifty y England fought menting and to: Manitoba, and must watch their for the day of ance; and must of England as Church. And monk, a monk laws worthy of laws have been tion, whence s monks poured o to find there fr monasteries how and to educate out paying for Catholics. Hea Irish Americans

Protestant mini own old chure drais. That was but what they lic minister und mended her wa

ord of Light, ar, celestial height uning radiance give, ather of the poor, pasures that endure, hight of all that live.

Vespers speaks of Him and Love, and cries out inds with Thy blest light, earts inflame!" of the Holy Ghost seems gist and Christian poet

of special inspiration.

f France begs Him to soul the horrid dark. ds it, and to so purify nward man that e the Sovereign Father see, save them that are Hildebert, Archbishop s of Him as the Love of the Son, "their Benig, Joy," Him who gives wledge to His faithful in doubt; strengthens ienly surprised by temp Adam of St. Victor glad and glorious light, heaven-sent fire filled esus' disciples. He calls re, living Fire, divine divine Daw, a heavengiving Stream, whereof

O living Fire! O life.
!" he cries, "make our nd inflame us with the ity. O truth-bearing to us all brightness eterildegarde, the holy Ger hus speaks to the divine inspiration, so we are est uninterruptedly en red Fire! Thou art the creature's life. Praise ou Joy of life, our Hope, onor, the Giver of the re n hymn is very touch-

eated exclamation: "0 bless the Spirit of God!" from the Liturgy of that Hicted land, ttest on the swift wings arting seraphim, -Thou all creatures under the providence, -O Holy art blessed by Thy creaher is longer and still l, reaching sublimity in ord pictures : sittest on the fiery and

bim, didst this day, with , descend from heaven of men. Blessed art Spirit, our God ! are hymned by tongues Thrice Holy, descendest

tream of fire from heaven on the lips of men. hou, O holy Spirit, our at art eternally seen, in algent fires, by the sera-day poured forth on earth

the Chalice whose drink are art Thou, O Holy missal of Liege calls Him ling Light of the good, t into an exuberant song

o be seen in the original preciated: prout vult, ubi vult,
pusque vult,
quantum vult,
rat et erudit,
plet et erigit,
at et instruit."

ay, "Who, as He wills, wills, and where He wills, s He wills, and as much inspires and teaches, fills nriches and guides. these things, our Lord's

cur to us: he earth; and what will I e kindled?" The month sing into the month of the Jasus Christ.

SMITH vs. TRUTH. nith, in his review of the

he last century, published ork Sun, of April 14, has Cardinal Newman:

man was a man of genius, a most charming and persuat personal fascination and exbitlety of mind. What he slove of truth; system, not sepiration; and as a reasoner ly sophistical, however honest a man. thony Froude was at one ple of Newman's; but in

as lattle in sympathy with ideas of his former master ith is now. Yet this is tes in his essay on "The nter - Reformation," pubyear:

t year:
hole life has been a struggle
had neglected his own internever thought of them at all,
t to bear a most powerful and
to support the convictions of
hich was superstitiously selnigle object had been to disre the real relations between
faker, and to shape his own
conclusions at which he arconclusions at which he resent such a person as cas neither generous nor

mith, is therefore, judged Froude,—both agnostics as and unreasonable in his Newman. - Casket Antig

s not arise in us a single t, a good intenion, which mingled with a little little human weakness. Eugene Da Guerin.

American Catholic Quarterly Review, April An Irishman writes this for English. speaking Catholics in the United States, who are mostly of Irish descent. I was not long since in a Canadian city, and a priest of Irish name, face, and parentage was giving some facts

that seem strangely forgotten by some who think America vs. England still means freedom vs. slavery. Are we all quite sure we know what the facts are of this present world?

"American priests come over here," said this Canadian Catholic High School manager, "and they begin by pitying us, who, alas! say they, are under England, and in the hotbed of Orange intolerance." They do not live far away; the border is not far off; but they live very ignorant of their northern neighbors. They go home wiser, and certainly sadder. For what does a short visit teach them? For what does a short visit teach them? That in Ontario their brethren tell them they have nothing to complain of. The American priests think of their flocks paying twice for schools, taxing themselves to support unsectarian and therefore generally irreligious schools, and then paying for their own schools, which at least aim at not letting the young grow the at not letting the young grow up ashamed of God and holiness. What is a greater matter? What does the Church think a greater matter? Well, under England's monarchy, in Ontario, as in Ireland, with modifications, as in a limited way in England itself, you give your education and you get government pay, the money of your own taxes as Catholics, and you pay not at all for any other school So that in Ireland the clergy can say education is practically 'denomina tional,' the parish priest is the mana ger of the school, and we are satisfied with the system. In England the

case the conditions of receiving grants from Her Majesty's Government. So our American priests return to a Republic-alas!—to receive not a cellent in secular instruction, from the country that claims us all as free and Then from the Republic across e ocean, from liberty, equality and the ocean, from liberty, equality and fraternity, comes the same story, with Then to liken Ireland to the other French parents increasing in number, who to save their children from less godly and more vicious surroundings daily withdraw them in greater numbers from the non Christian, or anti-Christian school, which alone get all

Catholics have not given up one of their schools, having satisfied in every

the grant from the Christian Brothers' successful schools in Ireland, because their books not approved by the Board of Education and because of the religious emblems of crucifix, holy picture and statue, which - thank God !the Brothers have not found it neces sary to put away from the boys sight all the week. But even these religious, together with Jesuits and all others. share largely, according to their great success, in the exhibitions and prizes given by the English Government for e higher education of boys.

But the protest of our Irish American against the government in Ireland, for intolerance, in one case, might be swelled into protests against the government in America in the whole

system of secondary education.

Facts are facts. 'Things are as they are; and their consequences will be what they will be," one obvious consequence already being, that Canadian injustice done to their people all over?
That injustice they will find, if they leave the English flag and join the
But how long are we going on be-American. We may storm about Eng-land's influence and against her imperial strength; we may scoff at Irishmen and Frenchmen who submit more and more cheerfully to her rule. Let us ask these Catholics, descendants of the persecuted, and once themselves anti-English it may be, why it is that

they thus submit.

Take French Canada. Here is an incident of last year. To Montreal came a religious from France and published an article in La Semaine Religieuse, calling upon his Canadian cousins to observe the great anti-Catholic power, England—as if the good monk had just awakened from a sleep of one hundred and fifty years, when Protestant England fought with Catholic France to observe how this England was tormenting and to taring the Catholics of Manitoba, and how French Catholics must watch their moment ; must long for the day of retribution or venge ance; and must pray for the downfall of England as the enemy of God's Church. And this from a French monk, a monk from France, where laws worthy of England's old penal laws have been passed in this genera tion, whence a few years ago French monks poured once more into England to find there freedom to set up their monasteries how and where they would, and to educate Catholic children without paying for the education of non-Catholics. Hear it, O Americans, O Irish Americans, who remember when all amiss. your fathers were paying tithes to the Protestant ministers to support services you could not go to, though in your own old churches, abbeys or cathedrals. That was hard, that was unjust; but what they did for the non Catho lic minister under England before she is still a change going on and a cause mended her ways, are not you doing of great confusion. But it has revolutionized English art and architecture, Offertorium.

" NURSELVES AS OTHERS SEE US." day, for the non-Catholic schoolmas-

It is true England still has rascally laws on the statute book against the religious and their holy habit. Nor are these all a dead letter, as when lately the Irish Chancellor declared to a Jesuit novice of wealth that he was joining an illegal society. Still, England pays her money — or her Irish subjects' money—to Jesuit schools that do good work. It is true also that she keeps some of her high offices insultingly closed to Catholics, while she preaches that she gives equal rights to all. Worse than that, the sovereigns take a brutal and blasphemous oath against

the faith of St. Augustine and Alfred, St. Thomas and Henry the Fifth. Queen Catherine and Queen Mary. Our Presidents do not so. But what sort of ignorant no Popery do we find they sometimes listen to? And ask the praiser of free and equal America whether he in his millions will vote for every seventh President a Catholic or any every seventieth, lest he say we would be having a man elected for his

religion merely.
No Popery! Why, in many respects
our average American that makes a stir in the world, business man, politician, journalist, essayist, professor or poet, is fifty years behind the English. With his A. P. A., and his "famous" preachers, and philanthropists, he is, on his controversial side, something like the 1850 English of Papal Aggres of England and Scotland, who have not this American's pretence to be emancipated from prejudice, and who keep Irish Catholic boys out of universities with the same persistency that they show with Americans in keeping Catholics out of Senates and Parlia-

ments. All one can say to those Irish-Americans who forget nothing and learn nothing about England is, just try the school laws of this land to which the Statue of Liberty guides you ; just try them, in the land of Cardinal Logue Archbishop Walsh. further that the Government shall with draw all grants from reformatories and centfortheir schools, no matter how ex- industrial schools in Ireland managed by religious men and women. Of course, to further assimilate ourselves to America, the nuns will have gone Republic that gave the Liberty Statue—"Oh, Liberty, what crimes have been done in thy name !"-the English Government will not see that the Catholic soldiers go in a body to the Catholic Churches, but will rather As he takes up an Irish American paper our priest will perhaps see a de nunciation of England for withholding the grant from the Christian Rothers' And Kepublics surely talk much about liberty, and ought to know what it is. Does the American Government dis-tribute thousands of Catholic prayer

books to its Catholic soldiers? Does the French? The English does. The fact of it is, as was said by an honest fellow born in an "Irish" settlement on this side of the Atlantic, where his grandparents anyway were from the old country, in worse days— the fact of it is, he said, that "the people where I am would not believe these things,"would not believe in Lord Russell, a Catholic Chief Justice in England, nor in government schools suiting the priests in Ireland, nor in Catholic processions through English streets. No wonder! For not long since these last would have been stoned
—their chief organizer says, by the way, that "it was the once persecuted Salvation Army that won the battle for our Catholic processions "-and in this last century a Lord Chamberlain inclergy of Irish descent are becoming more and more blended with English ism. Who will blame them? Why should they wish their people to be double taxed for schools? They protest, naturally, against a local injustice in Manitoba; but why should they wish injustice in Mani

lieving that we are living two generations back? English or American Colonial soldiers certainly drove the Acadian French Catholics out of house and home — before that again. Hence, even to day, France is Catholicism for their descendants. Simple folk often —they would scarce believe that Eng-land shelters exiled French monks; that in France a Bishop was last year fined for going a few steps in his vest ments from his palace to his churchthat was an illegal procession—that their young seminarians have to serve in barracks. Would they believe it? Would the Newfoundland fishermen believe that the French Government has forbidden French sailors to take note of Good Friday? Those who know these things may not have the heart to tell their brethren. And one

may well respect their sad reserve. But when the French monk came to Canada to denounce Ecgland, that shelters him and his from his own intolerant France, the French Canadian Archbishop promptly declared that the Frenchman's article was untrue and absurd and opposed to anything he would allow published with his episco-

And now, as to a further matter for change in the Anglican religion-and that, too, has created new conditions,

has affected poetry and turned histories inside out, and has suggested, if un consciously, a return to many good things in the ideal of Catholic society. Care for the poor, and solidarity in social work, and the use of natural means for keeping people, young and old, in decency and in occupied leis-ure which will at least predispose towards things higher, and at the very least keep out of vice—all this good has been stirred up and helped in modern Protestantism by various remoders. And yet we have sunk. And yet we hope of the greater by the less.

And yet we hope of the greater by the less.

The broke out with its peculiar itching on yet is indeed but one single duty, if in the arms of Mrs. Ida E. Ward, Cove Point, all things we take care lest we judge of the greater by the less.

We have sunk. And yet we hope of the greater by the less.

We have sunk and all over the body of Mrs. Geo.

We have sunk are the children of a divided duty; which is peculiar itching on the arms of Mrs. Ida E. Ward, Cove Point, all things we take care lest we judge of the greater by the less.

never ceased to appeal. Talking of such work as that of the Y. M. C. A , a man who much dislikes C. A rooms were usually the only refuges for young men without homes, after work hours were past, except the ever abounding gin palaces. In a large city nearer us there is a magniever abounding gin palaces. In a large city nearer us there is a magnificent Y. M. C. A. building, near the Cotholic, Cotholic Catholic Cathedral. The Bishop, no doubt with wisdom, has warned young Catholics to withdraw from this very un Catholic and often anti - Catholic roof, where they found reading rooms, baths, gymnasiums, free classes; which things (though that city is in large majority Catholic) they could not find any Catholic institution to give them. sion, or like Belfast Orangemen of to-day, or the stolid bourgeois Puritans when thus we neglect to give, what youth rightly or wrongly demands; places of recreation, and under the guidance of the clergy at least in

Are we not much too indifferent to

directly?

these things towards bridging over the gap between the saloon as recreation and the Church as the working place of the soul? I mean, is a man who occupies himself with fairly serious books, who has the companions that libraries and reading rooms make known to him, or who has his bathing and his billiards, his boxing, fencing and cards among fairly decent friends, where drink and dirt, and brutishness and scoffing are hidden or forgotten; is such a man not more likely to love religion, the Catholic religion; for it appeals, as Cardinal New-man said, especially to the poetry in a man ; or, rather, the man finds the poetry, the quieter and more tender virtues, just those which his re-ligion loves to put before him, and in which she would have him dwell? Is such a man not better able to follow history, to understand the true rela-tions of Church and State, to enter into the spirit of the llturgy, to form high ideals of conduct, leading to the ideal of the greatest, towards which all things may work together by our co operation, Him indeed in whom we live and move and have our being? And can we not hope that such a one will in general help and not hinder the work of the Church and of its ministers, rather than the one who by ig norance, by idleness, by folly, if no by vice, lives during the week in a world so violently contrasted with the high and holy realm of Sunday that it is no marvel if he enters this last stripped of the needful wedding garment? There is some justification there not ? - for what a charitable Protestant lady said, and not unkindly, to another Protestant that while the Catholic young women had the religious life for those who were most full of care for their neighbor, yet those among them who would not think of being nuns were less given to good works, were more worldly and frivolous than many of their Protestant sisters of the world. And these last who are serious are too large a class to be compared

envy. For instance, we speak hard words against French Catholics sometimes, because they seem to allow themselves to be tyrannized over and sway. Christianity came to smite insulted; and no doubt Archbishop Ire Cararism; to give the true freedom; tand has numbers of the French clergy who value his advice to meet this the academic Paul Bourget, you with God. Christianity undermined speak these we your the Lagrange of the Lagra speak these w jou who have your reserved pews, up to which you rustle among the crowded poor, who are almost your footstool, you who have no Catholics were most of them loyal American missionaries, while the French Catholics have two thirds of our missionaries in the world, you who give so few sons and daughters to Our wisdom of the Church, all the good ord's " perfect " state, whose congregations know—as compared with us in can put forth to guide us in this our France-nothing of the Church's cere monies, nothing of her music, of her holy seasons, of her offices, and who seem to have little opportunity given you of joining your voices in her wor-ship of God. Yet all this—robbed from your fathers it may be—is all in her mind inepired of God; and if we have WONDER When we are considering England's relations to her colonies, when we are watching events in Ireland and abroad, we must stand in the world as it is to day, and judge just judgment accordingly. Cherwise we shall see it on we are so far weaker Catholics, accordingly. Otherwise we shall see now to the Germans for their recent driving away of the silly or the theatrical music forbidden by God's voice self criticism, there is another great change that has come in England—the in these things we improve, yet it is not the Eaglish-speaking Catholics who improve most. However, I will say that the only time I heard "Yankee Dodle"—quick—in church was in a French Canadian church during the

We talk much of converts, but let us atmosphere of subservience to what

other; nor did they talk all through the citizens of the Church in the world, of sleep, and general debility.

the sermon; nor did they salute the children of a divided duty; which It broke out with its peculiar itching on has been stirred up and hiped in modern Protestantism by various religious movements, and among them by the one we speak of, which has also touched men and life by the side of that reverence to which Catholicism has never ceased to appeal.

In this that a mode! It shows to what we hope of the greater by the less.

Catholics first, Americans after; as of God's Church, "performed "indeed, in a bad sense, in surroundings the opposite of those. Such a choir and never ceased to appeal.

In this that a mode! It shows to what of the body of Mrs. Geo. W. Thompson, Sayville, N. Y.; troubled first, Americans after; as in England one of the household of faith said, Catholics first, Englishmen after, while a Protestant ecclesiastic—the late Bishop of London, reversed the faith said, Catholics first, Englishmen after, while a Protestant ecclesiastic—the late Bishop of London, reversed the less.

W. Thompson, Sayville, N. Y.; troubled first, and all over the body of Mrs. Geo. W. Thompson, Sayville, N. Y.; troubled first, and all over the body of Mrs. Geo. W. Thompson, Sayville, N. Y.; troubled first, and all over the body of Mrs. Geo. W. Thompson, Sayville, N. Y.; troubled first, and all over the body of Mrs. Geo. W. Thompson, Sayville, N. Y.; troubled first, and all over the body of Mrs. Geo. W. Thompson, Sayville, N. Y.; troubled first, and all over the body of Mrs. Geo. W. Thompson, Sayville, N. Y.; troubled first, and all over the body of Mrs. Geo. W. Thompson, Sayville, N. Y.; troubled first, and all over the body of the greater by the less.

Things we take the test lest we judge by the side of the body of the greater by the less.

Use Thompson, Sayville, N. Y.; troubled first, and all over the body of the body of the greater by the less.

Things we take the test lest we judge by the side of the less.

The shows a such a sayville in the body of the greater by the less.

Things we take the test lest we judge by the side of the less.

Things we take the test lest we judge by the less.

Things we take the less. collect is sung and responded to. They walk in procession in through the church, the people standing; they kneel in their stalls, and the people beauty and orderliness, and " contrast it with the screaming and scrambling in the organ loft of this Catholic Cathe-dral." And he went on: "What ever is Catholic seems to me to imply here everything that is horrible." He might have said for horrible," "un-Catholic." For is not irreverence un-Catholic; and is it not a glory of the Church to speak of her art, her music, her use of God's natural gifts in her worship of Him? And is it "Catholic" now to have frivolous music, hideous painted windows, repulsive faced statues, and architecture in wretched contrast to that of some of

This is taking things by the worst side; but it is a side. After fearful music we have heard the preacher speaking thereof as offering God our best-if only it had been anything like that - and in a church little worthy (not of the congregation, as some now say, still less of Almighty God, as piety used to say) have we not heard that it reflects credit on everybody connected therewith? It was a Protestant that wrote, about Catholic buildings, not of to day :

"They dreamt not of a perishable hore Who thus could build. Be mine in hours of Or grovelling thought, to seek a refuge here; through the aisles of Westminster to roam,
Where bubbles burst, or folly's dancing foam
Melts, if it cross the threshold."

Of course, trust in self, we all know, is a basis of morals. Yet, Emerson's "Trust thyself; every heart vibrates to that iron string " is Emerson's, and may therefore naturally nave and the Christian undertone. In America we have surely needed individualism, and have surely needed individualism, and salf-complacency. But have surely needed individualism, and knocks; but He did not say He would kn that can profit by "the great school of reverence," as the Protestant Guizot called the Catholic Church, surely it is this one. Were it not for the Catholic Church in America, where would modesty be seen raised to humility, or courtesy to reverence? We have a great inheritance. Do not let us cast it away when now even those without are envying us who have it. Aud yet the very trust in self, in the country and the present, must make us fear, though

the "Leviathan," with crozier as well with sword, which might be the sign highly recommended.

Yours truly,
J. J. GOURLEY,
95 Jarvis St., Toronto. of republic, of oligarchy, or of king, if only the soul were not free under its not the freedom to think wrong or to do wrong, but to assert one's right, to be at one with the absolute, with truth, the Empire; that saying has truth in it. St. Paul was loyal indeed to the sense of her rulers, all the tact they ing for food—it is hungry—

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we talk much of converts, but let us not scandalize them.

The other day an American Catholic paper had a word as to the model church choir of the world—in Glasgow—and why? Because the members of a convert of the con the choir, coming in, knelt down, the men on one side, the women on the ages, the inheritors of the full truth, whole body, causing intense suffering, loss

in New York, that is the common form to which Anglicans are now accustomed; How absurd to do any such thing! As Hood's Sarsaparilla as far as they can give true dignity to their remains of the Catholic offices, Christianity from the first, and so in by thoroughly cleansing the blood, and be the carried and the print of the catholic offices, the print of t

Our own eyes of the mind, may not be favorably opened by public deeds here of late in America as well as else where? Not in this world is our place of rest. Nor is a country a lawful idol and they pray, if they will, in silence.
That is all good old Catholicism, is it not? Alss! as a convert organist said lately, when I think of all that let us try to use our advantages better, and in those things that we now have ventured to consider. Let us remem-ber that "the Saxons may live again to God," that if not in Ire-land, yet in other English-speak-ing lands we Irish Catholics have our great and never sufficiently thought of responsibilities, with the possibly more wondrous future; that if France be lost to Christianity—of which there is little sign-Germany may be saved; that "our ancestors are our accestors, and we are the people of to-day "-of every day, indeed, not bound in to petty doubts and the sects, to whom yet we appeal to come and admire the Beauty of Holi- judging any, with closing hearts of judging any, with closing hearts of suspicion against any who are seek. ing the truth, or being led they know not how into that city where men still awell with their imperfections, but yet at whose centre shines the fullness of that light, which enlighteneth every man that cometh into this world?

W. F. P. STOCKLEY. Fredericton, N. B.

It is God's great book that we be hold when we cast our eyes over the world. All the centuries are like its pages, all the years are like its lines, the various epoch are its letters, placed by the hands of God. Who alone is acquainted with His own eternal con ceptions and understands the whole of His work .- Mgr Da Segur.

We must be humble and patient never doubting but that whatever we ask for the glory of God and the salvation of our soul will be surely grant-ed to us in God's own time. If we are not heard we may be sure that what we are praying for will not redound

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Toronto, April 9th, 1901.

the Catholics who have religious vocations.

Again : readers of "The People of Our Parish" must have noticed how the Catholics of English-speaking America seem so greatly tormented with all difficulties arising out of social with all difficulties arising out of social more Christianity of certain old world types would lessen worldly fuss and envy. For instance, we speak hard

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Correspondence intended.

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p your paper unless the amount

UNIVERSITY OF OTTAWA.
Ottawa, Canada, March 7th, 1900.
The Editor of THE CATHOLIO RECORD
London, Ont.:
Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.
Its matter and form are both good; and a
truly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend
it to the faithful.
Blessing you, and wishing you.

e taithful.

e taithful.

go you, and wishing you success,

Believe me, to remain.

Yours faith.ully in Jesus Christ,

+ D. FALCONIO, Arch. of Larissa

Apost. Deleg.

London, Saturday. May 25, 1901

### THAT OATH.

A despatch from Melbourne, Australia, says than an overflowing meeting was held in the Town Hall there to hear a lecture on the coronation oath and the King's Protestant declaration, after which the following resolution was enthusiastically carried :

"That with every feeling of Christian good will towards our Roman Catholic tellow subjects, this meeting is convinced that the King's Protestant declaration which has been in use over two hundred years, could not be repealed or altered without endangering the Protestant succession to the throne."

This looks very like what an enthusiastic meeting of Orangemen would resolve, and as the meeting and lecture were evidently a cut and dried affair, it is very probable that it was precisely an Orange gathering. If, however, it was a public meeting of citizens, we can only say that there is more bigotry in Melbourne than we had imagined to be the case. But the bigots will not check the course of the cataract, which is moving steadily onward toward the abolition of the offensive oath. One thing is certain, at all events, that the profession of Christian good will on the part of the meeting is a hollow mock ery. It is against the grain of such people that the penal laws of two hundred years ago were repealed at all.

### DEATH OF ARCHBISHOP LEWIS.

The death of Archbishop J. T. Lewis of the diocese of Ontario, and Metropol itan of the Church of England in Canada, is announced to have taken place on the Atlantic Transport Line steamer Menominee at 4 o'clock on the morning of May 4th. He had embarked for the purpose of making a trip to recruit his health, as he was seriously ill of pneumonia, contracted through hard labor at his work of visiting the pari his diocese. It was his intention first to remain a short time in London, Eng., after which he desired to visit Egypt.

The Archbishop was a distinguished scholar. His studies were completed in Trinity College, Dublin. At the age of seventeen he obtained the gold medal for Hebrew in that institution, winning it from three hundred and eighteen competitors. He was a kindly gentlemen and was most zealous in the fulfilment of his Episcopal duties as they are understood in the Church of England, and was well known to and beloved by his diocesans, and especially to the poor to whom he was exceed ingly liberal.

He was regarded as a High Churchman, though not obtrusively so, to give offence to those whose preferences were for Low Church practices and doctrines.

His successor as Anglican Bishop of Ontario is Bishop William Lennox Mills of Kingston, but the office of Metropolitan is not attached to the See, and will not, therefore, pass to his successor.

# THE PAPAL DELEGATE.

There have been rumors from time to time that Monseigneur Falconio, the Apostolic Delegate to Canada, would be of the Apostolic See to the United States | America. on the departure of Cardinal Martinabout a year hence.

ion, with whom he has been mostly in is really the case. contact, both for his personal amiability of character, and for the ability with which he has maintained the dignity of the Apostolic See.

The Rome correspondent of the London (Eng.) Daily Chronicle now telegraphs to that journal that the transfer has been definitely arranged at Rome. The daily papers say that this correspondent is a recognized authority on matters pertaining to the Vatican; but this is not really the case. We know by the past that his Vatican intelligence is very unreliable. We cannot positively contradict the present statement, but we may well receive it very dubiously. We give the intelligence, therefore, for what it is worth. The correspondent adds that the Papal Delegation to Canada is to be discontinued after the departure of Mgr. Falconio. All Canadian Catholics would indeed regret extremely if this were to be the case; a mistake. The Papal Delegation in Canada is intended to be a permanent institution, and only recently the clergy of the Dominion presented to Monseigneur Falconio the handsome residence he occupies in Ottawa. It is most unlikely that the Delegation should be discontinued only a few months after the purchase and presentation of a permanent residence.

We cannot believe this to be the case. The correspondent states that it is owing to the necessity for economy that the Pope has come to this determination; but though we admit that by the Italian usurpation the Holy Father has been left poor, we cannot believe that he is so poor as the corre spondent's story would make us believe. At all events, we are sure that there is spirit enough among the clergy and people of Canada to furnish gladly a sufficient salary to a permanent Papal Delegate, if they were made aware that it would be acceptable.

### TROUBLES IN SPAIN ENDED

The troubles which recently oc curred in Barcelona, and which lasted some days, and finally had to be sup. pressed by the military, have now ceased entirely, and the district is no longer under martial law. The Spanish Government has even decided to restore to the inhabitants of the district their constitutional guarantees, the loss of which had created consider able dissatisfaction. Further, Catalonia and the adjacent provinces are to have concessions whereby they will have a certain amount of autonomy in local matters. It is expected that the concessions will go far towards removing the discontent of the people of that portion of the kingdom on account of grievances of which they have been loudly complaining.

Much has been said in the press on this side of the Atlantic concerning the riots which occurred in this part of cribed it to be, a decaying nation.

The recent riots, however, do not appear to have been of very formidable character, though it is true that this locality is the most disaffected part of the country. It is the home of not from the Roman Pontifical, for there the Anarchists who are in Spain, and is nothing in the Pontifical resembling Catalonia is noted as the hot-bed of whatever there is of Carlism still larking in the breasts of Spaniards. But there is no good reason for believing that either Anarchy or Carlism has any very considerable following among the Spanish people. They are now living peacefully, being remarkably resigned to the condition to which the country was brought by the war with the United States, whereby it was al most entirely deprived of colonies, though there are still a few islands which acknowledge Spanish sovereignty.

The disorders in Barcelons and in parts of the mountainous country in that vicinity do not seem to have been very much more formidable than the riots which are at present going on in Albany, and those with which this our own city of London was troubled a couple of years ago, and during which it was also deemed necessary to call upon the military to restore order. and yet in these instances no one had the hardihood to draw the inference transferred to Washington as Delegate that we are the decaying nations of

We confess to entertaining certain elli, who is expected to leave for Rome liking for Spain, and for the many noble traits of character of the Spanish We cannot pretend to predict people, and we sincerely hope that the whether or not the forecasts are correct, troubles of that Kingdom may cease but we can say that His Excellency the once for all and in the present peace-Apostotic Delegate has won golden ful condition of the country the culti-

THR HON. S. H. BLAKE AND THE CORONATION OATH.

We reviewed in the last two issues of the CATHOLIC RECORD the so-styled 'remarkable address " of the Hon. S. H. Blake delivered at the annua convocation of Wickliffe college on May 3. Mr. Blake in that address runs amuck of everybody who is not of his peculiar religious belief : "Father Davenport" of St. Thomas (Anglican) Church, Toronto, Trinity College and its learned provost, the Ritualists in general, but he directs his most venomous shafts against Catholics, re the Coronation Oath, concerning which he warns Protestants not to be too tolerant by consenting to abolish that infamous relic of penal times in England.

But Mr. Blake has not contented himself with his Wickliffe College esbut we have every assurance that it is capade. He was ably and justly brought to task by the Rev. Dr. Fallon of Ottawa University, who in an interview with a representative of the press took exception to Mr. Blake's utterances regarding the oath taken by Catholic Bishops on the occasion of their consecration, concerning which we have already spoken in our col nmns. We had not seen, at the time when our editorial was written, the quotation made by Mr. Blake from some document which he professes to have had before him at the mcmant of his

writing, that this oath says : writing, that this oath says:

"By virtue of the keys of binding and loosing given to his Holiness by my Saviour Jesus Christ, he has power to depose heretical kings, princes, States, commonwealths, and governments, all being illegal without his sacred affirmation, and that they may be safely destroyed. Therefore, to the utmost of my power, I shall and will defend this doctrine and his Holiness' rights and customs against all usurpors, specially against the trine and his Holiness' rights and customs against all usurpers, specially against the new pretended authority of the Church of England and all adherents, in regard to that they and she be usurped and heretical, opposing the sacred mother Church of Rome. I do further declare that the doctrine of the Church of England, of the Calvinists, Huguenots, and of the others of the name Protestant to be damnable, and they themselves are damned, that will not forsake the same.

"I do further declare that I will help, assist, and advise all or any one of His Holiness' agents in any place in which I shall be, in England, Scotland, Ireland, or in any other territory or kingdom, and shall come to and do my utmost to extirpate the haretical Protestant doctrine and to destroy all their pretended power, legal or otherwise."

Passing over the bad grammar of

Passing over the bad grammar of this literary gem on the front of it, this curious and ridiculous document, bears the ear-marks of a forgery. The power to depose kings and suppress commonwealths and States is not, and never was, claimed by the Popes, and there can be no reason imagined why the Bishops of the Catholic Church should be called upon to swear to such a thing. No Bishop or any other personage has ever been called upon by the Catholic Church to take any such oath.

Mr. S. Blake is a lawyer of some re pute, and he most probably knows, or at least he ought to know, what any judge would require if he quoted in court a document which he should Spain, and they were held to be an in- claim to have before him. His mere dication that Spain is truly what Lord affirmation would not be taken, and if Salisbury a couple of years ago de- he made such a quotation as he makes ere, he would he langhed out o court.

It is his duty, at least, to announce with precision, from what document he makes this extract. It is certainly Mr. Blake's pretended extract. Where

then did he get it? Father Fallon throws some light on the origin of this forgery, which was recently resuscitated from the grave of oblivion by the London (England) Standard. It dates back to the days of Oates the perjurer and informer, and Ware the forger, his associate, and was used by them for the purpose of swearing away the lives of Catholics. Mr. Blake uses it merely for the purpose of perpetuating an offensive, insulting and false oath. We congratulate him on the company in which he is found, and whose characters may be known from the account given by the anti Catholic historian David Hume :

"Oates, the informer of this dreadful plot was himself the most infamous of mankind.

... He had been indicted for perjury, and by some means had escaped. He was afterwards a chaplain on board the fleet; whence he had been dismissed on complaint of some unnatural practices not fit to be named. He then became a convert to the Catholics, but he afterwards boasted that his conversion was a more pretage in each at the second of the catholics. conversion was a mere pretence in order to get into their secrets and to betray them."

There is more to similar effect, but we need not quote it, as this is sufficient to show the reliability of Mr. Blake's witnesses. From one they may all be known.

We we before us the authentic Bishop's oath. We need not quote it at present in full, as it merely binds the Bishop who is to be consecrated to maintain the authority of the Pope, the the plaintiff the full amount claimed, heavily fined, and perhaps condemned paid a visit to Edmonton and returns doctrines and decrees of the Catholic and an appeal was taken to the higher to imprisonment. Thus, lonce, more, he will resume his interrupted mission

mention of any Protestant Church tained. The last appeal was decided whatever. Such is the oath taken by Bishops throughout the British em pire.

Here it may be noted that in other countries there are the additional words: " I will follow up and oppose persequar et impugnabo) heretics, chismatics, and rebels against our Lord (the Pope) aforesaid, or his successors.

As Dr. Fallon remarks, Pope Pius VI. explained in a letter to the Bishops of Ireland dated 23rd June, 1791, that these words had been maliciously interpreted as a signal of war against heretics, whereas the pursuit and cp. position here spoken of refer to their solicitude and efforts to convince heretics of their errors and procure their reconciliation with the Catholic Church. Every scholar will see that this is the meaning conveyed by the words in question, but it requires the Evangelism of a Mr. S. H. Blake to interpret them thus :

"It is their (the Bishops') duty to do away with heretics—that is yourself and myself and so long as we are done away with, doesn't matter how—boiling oil or sizzli

It is to be added that these words persequar, etc., were struck from the oath in the British Isles by the same Pontiff in order not to give offence or even the appearance of an insult, inasmuch as they had been misinterpreted and misunderstood, and they are not used now either in the British Empire or the United States. Surely King Edward VII. should have an equally tolerant and amicable spirit toward his own subjects, as the Popes have thus shown for Protestants who will not admit that they are subjects of St. Peter's successor.

In writing before concerning Mr. Blake we admitted his legal acumen but the manner in which he adduces forged documents as satisfactory evidence throws some doubt upon the honesty, sharpness and panetration for which we have always given him credit.

The man of pure and simple heart Through life disdains a double pa He never needs the screen of lies His inward bosom to disguise.

Beside all this regarding oaths, Mr. Blake makes reference to persecutions said to have been endured by Protestants in some Catholic countries, as Spain, Portugal, the South American Republics, etc. We might retort by showing what Catholics endured during penal in times in England, Sweden, Norway, Germany, etc., but all this would have no bearing on the duty now pressing on the British Government to repeal the obnoxious coronation oath. Equally futile are his references to Galileo. As Rev. Dr. Fallon remarks, Galileo cannot be communicated with by letter or telegraph. But his case has been well sifted by historians, and it is perfectly clear that the easy penalties inflicted on him for making a religious dogma of a scientific truth which was then only suspected to be true, though it was neither demonstrated nor demonstrable, are no justification for Catholic disabilities existing in highly enlightened England in the full blaze of the light of the twentieth century.

If the Catholic Church were endeav oring now and in our own country to exterminate the Protestant population, there might be some sense in raking up such a fact as a reason for continuing to insult Catholics ; but if we remember aright, it is not very long ago when Mr. Blake himself admitted in his public speeches in St. Thomas, and elsewhere, that the fears her excuse being that they were outof some Protestants regarding Catholic ascendancy, and the tyrannical use of of which even the law makes provision. such ascendancy, are quite groundless. It would be a useful object lesson if he would show now that there is some little consistency in his make-up.

LAW AND ORDER VINDICATED

points in the United States appear to about to be made, or is even now being made, to put an end to the lawlessness and disregard for order which have been rampant there for years.

One of these despatches is from Columbus, Ohio, and has reference to the that all medicines are works of the working of the anti-lynching act devil. Such is the power of superstipassed some time ago by the Legislat- tion. ure of that State.

A negro known as Click Mitchell was lynched at Urbana in June, 1897, and the administrator of his property entered suit against the commissioners mischief they like. But she has been of Champaign county to recover \$5,000 suddenly checked. She has been for under the special statute making the some weeks in prison, and she has now county liable for damages under such been found guilty of saloon-smashing circumstances. The court adjudged to by a jury at Topeka, and she will be opinions from the people of Canada vation of the arts of peace may bring Church, and to preserve Church prop. courts, until it reached the Supreme law and order are vindicated, and the te the natives.

The Catholic Becord. during his stay amongst us, and especi- prosperity to the nation. We have erty, except as permitted by Canon court of the state, and in every inon the 15th inst., and the county will be obliged to pay the cash.

If some law to similar effect were passed in other States, it is almost certain the disgrace of mobs of lynchers would be checked, and finally wiped out, for, touching as this law does, the pockets of the people of the county, they would not be so likely to anticipate the course of law by lynching negroes, sometimes on mere suspicion, and at other times when there is not even a suspicion of the victim's guilt but only a relationship or friendship existing between the unfortunate victim and the real culprit, who escapes punishment.

Another case is that of an Anarchist, Arturo Banaco, who was sentenced at the Holy Ghost should come upon them Washington on May 10, by Judge J. H. Watson, to not less than twenty-one nor more than twenty five years at hard labor in the State prison for attempting to assassinate the Chief of Holy Ghost. Police, Patrick Brown, of Barre, on December 26:h last. Banaco was implicated with a number of anarchists who created a disturbance at a dance of Italians in Barre, and afterward attempted to kill the Chief by shooting at him from an ambush. The Chief was seriously injured, though he afterward recovered.

The Americans are not disposed to be lenfent with Anarchists, who have surely no reason even plausible to quarrel with the administration of the law in the United States, where nearly all officials, even to the judges of the lower courts, are chosen by popular votes.

As a universally applicable measure, it seems to us that the American method of procedure is democratic to excess: but this fault is precisely what ought to commend it to the Anarchists. But their object is not democracy, but lawlessness and license. It will be a great step toward keeping Anarchy out of the country when it is well understood that justice will be prompt ly meted out to them whenever they are caught, and it will be gratifying to all lovers of order to find that this is the case. We hope to hear in the next instance that the nest of Anarchist hornets in Paterson, N. J., will be broken up.

The third case is that of Mrs. Carrie Nation of Topeka, Kansas. This lady is an enthusiast—a fanatic, rather. We have no doubt she meant well, but she was unable to comprehend the magnitude of the evil of private persons undertaking to administer laws of their own manufacture according to their own whims. She was bent upon carrying out her war against the saloons after her own fashion-with hatchets, clubs, and fire arms. Already she has been the direct cause of the murder of one unfortunate woman, a Mrs. Hudson, who was defending her property against the invading crusad -

Already, also, that lady has been imitated by squads of girls animated by a spirit of emulation of their great Mrs. Nation, and knowing how far the imitation might to you whenever you seek it. And if be continued if she were allowed to go through her work without restraint.

The Dowieite women of Chicago also imitated Mrs. Nation in her methods. though they had a very different cause to maintain. Mrs. Nation wanted to put an end to a real evil, the running of groggeries where the law is against the existence of such establishments But she took a lawless way to end the evil, lawed institutions for the suppression But the administrators of the law did not suppress them : and therefore she held that individuals ought to do what the law officials neglect.

Mrs. Nation had many partisans in all parts of the United States, who jus-Recent despatches from various tified her course, and among these was Mrs. Elizabeth Cady Stanton. Still indicate that a determined effort is she was a law-breaker, and a nuisance which deserved to be extirpated.

> But the Dowieite women had no excuse for demolishing such lawful estab-lishments as drug stores. They were moved by fanaticism alone, believing that all medicines are works of the

It was believed for a timelthat Mrs. Nation would be tolerated on account of the fact that she is a woman, as if women ought to be free to do all the

saloon smashing nuisance will be ab. ated.

Lastly, we see that justice has been done in the case of Mrs. Nation's followers who murdered Mrs. Hudson. They have been found guilty by a jury of murder in the first degree. This will teach fanatics a lesson by which we hope they will profit. We have not yet learned what sentence will be passed upon them. The persons found guilty in this case are four in number: Andy Wilburn, Thornburg, Joe Turner, and John Wilson. They were tried at Leavenworth, Kansas.

### THE LOVE OF GOD.

On this great festival of Pentecost fifty days after the Resurrection of our Lord from the dead, the Holy Ghos came down upon the disciples. apostles had been told by our Lord that in power to fit them to preach the Gospel over the whole earth. And they, continuing altogether in prayer, with the Blessed Virgin and the disciples, waited for the coming of the

On Pentecost Sunday there came a sound from heaven as of a mighty wind coming, and it filled the whole house where they were sitting; and there appeared to them cloven tongues as it were of fire, and it sat upon each one of them; and they were all filled with the Holy Ghost, and they began to speak with divers tongues according as the Holy Ghost gave them to speal

The Holy Ghost was given to each of them in this outward, visible, miraculous way for our instruction, that we may understand the office of the Holy Ghost, which is given to each one of us, to sanctify our souls and lead us to heaven.

There are, as you know, three Divine Persons in the Blessed Trinity : the Father, who is our Creator, as we say in the Creed, "I believe in God the Father Almighty, Creator of heaven and earth"; the Son, Who is our Redeemer, as we say, "I believe in Jesus Christ, His only Son, our Lord, Who was conceived of the Holy Ghost. born of the Virgin Mary, suffered under Pontius Pilate, was crucified. died, and was buried.

Here is the whole work of our redemption and release from the penalty of sin. Then we say: "I believe in the Holy Ghost," Who is called the Comforter and the Sanctifier.

The whole work of our sanctification, the whole spiritual life of our souls, is the work of God; of ourselves we are utterly powerless. We could do no-thing worthy of eternal life unless it be by God's help; as Scripture says, "Not that we are able to Savs. lo anything of ourselves, but it is God who worketh in us both to will and What a glorious thing this is to think of! How glad we ought to be that it is so! If it depended on ourselves we should indeed be miserable but as it depends on God we need never be discouraged or downhearted. The Holy Ghost, God Himself, is

occupied without ceasing in the work of our salvation. He is stirring up everything good in us. good thought, and we say to ourselves that it has come by chance or accident ally. It is not so; it is the Holy Ghost which has suggested it to us. The Holy Ghost, from morning until night, and in the middle of the night, is constantly making us think of something good. Do you know where He is to be found? Right in our own hearts. need not look up to heaven to find Him ye are the temples of God and the Holy Ghost dwelleth in you?"

Then the Holy Ghost sits on His brone, and is ready to give audience you do not seek it. He often seeks you. He says, "Come, my child, away from the world, and all its vain, unsatisfy. ing things, and pass a little time with me. I will fill your soul with good things. Just such good things as you need the most I will suggest to you If you are discouraged, I will console you; I will put some thought into your mind which will be an answer to all your discouragement. clined to be proud and hard-hearted I will show it to you and put gentle and kind thoughts in you ; I will make you patient under afflictions and trials. If your burden is too heavy to carry, I will take the weight of it and make you carry the rest with cheerfulness.

"Put your confidence in My help, and I will bring you safe through all the various circumstances of life, to your home in heaven."

### AN APOSTOLIC HERO! The Edmonton, N. W. T., Bulletin

of a recent date says: The Rev. Father Guillet, Catholic Missionary of lac Caribou, was a passenger on the train of Wednesday last, going south. He terfield channel. For a period of ten years he had not seen a white man, and for twenty years had not eaten white bread. For the past fifteen years he could procure only three sacks of flour a year, and before that time only one a year. The Reverend Father's pre-sent trip is the first he has made since he left for the north in 1866, and the object of his present trip was to pay a visit to his brother who resides at Esquimalt. From lac Caribon he travelled by canoe to Prince Albert, where he took the train for the coast. He to Prince Albert and the North, where On Corpus Christi let us

Father Faber wrote when that "the seventh myste Blessed Sacrament is its Pro highest culminating point tical worship and Catholic In it is expressed the triumph. Our sacraments ceeds around the Church, pomp the poverty of humshed around Him, as the the human race. It is t feel so keenly He is our or the angels can claim less we. Procession is the faith, which burns in our beams in our faces, and voices tremulous with em Laudo Sion bids defiance lieving world. It is the hope, we bear with us which is on earth already, who has put Himself into in pledge, and so powers of hell to tremble them by shout and song are of heaven, and the ad ment meanwhile flashing bearable into the terrified of our unseen foes."-C

THE INVENTION OF The Story of the Recover strument of the World

May 3rd should be a devotion among Catholic commemorated the discovention " of the True Cre been lost sight of for man

tion

Tradition says that wh fied Redeemer was take the Cross, the Cross itsel near the place of cruci Jews, to prevent the Chri their desired respect to t of the World's Redemot the great persecutions the Cross remained lost, till after his conversion, intim Bishop of Jerusaler build a Christian Church of the Holy Sepulchre, at 326 A. D. his mother, though at the time pas of age, came all the w stantinople to search for She found it and two co hand with nails and the scription of which latter as to its genuineness ever been advanced.

But which was the True thought occurred to Macs all three to a lady who in the city and apply the to her recovery. So wh tion of one and then of duced no result, while t of the third was succeed mediate cure, it was dec True Cross had been esta ena sent the nails, the i a portion of the preciou stantinople : the rest wa salem, where during a time it was exposed ever for the veneration of This history is verified ary authors and later Pop appointed a special office and still later Clement \ rank of the festival at

In A. D. 614 we arete captured by Chosroes, t was recaptured by Here reputed to have been 1187 to Saladin. Anoth us it was kept entire un when it was distributed failing into the hands From the time that was found, the possessi has been a high object of

communities and in Paulinus speaks of it our present and a pled lasting salvation." So the desire to obtain a most minute, and ye number of relics comb fice to make a doze This is, of co sense. De Fieury has cross capable of carry of an average man about 180 000 000 cm The combined contents pieces throughout the less than 5 000 000 cub not one thirty sixth p

A CRITIC OF HIS

We extend an invita Jenkins Lloyd Jones, p. Church in Chicago, to sion into the Catholic to have discovered th acter of the belief he Protestantism is 'It has pretty race. It has dissecte religion until there a ments left. Protesta the United States st

by its one hundred different creeds and co ing to the last census one of them, in its cor es a delusion. later becomes a snar in the religious work a libel because it mi Dr. Jones regard

Church as " the g wonderful institution He likes its democra is in striking contract cratic ideals of r churches, which "exc the ignorant as off policeman with a clu at the door." 1901.

GOD. f Pentecost. Holy Ghost our Lord that e upon them preach the earth. And er in prayer, and the disoming of the here came a of a mighty ed the whole sitting; and oven tongues at upon each they began nes according nem to speak ven to each of ible, miracultion, that we e of the Holy each one of and lead us to ow, three Dised Trinity: reator, as we elieve in God Creator of Son, Who is , "I believe Son, our Lord, e Holy Ghost, ary, suffered was crucified. rk of our rem the penalty is called the fier. sanctification, of our souls, is rselves we are could do no-l life unless it are able to lves, but it is both to will and s thing this is we ought to be be miserable, God we need downhearted d Himself, is is stirring up ay to ourselves the Holy Ghost it to us. The ng until night, e night, is con-k of something here He is to be

ven to find Him ow ye not that od and the Holy st sits on His eek it. And if often seeks you. hild, away from ain, unsatisfy little time with soul with good d things as you suggest to you.
I will console hought into your n answer to al If you are in-d hard-hearted, and put gentle ou; I will make tions and trials eavy to carry, I of it and make cheerfulness. nce in My help,

safe through all nces of life, to

a white man, and not eaten white fifteen years he ree sacks of flour

at time only one nd Father's pre e has made since in 1866, and the

trip was to pay a ho resides at Es-Caribon he tra-

nce Albert, where r the coast. He

the North, where terrupted mission

C HERO! W. T., Bulletin The Rev. Father ssionary of lac ger on the train oing south. hort visit to his rn of thirty five
Esquimax. Lac
leon Bay on Ches-

will be ab. ce has been Nation's fols. Hudson. guilty by a irst degree. a lesson by profit. We at sentence . The perourn, Sam and John at Leaven

Church as "the greatest and most wonderful institution of all ages." He likes its democratic spirit, which is in striking contrast with the aristocratic ideals of many Protestant churches, which "exclude the poor and the ignorant as effectively as if a a feature of his receptions last year.

policeman with a club were stationed It is, however, far from the truth to

The papers are once more beginning to talk about the supposed inertia of talk about the supposed inertia of Pope Leo, but they have hardly well begun when His Holiness gives them a surprise by receiving yesterday over a thousand distinguished personages, and engaging in conversation with many of them. It would be idle to deny that he does not look well. He is more bowed and less active than he was during the Holy Year, and it is more bowed and less active than he was during the Holy Year, and it is more bowed and less active than he was during the Holy Year, and it is not beneforth will be faithful and obeding the holy Year, and it is not beneforth will be faithful and obeding the holy Year, and it is not beneforth will be faithful and obeding the holy Year, and it is not beneforth will be faithful and obeding the holy Year, and it is not beneforth will be faithful and obeding the holy Year, and it is not beneforth will be faithful and obeding the holy Year, and it is not beneforth will be faithful and obeding the holy Year, and it is not be faithful and obeding the holy Year, and it is not be followed to him at the time of his consecration. The verb "timegrape" to give ones it is successors, regularly elected. I will not, on any pretext whatever, be a party or in the fraud, or have hands violently laid on them in any way, or any injuries in in office, to maintain and defend against all men the Roman Papacy and the Supremacy of

as to the Sisters, I will venture to say that an amore than one half of them hold professional ecrificates obtained before they entered the sacertain whether they may safely place reliance on my statements."

THE FRENCE LARGUAGE IN CANADA.

A Lecture Delivered by Mr. F. P. Tardivel, on the 10th of March, 1991, before the Catholic Union of Montreal.

(Translated from the Montreal Semaine Religieus of May 6, 1901.)

The Rev. Director of the Catholic Union of Montreal Father La Lalande, S. J., and many of the genue of May 6, 1901.

The Rev. Director of the Catholic Union of Montreal Father La Lalande, S. J., and many of the genue who had the privilege of hearing Mr. Tardivel's masterly lecture on the 10th of March last, having expressed a strong desire to see it published in pamphlet form, so that it might be utilized for the purpose of dissemination in London during atting information, Mr. Alphones Leclaire, with the author's kind consent, undertakes to be ready to fill all orders by the 10th of June next, if a sufficient number reach him before the 4th of June Afull report of the lecture will be found in the May number of the Revue Canadienne, and the heads of our educational institutions will thus have the opportunity of reading it before sending in their orders. Furthermore, they will be in a position to see whether or not there is a shadow of exaggeration in recommending the dissemination of this pamphlet as a patriotic act deserving of the warmest encouragement at the hands of all those who have at heart the interests of the French Canadian race.

Nor is the subject treated as one of merely passing interest. The lecture will be read with as much pleasure and profit twenty or thirty years hence, as it is to day. While addressed with advantage by all who desire to obtain in the passing interest. The lecture will be read with a sum of the passing interest. The lecture will be read with as much pleasure and profit twenty or thirty years henc

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"Baby's Battles; A Message for Mothers" is the title of a very handsome little pamphlet just issued by the Dr. Williams' Medicine Company. It is devoted entirely to the care of infants and small children and tells the mother how to aid her little ones in the emergencies of every day life. It describes the ills that commonly afflict children and tells how to treat them. This little book is one that should be in every home where there are infants or small children. All mothers who send their name and address on a post card to the Dr. Williams' Medicine Co., Brockville, Ont., will receive a copy of this book free of charge. Mention the CATHOLIC RECORD when writing.

### Secred Heart Review. THE TRUTH ABOUT THE CATHO-LIC CHURCH.

LIC CHURCH.

BY A PROTESTANT THEOLOGIAN

CXXXIX.

It is said, and with sufficient probability, that Napoleon the III's first intervention in behalf of Italy against Austria, after the attempt of a Neapolitan conspirator upon his life, was cocasioned by a private communication from the Grand Lodge of Naples, denouncing the sentence of death against him for having executed against him for having executed by some great exploit in favor of Italian independence. The story seems likely enough. It is exactly in a line with the action of the Grand Lodge of Paris ity finds an effication as the facts about Mr. Burr from his own son. Several years ago a reviewer in the ludependent, while laughing over some of the panic alarms about Mr. Burr from his own son.

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Several years ago a reviewer in the ludependent, while laughing over some some of the panic alarms about Mr. Burr from his own the lude independence. The story seems likely enough. It is exactly in a line with the action of the Grand Lodge of Paris in 1871, and with Masonic intrigues on the continent generally. All sorts of plottings and plannings have been ascribed to the Vatican on no better evidence. As I have said, I am trying to win my Protestant spurs by all sorts of accusations on all sorts of evidence, as well as any A. P. A. of them all, to be sure with a little variation in the object of attack. Current Protestant controversy, of which lieve, remarks that all knowledge consists of two elements. There is first the outward evidence, and then the consent of the mind to accept the evidence. Now where mass is small vel-ocity should be the greater, or where velocity is small, mass should be the greater, in order to bring about equal momentum. Even so, where evidence is slight, let mental consent be so much the more hearty, and the result is equally demonstrative.

Duns Scotus, no doubt, could he re appear among us, would be greatly astonished at this extraordinary deduction from his principle, but we would soon give him so know that, heretics as we are, we have here made illustrious development of the scholastic philosophy since his day.

In this country there has never been a published sentence of death against a recreant Mason. Morgan, no doubt, was murdered by Masons, but whether by sentence of a lodge or by Masonic lynch law, does not appear. Perhaps the latter supposition is the more plausible. Indeed, the oath, - which I believe, is still theoretically in force-does not appear to require any formal sentence to authorize a Mason to assassinate a traitorous brother. As I understand, the offence itself renders the offender what the Germans used to liable to be slain by any loyal brother that met him. Lynch law, therefore, in such a case ceased to be lynch law. and became an authorized execution such as that by which Melancthon prays that some godly Englishman may find courage to slay Henry VIII. when he had beheaded that bad man, but sound Protestant, Thomas

Yett whatever may be true of capital sentences or executions in this country, we all remember that only a few years ago a Mason in Connecticut was pubcly excommunicated by his lodge for having borne testimony in court that sent a brother to the penitentiary. Now no one will find in any Catholic

writer a prohibition to a Catholic against bearing testimony to a crime committed by a fellow-Catholic, before lows a wider range of evasion to a culprit or witness than English law, St. Alphonsus Liguori forbids a Catholic to use any evasion whatever, if ques tioned by a lawful judge. Yet here we see a Masonic lodge declaring open war against civil justice, where its authority is inconvenient to Freema sonry. Perhaps if the excommunicate had obtained a formal dispensation from the Lodge to give evidence against his companion, it might have been allowed; but that he should obey a simple requirement of the state.

Only a few months ago, we remem ber, at Omaha, an Episcopalian rector raised a loud outcry against another Mason, for having, in the school board, taken action, confessedly for the public good, but accidentally dis advantageous to some Freemason. Here, however, Mr. Rosewater. editor of The Bee, a Mason and a Jew, stern ly rebuked the rector, admonishing him that the common weal must al ways prevail against particular in The Jew was both a better citizen and a better Christian than the clergyman. No wonder the rector found himself off all Christian bear-He was where he, at least had no business to be.

Masons, indeed, do not confine them selves to executing vengeance on Some twenty years ago the Rev. Mr. Barr, of Oberlin, used to lecture against Freemasonry. At last he received notice that if he did not stop, his barn should be burnt down. He went on lecturing, and his barn was burnt down accordingly. Now allowing that their institute permits Masons to murder one another (which to the inconsiderate might be a matter of comparative indifference) who has given them authority to murder out siders, or to burn down their barns or Freedom of speech is guaran teed by the state, and if they choose to limit their own, they have no right to limit that of others. If they have any matter against an outsider, let them bring it before the authority which stands over both parties. Otherwise

they are pernicious anarchists, a more extended Maña.

Let me say that I have the facts about Mr. Burr from his own son.

ity finds an efficacious and little sus-pected organ. Where it is none of these things, it encourages a lazy in-difference, if not to the form, yet to the substance of the Gospel, as something against whose requirements, here and hereafter, Freemasonry is an easy and effective inoculation and preventive

Yet it does not follow that an individual Christian always shows himself insincere in becoming a Mason. Carlyle one grimly remarked that Protestant controversy, of which and endeavoring to show myself a wholly incompetent disciple, rests wholly incompetent disciple, rests not wholly incompetent disciple, rests fools." He might have said as much of on a very peculiar application of Duns Scotus. The great Franciscan, I be flatter ourselves that this is not spoken of us, dcubtess give considerable amusement to the angels by our airs of superiority. Yet our incongruities and inconsistencies, and want of thoroughness in carrying out our pro-fession, do not make it certain that we may not have in us some seed of eter-nal life. Milton is far from canonical, but his speech of "plebeian angels" contains considerable hope for us. the Jesuits have long been busy in admonishing Catholics, and as we are

> It is a very different thing when a great Christian Church knits itself in close alliance with an un Christian body like Freemasonry. And this is what Episcopal Methodism has done in America. This can only be interpreted as a deliberate engagement of Apollyon as Chief Engineer of the Celestial Railroad. I need not say which is always the outwitted party in

beginning to learn within our Protest

ant bounds, a good man is a good man, whether he is logically or illogically

such a transaction. At present, however, the Christian and human party to the contract seems to be very well content. As a scalous Methodist, but no lover of Masoury, once said to me: "All our Bishops are Masons. All our presiding elders are Masons, for what chance has a man, if not a Mason, of being made a presid-ing elder? For the same reason, at least the most of our chief pastors are Masons." I presume that my friend in his annoyance, overshot, but not so

very much Now if Methodism alone, Masonry alone, has such hopes of conquering us all, what hopes may they not entertain when they are thus banded together? Surely there is reason for a litany, beseeching the Redeemer to send forth St. Michael, and St. George and St. James of Compostella, besides the two great apostles who drove back the Huns, to save us from being swallowed up by such a double-headed dragon.

There are encouraging signs, even new. There are Methodist preachers, and even Methodist editors, who, touching this matter, begin to ask: "What fellowship hath Christ with Belial?" I do not think we ought to which, says St. Ignatius Loyola, may be either a Christian or a heathen court. Moreover, while Italian law al. lows a wider range of a water law al. religiously, so largely owing that England and America are not to day waste howling wilderness.

Catholics might join in such a hope, if they think, with Mr. Lilly, that Methodism was an unconscious Catho licism trying to root itself among the thorns and briers of Lutheran antinomianism. Really, John Wesley, in his journal, sometimes talks like this. Luther abhors self-restraint, but Wesley adores the Trappists.

CHARLES C. STARBUCK

Andover, Mass.

FIVE - MINUTES' SERMON.

Pentecost Sunday.

OPERATIONS OF THE HOLY GHOST IN THE CHURCH. 5 CHURCH

Almighty God has wrought many great and stupendous miracles print upon His holy Bride and Representative, the Holy Church, the glorious and effulgent seal of His divinity. You will find no greater miracle than the baptism of fire which He admin-istered through the Holy Ghost on His apostles to-day in an upper room in Jerusalem. To understand this, con sider the first teachers, priests and shepherds of the Church, viz., the aposties, as they were previous to this time and then as they appear to day on the feast of Pentecost. Would we believe it, if the gospel did not assure

us of it on almost every page

ate, how full of faults and follies they were, and to day behold, how they are at once changed and transformed into spiritual and eloquent men. The brightest light of the knowledge of God illuminates their minds, making them understand most perfectly the deepest mysteries of holy religion; they no longer know what it is to fear men; they rejoice to suffer oppro-brium for the name of Jesus; they, who had been so full of faults, are now

carnal and ignorant, how timid and

cowardly, how ambitious and passion-

dead to the world, and Jesus alone lives in them—His spirit, His virtues, and His sentiments. Oh, what a mir-acle of grace! Truly, miracles, greater and more incomprehensible than the creation of the world.

This, however, is not the only, nor the greatest effect which the Holy Chost produces to-day in the apostles. Consider the sublime work for which the prepared and sanctified them. The whole world sunk in idolatry and vice had to be changed, renewed and apostless, and the creating sanctified, and who are called to this stupendous work? Twelve poor fishermen, who knew nothing except their own handicraft. Twelve laborers of low degree without education, and the students of the students wisdom, learning, position or wealth. Good God, are these the men that must convert the whole world! Yes, an swers St. Chrysostom, these are the men whom God has chosen for this great mission: for had they been men of knowledge, wisdom, learning and position, the triumph of Christianity would have been considered as some-thing natural and not as the work of

Almighty God sees His poor fisher-man of Galilee, as it were, apportion ing the whole world, in order to bring ing the whole world, in their to string it a new religion. Without weapons, without an army, without money, or baggage, they go forth to the North, the South, the East, the West, to close the synagogue, to destroy the temples of the idols, to plant the cross, to erect alters for the unbloody sacrifice. What success can they expect? Does their doctrine agree with the pride and sensuality of the world? Ah, no, they preach a religion of incomprethey preach a religion of incompre-hensible mysteries; they impose a moral law against which fiesh and blood rebel. The world is proud and ambitious, they teach humility and self-denial. Man is filled with self-ishness and injustice, and they ask separation from all earthly things.
Man is sensitive and revengeful, and they teach love of enemies. The world is steeped in luxury and sen-suality, and they speak of nothing but mortification, and self - denial and battling against sensuality.

Ye poor fisherman of Galilee, what effect will your sermons have, how great will be your draught of fishes? On miracle of miracles! these poor fishermen cast out their nets and from all sides the fish come streaming in the first draught on this day brought three thousand, the second, five thousand disciples of Jesus and members of His holy Church. Ah! we know the apostles no longer ; with the courage of a lion, they raise their voices, and everywhere Christian congregations arise; they announce the doctribe of salvation, and the cities and hamlets rescund with the praises of the Crucified.

Pray, tell me dearly beloved Christians, can this victory of our holy re-ligion, this rapid growth of the little mustard seed to a mighty tree, can this wonderful spread of the doctrine which is beyond all comprehension and opposed to sensuality, can all this work done by twelve poor fishermen, be explained as something natural? Must we not as St. Augustine says, acknowledge the finger of God, must we not adore this great miracle of Heaven, as the most glorious proof of the divinity of our faith? He who would not most reverently exclaim : O God, this is, indeed, Thy work.

Let us rejoice on this glorious day, and thank the Divine Paraclete on bended knees that cut of infinite mercy, without our merit, He has called us to be children and members of His one, holy, Catholic and Apos tolic Church. Let this gratitude daily in faithful observance of the doctrine of Jesus, the commandments of God and of His Holy Church Let this gratitude be always a holy spur to preserve our hearts as pure temples of the Holy Ghost, for such they were made by the sacraments of Baptism

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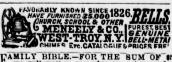
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# OUR BOYS AND GIRLS FORGIVEN.

RAYMOND CONNOLDS.

Clear and loud the silvery tonebe the little Sacred Heart Chapel on summit of Mt. St. Andrew pealed f the Angelus and the beautiful so schoed and re-schoed through and dale.

The view was indeed pictures The chapel was a little ivy-cov stone structure which had prob adorned that lovely spot for almost half century. The slender spire to out in bold relief against the cloud sky and the gilded cross brightly flected the last rays of the setting To the right the hill broke off pre To the right the fifth order of pre-tiously and afforded a magnifi-view of Lake Michigan. Altoget a grander scene could hardly be fo-within the confines of the State of V consin. The inner appearance of the

chapel was even more pleasing the outward view. The altar white Italian marble. Above it large stained glass window repre ing the Sacred Heart showering b ings upon mankind. Each of other six windows, which lighter the holy edifice, pictured various se of the life of Our Saviour. The only visitor within, on the

evening was a young girl of twenty summers. A stray sun entering one of the windows the crimson glow over her fair feat Her eyes were directed toward tabernacle and her lips moved

Santly in prayer.

She was Mary Noland, the dau of a wealthy resident of the vi who had been killed in a rai accident about a year before. mother had died several years pr this occurence, and thus Mary wa an orphan. She had, however, brother who was two years you and on whom she showered all the le her generous heart. Up to the time of his father's

Edward had never left the path But when the former died h placed under the protection uncle, who, being wealthy and married, led a wayward life, an ward soon began to follow his exa Thus it was that Mary often er the little chapei, on the hill, to prayer for her brother's welfare. But to all appearances these pr had no effect, for Edward went bad to worse, and at the age of

teen was an outcast, spending m his time and money in gambling Soon his uncle refused to suppl with money, and Edward conti

For his first offense, however, l arrested, and disgraced he let country after he had served his tence. Then Mary, having no live for in this world, entered the

vent of the Sisters of Charity.

A year or more passed withoutidings of Edward. Often Mary known as Sister Margaret of the Heart, would kneel before the H Sacrament and implore her Sacrament and implore Spouse to bring her erring b never left the convent chapel w consolation, for though his where were unknown to her, still she doubted but that Our Dear Lord some day cause him to retur only to the land of his birth, but

his duties as a Catholic. Time wore on, but still nothing heard of Edward except a rumo

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Then Sister Margaret was sen Mary's Hospital in Detroit. W dying devotion she tended th administering to their wants hoped others would attend to t

The beautiful month of May devotions to the Blessed Virgin most passed and she determi the month of June for the o loved so well. Edward had, in the mean

worked his way south and reached Mexico. Many wear and nights had he traveled on cars and such conveyances as h secure, and now that he had his goal, all did not appear as he had pictured them before. thing was strange to him, the their language and customs, even occupations. He suddenly four self penniless in a strange c But there was no chance for now, and Edward determined the best of it.

He therefore hired out to an grower as a farm hand. But tired of this, for not only were low-workman half breeds and M of the lowest type, but the wage ceived were so small that h hardly keep body and soul tog It was not long therefore b

left the service of his employ started for the mining camps Rio Grande. His associates he even worse, but the thought of predominated and he cas his

Everything went well for a more, but their gain was small profits were soon spent in ga Then suddenly the mine for yield even the poorest ore. daunted they began to work of claim. But this also proved a Then they began to grow do and, as they were nearly is through gambling, they at cided that something had to large held a council, and one evit-eyed fellow proposed that a little chapel situated about for south of the camp. Some did this suggestion, but, as it was they could do, they agreed to

# OUR BOYS AND GIRLS. FORGIVEN.

RAYMOND CONNOLDS

Clear and loud the silvery tonebell of the little Sacred Heart Chapel on the summit of Mt. St. Andrew pealed forth the Angelus and the beautiful sound was echoed and re-echoed through hill and dale.

The view was indeed picturesque. The chapel was a little ivy-covered stone structure which had probably adorned that lovely spot for almost a half century. The slender spire stood out in bold relief against the cloudless sky and the gilded cross brightly reflected the last rays of the setting sun To the right the hill broke off precipitiously and afforded a magnificent view of Lake Michigan. Altogether, a grander scene could hardly be found within the confines of the State of Wis-

The inner appearance of the little chapel was even more pleasing than the outward view. The altar was a white Italian marble. Above it as a large stained glass window representing the Sacred Heart showering bless ings upon mankind. Each of the other six windows, which lighted up the holy edifice, pictured various scenes of the life of Our Saviour.

The only visitor within, on the mild evening was a young girl of about twenty summers. A stray sunbeam entering one of the windows threw a crimson glow over her fair features Her eyes were directed toward the tabernacle and her lips moved inces-

santly in prayer.

She was Mary Noland, the daughter of a wealthy resident of the village, who had been killed in a rairoad accident about a year before. Her mother had died several years prior to this occurence, and thus Mary was left an orphan. She had, however, one brother who was two years younger and on whom she showered all the love of her generous heart.

Up to the time of his father's death Edward had never left the path of the But when the former died he was placed under the protection of an uncle, who, being wealthy and unmarried, led a wayward life, and Ed ward soon began to follow his example Thus it was that Mary often entered the little chapei, on the hill, to offer a prayer for her brother's welfare.

But to all appearances these prayers had no effect, for Edward went from bad to worse, and at the age of nine teen was an outcast, spending most of his time and money in gambling dens

Soon his uncle refused to supply him ney, and Edward contracted the awful habit of stealing.

For his first offense, however, he was arrested, and disgraced he left the country after he had served his sentence. Then Mary, having no one to live for in this world, entered the con-

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A year or more passed without any tidings of Edward. Often Mary, now known as Sister Margaret of the Sacred Heart, would kneel before the Blessed Sacrament and implore her Divine Spouse to bring her erring brother back to the right path. And she never left the convent chapel without consolation, for though his whereabout were unknown to her, still she never doubted but that Our Dear Lord would some day cause him to return not only to the land of his birth, but also to

his duties as a Catholic. Time wore on, but still nothing was heard of Edward except a rumor that he was in Mexico.

Then Sister Margaret was sent to St Mary's Hospital in Detroit. With undying devotion she tended the sick, istering to their wants as she hoped others would attend to those of

The beautiful month of May with its devotions to the Blessed Virgin had almost passed and she determined to fusal. The only thing for him to do pray with redoubled energy during month of Inne for the one she loved so well.

Edward had, in the meanwhile, worked his way south and at last reached Mexico. Many weary days and nights had he traveled on freight cars and such conveyances as he could secure, and now that he had reached his goal, all did not appear as rosy as he had pictured them before. Everything was strange to him, the people their language and customs, even their occupations. He suddenly found himself penniless in a strange country. But there was no chance for retreat now, and Edward determined to make

the best of it. He therefore hired out to an orange grower as a farm hand. But he soon tired of this, for not only were his fel-low-workman half breeds and Mexicans of the lowest type, but the wages he received were so small that he could hardly keep body and soul together.

It was not long therefore before he

left the service of his employer, and started for the mining camps on the Rio Grande. His associates here were even worse, but the thought of wealth predominated and he cas his lot with

Everything went well for a year or more, but their gain was small for the profits were soon spent in gambling. Then suddenly the mine failed to yield even the poorest ore. Nothing daunted they began to work on a new claim. But this also proved a failure. Then they began to grow desperate, and, as they were nearly penniless through gambling, they at last de-cided that something had to be done. They held a council, and one, a dark, evil-eyed fellow proposed that they rob a little chapel situated about four miles

The night of the fourth of October

was selected as the time when the rob-bery should take place.

Fortune favored them for it was a dark, moonless night, when six of their number started for the little village. Edward being chosen by lot, was among them. It was close upon 11 o'clock when they sallied forth on their sacriligious errand, and it was midnight when they arrived at their des-tination. They hurried along the deserted street, and, after a five-minute walk, they reached the chapel.

lt was an easy matter for them to force the lock for the nearest house was mere than one hundred yards away. Once they had the lock off, they quick y entered and began te ransack the

Candlesticks and whatever appeared to be of any value were thrust into pags, and, after a half hour's work, they were ready to depart with their plunder. All the necessary light had been furnished by the little red sanctuary lamp, and one bolder than the rest determined that it should not renain. "Put out that lamp and thrust it into your sack." he said to Edward The latter reluctantly reached out his hand toward it, for, though his heart was hardened by crime, still he rebelled at the sight of this profane abduction of sacred ves-"Come, come," whispered another of his companions, "we have no time to lose," and, pushing Edward aside, he put out the light himself.

But at this moment, ere he had time to place the lamp in his bag, they heard a slight bustle at the door. They looked up affrightened and be-held the light of a dark lantern glaring in their faces together with the gleam of muskets. At the same time a voice cried out, "up with your hands villains and surrender."

Finding themselves at a disadvantage there was nothing left for them to do but to comply. They accordingly threw up their hands and, as they did so, their captors, a body of gendarmes, stepped forward and placed manacles on their wrists. They were then led out of the chapel and hurried along

several dark lanes to the guard house A Mexican who was somewhat late in returning home had noticed them enter the chapel. Divining their pur pose, he had instantly notified the police and thus secured their arrest They were tried the following day, and all were sentenced to the prison a Matamoras for one year.

After serving six months Edward was pardoned for an act which called down the wrath of his fellow prisoners upon his head. They had planned an escape which, however, involved the killing of the guard. Eiward rebelled at this and thus gave his better nature a chance to assert itself .

When he saw that his companions were determined to carry out this plan, he concluded to acquaint the warder with it. The plot was accordingly nipped in the bud, and an extra penance imposed on those who were engaged in it.

It was on a dark day in the latter part of April when Edward heard the great iron gate clang behind him, and he found himself once more a free man. Standing there before the great portal in a drizzling rain he promised faithfully to amend the past.

He wandered about aimlessly for

some time, when on turning a corner he suddenly came upon the Cathedral. Entering he threw himself upon his knees and humbly craved pardon of our Lord for desecrating the chape built for His honor and glory. When at last he left the sacred edifice the evening shadows were deepening. He trudged along wearily till he reached an old tumble-down lodging-house, where for a few pennies he was given a poor meal and a bed of straw on which to rest for the night.

was to walk back.

He had hardly left the building when a hand was suddenly placed on his shoulder and a cheery voice exclaimed "how are you, my friend." Edward turned in surprise and found that the one who accosted him was a stranger. But the latter in a few words told of how he had seen Edward the day before in the Gathedral. Seeing that he appeared to be in trouble he had determined to speak to him, and if possible

help him.
Without a moment's hesitation Ed ward told his story. His newly found friend proved to be a railroad official, and he promised to assist him in getting back to the States. He gave Edward a pass across the border and a letter to a friend at Detroit, Mich., hoping that

he would thereby secure employment.

The following day Elward found himself once more in United States territory. He then started to work his way to Detroit, where he arrived about three weeks later. Luckily he found the one to whom the letter was adsed and a few days later was in stalled as porter in a large dry goods

He then attempted to find his sister but the search was unsuccessful. He had reached Detroit during the arst days of May, and he began to show his love for the Biessed Virgin as he had

done when a boy at his mother's knee.

The month of May faded into the mist of time, and June came in its turn. The last day of May Edward decided to go to confession that he might receive Communion on the following day and thus begin the nine first Fridays in honor of the Sacred

Heart. Accordingly when he arrived at his a little chapel situated about four miles south of the camp. Some did not like this suggestion, but, as it was the best they could do, they agreed to try it.

Accordingly when he arrived at his lodging-house he partook of a frugal destinies before be taken by the taken by the could do, they agreed to try it.

quite a number of good people, and it was some time before he could enter the confessional.

It was getting late when he left, and the streets were already deserted. Ed ward walked along rapidly. He was within less than a hundred feet of St. Mary's hospital when a man suddenly stepped out from the shadow of a building and hissing between his teeth, "At last I have got you,"—fired point blank at Edward. One glance told the latter that his assailant was one of his former Mexican companions. For a moment he seemed frozen to the snot but bullet grazing his head brought him to his senses and, being unarmed, he started to run with all speed the hospital, calling loudly for help. His enemy gnashed his teeth in rage and, keeping up a brisk fire, started in pur-

suit. The good Sisters were engaged in their evening devotions when the stillness of night was suddenly broken by a sucession of shots intermingled with crys of " Help ! help !" Quickly rush ing to the door they threw it open just as Edward, mortally wounded, stag gered in. The assassin then vanished in the darkness.

In a few moments Edward was placed on a cot in one of the wards. his wounds were pronounced fatal, the chaplain was instantly called. taneously a police officer arrived to get statement from the wounded man Edward requested a drink of water

and then began his story. As he spoke of his former life the nurse looked closely at him and her face grew deathly pale.

And when he told his name she gave a little suppressed scream, and, taggering to a chair, swooned away, her lips lisping, "my brother Edward my dear lost brother.

It was some time before she recovered, but, when she did, no words can describe her happiness at meeting the one she had long mourned as dead. Her fondest wish had at last been real-Her noble sacrifice of the joys and happiness of the world and her life of prayer and self denial had not gone unrewarded. The only sad thought which marred her pleasure was that the one she had just found was about to be taken from her again. This painful reflection was, however, somewhat alleviated by the knowledge that he was once more treading the path of the just, and, though she might be senarated from him for a time, she hoped to meet him again in the land where sorrow is unknown.

The following day Edward's assailant was captured, and, at the former's request, taken to the hospital. he reached the bedside of the dying man, the latter stretched forth a neagre hand, but his antagonist drew back sullenly. "Come, my friend," said the sufferer, "I wish to tell you that you have my full forgiveness.

replied the wretched assas-"I did not ask you to forgive me etn. You sought to prevent us from escap ing, but I got away about a month later anyhow. I trailed you from one city to another, and, when I heard that you had come here, I quickly followed. Almost the first man I met on arriving here was the one for whom I was searching, and thus fate enabled me to take the revenge I sought. Now

they may do with me as they wish."
"My friend," said the dying man in a broken voice, "you may not care about my forgiveness, but I only re-quest you beg pardon of Him against Whom we committed that awful crime

less than a year ago."
"But," muttered the other, "why should I ask for something I cannot re ceive. That act was uppardonable.

"Nay sir," interrupted the priest 'no sin is so great that it cannot b "Yes," put in Edward, if I. a frail creature, have forgiven you, do you think our dear Lord would refuse to do so?" And, aided by the good chaplain, he went on telling the miserable man of how the Saviour pardoned the robber on the cross.

Suddenly he saw a tear glisten in the fellow's eyes and a few moments later the battle was won. Kneeling at the dying man's bedside the murderer imlored forgiveness, and solemnly prom ised that he would willingly suffer for his many crimes. If, however, be again secured this freedom he would enter some strict order, and spend the rest of his days in atonement for the sinful life he had led.

Edward died a happy death the foliowing day and was sincerely mourned by the one who but shortly before had

een his worst enemy.

The latter was sentenced to the pen itentiary for life, but was pardoned after serving ten years. He then entered the order of the Trappist Fathers and spent his life in prayer and panance.

Sister Margaret remained active at St. Mary's hospital till about five years later, when she was carried away by an attack of pneumonia; and we trust that she has now joined her brother in singing the praises of Him Who said . "Come to Me all you that labor and are burdened and I will re-

# TO DO GOD'S WILL.

We should find great peace if we could imbue ourselves with this thought: We are here solely to accomplish the will of God; that that will is accomplished from day to day; and that he who dies leaving his task unfia-ished is just as far advanced in the eyes of Supreme Justice as he who has leis ure to accomplish it fully; that man can no more create his moral being than his physical. The greatest men are those who never planned their own destinies beforehand, but let themselves be taken by the hand and led. - Fred-

CHATS WITH YOUNG MEN.

Great souls are brave souls, and the wise understand that it is better to find fault with one's self than with one's country or one's age. There is no joy but in strength - strength of body strength of mind, strength of heart Weakness is the true opposite of virtue, which, if it be not strength, its name and essence. If we would influence and improve men ; if we would ourselves grow better, we should cherish brave thoughts, speak brave words, do brave deeds. If we are lovers and doers of good, we must make ourselves also amiable; for else we shall easily teach men to distrust or even to hate the best things. The unlovableness of the plous does mor harm to religion than the mocking of infidels. - Bishop Spalding.

Self Flattery.

The tendencies to make our own astes the standards and our own characters the normal types of soundness and strength is both general and deep. Most of us are probably unaware of the extent to which we unconsciously flatter ourselves by giving prominence to our particular way of meeting events and dealing with them. Absolute honesty with ourselves is a very rare virtue: most of us shield ourselve from clear, uncompromising, relentless truth. It is sometimes both nethe tic and amusing to hear the entirely unconscious expressions of concet which come from the lips of those who have no thought of betraying their own self-satisfaction. This vein of conceit runs, as a rule, through all our comment upon other people; as we sagely reflect on their habits, manners, and characteristics, we continually pay inferential compliments to our selves. If we say of a neighbor that he has great tact and skill in dealing with people, that he avoids collisions and secures his ends by pervading friendliness and courtesy, we are quite likely to add, "I can't do things that I have to speak out and let way people know precisely what I think the inference being, of course, that there is a kind of heroic truthfulness in us which our neighbor lacks. It is suggestive to note that the man who lays this particular balm to his heart is very often the kind of man who is always stirring up useless and foolish animosity by lack of courtesy and con sideration. The man who delights t call himself plain and blunt is often called by his neighbors discourteou and rude : and his neighbors are very often sound in their judgment. possession of tact does not imply the faintest touch of insincerity, and the man who "always speaks his mind" is often very offensive without possessing any superior sense of truthfulness. A very emotional person is likely to

credit herself with unusual sensitiveness, when she may be conspicuously lacking in that somewhat unusual quality; and a very calm person is prone to speak of her feelings as quiet but deep. Thus we fall into the habit of flattering ourselves at the expense of those who differ from us, and we need to set a watch upon ourselves A trained ear will detect a false note

in the voice ; a clear intelligence will protect us even from unconscious con-

Contentment is Happiness.

In an article entitled : "The Indisensable Commonplace," the Saturday Evening Post has the following bit of genuine wisdom :

"Ordinary people, ordinary duties, ordinary opportunities, make up the indianensable qualities of life. 'One indispensable qualities of life. raindrop falling on moor or meadow or nountain; one fiske of snow melting into the immeasurable sea, is, and forever must be, the symbol of most men's monotony of his daily task with its easeless round of little cares;' the schoolboy who chafes under the unexciting details of a humdrum existence all those have need to be reminded that ife in its largest relations—the State, the race, the wide, wide world-is dependent upon life in its most limited environment : upon the common worker, the common weaver, the common meal. In an age when young men are rushing away from the country dis-

tricts towards the cities of which they have read, this simple statement of one of life's truths is worthy of being deeply engraven on the heart of everyone who reads it. Humble surroundings are lauded nowadays only when they are referred to as the birthplace of some man who has achieved distinction or wealth, the whites perhaps he lost his honor and his manhood there to. A humble home is held up as a good place for a man to born in. That it is a good place to live and die in, is seldom thought of ; yet this latter reflection has more truth and wis dom in it than has the other. How many men who rush away towards the glittering cities find more happiness there than they had before they sought them? They find a fascination there which enchains them. Do they find happiness? A young Canadian business man once told us that the happiest part of his life was spent on his father's farm in the interior of France before he ever saw a railroad or steamer, and that he had never known such contentment in his later life. Mr. Charles M. Schwab, the man on whom the envious eyes of millions of men are turned to day, as he stands at the head of the Morgan Steel Trust, said to a friend : 'I have a great many cares. I should like to be a professor. That is the ideal life." When is a man happy?

Certain it is that thousands upon thou-

their fathers everyday, in vague hope of finding happiness elsewhere. Do they find it?

Business Training is not "Education. The tendency of the higher institu tions of learning to yield to the public pressure for what is popularly as a "business education" is a patural one. It is a concession to the spirit of commercialism that appears to be dominant in all the activities men. The colleges and universities are impressed with the necessity for meeting in some way the competition of the schools which offer a "business training," and hence departments of instruction in business forms and methods are added to the regular curricula in order to accommodate who imagine that a course in book

keeping or banking is "education."

of course business men are perfecty aware of the fact that a young man cannot learn "business" at college. But it is nevertheless true that many young men who have no taste for the tudies that conduce to the broader cul ture and which not only draw out uniformly and systematically all the pow ers of the mind but also lay the founlations of characters, may receive an elementary training in commercial orms and business methods which will afford a good basis for the training that can be secured only in actual business pursuits.

It cannot be denied, however, that the tendency toward commercialism in the higher institutions of learning is to be deplored. The rational idea of education is not to fit a man specifically for any gainful occupation. cation in its broadest sense implies a harmonious development of the powers in order that a man may be fitted to realize the highest possibilities of his mind in any chosen line of endeavor. as well as to adequately respond to the

highest obligations of citizenship. The colleges cannot depart from the high calling of making citizens in or der to make bookkeepers without lower ing the standards of education. The business college belongs in the class of "professional schools." The student of law or medicine is supposed to have a foundation of liberal culture upor which to build the structure of professional attainment. In the same way the widest and most liberal development of the powers through a regular course in a university should precede the "commercial" or "business" edu cation wherever it is possible to do so In attempting to provide for those who are unable to lay the larger founda tions the college should not confound business training with "education."

The Persistent Plodder

Mr. Lucius Tuttle, president of the Boston and Maine railroad, delivered an address recently before the Old South Club in Boston, which was so rich in the wisdom that comes from successful experience, that even an extract from it will be of use :

"One of the first things I should advise any man to do who is forming his character for a business life-and mighty few men do until they are thirty-five or forty years old-is to cultivate the power of observation. You will find men stumbling through life, falling over stones and sticks every day, who never knew there was anything in their way until bumped their noses. The man who goes down the street ought to see everything in the street, and he ought to cultivate the habit of finding out

why it is there and what it is for. "Let every man in business or in private life, whether working for himself or for somebody else, just a little more than fill the position that he occupies. And just as soon as he is so well stablished that he can a little more acts and character.' The working than fill the position he is in, a wider man who becomes dissatisfied with the position will open, and then he will a little more than fill that. And he will daily wage; the housewife who frets go onward and upward until he reaches herself into ill temper because of 'the highest step in his profession or go onward and upward until he reaches

calling.
"Establish methodical habits in your business life. If you go into the office of a business man and you find that he has got to stir up a desk full of papers to find the paper he wants, you can make up your mind that that man has got to have exceptional ability it he is to be the most successful man in his club. Have a place for everything and everything in its place, in the broadest

"Another thing is personal cleanliness. I'd rather have a man lean a little toward fastidiousness than to be inclean. Dr. Johnson may have been slovenly, but he did not add to his greatness, and he would have been a great deal more comfort to his friends

he had been a little more clean. "Cultivate in everything decision of character -- the ability to say yes, or the ability to say no, and to decide on the The man in business-I don't care what it is - who takes too much time to decide things, fearing that he may be wrong, will never get ahead.
"And don't too much seek the ad vice of others. Learn to decide for yourself. You know the fellow who is continually running around asking his friends what they think about what he is calculating to do. The advice he

and is worth absolutely nothing. Such a man never will succeed. "Cultivate and develop the habit of reading good books and of thinking. There is not a man who can not find time somewhere in every twenty four hours to read something that somebody abler than himself has put upon the

gets is of the most perfunctory kind,

printed page.
"Above all, be patient and be a plodder. Patience and plodding are the only things that, as a rule, accomplish anything in the world. There is occasionally a skyrocket, but he is

sands are leaving the humble homes of pretty apt to have a string attached to

RICH, RED BLOOD.

Absolutely Necessary to Health and Strength.

THROUGH THE BLOOD EVERY ORGAN. EVERY NERVE AND EVERY TISSUE IN THE BODY IS NOURISHED - IF THE BLOOD IS IMPURE DISEASE TAKES POSSESSION OF THE SYSTEM.

If you want to be well take care of

the blood. The blood is aptly termed

the vital fluid, and it is through it that

every organ and every tissue of the

body is nourished. If the blood be-

comes impoverished, the entire system s in danger of a breakdown, and what is termed anaemia, general debility, or even consumption may be the result. Prudent people occasionally take a tonic for the purpose of keeping the blood pure, but the unwell are those to whom this article is chiefly valuable as it will point out an easy and speedy means to renewed health. Mrs. Jos eph Herbert, who keeps a grocery at the corner of St. Germain and Hermoine streets, St. Saveur, Que., tells the following story of broken health and re-newed vigor: "I suffered for many said Mrs. Herbert, months," impoverished condition of the blood coupled with extreme nervousness. was very pale and felt languid and indisposed to exertion. tion on arising quickly from a chair, or coming down stairs, often troubled The least exercise would leave me. me almost out of breath, and my would palpitate violently, while at other times I would feel a smothering sensation. Often my face and arms would swell and puff, and the arms became almost useless. I doctored more or less for the trouble, but did not get any real benefit until I began the use of Dr. Williams' Pink Pills. I had been using the pills only a few weeks when I found myself growing stronger and better in every way. I continued taking the pills for nearly three months -for I was determined the cure would

feel that I owe all this to Dr. William's Pink Pills, and it will always give me pleasure to recommend them It is the mission of Dr. Williams' Pink Pills to make rich, red blood, nourish the nerves, tissues and various organs of the body, and thus by reaching the root of the the trouble drive disease from the system. Other nedicines act only upon the symptoms of the disease, and when such medicines are discontinued the trouble returnsoften in an aggravated form. If you want health and strength be sure you get the genuine with the full name Dr. Williams' Pink Pills for Pale People" on the wrapper around every box. If your dealer cannot supply you the pills will be sent post paid at 50 cents a box, or six boxes for \$2 50, by addressing the Dr. Williams' Medi-

be thorough-but some time before I

discontinued using them I felt in better

health than I had enjoyed for years be

fore. My sleep is now healthful and

refreshing, my appetite excellent, and

feel equal to almost any exertion. I

cine Co., Brockville, Oat.

Called an American disease, is cured by an American medicine, originated and prepared in the most catarrhal of American countries.

That readings is Hood's Saranagaille.

That medicine is Hood's Sarsaparilla.
It cures radically and permanently. that it removes the cause, cleansing the blood of scrofulous and all other impurities. It overcomes all the effects of catarrh, too, and builds up the whole system.

THEY NEVER FAIL.-Mr. S. M. Bou THEY NEVER FAIL.—Mr. S. M. Boughner, Langton, writes: "For about two
years I was troubled with Inward Piles, but
by using Parmelee's Pills, I was completely
cured, and although four years have elapsed
since then they have not returned." Parmelee's Pills are anti-bilious and a specific
for the cure of Liver and Kidney Complaints, Dyspepsia, Costiveness, Headache,
Piles, etc., and will regulate the secretions
and remove all bilious matter.

Languor and weakness, due to the deplet-ed condition of the blood, are overcome by Hood's Sarsaparilla, the great vitalizer.

SLEEPLESSNESS is due to nervous excitement. The delicately constituted, the financier, the business man, and those whose inancier, the business man, and those whose occupation necessitates great mental strain or worry, all suffer lesser or more from it. Sleep is the great restorer of a worried brain and to get sleep cleanse the stomach from all impurities with a few doses of Parmelee's Vegetable Pills, gelatine coated, containing no mercury, and are guaranteed to give satisfaction or the money will be reto give satisfaction or the money funded.

One trial of Mother Graves' Worm Exterminator will convince you that it has no equal as a worm medicine. Buy a bottle, and see if it does not please you.

Tell the Deaf-Mr. J. F. Kellock, Draggist, Perth, writes: "A customer of mine having been cured of deafness by the use of Dr. Thomas! Eclectric Oil, wrote to Ireland, telling his friends there of the cure. In consequence I received an order to send half a dozen by appress to Wexford, Ireland, this week."

NERVOUS troubles are cured by Hood's Sarsaparilla, which enriches and purifies the blood. It is the best medicine for nervous PEOPLE.

RICH AND POOR ALIKE use Pain Killer, Taken internally for cramps, colics and diarrhea. Applied externally cures sprains, swollen muscles. etc. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. 25c. and 50c.

The great lung healer is found in that excellent medicine sold as Bickle's Anti Consumptive Syrup. It soothes and diminishes the sensibility of the membrane of the throat and airipassages, and is a sovereign remedy for all coughs, colds, hoarseness, pain or soreness in the chest, bronchitis, etc. It has cured many when supposed to be far advanced in consumption.

Cholera morbus, cramps and kindred com-Cholera morbus, cramps and kindred com-plaints annually make their appearance at the same time as the hot weather, green fruit, cucumbers, melons, etc., and many persons are debarred from eating these tempting fruits, but they need not abstain if they have Dr. J. D. Kellogg's Dysentery Cordial, and take a few drops in water. It cures the cramps and cholera in a remark-able manner, and is sure to check every dis-turbance of the bowels.

INDIGESTION, resulting from weakness of the stomach, is relieved by Hood's Sarsapar-illa, the greatest stomach tonic and cure for DYSPEPSIA.

On Sunday ast His Grace Archbishop.

Gauther andressed the congregation of St. Mary's students of the first time since his Grace left the palace preceded by crossbearring the people of the palace preceded by crossbearring acolytes, the airsr boys and the olega of the control of the people kneeling to the people state of the people kneeling to the people state of the darker pastor Bonus. After prayer at the airsr His Grace addressed the large congregation from the sanctuary railing in eloquent and beautiful language. The following is a syad and very glad indeed to find his people state of the darker people state of the state of the people state of the people state of the week, under God, the blessing of order the people of the doctor of the people of the people

be regarded as one of the model parishes of the archdiocose. Last Sunday afternoon the people of the mission of Wolfe Island under the direction of Inv Father T I Stratt. made, in procession, the visits for the Jubilee. The Poiker Broswith their usual kindness delayed the afternoon boat until 5 o'clock in order to give the people of Garden Island an opportunity of attending. Similar acts of kindness on the part of Folger Bros are duly appreciated by the Catholics of Kingston, Garden Island and Wolfe Island.

Rev. Father McDonsgh who had charge of the parish of St. Charles. Read, during the absence of the Rev. Father McCarthy in the south, is at present attached to St. Marys' cathedral.

neral very beautiful monuments have late-en erected in St. Mary's cemetery. Hon, tor Sullivan has erected a monument in ory of his son the late Dr. Vincent Sulli-

memory of his son the late of Portsmouth is Rev. Father McDonald of Portsmouth is specting a fine grey granite monument in memory of his father the late Peter McDonald, memory of his father than the Rev Father Carey of Erinsville intends erecting a The Sisters of Notre Dame gave a very

The Sisters of Notre Dame gave a very pleasing entertainment in honor of the return of His Grace Archibishop Gauthier in the form of a musical cantata, when the pupils of this well known academy and adjusted themselves most creditably as on all such occasions. Besides His Grace there were present Very Rev. Dean Connor, Rev, Fathers Saimon, Carey, Kehoe, Meagher and Brennan and many of our leading citizens. The Rev. Mother Superfor and the Sisters must be congratulated on the marked success of the entertainment. We regret to announce the death of Rev. Sister Mary St. Burtin. of the Congregation of Notre Dame in Montreal. She was well-known as a successful teacher and devoted religious. Requiescal in pace.

# ARCHDIOCESE OF OTTAWA.

There was commenced yesterday, Friday, in the Capuchin church a selemn triduum in honor of the Blessed Marie Madeleine Mon'inengo, a Tertiary who was beatified by His Holiness on the 3rd June last The order of devotions is: Friday morning at 930, High Mass, celebrated by Mgr, Routhier, V. G., in the evening at 7:15. Compiline, when the panegyric of the beatified was preached by Rev. Father Vau Beceleare. Dominican: Saturday morning, 930, High Mass celebrated by Very Rev. Caron Plante, evening, 7:15, Compiline, and panegyric by the Rev. Father Colomban, O. M. I.: Sunday, High Mass celebrated by His Excellency the Apostolic Delegate, at 10 o'clock, evening 7:15, Compiline and panegyric by Rev. Father Lejsune, O. M. I. The sermon was followed on each evening by Benediction of the Blessed Sacrament. On Sunday evening it will be given by His Grace the Archbishop.

Rev. Father Cole has announced his retirement from the charge of St. Mary's, Bayswater, about the lat of June, owing to his poor state of health.

On Saturday, 1st June, ordinations will take

Rev. Father Cole has announced his retirement from the charge of St. Mary's, Bayswaler, about the 1st of June, owing to his poor state of health, 1st. June, ordinations will take place in the Basilica, possibly the most extensive as to make the basilica, possibly the most extensive as to make the place in the records of the diocese. About the basilica, possibly the most extensive as to make the prieschool conferred upon them, and a large number will be advanced in the different minor orders. The aspirants will be from the scholasticate of the Oblates of Mary, and the Scholasticate of the Oblates of Mary. The subject of Rev. Father Whelan's sermon in St. Patrick's churen on Sunday was "The 'Lukewam' Christian."

The juniors of the Gioucester Street convent of la Congregation de Notre Dame gave a very interesting entertainment on Friday evening of last week, including two charming little operations of the Fall' was the subject of the former, and the plot was a choice of heiresses to her fortune being made by a wealthy aunt. For this purpose she invited two of her nieces to visit her, and while passing herself off as merely the housekeeper of their aunt, carefully studied the characters of the two girls. One was proud and vain of herself and her surroundings and self-diffident. At length the Aunt discovered herself to them, and then Pride humbled herself and fawned upon her whom sehe hed hitherto—as the mere employee, as she supposed—irreated with disdain. Humility, on the other hand, was respectfully warm in her address. "Pride" got its fall, and Humility its reward in being declared the favorite. The plece in English portrayed the proud, ambitious step-mother who, taking advantage of her dying husband's weak state, induced him to add a codicil to his will declaring that in case his

## DIOCESE OF PETERBOROUGH.

RELIGIOUS PROFESSION.

In a late number of a St. Paul, Minnesota, paper we find a report of a religious ceremony which took place in that city, on which occasion thirty-three young ladies made their vows in St. Joseph's Convent, Western and Nelson avenue. Amongst the number professed were Sister Mary Beata Waleh and Sister Mary Lucia Walsh, daughters respectively of Mr. John M. Walsh, of Douro, and Mr. Timothy Walsh, of Keene, in the diocese of Peterborough. These young women took their departure from home and friends about three years ago. Their many acquaintances in Canada will pray that every blessing may attend them in their holy vocation. RELIGIOUS PROFESSION.

### DIOCESE OF LONDON

DIOCESE OF LONDON

EPISCOPAL VISIT TO WOODSTOCK.

On the 16th inst. His Lordship the Bishop of London paid an official visit to the parish of Woodstock to administer the sacrament of Confirmation. Forty children were carefully prepared for the reception of the sacrament by the faithful parish priest. Rev. Father Cook. Miss Kate Egan also assisted in the good work. Before the administration of the sacrament His Lordship delivered an elequent and touching address to parents and children, making special reference to the abuses and crimes so prevalent amongst all classes at the present day, and showing in a clear and loud manner the best means of combatting these evils and leading a holy life. His Lordship also said he was more than pleased with the condition in which he had found the church and church property and the spirit in which the work is being carried on by the priest and the congregation. The Bishop expressed the hope that before long he would see a Catholic school established in Woodstock, as elsewhere throughout the diocese. Mr. and Mrs. Michael Fury acted as sponsors for the children. In concluding the address His Lordship referred in most complimentary terms to the work of the choir, which was trained by Mrs. Sheriff Brady of Ingersoil, who also officiated as organist. The music throughout was very fine, excellent solos being rendered by Miss Clara Farrell and Mr. Joseph Galino.

BLESSING OF ALTARS, STATUES AND STATIONS. On Sunday, 2nd June, an altar of the Blessed Virgin and one of St. Joseph, together with

laced all the hardships and difficulties of the Manitoba.

St. Claude, Man.

Monday, Tuesday and Wednesday of this week being Rogation days, the Rev. Dom Claude, C. R. I. C., assisted by the Rev. Dom Joreph C. R. I. C., and the Rev. Dom John, C. R. I. C., made the usual procession each day through the parish, blessing the "fruits of the earth," and chanting the Litanies. Many of the congregation, and the school children with their teacher also took part in the procession. High Mass immediately succeeded the return of the processionists to the church.

The new building at the church is fast approaching completion. The Catholics of St. Claude will roon have their new sanctuary and choir, the new sacristy, and the new chapel of the Blessed Virgin all ready for use.

Mr. J. A. H. Bonnet, one of our leading merchants, has recently sold nine hundred cords of seasoned cord wood to a Carman dealer.

Ascension Day was observed as a great feast day. There were many people at the early Mass, and at the High Mass, the cburch was full to the doors. The Rev. Dom Claude preached an eloquent sermon on the feast of the day. Vespers and Benediction, as usual were celebrated at 3 o'cleck p. m.

We recommend to the kindness of clery and latty Brother Charles McIntosh, O.C. C., who is now in Eastern Onlario in the interest of the Carmelite Review. At present Brother Charles in visiting Perth and vicinity.

# DEATH OF A RELIGIOUS.

On the lith inst. there died at the Sacred Heart Convent in this city one of the members of the community, Madame Power, in the lity-third year of her age. She had been suffering for some time, and despite the very best medical attendance and the kind and unceasing attendance of her devoted sisters in religion, her soul passed to its Maker on the difference of the devoted sisters in religion, her soul passed to its Maker on the day of the Community and with the children placed under her charge in the Academy. By her gentle, quiet and holy life she won the affection of all, cid and young, and on the day of her removal from the Convent to the cemetery there could be observed many marks of deep affection entertained for her by all within the Convent walls. At 10 o'clock Solenn High Mass of Requiem was offered up for the repose of her soul in the convent chapel. Rev. Father Aylward was the celebrant, whilst Rev. Father McKeon and Rev. Father Eagan were deacon and sub-deacon, respectively. His Lordship occupied a seat on the throne, attended by Rev. Father James, Superior of the Isranciscan Fathers, Chatham. After the celebration of the Mass, the Bishop bestowed the last blessing over the remains, after which they were conveyed to St. Peter's cemetery for interment. The pall-bearers were Messra T. J. Murphy, Thos. Coffey, Jas. Wilson and John Dromgole.

Rev. Father Aylward performed the usual last and rites at the grave over all that was John Dromgole.
Rev. Father Aylward performed the usual last sad rites at the grave over all that was mortal of a pure soul who had given of its best while on earth to the service of her Divine Spouse. May her soul rest in peace!

# OBITUARY.

MRS. MARY BRIODY, LONDON TOWNSHIP. MRS. MARY BRIODY, LONDON TOWNSHIP.
On Tuesday, May 7, 1891, closed the existence, dear to many hearts, in the person of Mrs. Mary Briody, relict of the late James Briody, in the eighty eighth year of her age. She had been alling for some time, so her death was not altogener unexpected. She was one of the good old pioneers of Canada, loved and respected by all who knew her. She came to this country from Ireland about the year 1826. She received the last blessing of our holy Church from the hands of Rev. Father McKeon. Her death will be mourned by four sons and four deughters—James, of Chicago; Robert, of Windsor; Bernard, of Kansas City; John at home. Mrs. Anthony Henry, of Nilestown; Mrs. Anthony Henry, of Nilestown; Mrs. Francis J.McNiff, S. J., St. Louis, Mc; and Madame Stella McNiff, Religieuse of the Sacred Heart Convent, Sault Au Recollect, Que.

A SCHOOLMATE, Loretto Academy, Bond street, Toronto. Unusual Praise.

Unusual Praise.

Sir John Boyd and Judge Ferguson, sitting in Divisional Court and delivering judgment in Quigley v. Waterloo Manufacturing Company on Tuesday last, paid the counsel engaged a compliment as rare as it was flattering. "Seldom," said the learned Judges, "is a case presented to the court with such exceptional ability and care. The skill and industry of the counsel in dealing with the numerous authorities was most commendable." The counsel who argued the appeal were Mr. Frank Anglin, of Toronto, Mr. J. C. Haight, of Waterloo and Mr. Kirwan Martin, of Hamilton—Toronto Globe, May 16.

# THE PEOPLES,

LONDON. ITALIAN LEGEND. When the fair world from chaos rose com And seas and rivers flashed 'neath affluent light, And wild birds carolled their first praises

Poultry—Spring chickens, (dressed) 70 to \$1.00; ve chickens, 60 to 65c.; turkeys, per lb. 10 to And trees and flowers awoke to beauty bright:
To four great angels came the Lord's commanda.
"Make four great people for the silent lands."

First good St. George the master's mandate heard.

And shaped, of the pure gold and lead he A being readier in the deed than word,
A being readier in the deed than word,
Firm to his friends, and stubborn to its foes;
And, on the strong winds' pinions sweeping
forth.
He planted England, steadfast in the north.

A glittering bladder St. Iago took.
A fox's heart, a fell wolf's fang within,
Annos together craft and venom shook,
Flung o'er their ugliness a tiger's skin.
Fixed his creation on an olive plain,
And, turing from his labor, named it Spain,

St. Denis laughed, and caught a sunbeam fly-Bound it in silken knots, and watched it Bound it in since knots, and watered in glance In rosy clouds its airy streamers dyeing. And cailed the valleys where it lighted. France: But he forgot to weight the ray, 'tis said, Nor heeded that he stained the ribbons red.

And great St. Michael took a sister beam, A kiss, a rose, a grape, a silver lyre. A veivet mask a peniard's evil gleam. A thrilling echo from the angelic choir, And bleat them with the glorious gift of art, A poet's fancy, and a pure child's heart; Italy! Italy! and with a smile.

But Lucifer had watched him all the while, Fitting a poisoned arrow to his bow. Lest Michael had his evil work defied, And Edon lived again on Tiber side.

The arrow quivered in the rose's hear;,
And jarred the music on the silver string;
And still it rankles deep, the Pevil's dart.
While age, on age fresh names the deadly
thing:
"Priesteraft," or "Cruelty," or "Superstition."
So bearing witness to the old tradition.

Section of American Section of Section Section

The Non-Catholic Mission Movement is giving manifest signs of intellectual activity in the book world.

Some years ago, when the movement started, the Catholic Book Exchange issued Searle's "Plain Facts for Fair Minds," and during these we have that to day it has reached its 576th thousand. It ranks, for the demand there is for it, among the most popular noveled the day.

Lisby one who has been very successful in giving missions is non-Catholics, Father Xayler Sutton, the Passionist, and its first edition is 25,000. It is a simple and yet comprehensive exposition of Catholic teaching on many dogmatic points. It is published under the suggestive title of "Clearing the Way." Its purpose is largely to clear away the prejudices and misconceptions in the way of a thorough understanding of Catholic doctrine, Mailed on receipt of 10 cents by Thos. Coffey, Catholic Record, London, Ont.

Birth. Born on May 8th at Regina, N. W, T., to Ir. and Mrs. T. J. Bennett a son.

# MARKET REPORTS.

live chickens, 60 to 65c; turkeys, per lb, 10 to 12c.

Meat—Pork, per cwt... \$8.75 to 88 80; beef, \$5.00 to \$8.50; iveal, by the carcass, \$5.00 to \$8.50; mutton, by the carcass, \$6 to \$7; lamb, by the carcass, \$6.00; by the carcarer, 9 to 10c.; spring lambs, each \$8.50; by the carcarer, 9 to 10c.; by the carcass, \$6.00; by \$6.50; lamb, by the carcass, \$6.00; by \$6.50; lamb, by the carcass, \$6.00; by \$6.50; by \$6.50; by \$6.00; by \$6.50; by \$6.50;

TORONTO.

retail, 10 to 11c.

TORONTO.

Toronto, May 23.—Wheat quiet; No. 2 white and red sold at 67c, middle freights to Montreal; No. 2 goose, 65c, middle freights to Montreal; 18c 2 goose, 65c, middle freights to Montreal; spring, 69 to 70c; Manitoba No. 1 hard, 91; to 92c, g. 1. t. Montreal freights; No. 2 884c; No. 3, 79c. Flour steady; 30 pecent, patents, buyers' bags, \$\$\frac{2}{2}\$\$\text{star}\$

MONTREAL

Montreal, May 23—Grain—No. 1 Ontario spring wheat afloat, May, 76jc; peas, 76jc; afloat; No. 1 oats, at 36jc; No. 2 do., at 36c; buckwheat, at 61c; rye, 58jc.; and No. 2; burley, 58c. Flour—Manitoba patenta, \$4.30; strong bakers, \$3.90 to \$4; straight rollers, at \$3.90 to \$5.50, in bags at \$4.67j; Ontario patenta, \$3.75 to \$4. Feed — Manitoba bran, \$17; shorts at \$18; Ontario bran, in bulk, \$17,50; shorts, in bulk, at \$17,50 to \$18. Nolled oats—We quote millers' prices to jobber \$3.50 to \$5.60 per bbl; and \$1.70 to \$1.72j in bags. Provisions—Dressed hogs, \$8.50 to \$9.50, bacon, 14 to 16c; hams, 12j to 14c; heavy Canadian short cut mess pork, at \$20 per bbl; pure Canadian lard, 11 to 12jc; per 1b; compound refined, 74 to 8c per 1b. Eggs—Fair sized lots of No. 1, at 11 to 12jc; to 2. 10 to 16jc. Butter—Choice creamery, at 18c; fresh dairy, 15 to 16; held creamery, 12jc; dairy, 11. Cheese, 8½ to 8jc, for Quebec, and 8½ to 8jc for Western. Maple products — New syrup, 6jc, per 1b, in wood; 70 to 75c per tin;

**Baking Powder** 

more healthful. Safeguards the food against alum.

Makes the bread

Alum baking powders are the greatest menacers to health of the present day.

sugar, 9 to 10c per lb. Potatoes, prices are firm, at 40c to 42c, in bags. Latest Live Stock Markets.

firm, at 49c to 42c, in bags.

Latest Live Stock Markets.

TORONTO.

Toronto, May 23 - Following is the range of quotations: at Western cattle market blis morning:
Cattle Shippers, per cwt., \$4.25 to \$5.25 1 butcher, choice, do., \$3.75 to \$4.75; butcher, ordinary to good. \$3.60 to \$4.00; butcher, forior \$2.75 to \$3.25; stockers, per cwt., \$4.25 to \$3.60; export bulls, per cwt., \$3.75 to \$4.25.

\$1.00 to \$4.25; lambs\_(kgrain-fed), per cwt., \$4.50; do. (spring), each \$2 to \$5.5; bucks, \$2.75 to \$3.00.

Mikers and Calves,—Cows, each, \$20 to \$45; calves, each, \$1 to \$8.00.

Hogs—Choice bogs, per cwt., \$6.75 to \$7.25; light hose, per cwt., \$6.50 to \$7.5; heavy hogs, cwt., \$6.50 to \$7.5; heavy hogs, cwt., \$6.50 to \$7.5; heavy, per cwt., \$6.50 to \$7.5; heavy, per cwt., \$2.00.

EAST BUFFALO.

EAST BUFFALO. East Buffalo, N. Y., May 23.—Cattle—unchanged; steady; choice to extra, \$5.50 to \$5.75. Sheep and lambs — Offerines, 21 loads; market strong and lower all-round; lambs, choice to extra, \$5.50 to \$5.60; good to choice, \$5.50 to \$5.50; after to good, \$4.25 to \$5.50; spring lambs, \$8.10; clipped sheep, handy wetters, \$4.50 to \$4.75, yearlings, \$4.60 to \$4.75. Hogs—Offerings light, and with a good demand the market opened strong on the basis of \$6.10 to \$6.12; heavy were quotable at \$6.10; Yorkers. \$6.05 to \$6.10; pigs, \$5.50 to \$5.60; steeps, \$4.25 to \$4.75; on the close the market was easier.



# CONFIRMATION SUITS

MOTHERS:

We respectfully call your attention to the fact that we have some very fine lines of

# BOYS' SUITS

SUITABLE FOR CONFIRMATION SERVICES. As each mother will be visiting the different clothing stores in search of such an article, we wish her to see the lines we are offering before deciding the matter. These suits are in Blue and Black Serges and Blue and Black Clay Worsteds. Very dressy.

Boys' 2-Piece Suits, \$3.50, \$4, \$4.50, \$5, \$5.50, \$6. Boys' 3-Piece Suits, \$5, \$5.50, \$6, \$6.50, \$7.

Boys' Long Pant Suits, \$7.50, \$8, \$8.75, \$9.50, \$10. A FULL LINE OF GENTS' FURNISHINGS.

# OAK HALL Canada's Greatest Clothiers

154 Dundas Street . . . WILLIAM GIBSON, MANAGER.

KELSEY FOR CHURCHES

St. John West, N.B., May 8th, 1901.

Gentlemen:

The "Keisey" Warm Air Generators (2 No. 30), place it nay church last fail, by Keenan & Ratchford, of St. John, are entirely satisfactory. I amyery much pleased to state I have ob almed satisfactory results from them. They are ALL RIGHT, THEY ARE SIMPLY IMMENSE, and I have no healt tion in saying that for cleanliness, economy and heating they have no superior in the market.

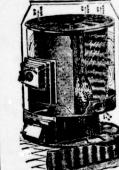
My church is a large one and built nearly fifty years. There are 170,000 cubic feet in the church and 13.500 cubic feet in the vestry.

I am sending you a photograph of the church. and 13 500 cuble feet in the vestry.

I am sending you a photograph of the church. The members of the church are loud in their praise of the "Keisey." I endorse the "Keisey" Generator most heartly. Nothing more is needed.

Your respectfully.

REV. J J. O'DONOVAN,



ELSEYS ARE JUST AS SATISFACTORY FOR RESIDENCES, SCHOOLS, ETC. See them at the PAN - AMERICAN.

THE JAMES SMART MFG. CO. LIMITED. BROCKVILLE, ONT. Exclusive Makers for Canada.
When you write say "saw your advt. in Catholic Record"

# ... Pins, Buttons

FRATERNAL ORGANIZATIONS, SOCIAL ENTERTAINMENTS, ETC.

Sacred Heart Pins, Charms & Badges.

Souvenirs for First Holy Communion Designs and estimates given upon applica-

# T. P. TANSEY. Manufacturer Association Supplies

Montreal, P. Q

WANTED, FOR THE ST. ANDREW SEP-arate school, Assa., N. W. T., a second class professional teacher, male or female. En-gagement by the year or month, and duties to commence as soon as possible. Apply to Rev. D. Gillis, St. Andrews, via Wapella, N. W. T. 1179-tf.

Pan-American Exposition,

\_\_\_ Buffalo, N.Y., 1901. THE HOTEL BUCKINGHAM and HOTEL MARLBOROUGH,

Strictly up-to-date; European and American plans; rates \$1.00 per day and upwards. Apply Manager Hotel Buckinghan, Buffalo, N. T.

# TENDERS.

Sealed tenders, addressed to the under-signed, and endorsed "Tender for Work," will be received at this Department until

Wednesday, May 29th, FOR THE ERECTION OF A Physical Museum

# Biological Laboratory

ON THE GROUNDS OF THE AGRICULTURAL COLLEGE, GUELPH

Plans and specifications can be seen and forms of tender procured at the college and at this Department.

An accepted bank cheque payable to the undersigned for five per cent on the amount of each tender for the above work will be required. The cheques of the unsuccessful parties tendering will be returned when the contract has been entered into.

The bona fide signatures and business addresses of two parties as surettes must accompany each tender.

The Department will not be bound to accept the lowest or any tender.

LATCHFORD.

Commissioner.

Department of Public Works, Untario,

# THE GRAND JUBILEE.

MANUAL OF THE GRAND JUBILEE OF 1901 granted by His Holiness Pope Leo XIII. Sent to any address on receipt of 10 cents. Thos. Coffey, CATHOLIC RECORD Office, London, Ont.

# VOLUME XXIII.

The Catholic Record London, Saturday, June 1, 190

THE I. C. T. S. vs. MISREPRI

SENTATION.

The International Catholic Tru Society is making life weary for the anti Catholic humbug. It has force the notorious Shepherd to take h unsavory fictions to regions unknow and the lightning-change religio artist, Rev. Madison C. Peters, vacate the editorial chair of the Bo World. Now it is on the trail of a H Van Winkle who maintains th "Romanism is really a novelty Protestantism is founded up eternal truth," and gives dates of decrees of various counc concerning twenty-two Catholic d trines and practices, with the infe ence that in such years these doctri were first taught by the Church. Truth Society offers \$500 00 to public charity if it is unable to pr the falsity of the statement. We for however, that the treasury shall be depleted to the extent of amount. Besides it is rather an a quated and off exploded accusat and no controversialist, however sirous of polemical laurels, will scar depend upon it as an efficient wea against Catholicity.

## NEWSPAPER EFFUSIONS

The correspondents who furnish Roman news for some of the sec newspapers have either luxuriant aginations or unlimited credence in gullibility of the public. One re for example, that the Pope has de nated such and such a prelate a successor, and that various Card are busy soliciting the support of Sacred College. This kind of a is published in the big dailies as copied by minor sheets all ove country. Every Catholic, how knows that the Papacy is an ele office, and that every Cardinal himself by oath to never besmire sacred dignity by the tricks of th dinary politician. He swears to canvass for himself or for others i election of a Pope: he calls Chi witness before depositing his that he elects the person who, h God, he thinks should be elected we know that the whole ceremon

election is so regulated as to safe the electors from all undue influ Whenever we happen upon precious effusions of Roman pondents we bethink ourselves famous reporter who described nal Satolli officiating "wearing sure on his shoulder and carry

thurifer on his head." AFFAIRS IN CHINA

Some time ago Mark Twain a Protestant missionaries in Chin few things not exactly in ha with the Golden Rule. Some were inclined to view the art question as a new sort humor, gradually dawned upon then Mark in this instance at least to be taken seriously. Rejoin course were in order. One ger retorted that Mr. Clemens was a of low birth and poor breed a rather irrelevant argume ween, and unbefitting the li citizen of a country which bos rail splitter as one of the grea best of its Presidents.

can Board of Foreign Mission confronted with the charge of tion in China, sought shelter be statement that the Catholic m ies demanded not indemnity also a life for a life. That ac being treated as a fairy tale Twain, and effectually dis by Bishop Farser's diar one to have no hig mate of the gentleman's And when we consider that t was trumped up by the sa gentleman who deplored ' soft hand of the American v good as the mailed fist of the and who was the official re tive of the many who wer smiting the heathen hip an one must needs conclude the put to severe straits when vanced as justification of th of some of his brethren th sanguinary measures adopt

Dr. Ament, the agent of the