Catholic Record. The

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

VOLUME XXVI.

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LONDON, ONTARIO, SATURDAY, APRIL 2, 1904

The Catholic Record. ILLONDON, SATURDAY, APR. 2, 1904.

SOME VISITORS OF OUR POOR.

It seems to us that some of the people

who visit the tenement districts are victims of misdirected energy. They have a conviction which stands out aggressively that the poor are a kind of curiosity to be examined and given sundry pieces of reading matter. They fuss, ask impertinent questions, and tender advice which is either foolish or so preternaturally wise that it falls on heedless ears. They may be-and, we presume, are - firm upholders of the laws of etiquette, but they give no proof on such occasions.

A DIFFICULT PROBLEM.

With a certain class of writers who are positive about everything, any Catholic who undertakes " slumming "

is awarded praise in generous measure. For Protestants engaged in similar work they are very conservative in their admiration. Oftimes they submit definite results to microscopical examination, and then label them philanthropic-not charitable. It shows nice person of the poor. Some investigation discernment this, but how it is done passes our comprehension. It may be and faith will control and guide it. but a trick learned from out of date controversial tracts. But how these

critical gentry can survey the work done by our separated brethren and dismiss it as an unconsequential factor in the bringing of sunshine into life in dark places is a problem for which we offer no solution. Protestants may spend themselves for the sake of Christ -and we who know of the men and women who forego frivolities and open up their pocket-books, believe that their social work is their testimony of their love of God.

SUITABLE TARGETS.

her energy, not to say anything of the And so to prevent any misconception on the part of our readers, let us say that we refer at present to Catholics. They wish to do good, but their methods of dealing with their less fortunate brethren arouses antagonism and makes the despair that is never far from those who are pursued by want, the blacker for their coming. They take it for granted that all poverty is due either to drink or to lack of thrift : hence foolish questions and suggestions. But then people who require help are suitable targets for insult. We do not of course mean to insinuate that any notion of insulting them is entertained;

but some people part, when in these jaunts, with common sense and polite ness. It never seems to dawn upon them that Poverty may be the companion of the temperate and the economical.

remarks Bishop Hedley, may seem to be and insistent upon making a working Church. Those who obtain a dispensapossible. It is true a man will never social force will hasten the day of say explicitly, "I love God: but my neighbors I do not trouble myself

neither know the poor nor care for the

CHRIST IN HIS POOR.

better to begin with filling the stomach

than the head. Their business is to

help and not to hinder : to see Christ

A SAMPLE.

We remember a story - and we can

mindedness of the law of Christian char-

ity. Questions manifold searching into

matters which concerned her not, high

the lips alone.

about." The most elementary Chris tianity will not suffer him to say this. But it happens not rarely but continu. hatred and calumny against the Church. ally and everywhere, that men and We are pleased, however, to note that the Evangelical alliance in Germany women do neglect their neighbors' needs and yet seem themselves to love which countenances such men as its members has been repudiated by those God. In other words there are decent, who represent German Protestantism at pious, church-going, sacrament-frequenting people in scores and hundreds, who its best.

TO CORRESPONDENTS.

poor. There is nothing more dangerous than the so-called piety of those In reply to a subscriber the distinwho thus neglect God's will and comguished statistician Father Krose, S. J., mandment. Their piety is mere sentigives the number of Catholics in Korea ment ; their peace of soul is a hollow and an evil peace. They honor God with If people wish to do good work in this connection they should be chary of what we call " professional " talk. It is

and to treat Him reverentially in the his care for education, not spent his is necessary betimes, but tact and love thrown open the Protestant Missionary

vouch for its truth-of a certain Cathary. And in 1890 Sir Arthur Haveolic woman-a member of some society lock said : or other-who felt inspired to make researches into the lives of the poor so as fate to travel I have met the successors to know, as she phrased it, those de- of the Apostles carrying the standard of the cross, fighting against human misery, ignorance and heathendom. Wherever I had gone I found a Cathoserving of help. But she began her work without God to assist her. She aired her vanity and superiority and lic mission, and with it education havsubstituted the vagaries of narrow- ing a strong place."

> THE PERILS OF MIXED MARRIAGES.

flown nothings about economy exhausted In a vigorous pastoral Bishop Richter of Grand Rapids has spoken timely words with regard to the evil of mixed marriages. There are patience of those who had to encounter her. If a person, according to this good dame, could show a clean bill of character for three generations and used molasses, he or she might receive the sum of 50 cents per week. One family was put off her list because, in a moment of weakness, it had yielded to the temptation to purchase some butter. And since then the good woman is apt to allude to this fact as a proof of the unthriftiness of the poorer classes. We can hear her yet: "Just think of it—

unthriftiness of the poorer classes. We can hear her yet: "Just think of it— using butter." THE STRUGGLE OF THE FUTURE. A member of the Belgian Chamber of Deputies declares in a recent article in The Independent that in Europe the struggle of the future is between Social-ism and the Catholic Church. The political and religious condition of

prese. If the outlook be dark, the writer can thank the irreligious agitator and the Protestant propagandist of virulent batred and calumy against the Church.

Peace and harmony depend on similar views, especially in important matters. But what is more important than relig-ion? Catholics believe their religion to be the only true one, instituted by object to hard more to heaven. How Christ to lead men to heaven. How, then can a Catholic help being anxious and uneasy about the future of the non-

gives the number of Catholics in Korea as 46,980, the pagan population he puts at about 10,000,000. The first Mass in Korea was celebrated in 1795 on Easter Sunday by a Chinese Catholic mission-ary. In 1801-1839 and 1866 the perse-cutor added some thousands of martyrs to the long bead-roll of the Church's heroes. In 1876 the missionary was at work once more, and has, if we may indge Catholic husband or wife? Again: work once more, and has, if we may judge from the number of converts and institu-dispensations for mixed marriages

from the number of converts and institu-tions for the aged and the orphan, and his care for education, not spent his time in vain. When the ports were thrown open the Protestant Missionary was conveyed to Korea by a cruiser: which reminds us that Gordon found none but the Roman Catholics who came up to his ideal of the absolute self-devotion of the apostolic mission-ary. And in 1890 Sir Arthur Havemuch less is it a doctrine of unbe-lievers. Since the rise of Protestant-ism and the inroads of infidelity the "In all those places it has been my frequency of divorce has steadily in-trequency of divorce has steadily in-creased, and is still growing in alarm-

ing proportions. The pledges required by the Church are but too often violated. We can call are but too often violated. We can can to mind several who, having signed the agreement containing the required pledges, even boasted that they had never made them, or who considered them not binding because made under computer in the probability of the second se

Parents should remember the active adding duty of guarding their sons and daugh-ters against the dangers to which inex-perience may expose them. Yet there are parents so blind to the true inter-ests of their children or so cruel as not

ests of their children or so cruel as not only to allow but even to advise and urge them to risk these evils for the sake of some temporal advantage. Do not delude yourselves by thinking that when the conditions required by the Church are promised all objections are removed and that love and attach-ment are sufficient reason for disre-garding her laws. Do not delude your-selves with the too often vain hope that the readily given pledges will not be violated. Thanks be to God, there are cases in which the promises given before marriage have

tion. RIGHT REV. HENRY G. RICHTER.

ST. JOSEPH'S MONTH. Devout clients of the foster-father of our Saviour welcome each year the re-turn of the month set aside especially to honor him and the month in which his feast is celebrated. There is no de-votion so widesmead or so normlar as his teast is celebrated. There is no devices that to the gentle saint whom all revere and the world over the Children of Mary unite to show their fealty and affection for one so particularly blessed. affection for one so particularly blessed. As he was close to the Heart of the Savior in this life, so is he close to the hearts of these who follow that Heart, no matter how halting and weakly, and and it is safe to assume that in realms of Eternal Happiness St. Joseph is still the chosen one of Jesus and Mary. Ask for his intercession. then, in this his particular month, and the gentle saint will lay your petitions at the foot of the Great White Throne. Great White Throne.

HOLY WEEK'S RITUAL.

WHAT THE ANCIENT CEREMONIES PRO-

CLAIM. We suppose that every Catholic's confiding being is a slave, and this, in violation of the most solemn pledges, given to the intended and her relatives and to the minister of God, that the rights of conscience should be held sacred and inviolable. A Catholic hus-briest would not give absolution to a Catholic husband who would persecute his Protestant wife for her religions the spret of the charch, which catholic young men and women imperil their peace in time and their salvation in eternity by trusting to such delusive promises?". Those who contract mixed marriages, besides endangering their own salva-tion jeopardize the salvation of the future children. Two elements are indispensable for the proper education of children: good example of parents or guardians and sound religious in-or guardians and sound religious in-tor guardians and sound religions in-tor guardians and sound religio or guardians and sound religious in-struction. Words move, examples draw. But what example is given to children whose parents differ in religion? One of the parents hy example, teached oldest religious rites. Then, as Jordanus says, the European family dwelt in one House, whose foundations were the Priesthood, centreing in the Papaey, its wails the secular strength of the Roman Empire, and its roof Wisdom embodied in Universities. The core The monies of Holy Week, from one point of view, are survivals of the sentiment of that age. They imply a corporate life uncorroded by religious doubts or divisions ; they suppose the city gather ing and going in procession to the first Mass, which remains imbedded in skeleton in the blessing of Palms, and re-turning to the grand Church, like the people of Jerusalem of old, with palms in their hands. They are the survivals of days when people were less strenuous, and also less absorbed, with time for the exercise of religion and eager to lighten life with the color of a picturesque worship. Nowadays, the em-phasis on practical and individual ele-ments of life asserts itself even in religion. The contemplative Orders take up external work, and the most flourishing Orders are the active ones. The passion for philanthropy absorbs so much effort that religion, keeping its essence, changes its appearance, and sustains the individual, rather than encloses the nation. But beside being survivals of medieval worship, this week's ceremonies go behind it, and look back to the first Fathers and look back to the first Fathers of Christianity, the Greeks. Embed-ded in the Liturgy are Greek peti-tions, that, like the "Kyrie," remind us of the foundations, devotional as well as intellectual, laid by men strong with the wisdom of Athens and Alexandria. The Church, with the adaptability of immortal youth, has followed the Modern Age with its presence and in-dividualism, and with different ends is businesslike with the best. That in itself may explain the disuse of much beautiful ritual and the isolation of duly prepared to receive the sacra-ments worthily? Those who are mar-ried by a justice of the peace commin a sacrilege in the very act; those who must fill the heart of a Catholic mother besides communicated—that is, cut off from the beltes children who will most prob-

s my Name, but Catholic my **RDAY, APRIL 2, 1904** Church. Those who obtain a dispensa tion and marry a non-Catholic before a priest do a thing which the Church detexts, permits unwillingly and under compulsion, to avoid a greater evil. Is this disposition such as to draw down upon the groom and bride that the graces which matrimony mer well prepared the marry a mer well prepared the mother is a stranger to that faith? What excuse can he bring on the great the mother is a stranger to that faith? Monte the true faith if the mother is a stranger to that faith? The strate of self-consciousness, an un-trace of self-consciousness, an un-alytical introspective temperament. There are indications are awakening to a com-ter mother is a stranger to that faith? What excuse can he bring on the great the mother is a stranger to that faith? Multical is in order are asserting of a corporate con-sciousness reaching out for a concercte untre. Directness and simplicity of anther is a transference and simplicity of anther is a tran centre. Directness and simplicity of aim, self-sacrificing zeal for a common end, an eagerness to embody this enthusiasm in symbolic action, were the raw materials which the Church used to lift men into a living appreciation of the Gospels. The pageants of the Church were a confession of Faith in the supernatural, as much as those of State in the secular order. For long enough the conditions of conviction and unanimity have been to seek ; but if nations regain the passion of an ideal, the Church may hope also to turn their enthusiasm to higher aims, and be able to give anew her consecration to all

the circumstances of life. The more extreme type of Protestant to God, there are cases in which the promises given before marriage have been kept, and with God's grace the non-Catholic party has been gained over to the true faith by the prayers and the edification of the Catholic hus-band or wife. But we cannot conceal from ourselves that, far from being the rule, these cases are only the excep-tion. has faded out of the minds and hearts of the English poor. Evangelicalism all but expressly ignored the New Testament, save its proof tests from St. Paul and the Apocalypse, transformed into an armory against "Rome." And it is not easy to see how an intimate familiarity, a real, not notional knowl-edge of the essential facts in

> commonly floods with new light a stranger used to the dreary bareness of the Churches of the Establishment ; windows, statues, carving, pictures, all conspire to produce that realization of conspire to produce that realization of the Gospel, not as a history receding into an ever sinister past, but as a present fact; they are instinctively felt to form the fitting setting for the Liturgy, which ushers in that very Presence to whose earthly life they bear witness. The Liturgy of Holy Week marks the highest flights of symbolism of a symbolism rising week marks the ingless ingless is symbolism, of a symbolism rising to drama. But it is a drama that is not merely devout, but the clothing for de-votion so full-hearted that its natural expression is dramatic. An unimpres-sionable witness must be struck by the air of intense reality, even in the most dramatic and least ancient portions of the Holy Week offices, the interposition of the choir in the singing of the Pas-sion on Palm Sunday and Good Friday. people or priesthood, when He who the dawn. Then the Church builds up a fresh creation with new-made fire and light; and after the pause of the series of Prophecies, stretching from the origin of the world up to the last type in the affliction of the Holy Children and their conquest of the formace of fire, the blessing of the baptismal waters opens the fountain of regeneration for a new space, and the lo tion for a new space, and the long pre-paration is consummated in the Mass of Easter, fast and feast joining hands. For with the peal of triumph at the "Gloria," and the threefold "Alie-luia," hurrying Vespers because the dawn draws on, we know that the Seals of Death are bridgen and that the Lord of Death are broken, and that the Lord is risen indeed. The best of Christian Evidences is Christian worship; and never does the Church's worship bring Heaven and earth nearer than in the Liturgy of Holy Week.

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HEROIC THRIFT.

She is, he tells us, de-Christianizing A little knowledge of conditions would herself. "Frightened by the Socioprevent stereotyped platitudes. There are men who face starvation because industrial consequences of free thought, an increasing section of the rich class they cannot obtain employment. Some mechanics are idle through no fault of leans towards especially the Catholic Church, which is regarded by all as the their own during the winter months. strongest bulwark of the capitalists' in-How do their families live during that fluence." He means to say that the time? If these slummers we have in Church does not tolerate any meddling mind had the Christian sympathy that with the rights of private property. would be a passport to their dwellings For both capitalist and laborer she they would witness a thrift that is has the same message of truth and justheroic and would get a glimpse of noble ice. She has met some mighty capitalliving.

ists in her march across the ages, but For we believe that these homes, we have yet to learn that they ever vivified as they are by faith and kept heard from her but what is proclaimed together oftimes by wives and mothers, from every Catholic pulpit to-day. On these glorious, self-sacrificing women the other hand, we know that the weak who put grit into us and imprint their and the oppressed have been chamfaces in our very souls, and whose every pioned and defended by her. interest is merged in children's and

THE GREATEST SPIRITUAL ORGANIZATION.

According to this writer people who are interested in European social movements should observe the political activities of the Roman Catholic Church and those of international social ism. Many of the papers which quote excerpts do not try to seek the why of the writer's advising to note but two factors, the Church and Socialism, in the struggle in Europe. He sees evidently that the only force that can contest the progress of Socialism is the Church. Huxley was also of the opinion that the Roman Catholic Church is the one great spiritual organization that is able to resist the progress of science. The writer knows what her influence is in Germany, and how, despite persecution, it has grown in strength and power. The Church may be harried by the Socialist as he is in

Europe, but she has transformed fiercer

enemies into ardent friends. The

- to their faith

SENTIMENTAL PIETY.

He that, St. John says, shall see his brother in need and shall put up his bowels from him, how doth the charity

husbands'-we believe that such homes,

poor as they may be, are sources of

virility and virtue. But the way is

hard for them. However they scrimp

and save, mend and re-mend, misery

dogs their steps. They do not, of course, proclaim their poverty from

the housetops. But any individual who

cares to think must know that a man

who cannot get work, and who has a

wife and little ones to provide for, is in

need of a helping hand. And if con-

vinced, as a Christian should be, of his

moral relationship to that man and his

duty to share his burden, he will give

practical testimony to that conviction.

He will make him a neighbor by assist-

ing him. He will exert himself to ob-

tain him employment and show, not by

drivel about bearing poverty, or cross-

examining him, that he is a brother.

political and religious condition of they live. Our separated breth have more wealth and other worldly advantages. Unless Catholics value Europe is limned in dark colors indeed. their spiritual welfare higher than apparent temporal prosperity, their acquaintances and friendships with those outside of the Church are apt to develop into matrimonial alliances.

The very frequency of mixed marriages diminishes the fear of them and in-creases their number. To check the growth of the evil we call the attention of the young and of their parents to the unlawfulness and sad effects of these

unions. How much the Church abhors mixed marriages may also be inferred from the fact that she withholds her blessing, does not permit the priest to assist in sacerdotal robes, and forbids their cele-bration in the house of God. Christ, knowing the weakness of hu-

Christ, knowing the weakness of hu-man nature and the heavy burdens of the married state under the new dis-pensation, raised matrimony to the dig-nity of a sacrament. Baptism being the first sacrament, an unbaptized per-son cannot receive any of the other sacraments. Hence when an unbap-tized person marries he does not receive the grace of the sacrament of matrimony. A baptized non-Catholic receive the grace of the sacrament of matrimony. A baptized non-Catholic when marrying receives the sacrament, but whether he receives it worthily depends on the state of his soul. In order to receive this sacrament worthily Catholics prepare themselves carefully; ordinarily they make a general confession some weeks before the mar-riages, because sins committed after aptism are remitted only through the sacrament of penance or by perfect contrition. A baptized non-Catholic receives it worthily only if he was never guilty of a mor-tal sin or obtained forgiveness through the sacrament of penance or by perfect contrition. As he does not receive the sacrament of penance, for him the only means of obtaining forgiveness is perfect contrition. But do they even think of eliciting an act of perfect contrition ? Moreover, is the Catholic contracting a mixed marriage

of the parents, by example, teaches irreligion or a false religion. The natural consequence is that the children practice no religion or become careless in the discharge of their religious duties.

Even when the Catholic education of the children has been pledged, in many cases they are not permitted to attend a Catholic school, but are compelled to attend those schools from which relig-ious instruction is exceluded and in which the Catholic religion is but too which the Catholic religion is out too often reviled. The annual report of schools sent us at the beginning of each year proves this assertion. The answer to the second part of the ques-tion, "How many children attend the tion, "How many children attend the public or district school?" and "Why do they attend these schools?" is indo they attend these schools?" is in-variably: First, on account of dis-tance; secondly, on account of non - Catholic parents, who will not allow the children to at-tend the parochial school; and thirdly on account of the carelessness of more the marching of their thirdly on account of the carelessness of parents in the practice of their religion. As a result of the want of proper instruction and the influence of the example of the non-Catholic father or mother the creation prot of the chill or mother, the greater part of the children, when grown up, do no attend church or approach the sacraments. Our assertion is fully borne out by a recent canvass in the city of Chicago, made by the agents of a non-Catholic erfect made by the agents of a non-Catholic organization, acting in co-operation with the federal census burcau. They found that in families, both parents of veness which are Catholics, eight out of a hun-or by dred young men do not attend church; but out a hundred young men e, for of mixed marriages sixty-six are gfor not church members. What stronger But do proof could be desired to show the proof could be desired to show the dangers to which those who contract a mixed marriage expose the salvation of their children as well as of themselves. How can they hope to save their own

LEAGUE OF THE SACRED HEART.

General Intention for April, 1904. THE LOVE OF DUTY.

The general intention for April is announced as the "love of duty." It is to be feared that the love of duty is not deeply ingrained in the human heart. We are too frail to love those things which militate sometimes strongly against our enjoyment of life. We strain at the shackles which duty places about us, bruising ourselves in a vain effort to be free.

But no one was ever free who shirked the performance of duty. Rather is that person free who gladly embraces a known duty, be it ever so unwelcome. It is, then, of paramount importance. both as regards our happiness here and our happiness hereafter, that we learn to love duty-learn to take up the burdens which are ours to lift, and to walk cheerfully where duty leads, no matter

drawing a piece of folded paper from her bosom, " read this, and judge for

look up and spake to me." "Who's that ?" murmured the boy

You're not Sambo-nigger Sambo.'

Don't you know me ?

Nelson."

And where's your father ?" "My father-where's my father well, let me see, my father-where's my father?" "Where does he live ?"

"There," she muttered, "that'll

and ireiand is my nashin, Jonegal is my dwillin plas, and heven is my xpectashin.' His expectation, the vil-lain ! Ha, ha ! if heaven were full of angels like him, I'd rather be excused from joining the company, It must be the fly leaf of the fellow's prayer-book. But hold here's something on the

But hold, here's something on the other side."

" This is to let you no, that"-here

no more at prisint but remanes your abaident to com-

ing you some trick, perhaps." "Lanty! no, no-it's a mere trifle;

I must get home, however, as soon as possible. Please ring for Roger-I want him to call the cockswain."

LANTY HANLON.

make you sleep for the nixt hour ; and

' Natty what ?

" Natty

" Who 1 Your father."

patient.

MARY LEE

2

or The Yankee in Ireland BY PAUL PEPPERGRASS, ESQ. CHAPTER XIV.

KATE AND ELSE AT THE BEDSIDE OF THE CABIN BOY.--ELSE BEGINS TO SUS-PECT THE LITTLE FELLOW WILL YEI UNRAVEL A MYSTERY.—A VISIT FROM KATE PETERSHAM, WHO RECEIVES A LETTER FROM LANTY HANLON AN-NOUNCIG RANDALL BARRY'S ARREST.

A severe attack of fever, resulting from the hardships he endured in the life boat, had now confined the little cabin boy to his room at the lighthouse for several days, during which Mary Lee was his constant attendant, hardly ver leaving him, day or night. Dr. Camberwell had called to see the ever

patient several times, and as often found Mary patiently watching by his bedside, with the fidelity and affection of a sister. Strongly did he remon strate with her (as did her uncle also on the imprudence of shutting hersel up so constantly in the sick room, espec ially when Else Curley and Roge O'Shaughnessy were there to attend him. But all in vain. Nothing could prevail on her to quit her post. She only smiled, and assured them she ap-

only smiled, and assured them she ap-prehended no danger whatever. The room in which the boy lay was a small apartment on the north side of the lodge, directly over the Devil's Gulch, and looking out on the far-famed Swilly Rock, which lay in the very month of the lough, about half a mile distant, showing its long black back now and then, as the swells of the sea broke and seethed down its sides. Be yond it, in the distance, appeared the rngged outline of Malin Head, casting rugged of the of Main Head, casting its deep shadow far out into the sea, and frowning a sulky defiance at each passing ship as she rounded the danger-ous bluff. It was to avoid that headous bluff. It was to avoid that head-land the ill-fated "Saldana" ran for a harbor, and struck on Swilly Rock. On that rock she lost her helm and asts, and then, broken up by the fury of the ocean, drifted in fragments to the shore. Every soul on board perished, that

Every soul on board perished, that night, but one little infant; and that infant, now a lovely girl of eighteen, her eyes turned to the fatal spot, was praying for the little wrecked cabin boy, lying beside her. She was kneel-ing bafers a crueft with a second ing before a crucfix, with a rosary in her hand, and old Drake, resting his nose on his shaggy paws, was peering

up in her face. Suddenly she turned, and looked to wards the bed. "Sambo-Sambo," muttered the boy

"where are you, Sambo?" Mary rose, and advancing to the bed-side, laid her hand gently on the fore-

side, laid her hand gently on the fore head of the little sufferer-it was burn ing hot.

"Sambo, dear Sambo," he again repeated, "It's the crisis," murmured Mary :

"six hours more will terminate the con-test between life and death. O Mother of God, Mother of our Redeemer," she added, "save this wandering boy." And slowly sinking on her knees again, she prayed and wept over him, till the tears rolled down her cheeks, and dropped unheeded on the bed.

What's that you're doing, Sambo?" muttered the boy; "you scald me with drops of lead."

'Hush, hush," whispered Mary in ear. "Keep quiet; I'm with you." his car. "Keep quiet; 1 m who you "Take me home, Sambo, take me home." "Where ?"

"Where! to Old Virginny. There it is, right before you; don't you see the Old Potomac? Massa shan't blame you a mite—it was all my fault, and I'll tell him so, Won't you take me back, Sambo ?"

ends. 'How very like my own fate is this little wanderer's !' said I ; 'per-haps he, too, has neither father nor mother left to watch over him.' Just ner bosom, " read this, and judge for ourself, if it's at Araheera Head ye ught to be." Kate took the paper from her hand, as I muttered these words to myself, he Nate took the paper from her hand, and accompanied Mary to the parlor. "Ha!" said Else, now that she found herself alone with the sick boy; "if he hasn't lost his senses, I'll try what can be done to clear up this mystery. If the nigger started back frightened, as Lanty says when he raised his eves to mine, and seen raised his eyes to mine, and seemed to make such an appeal to my heart that I couldn't, for the life of me, say a syl-lable in reply. So I only nodded a promise. He understood it though, perfectly, and smiled his thanks as I cave it?

gave it." "And you feel bound by that prom-ise," said Kate, "though not a word was exchanged between you." "O, indeed, as for that, Kate, I be-

lieve I had made the promise to the Blessed Virgin before he looked at me at all. For why should he have been wall somewhere worth the ferretin. Look up," she continued, touching the lad on the arm with her fore-fingercast ashore that night, of all the nights in the year, and consigned to my care too, by the doctor, if there hadn't been something mysterious in it ?"

turning on his side, and gazing at the old woman; "are you Sambo?" "Ay, I'm Sambo." "And now, you're prepared to risk

your life to save his ?" "No, no," replied Mary, throwing her arm round her comparion's neck, and leaning her head gently on her bosom—"no, no, dear Kate, there's no risk for me, since the Queen of Virgins her new ined to ave me." "Yes, but you sare you're Sambo-very sure you're Sambo Nelson ?" "Quite sure—and what's your name?" " My name—my name's Natty."

risk for me, since the Queen of Virgins has promised to save me." "But may not this be superstition?" "Superstition? O Kate, Kate, if you only felt for one short hour the blessed hopes which the Mother of God inspires in the hearts of her suffering children, you would speak less coldly of our beautiful religion. Indeed, bate only for the consolations I have Kate, only for the consolations I have drawn for the last six years from that pure fountain of pity and love, I should long since have sunk under the weight

of my sorrows." "Ah," responded Kate, compassion-ately ; "you've had sorrows enough, poor child." "And yot, strange as it may seem, "the the observed" multiply which be

"And yet, strange as it may seem, it's the cheerfu! with which he bears his misfort that wounds me the most." "His misfortunes. Whom do you

mean ?" " My uncle." "O, I thought you were speaking of your own griefs." "No; I never had any thing to

grieve for but him-he is all the world, though, to me; for, indeed, I think, Kate, he loves me more than his life." "Don't wonder much at that,

when ye waken, if yer senses haven't come back, I'll try some other manes to rache the sacret." Then drawing out her stocking, she sat down on a low Mary." "To see him falling, step by step, from the proud position he once occu-pied among the best and noblest of the land; to see his friends-alas! they stool by the bedside, and commence tool by too both the second sec were sorry friends — descring him day after day; to see his creditors, who were wont to come to him bowing in lowly reverence, now insolently rebuk "Good, so far ; now for the inside. Eh! what in the name of all the fairies ing him for his reckless extravagance ; to see his stables empty, his hounds all is this? 'Lanty Hanlon is my name, and Ireland is my nashin, Donegal is

dead and gone, his servants forsaking him one by one; and to see himself smiling and happy-looking as a bride-groom in the midst of all that desola-tion,-O, Kate, it was that which al-

"" On the contrary, Mary, I think it should have consoled you to see him bear his misfortunes so bravely." "Ah, yes; but it's all deception— an outward show. He only affects to be

happy on my account." "You may be mistaken, Mary ; it's

"You may be mistaken, Mary; it's his natural disposition, perhaps." "O, no," replied the gentle girl; "I can tell his very thoughts, though he fancies them hidden from all the world. Often have I watched his coun-tenance as he read over those insulting letters of his creditors, and seen how he struggled to hide his indignation under a smile. And now. Kate, they have found us out at last."

What-discovered your retreat ?" "Yes; and threaten Mr. Lee with

arrest, if their demands are not imme diately satisfied. One man has bought up several of his bonds, and demands payment before the first of next

You have ?"

ollow tones :

safety ?'

to-morrow: but

on her companion's shoulder, and look-ing wistfully in her face, she exhibited ing wistually in her lace, and characteristic beauty. a form and features of exquisite beauty. The rays of the declining sun had just then entered the window, and for a second or two bathed her whole person is cold light illustic ber counterin gold light, illumining her c ce with that celestial glow which holy men say overspreads the features of the seraphim. Never breathed a fairer seraphin. Never orestned a fairer form than hers-never shone a fairer face; and yet the beauty of her soul transcended far the loveliness of body and soul unites in woman, how truly does frightened, as Lanty says, when he first seen Weeks at Mr. Guirkie's, he must know something about him; and accordin to all accounts, the nigger and the boy come from the same plant-ation. Ay, ay, there's a hole in that mult computers worth the ferretin she then reflect the image of her Crea

As Mary stood there, leaning her arm

tor-the great source of purity, beauty and love! "Kate, dear Kate," murmured Mary, "when shall we kneel together before the same altar? When shall we become sisters in faith, as we are now in affec-

tion ?' tion?" "Sooner, perhaps, than you antici-pate," replied Kate, kissing the fore-head of the lovely girl. "You've read the little books I gave

you "Yes, and liked them too; but I've

been reading another book, which speaks more eloquently of your faith, and draws me nearer to the threshold of your Church, that all the controversial works ever written." "O, I'm so delighted, dear Kate! What is it?"

"I can't tell you that."

"Why so?" "You would blush all over, and run

"Did I ever read it ?"

"Your father." "Sambo, Sambo, whisper; don't be afraid; he shan't flog you." "Who shan't flog me?" "Father—old Danger, you know. So take me back to old Virginny—take me back, mother calls me. Listen, ain't that the wash of old Potomac cominent the chic's ride?" "Never, I believe, though it belongs to you, and to you alone; for there's not another like it in the whole world."

ain't that the wash of old Potomac against the ship's side ?" "Hush! don't speak so much, Natty-tell me, Natty." "Ay, ay, sir, by the mark—seven— send all hands aloft—take in sail." Else, finding it now impossible to draw any further information from the hear took a small wild from her

the boy, took a small vial from her pocket, and pouring a few drops of the contents into a spoon, gave it to her of steps, looking down at the boatmen

"Randall's coming here to night," said Mary. "Poor fellow! I wish he were safe

off to the south; for, indeed, he must soon be caught if he stay here much longer. Do you remember him in your prayers, Mary ?" "Sometimes," murmured the blush-

ing girl, looking down on the grass at

ner feet. "Then pray for him earnestly to-night," whispered Kate; and tenderly embracing her dear young friend, she ran down the steps before the latter had time to ask a single word of ex-

planation. "Now, my lads," she cried jumping into the stern sheets, and taking the tiller in her own hands, "now for it— out with every oar in the boat, and stretch to them with a will; we must make Castle Gregory in an hour and twenty minutes, if it can be done with oar and sail." par and sail.'

"Can't, Miss Kate! impossible !" said the cockswain, tautening the fore-sheet; "the ebb tide will meet us at

Kate suddenly dropped her voice, and read over the remainder in silence— "Randall Barry lies woondid and a Dunre "Not if this breeze freshens a little,' responded Kate, looking over her shoul-der; "and it shall-for there it comes prisoner in Tamny Barries, i'll met yer ladyship this evenin at the castil about dusk, behint the ould boat-house, dancing in to us from the mouth of the As she spoke, the little boat, impelled by four stout oarsmen, shot out from under the shadow of the rocks, lough. and began to cut her way through the "Anything amiss?" inquired Mary, waters. Mary stood for a moment look-ing down at the receding form of her as Kate finished the reading of the precious document "you look alarmed." "Alarmed! do I? O, no, it's noreckless, light-hearted companion, as she sat in the stern with her hand on the rubber; and then, waving a last adieu, returned to resume her charge thing particular." "Lanty's full of mischief-been play-

of the cabin boy. TO BE CONTINUED.

MAUREEN.

out small quantities of tea, sugar and meal to the fishing folks around ber. When the winter was bad, and the boats unable to face the harsh weather, Maureen felt it hard to refuse the poor fishermen's wives the scanty necessities of life, so in return for earnest promises of payment when the good time came, she gave with a ready hand and generous heart. Her father was old and unable to do much, so it law with Marrare to do much, so it lay with Maureen to do what was in her power to keep the little household together, and at the same time help those around who clung to her in need.

those around who clung to her in need. Sometimes the struggle seemed too hard to bear, and it was in moments like these that she would tell Shawn of her ambition, and the wild bopes she had of doing good, if Shawn but tried his fortunes in America. She had fallen into a reverie as she

watched the moon beams glittering over the waters, but was suddenly roused by hearing a voice behind her cry " Mauearing a voice behind her cry reen. Starting up, she saw old Nancy Maguire, the village crone, whose superstitions were so much dreaded amongst the fisher folk as her prophe-

"What are ye dhramin' idly for here, Maureen O'Brien, whin there's so much to be done at yer home?" she

cried. Maureen feared Nancy, whom she

cried. Maureen feared Nancy, whom she regarded as an old fortune-teller, so said nothing. "Don't ye know I heard what ye had to say to Shawn Daly this evenin'," she cried, in a wild voice. "Don't thry to hide anythin' from me, Maureen O'Brien. I know yer proud idle thoughts, bat the day Shawn Daly laves this shore for Ameri-kay it'll be the cursed day for you, and ye'll mind me words whin it's too late. Don't I know what happened Jim Maguire. Did he iver come back ? Do you think you and Shawn Daly 'ill meet agin wanst the seas are be-tween ye. Ochone!" she cried, as she swayed herself to and fro; "it's the cursed day for Ireland whin her women dhrive the men from the land niver to come back agin," and as she looked out on the wide expanse of ocean the moon hid itself behind a dark cloud and for the first time Maureen felt a doubt as to what she had done.

doubt as to what she had done. Nancy waited to say no more no, but hobbled up the rocks. Maureen watched her receding figure in awe, and when she had climbed some dis-

tance she again turned round and raising her stick in the air, cried : "Min' what I said Maureen O'Brien cursed be the day for Ireland that the women dhrive the men from the land they love." Then she disappeared up the little street.

CHAPTER II.

The American "Wake" was in full wing, for Shawn was leaving in the morning. Amidst the dancing and amusement Shawn and Maureen slipped out into the bright starry night and strolled down to the beach. "Ye must be brave now, Maureen," Shawn

Shawn said, as he saw the large tears rolling down her soft cheeks. "Let me feel I'm a man, an' not a lazy spalpeen idlin' here all me life." But

Maureen's emotion was the greater, and, bursting into tears, she again pleaded with Shawn, as she had done for days past, not to leave her. Shawn, however, had often listened to Maureen's playful upbraiding of his idleness, and had at last determined to sail for America, and prove that he could do as others had done, although his heart was breaking at the moment.

"I'll come back as ye wished, Mau-reen, with plenty of gold, and then we can be good to the village folk, and buy new boats and nets and be very happy here again." It was no use talking now, all was

arranged, so they made their way to vag slackenin praise. the sad hour approaching Shawn was to leave in the morning, and his own little smack was to make a last journey, rowed by its owner, to the next fishing village, where a number of young lads like himself were awaiting the steamer that was to take them to Galway. The morning was foggy, and every moment the mist was thickening, but Shawn started off as gaily as could be expected, though some said his strong hand trembled as he said good-bye The whole village has assembled to give him a send off, and many were the cors shed and fervent pravers uttered Maureon stood amongst the crowd, pale and white, shedding no tears, but ng. looking in helpless agony on the com panion of her childhood and the love o her youth. A kind womanly hand tried to lead her away, but she clung to the rocks gazing after the little boat in a

one last effort to save Shawn, even if one last enort to save Shawn, even if she were to risk her life in the act. She thought she could see a large dark mass looming in the distance, with a light twinkling here and there. It was surely the steamer that was to take the lads to Galway. Some few more dozen strokes and she would be near the landing place are she here? more dozen strokes and she would be near the landing place, so she hurried forward, but as she did so something struck the little boat, and in a fey econds she knew no more.

APRIL 2, 1904.

The steamer delayed till the fog cleared before starting for Galway. When it passed out of port those on board saw a woman's cloak hanging on lodge of rocks close by while being a ledge of rocks close by, while beside it was a little boat, whose keel just ap. neared above the waters.

Much was the consternation, but only Shawn Daly guessed the truth, and when he returned to his village that night, and heard from Nancy Ma-guire the whole story, he was a changed

"He is still seen in the village, a tall white-haired man, loved by the women and children, always ready to give a share in his boat to anyone who needs it, but eve refusing to carry a lad to the steamer for Galway on its way to America.

EASTER THOUGHHS.

Now that the glorious festival of Row that the global source of the provide fully day in and day out, for the past six weeks. It is for those of us who, like the servants of the parable, are found standing idle at the close of day. But we may take comfort to ourselves even at this eleventh hour, in the

thought of how sweet and gracious and sympathetic Christ was to sinners who repented. There are no more impressive ser-vices than those which the Church holds during Holy Week in remembrance of the Saviour's Passion and Death. Neither is there any mistaking the Neither is there any mistaking the spirit in which she commemorates these great mysteries, for her prayers are ones of pity and sorrow and her songs are lamentations of woe. If she re-joices on Maundy Thursday in her possession of the Adorable Sacrament which was instituted at the Last Supper, the empty tabenacies of Good Fulder

which was instituted at the Last Supper, the empty tabernacles of Good Friday show that she is not forgetful of Cal-vary's Sacrifice, and she keeps her vigils at the tomb until the alleluias of Holy Saturday bid her prepare for the joyful feast of the Resurrection.—Cath-olic Columbian.

One sent me a few days before Easter a lily with two unopened buds. Easter morning they were both in full bloom. So will the lives of children that pass from earth with powers undeveloped unfold in the warmth of the love of Christ. We may carry the Easter lesson beyond its primary application to the dead in life. There are other graves besides those in which we bury our dead. There are sepulchers in in which our heart's hopes are buried away. But in Christ nothing that is good and lovely can be really lost. The visions of beauty which once hung above your soul, and which you strove to grasp, but which now seem to have vanished and to have been lost-they are not lost; they are in the depths of your soul-yours forever, part of your own being. The outer form may have own being. The operished, but the inner spirit remains. perished, but the inne -J. R. Miller, D. D.

Easter is a resurrection festival. It celebrates that great event when death was vanquished by the Lord of Life and it celebrates also that yearly occurring miracle of death yielding to life the palm of victory. Only man is dumb palm of victory. amid this chorus of comparatively Man. gratitude on this birthday of the green new year, too often fails to lift glad eyes to Heaven or raise his voice in praise. And yet what better time could there be to start a new growth of of faith, a new flame of devotion, a new of latth, a new name of devotion, a mo-life of service than right now, when lassitude, ennui, jaded ambition are giving place to buoyancy, hope, and vigor. It is now that seeds gorminate the thirty time and tender grasses push their tiny fingers through yielding clods. Why not give faith a fair chance? Open the soul's window's: give the heart sun-shine and warmth. The Lord of Life, the Christ of Easter, is here and wait-

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"Yes to-morrow — to-morrow; keep still now, or I must leave you

The threat of desertion seemed to silence the little fellow completely. Mary then applied a napkin steeped in your uncle vinegar and water to his burning temples, and after smoothing his pillow water to his burning was returning to her seat near the win-dow, when all of a sudden she found herask a tavor.' " To whom, then, will you apply for self clasped in the arms of Kate Peter help ?" "I have applied already, Kate, to a "Kate !" she exclaimed ; " is it pos-

dear friend sible ?

"Yes-your own Kate-and I love you now a thousand times better than

"You won't scold me, will you ?" Scold you ! for what i

" Not going to see you, according to

promise. " And abandon your little charge worthy to approach Him; and I know, besides. He will hear the prayer of the "And abandon your little charge there. No, no, Mary, I know your heart too well for that. But I must scold you for something else, Mary. I must scold you for staying here so con-Mother who bore Him sooner than

nine. stantly in the sick room." "There's no danger in the world,

"Then you apply to her merely as an intercessor? Why, I always thought you expected aid directly from Kate. Danger! Why, Dr. Camberwell

says it's typhus fever, and of the most you the contrary !" "Yes; but I have heard it preached malignant kind, too." "Well, but, dear Kate, you need not

feel the least concern about that, for I'm not afraid of it; and you know where there's no fear there's no about so often in your pulpits. "Hush ! some one knocks. Com The door opened, and Else Curley, danger.

wrapped in her old gray cloak, entered I don't know any such thing. Or the contrary, I'm sure you're running a the room. Without uttering a word of recogni great risk.'

tion or apology, she advanced to the bed, and laid her withered hand on the Not the slightest. The Mother of God will protect me." "Ah, you can't be certain of that."

temples of the patient. Then, having satisfied herself as to the progress of the disease, she turned slowly round, " Quite certain. She never forsook

me yet. But if you've acted imprudently and throwing back her hood, addressed Miss Petersham in her usual hoarse, and rashly, why should she protect

you ?" "Listen to me, Kate, and when I tell you how all this happened, you'll say there's something mysterious in it. she demanded.

say there's something mysterious in it. It was just eighteen years, to the hour, since the wreck of the Saldana, the Kate. "By what right do you ask?" "The right which the age and ex-perience of eighty years give me. I seen many a faver, girl, in my time, night this poor boy was cast ashore on Ballyhernan Strand. The circumstance struck me as something strange when I heard it mentioned by the warrenbut niver yet so dangerous a faver as this. Away from the room-it's no keeper in the cabin, and pondering over it as I wet the lips of the little place for idle visitors." have you to mariner with a spoonful of wine and ha my sau " The

water, the idea occurred to me that the d Virgin had committed him to my special care. You may smile, Kate, but the providence of God has its own

month." "And what's to be done? Can my brother do any thing to avert the blow? As Mary turned to ring the bell, Il I speak to him on the subject ?' Not for the world, Kate." Shall I speak "And why so ? you know he loves

" Because, dear Kate, I fear I'm not

Kate, Kate, how often have I told

Young woman, why are you here ?'

"That's my own affair," replied ate. "By what right do you ask ?"

Roger made his appearance at the door, carrying the old silver salver, and awaiting the command of his young mis-'Yes, but for that very reason h

tress to enter. "Come in, Roger; what have you got there ?' would be the last man of whom he should

"A little refreshment, please, madam. Mr. Lee sends his compli-ments to Miss Petersham."

"Is he at home?" "No, madam; he went out in the direction of Arabeera a few minutes

ago, and gave orders to have cake and vine sent in afore he left." "What kind of wine is it, Roger?"

"Yes; to one who never refused me in my need." "Ah! I understand you. Indeed inquired Kate, smiling over at Mary as she put the question. "Ahem! what kind, madam? why,

it's a-it's -a very delaceous currant wine-very pure and delicate." "Indeed!"

"And just twenty-five years old next Christmas. No, I make a mistake there-hem !-twenty-four years next Christmas - ahom ! just twenty-four

"O, it don't matter," said Kate laughing; "a year, you know,

nothing. "It's the wine Lady Templeton ust to like so much when she visited the castle, if you remember," observed Roger, bowing to his mistress.

"Currant wine's but a sorry bever-age at best, Roger," said Kate, mis-

"Well, perhaps, ladies, you would prefer Champagne or Sherry ?" "O, no; no, Roger, don't trouble

yourself.

'No trouble in life, ma'am; only just say so, and I'll be happy to serve them. But if you try this here, you'll find it delaceous

Very well; we must taste it on your recommendation : and now, Roger, end my men aboard-we must leave in-

stantly. When the old servant left the room Mary laid her hand on Kate's shoulder, and looking at her affectionately, again expressed her fears that something was

wrong at Castle Gregory. "Nothing, Mary - nothing whatever.

"And pray, old woman, what reason ave you to feel so much concern for And yet you look deeply concerned Has Captain Petersham or Mrs. Wil-

Has Captain Fetersham of Antheory longhly been sick?" "No, no, dear child, they're both quite well. It's something I'must at-tend to before to-morrow, having no immediate relation to any of the family " raison's too ould," replied Else, "to spake of now. Yer grand father, if he lived, cud hardly remin bardly remined Yor grand-

CHAPTER I.

Maureen sat on the rocks watching the boats as they pulled out to sea. She was leaning against a great ledge, and her brown checks rested on her still smaller hand. She was a beautiful girl, not a rarity on the west coast of Ireland, where the Celtic beauty still remains unmixed with Saxor still remains unmixed with Saxon blood, and as she stood wistfully gaz-ing after the receding boats, with the moon's pale beams enveloping her graceful form, one might have taken

er for some unhappy syren exiled from

her for some unhappy syren exiled from her home beneath the sea. But Maureen was no spirit, her bosom swelled with every human thought and emotion, for 'neath it lay a heart capable of deep love and great pity. The villagers did not under-stand her, yet they loved her for her-self, and though at times they criti-cized her new-fangled ways since she left the Convent school, they loved the child that had grown up amongst them,

child that had grown up amongst them, and there was never a home where sor-row entered but Maureen's soothing The women and children were wend-ing their way up the one little street that the village boasted, but Maureen

village remained alone by the shore dreaming. The boats had drifted afar, but still she could hear the last strains of the boat song waited across the waters, and her heart was full of love, while she shuddered with an unknown fear. The

waters were calm and beautiful, so there was no danger to Shawn's little smack that night, but something more occupied her thoughts as she gazed out on the silent ocean. She had at last persuaded Shawn to

leave his native village to go to an uncle in America, who offered him a bright future. Shawn loved the vil

d the wild free life he had known lage al from childhood, but he loved Maureen from childhood, but he loved Matreen more, and his one great hope was to win her and make her happy. Now, more than ever, she seemed to struggle against her surroundings. She had been lifted out of them for a

spiration was pouring down her cheeks, so she threw off her cloak and hood and

time when her uncle, a priest in Gal-way, placed her in a convent school for a few years, but his sudden death ob-liged her to return to the old home and renew the old life. Her father kept the only provision store in the vil-lage, and her time passed between keeping house for a number of mother-

"cursed be the day for Ireland when her women dhrive the men from the land

"So he's gone," cried a voice behind and Nancy Maguire's tail from over

shadowed her. "He's not," cried Maureen, starting up, and stung by the old woman's words. "He's not gone yet." She ran towards old Jim Malone, who was smaking his pipe quite near and mor-alizing on the scene. He was used to the young lads leaving the village, and was now only longing for youth and was now only longing for youth and strength to do the same himself.

"Push out your boat, Jim, it's not yet too late; we must overtake him be fore he reaches the steamer.'

"Shure, ye wouldn't be mad, mayour-neen, to put gout on a sea like that. It's only Shawn hisself as ud push his way in that fog."

But Maureen was impatient, and pulling down the little boat she jumped in, seized the oars and pushed out to

It was not her first time to handle an oar, and though the fog was dense, she felt confident of her knowledge of the

coast. It was but two miles up, and she pushed along with all her strength, determined to be in time. The per-

resumed the oars with more vigor. At times she pulled with one oar, using the

other to probe the distance before her for fear of the rocks. In every splash she could hear Nancy Maguire's words.

SHAKESPEARE A CATHOLIC.

Archdeacon Davies, vicar of Sapperton, a village in the county of Glouc ter, adjoining the poet's county in divides the following entry, in a manuscript biographical dictionary which he kept: Shakespeare was much given to "Snakespeere was much given to an unluckiness in stealing of venison and rabbits, particularly from Sir Thomas Lucy, who had him oft-whipped and sometimes imprisoned, and at last made him fly his native county, to his great advancement. He died April 23, 1616, probably at Stratford, for there he is buried and hath a monument on which he lays a heavy curse upon anyone who died a shall remove his bones. Papist." (See Halliwell-Phillips "Oat-lines of the Life of Shakespeare," seventh edition, for facsimile of the original.)

This corroborative testimony on the This corroborative testimony of part of Davies and Rowe concerning the "deer stealing" places that epi-sode beyond the shadow of reasonable doubt, and it will appear obvious to the least observant accurate when he says Shakespeare died probably at Stratford (subsequent research proved that he did die there); but with regard to the poet's religion he manifests no doubt^{or} misgiving. He expressly and positively declares, "He died a papist."—Dona" hoe's Marazine. declares, "He di hoe's Magazine.

St. Joseph's Month.

St. Joseph's clients will during this month be more than ever solicitous and ecial time for hopeful. March is his special time for favors. And the more he grants the

APRIL 2, 1904.

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as festival of ly ought to be pting the joys s of Resurrec-e are so unde-apply to those meselves faitht, for the past ose of us who, e parable, are ne close of day. rt to ourselve hour, in the d gracious and to sinners who mpressive ser-e Church holds

emembrance of and Death mistaking the mistaking the nemorates these or prayers are v and her songs be. If she rearsday in her able Sacrament he Last Supper, of Good Friday orgetful of Cal-she keeps her the alleluias of prepare for the rection,-Cath-

ys before Easter d buds. Easter th in full bloom. ildren that pass of the love of ry the Easter nary application There are other n which we bury e sepulchers in hopes are buried nothing that is really lost. The once hung above you strove to v seem to have v seem to have been lost-they in the depths of

ver, part of your

r form may have er spirit remains.

tion festival. It vent when death Lord of Life and yearly occurring lding to life the ly man is dumb this chorus of day of the green fails to lift glad aise his voice in hat better time t a new growth of f devotion, a new right now, when ed ambition are ed ambition are yancy, hope, and b seeds germinate push their tiny ling clods. Why r chance? Open ive the heart sun-The Lord of Life, is hore and wait is here and wait-

THE CATHOLIC RECORD.

0

AN EVER.PRESENT TEMPTATION.

<text><text><text><text><text><text><text><text> well to be afraid of making a bad Com-munion; a bad Communion is a most horrible sacrilege. St. Paul says: "He that eateth and drinketh un-worthily eateth and drinketh his own damnation." But does he advise to stay away? Far from it. He says: "Let a man prove himself, and so let him eat and drink." That is what the sinner is to do: he is to prove himself; he is to appear before the tribunal of penance to accuse himself sorrowfully

tude of men. It is a gift, and consider the means by which He has given It. By abasing Himself, by covering His glory with the meanest of veils. If "He emptied penance to accuse himself sorrowfully of his sins and ask pardon. "And so let him eat and drink." But if he will the meanest of veils. If "He emptied Himself," as St. Paul says, at His In-carnation, when at least the majesty of His sacred manhood appeared to strike some feeling of reverence into those who beheld it; what is the depth of His Such is the marvellous nature of the Such as t

humiliation in the Eucharist 1 Such is the marvellous nature of the Blessed Sacrament. Let us consider the ends, the purposes for which It was instituted. First, that Jesus might be the com-panion of our exile. The Apostles were sad because of the Master's ap-proaching departure. Therefore did He say, "I will not leave you orphans." He says the same to us. He remains in the Blessed Sacrament to receive our petitions and to answer them. He is constantly giving audience, admit-ting us to converse familiarly with Him. From the tabernacle He says to us as to His first disciples, "Behold I am with you all days," not for one day, or for a week or a year, but to the end of the world. What a privilege for us to have Jesus thus really present among jus 1 Do we appreciate the result of the world. What a privilege the real state of the state of the sate of the sak St. Joseph to plead for us. It "Ask and you shall receive," Let us and the sak St. Joseph to plead for us. It "Ask and you shall receive," Let us and the sak says the same to us we have not already be the Annunciation to pray for us that we not may carry out our good resolution. Let is ask St. Joseph to plead for us. It "Ask and you shall receive." may carry out our good resolution. Let us ask St. Joseph to plead for us. "Ask and you shall receive." Let us ask the grace of being truly devout to the Holy Eucharist during life, and we among [us! Do we appreciate the privilege? Do we love to visit the Blessed Sacrament? Our church doors Blessed Sacrament? Our church doors left open from morning till night that everyone may enter in, but in many cases they might as well be locked. How ungrateful we are and how blind to our own best interests! For Jesus may be sure that the same Blessed Sacrament will be our greatest consola-tion at the hour of death.

THE CATHOLIC RELIGION A RELIGION OF LOVE.

worked them upon diseased bodies when He walked among men. We often think how happy were the first dis-ciples to be able to converse with Jesus. day and we will not. We cannot had time to visit the church, but we find time for many useless, perhaps sinful, visits. And Jesus remains abandoned in the tabernacle as He was abandoned

In an article on "Some French Novels of the Day" in the Fortnightly Review for February, written by Le Comte de Segur, we come across the following altogether unexpected passage referring to the Catholic Church: "Whatever the faith to which one owes allegiance, one may admit that the Catholic Church has mysterious affini-ties with the soul. The frequent observances imposed on her adepts, intermingling with the acts of everyday life, become an intimate part of exist-ence. Above all, she addresses herself ment to be something more than the Companion of our exile : He remains to be the Food of our souls. He is not Companion of our exile : He remains to be the Food of our souls. He is not satisfied with being present with us, listening to us, comforting us, calling to us, "Come to Me all ye that labor and are burdened." He wishes to be corporally united with us : "Take ye and eat; take ye and drink." He wishes to dwell not only with us but within us : "He that eateth My Flesh and drinketh My Blood abideth in Me and I in him." Who could ever have imagined such a love as this, that Jesus Christ should permit us to nourish our souls with His own Body and Blood ? And not only permit but com-mand us under pain of eternal death : "Unless you cat the flesh of the Son of Man and drink His blood, you shall not have life in you." Is it possible that such a command, such a threat, was necessary? Yes, without the command ence. Above all, she addresses herself to the heart in a familiar language, for she speaks to it of love; and wielding

"As our Catholic boys and girls grow up," says the Bishop of Newport, England, in a pastoral on the respon-sibility for intemperance, "they have to make their way in life through an atmosphere of drink, as one walks through the miasma and the deadly peril of an African swamp. There is seldom a christening, or a wedding, or a funeral, without unnecessary drink-ing. or even without disgraceful exa funeral, without unnecessary drink-ing, or even without disgraceful ex-cess. There is a public house at every corner, to tempt the working man, and the working man's wife, and the work-ingman's grown sons and daughters. There he finds light, and warmth, and companionship after his work, to in-duce him to throw away his hard-earned wares and to starve and shame companionship atter his work, to in-duce him to throw away his hard-earned wages, and to starve and shame his family. There, amidst coarse mirth, and treats, and wagers, and jests, and reckless language, he finds the dangerous liquor everywhere, ready to be called for, ready to clinch a bargain, or to honor a bet, to toast good-fellowship, or to drown disap-pointment in fire. Can this be the career of rational men? Can this per-petual fume and reek of alcohol be worthy of Christians who are signed with the Baptism of Christ, and have been admitted to the table of the Lord? Can this stupid quafing, this inane hilarity, this irrational talking, shouting and quarreling, be the pre-paration which immortal souls should make for death, judgment and eter-nity?"—Sacred Heart Review.

THE BLESSED EUCHARIST.

The Blessed Eucharist is the greatest treasure that even God could con-fer on man, the richest gift that heaven could confer on earth—for it is Jesus Himself personally present under Sacra-mental veils. St. John the Evangelist, speaking of the institution of this sacra-ment, made use of these words: "When Jesus leved those who were in the world He loved them until the end," and the Holy Fathers say that meaning of these words is this: that Jesus loved those vho were in the world, not only to the end of this mortal life, but to the end end of this mortal life, but to the end and the limit of His omnipotence. That in instituting and giving to markind this great sacrament of His love. He loved man unto the limits of His om-nipotence, unto the boundaries of His boundless love. Though God is om-nipotent, He could give His children nothing better than this. Though He is infinitely wise, He could give them nothing more precious than this. Though He is infinitely wise He could devise no means more powerful to enable man to attain to his immortal destiny, than by the means of the Blessed Eucharist. Many a gift has Jesus conferred upon the Church, His spouse, but this is the greater gift of all. -Bishop Walsh.

LENTEN THOUGHTS.

No cross, no crown-no Lent, no Easter - no merit, no reward - no patience no Heaven. The devotion of the Way of the

Cross is richly indulgenced. Now would be suitable time to practice it daily.

" Men who desert their haunts of sin "Men who deserv their haunts of sin and leave off their evil habits during the Lenten season," says Church Pro-gress, " only emphasize their wilfully wicked natures should they return to either when the holy season is passed."

Thou makest grand resolutions, thy ideals are lofty; but the first reproach-ful word upsets thee, and thou findest thyself weaker than thou hadst thought thyself weaker than thou haust thought thyself to be. Flee then to Jesus; and pray Him, more earnestly than ever be-fore, to give thee the virtue of patience.

OUR LADY OF SORROWS.

ENFANT DE MARIE. O month of fading beauty ! when the trees Are tinted with autumnal red and gold. A minor-chord, low breathing like the breeze, Is sighing of Our Lady's pains untold. O pure heart, crimeond with a Passion hue. And golden in thy precious suffering love ! More brightly shining to the spirit view Than silvery harvest-moon so far above.

Personal to Subscribers!

A BARREL

the earth for alling people, to prove to you that it is the best remindy in, or sit has the ills of so many others. One out restrively that it will cure your quart of water, one month's treatment, is at you need for the test, all idence we want to submit and we want to so hid it by you at our risk. You be the judge! One month's treatment with this natural remedy will do u what six month sue of other advertised treatments cannot. If it does not, be decide, we want nothing from you?

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FATHER MOLL, O.S.B.

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Father Moll first came into communication with us by answering our advertise-tient in a German Catholic publication, and receiving a package on Irial as we want you to do. His testimony came entirely unsolic-lied, with an order for medicine, and he later sent us his photograph, giving us free permission to use his name and expression of approval for the bene-fit of suffering humanity.

St. Paul, Minn.

I have used Vitre-Ore and I must ac-knowledge that it did me more good than knowledge that it did me more good than any other medicine I have ever taken. My sleep is now sound, my appetite is very good and I feel strong. I know Vitæ-Ore to be a good remedy and am willing that you use my name in recommending it. FATHER BONIFACE MOLL, O.S.B.

St. Joseph's German Catholic Orphanage.

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THIS PROVES IT I Sault Ste. Marie. Ont. I had Rhenmatism and Dyspepsia very bad for three years and during that time tried most of the remedies advertised for these troubles. Vice Ore was finally recommended to me as being just the thing for my complaint. I used two packages, which cured me completely. That was eight years ago and the trouble has never sturned. W. T. YULL.

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STRATFORD. ONT.

A CATHOLIC.

, vicar of Sapper-county of Glouces-pet's county, made in a manuscript ry which he kept: nuch given to all ng of venison and from Sir Thomas oft-whipped and , and at last made ed April 23, 1616, d, for there he is onument on which upon anyone who es. He died a vell-Phillips "Out of Shakespeare," facsimile of the

testimony on the Rowe concerning places that epi-dow of reasonable pear obvious to the bably at Stratford proved that he with regard to the a papist."-Dona-

's Month. ts will during this ever solicitous and his special time for ore he grants the

such a command, such a threat, was necessary? Yes, without the command vast number would never receive Holy Communion ; and even now how many pay no attention to the command. many pay no attention to the command. The six weeks of Lent go by and Easter comes; eight weeks more till Trinity Sunday. Then each pastor takes up his parish register and sadly picks out the names of those who have not made their Easter Duty. He is only the servant sent by the king to call those invited to the supper. Personally it is nothing to him whether they come or not; but what servant with any devo-tion to his master but will feel sorrow-

of His gifts-Himself.

is prepared to work miracles upon dis-eased souls now, just as readily as he worked them upon diseased bodies

Yet we may converse with Him every day and we will not. We cannot find

on the cross. This is the way we treat the Companion of our exile. But He remains in the Blessed Sacra-

> spectacle of human misery, offered to the service of one's neighbor as to the glory of God, and educated by long practice to the supreme sacrifice of elf."

> > AMERICAN CONSECUTIVE POLYGAMY.

While we are searching the recesse While we are searching the recesses of our chaste souls for words to express our shuddering horror of simultaneous polygamyas practiced by the Mormons, we might to our consternation find that we have been providing our enemies with words most uncomfortably appliction to his master but will feel sorrow ful when he sees that master despised, when he sees his invitations treated with words most uncomposed and a prac-ticed by ourselves. Father Sherman said the other day that in the United States during the last twenty years there had been 300,000 divorces. with contempt. "A certain man made a great sup-

"A certain man made a great sup-per," says Our Saviour in one of His parables, "and sent his servant to call those who were invited. But they be-gan all at once to make excuse." This is a figure of the way our Saviour Himself is treated by those whom he in-vites: "I must go see about my farm; or my oxen, or my merchandise. Pray excuse me. I cannot come." The King of Heaven has prepared a banquet. Father Sherman stands against a back-ground which might well lend him an aspect of authority. Fifteen hundred aspect of authority. Fitteen number years ago when turbulent barbarians settled within the confines of the Roman empire, it was the Catholic Church that coerced the vagrant lust of the barbar-ian heart and bound one woman to one excuse me. I cannot come." The King of Heaven has prepared a banquet, the bread of angels, the body and blood of His own Divine Son. All are in-vited, and how many refuse the invita-tion! Some through sloth, some through attachment to worldly affairs, some through attachment to their sins. How many ever come till they know that to stay away longer would be mortal sin 1 How many there are who do not come even then! Such is the monstrous in-gratitude of men toward Jesus Christ; man till death did them part. To-day, when the sacrament of marriage is threatened, not so much by savage threatened, not so much by savage boisterousness of passion as by the frivolity and insincerity of men and women to whom unshaken belief has be-come impossible, it is the Catholic Church that still refuses to make a single concession to legalized promis-cuity and that still keeps unblemished the ideal of an indissoluble spiritual gratitude of men toward Jesus Christ ; such is their contempt for the greatest union between man and wife. If we cannot subscribe to the theology of the Catholic Church in this matter, neither of His gifts—Himself. But here comes a man who says: "I don't despise the Blessed Sacrament. God forbid! But I don't receive It because I am not worthy. It is respect for the Blessed Sacrament that keeps me away. I would rather stay away altogether than make a bad Commun-ion." The devil has many tricks to can we fail to subscribe to its practical morality. The Smoot case ought to give a tremendous impetus to the de-mand for a uniform federal divorce law. The easy route to consecutive polygamy ought to be beset with more obstacles. The voice of the whole Christian conthe easy of the device of the start of the easy of the munity ought to become as clear and emphatic as the voice of the Catholic

will do right. Q waves of tears that surged within her breast!

breast! O sorrow, deeper than the boundless sea ! To what shall I compare thee. Mother blest ? Will thou find comfort in my sympathy ? Why didst thou suffer ? That through bitter main search and sea

HAT MAN HATH NO GOOD IN HIMSELF AND THAT HE CANNOT GEORY IN ANY THING.

FRETFUL CHILDREN.

pain, And mourning shadows o'er thy spirit cast. A glorious queenly throne thou mighteet gain, A diadem of star gems wear at last. Lord, what is man, that thou art ninful of him? or the son of man, that thou visitest him? (Ps. viii. 5.' Why didst thou suffer ? That the fount of What hath man deserved, that thou

From realma of a deep and nameless woe, Might fill thee with compassion for our fears And pains and sorrows here so far below. Why didst thou suffer ? That the melody Of thy sweet, patient heart before the throne Might ever as a voice of pleading be, When, from the desert, thou, fair dove, hadst flown. houldst give him thy grace? Lord, what cause have I to complain, t thou forsake me? or what can I justly alledge, if thou refuse to grant my petition?

And now in this calm evening of the year. When glowing summer tide has pas

when knowing summer that has passed away, to watch with these our Mother In draw, and pakient suffering day by day. We come and gaze with longing, hopeful eyes Upward O Queen of Dolors, unto these: There, far beyond three deep blue, sun-lit quite tepid and dissolute.

We trust, one day, in peace and joy to be. -Carmelite Review

"EASTER RELLS."

BY B F. DE COSTA. Glad Easter Bells! Glad Easter Bells! We love thy tuneful chiming, The soft breeze swells, The joy it tells. While through the sky 'tis climbing.

Sweet Easter Bells! Sweet Easter Bells! The fragrant flowers are tolling Their incense fair On earth and air. Where e'en your tones are rolling,

True Easter Bells! True Easter Bells! We love thy sacred story; Our glad hearts rise Above the skice. To Jesus and His glory.

Strong Easter Bells! Strong Easter Bells! O'er land and sea proclaiming, That death is dead And glory shed Where Christ, our Life, is reigning.

Grand Easter Bells! Grand Easter Bells! The Chimes of Heaven are ringing, For Jesus lives And vict'ry gives, As we His praise are singing.

Dear Easter Bells ! Dear Kaster Bells ! Ring on when earth is ending, Till we above, In realme of love, With Saints our songs are blending. Alleluia !

Emulsion. We do not need to give all IMITATION OF CHRIST. the reasons why Scott's Emulsion restores the strength and flesh and color of good

health to those who suffer from sick blood.

The fact that it is the best preparation of Cod Liver Oil, rich in nutrition, full of healthy petition? This indeed I may truly think and say: Lord, I am nothing, I can do no-thing. I have nothing of myself that is good, but I fail and am defective in all things, and ever tend to nothing. And unless I am supported and inter-iorly instructed by Thee, I become oute tend and dissolute. stimulation is a suggestion as to why it does what it does. Cod Liver Oil at its best,

If children are cross, or fretful, or sleepless, in ninety-nine times out of a hundred the reason can be traced to some little trouble of the stomach or bowels. Remove the cause and the little one will be bright, good natured, and will sleep soundly and naturally. There is just one always absolutely safe paleness, weakness and nervous-

medicine for little ones-Baby's Own Tablets. In homes where this medi-cine is used there are no sickly, cross, It is a true blood food and crying children. The Tablets will cure all the minor ills of little ones, and will is naturally adapted to the cure do it safely and speedily—there is no doubt about this. Give the Tablets a single trial and you will be as enthuof the blood sickness from

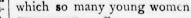
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single triat and you will be as ended single total and you will be as ended As for instance, Mrs. David Duffield, Ponsonby, Ont., says: "Baby's Own Tablets saved my baby's life. They are a wonderful medicine for children and I gladly recommend them to other mothers. Your children will take this medicine

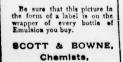
as readily as candy, and it is guaran-teed free from harmful drugs. Sold by all druggists or mailed at 25 cents a box by writing The Dr. Williams' Medicine Co,, Brockville, Ont.

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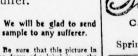
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LETTER OF RECOMMENDATION.

ship before many years.

ANOTHER IRISH CATHOLIC

JUDGE.

Last week we had occasion to compli-

ent the Government on its very evi-

dent desire to do justice to the Irish

Catholics of the Dominion in the matter

served honors. Hon. Charles Fitz.

patrick deserves well of our people.

He is a representative who represents

LIGHT ON CERTAIN REMARK-

ABLE CONVERSIONS.

A remarkable letter appeared in a

recent issue of the Ave Maria from

plains in a lucid manner the circum-

stances which led some months ago

to the conversion of the whole congre-

gation of St. Michael's Church, Shore-

ditch, London, to the Catholic Faith.

The writer was himself one of the mem-

bers of this congregation and can

speak with knowledge of the whole

case, which created quite a sensation

in Anglican circles when it occurred,

and was followed by many similar con-

recent English convert which ex-

-not a figurehead.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900. ditor of THE CATHOLIC RECORD

Yo the Editor of THE CATHOLIC RECORD, London, Ont: Dear Sil: For some time past I have read our estimable paper, THE CATHOLIC RECORD, nd congratuiate you upon the manner in which it is published. Its matter and form are both good: and a wrally Catholic spirit pervades the whole. Therefore. with pleasure. I can recommend to the faithful. Biessing you, and wishing you success. Believe me, to remain. Vours faithfully in Jeans Christ,

your, and when and leve me, to remain, Yours faithfully in Jesus Christ, † D. FALCONIO, Arch. of Lariess Apost. Deleg.

LONDON, SATURDAY, APR. 2, 1904. THE MISSION IN LONDON.

His Lordship the Bishop of London and the clergy of the Cathedral have every reason to feel proud at the great success that has attended the labors of the Jesuit missionaries, Fathers O'Bryan and Devlin, in the Cathedral during the past two weeks. Never before in the history of Lordon have we seen such evidence of fervor and such an earnest desire on the part of men, women and children to take advantage of this season of grace. The immense number which attended all the devotions is proof positive that Catholic faith and practice is on the increase, and that the Catholics too are becoming more numerous in the community-a consoling thought for the zealous Chief Pastor of our diocose, whose every effort is directed to the better ment, both spiritually and temporally, of the flock committed to his care.

THE C. M. B. A.

versions, not only in London itself, but At the conclusion of the Men's Miseven throughout England. He says : sion, in St. Peter's cathedral, last Sunday, one of the missionaries, Rev. "We who fought for 'incense and reservation' against the late Arch-Father O'Bryan, S. J., made the anbishop of Canterbury did not, so many mouncement that the members of the of us, forsake the tents of Lambeth b C.M.B.A. would receive Holy Communanse we liked incense and were deterson on Low Sunday. He took occasion mined to have it. We who used to go down into the Shoreditch slums to take to make some very appropriate remarks art at St. Michael's in those inspiring in reference to Catholic societies in May meetings' did not abandon our general, laying stress on the fact that al conflict merely because when they were not and could not be any Bishop of London came down and said 'you shan't pray to the saints, better than their members. This statereferred to migrate to a Church where e could do so. No. These things, we ment furnishes abundant food for reflection. It is a truism that cannot for allow, opened our eyes, causing us t one moment be doubted. There are look to the sands we were standing on ; they gave insistance to a hundred hurd those who seldom approach the sacraestions that had only buzzed around ments-those whose lives are anything our ears before; gave coherence to but edifying-those who altogether too doubts that had hitherto seemed to ou frequently give forth the bitter and unmost anxious scrutiny to be temptacharitable word towards many of their tions; put upon us imperatively duty to seek out, here and now, the seek out, here and now, the fellow-members. Quite true it is that ground of Truth as we valued our souls. That was what the crisis did for us. they are very few, and, indeed, we might add, very insignificant, but How each was led further, and found the way opened out, must be his own they make much noise. Detraction individual story. But the last stage was the same in all: when the submis-sion had been made, it was seen that and calumny are their weapons of attack and both inside and outside the Branch room they prove themselves the grounds of our believing were not to be found in our own wanderings and very unworthy members of the searchings, but in the gift of God Who gave us, unworthy, the gift of Faith." C. M. B. A. It is a source of pride to Catholics all over the Dominion to It will be remembered by our readers know the forward strides now being that some years ago John Kensit, made by the association. This, however, a seller of obscene and mendacious is to be expected because it has the anti-Catholic literature, set on foot an sanction and encouragement of all the agitation against ritualism of which Bishops and Priests in our broad Dompoliticians made use to further their own inion. We have reason to think that purposes, and the press took up the to a parish priest a branch of the matter with so much warmth that the C. M. B. A., whose members are good, Anglican Bishops and other dignitaries practical Catholics, is a consolation took fright and found it necessary to and a help in his arduous duties, for a do something to appease the Cerberus sworthy member of the society should of public opinion which was threatening be ever ready to second the efforts to annihilate the Church of England itof his pastor in every work self unless something were done to apwhich he undertakes for the glory of pease the iconoclastic spirit of the Ken-God's Church. This is the ideal memsitite mob whose method of propagating ber and we are glad to know that he is their gospel was to disturb the worship in largely in evidence everywhere. The the ritualistic Churches every Sunday. exceptions are, thank God, few and far From the letter in the Ave Maria between. If the thoughtful Catholic and other indubitable sources of inman, particularly he who is father of a formation, we glean the following his-Samily, would study the aims and obtory of the occurrences in connection jects of this great association, and with the conversion of the Shoreditch would note the inestimable blessing it has proved to be to the widow and congregation. So great was the agitation in regard the orphan since its inception in Canto ritualism in 1899 that in the House ada, he would, we feel satisfied, lose no of Commons on May 10th, when the time in becoming enrolled in its memdebate took place on the Church Dis-Wership. The publisher of the CATHO cipline Bill, the galleries were so LIO RECORD has been a member for crowded that scores of clergymen who a quarter of a century and more, and he wished to hear the discussion could not has no hesitation in stating that at no find room. came in its history has it been as strong Mr. Charles McArthur, one of the and as prosperous-and at no time nembers for Liverpool, in moving the has it afforded such promise of a great second reading of the Bill said that future as at the present day. "Bring a section of the clergy of the Church of matchword. A glance at the names of England were in open revolt not only which is to incite the young to crime

against the law of the Church, but the gentlemen who form the executive against the law of the land-and the of the association-men of the very highest honor and holding positions of laity had lost confidence in the Bishops because they had not only failed to put great prominence-is a guarantee that down ritualistic practices, but had exthe interests of the members will be carefully guarded. But what shall ercised patronage in favor of the ritual. istic clergy, and instead of the Bishops we say of the chief executive sitting in judgement upon these matofficer, Grand Secretary Behan. Inters they themselves should be called leed it is scarcely necessary to say to account. anything. For many years he has These sentiments were loudly een a notable member-notable for his

sheered, but the bill was defeated by integrity, capacity for work and en-310 to 156. Nevertheless the Governthusiastic desire to promote the best ment felt it incumbent on them to interests of the C. M. B. A. All promise that the Bishops would do these qualities he has brought into the omething to suppress the practices complained of, and that if they did not fore we have reason to feel assured that succeed, there would be legislation in his hands the society will enter upon a career of prosperity which will bring brought to bear upon the subject. gratification to every member and will

Thus the Bishops felt it necessary to act with promptitude, and the mountain in labor brought forth its mouse in the form of an Episcopal decree against the use of incense, and the reservation of the sacrament under any circumstances. Some other matters were indeed touched upon, but for the most part they were non-essentials of worship, leaving the same liberty of doctrine which prevailed before the decree was

of appointments to the higher offices. issued at all. and we cited a number of cases in St. Michael's church, Shoreditch, is which they had put their desire into in a poor district of Central London practical shape. We have much and was always reckoned as a highly leasure in stating that still ano the ritualistic Church from the time of its evidence of their liberality is afforded erection in the days of the Tractarian by the fact of their having appointed a movement. But it had lost its prac prominent Irish Catholic of St. John, tical effectiveness, so that the Rev. H N. B., Mr. John L. Carleton, to the M. Evans on becoming its Vicar in 1891 Bench. Mr. Carleton is a brilliant declared that the Church was almost lawyer and occupies a distinguished empty, "and the very name of a clergy position at the Bar in New Brunswick. man was a byward and mockery in the We sincerely trust that he will live parish." many more years to enjoy his well-de

Within a few years, this aspect of fairs was entirely changed. The goodwill of the parishioners was gaired through his zeal, and visitors came to St. Michael's from all parts of London. He said :

"Our aim at St. Michael's was to teach fearlessly and logically, without any consideration of whether or not it wise from a worldly point of view doctrines of the Catholic Church We did not pick and choose, but taught the whole Catholic faith, as the Fathers had taught it to us, without any reserv or alteration.'

The study of the Fathers or early saints and Doctors of the Christian Church had convinced many of the clergy and laity that the true Catholic faith is identical with what is taught to-day in the Catholic Church in communion with the See of Rome, and of course confessions were heard in St. Michael's, the saints were invoked to assist us by their prayers offered before the throne of God, their pictures and images were regarded as aids to devotion, inciting us to imitate their virtues, and Mary the Mother of our divine Lord was honored - and the

people grew more and more devout. The Bishop of London respected and esteemed highly the Rev. Mr. Evans, but under terror of the threats of the Low Church party, and even the covert threats of the Government, Bishop Ingram felt himself compelled to change the forms of worship in St. Michael's Church and intimated that Invocation of the Saints must be dropped, or he would prosecute the vicar in the law courts. Special devotions were practiced in

that Church toward the Blessed Vir-

and violence. This will be done, if the step be taken at all, by an amendment to the Customs Act. Last year an amendment was passed forbidding the admission of pictures and posters of similar effect, but it is now considered advisable to include books of evil tendency in the prohibition. It is also suggested that storekeepers who attempt to sell books or pictures of the

class described should be punished. We would heartily welcome a law of the character here mentioned. The country is flooded with books and pictures of the nature referred to. prought from the United States, and the result is the demoralization of those who make use of them. It would tend much to the morality of our people if they were rigidly excluded.

LOYALTY AND DISLOYALTY IN RUSSIA.

Despatches from Russia state that students of the Universities openly oppose the war against Japan, and cheer the Japanese in their class rooms when Japanese successes are announced ; and on account of this, two of the universities have been closed.

One of these was the Women's Uniersity at St. Petersburg. The authorties of the institution initiated a patriotic address to the Czar, but instead of acquiescing, many of the young women even sent telegrams of sympathy to the Japanese. These telegrams were confiscated and the university was forcibly closed.

At the St. Peterburg Mining Institute also, by a vote of 215 to 21, a resolution was adopted condemning "the promoting of war contrary to the counry's interests."

The students then cheered loudly for Japan.

Outside of the students, there is much revolutionary sentiment, especially mong the Poles who have some hope that a humiliation to Russia would increase their hope to re-establish the ancient kingdom of Poland. But as Poland was partitioned between three great powers, the aspirations of the Poles would be opposed by all three equally, and they would be unable to effect anything with the Russian Austrian and German Empires combined against them. Among those who have proclaimed

their loyalty to the Czar, besides the members of the Russian Orthodox Church, were Catholics, Jews and Mahometans. All the Jews are not, however, of this way of thinking, for it has been stated on the authority of a private letter received in Minneapolis, Minn., that many Jews and others who do not sympathize with the Government are trying to escape military service by crossing the borders of the Empire at various points. Six Jews were killed at Novocelitz on the Russo-Austrian border by Russian soldiers while endeavoring to escape. After the massacres of Jews at Kishineff and other places, with the evident connivance of the Government, it is not . urprising that

the Jewish people should be dissatisfied with the authorities. So great was the anti-Semitic bias manifested by the Catholic vote of the country swept judges who tried the Kishineff rioters, away their irreligious rulers, and a that the advocates of the Jews publicly resented the fact by throwing up their by its wise legislation gained the con-

endeavor to put their country into a iates as were intended to provide teaching staffs for schools abroad,

either in the French colonies, French protectorates. M. Doumergue, Minister of the Colonies, insisted that French interests would be best promoted by the ex tension of purely lay schools.

There was at once a clamorous demand for a statement of the Government's position regarding the question, but M. Combes refused to reply, and the amendment was then carried by a vote of 283 to 272. This vote in the teeth of the irreligious policy hitherto pursued is an indication that the Government has lost control of the House, and from this position it is an easy step to their downfall. M. Combes, however, announced since the vote was taken that the Government will not resign in consequence of this defeat, but will continue on its policy till the suppression of the religious orders shall be complete.

It is not alone the harsh treatment of the Religious Orders by the present Government which has created intense dissatisfaction throughout the country, but the financial trouble also which has been brought upon the country through the mismanagement of its ruler. It is positively stated, and the statement is reiterated by a writer in the February number of the Fortnightly Review of London, that the popular Savings Banks are in

a most unsatisfactory position, no ess than \$36,000,000 having been withdrawn from these institutions during the year 1903, and French rents have correspondingly declined. Should this state of things continue the fall of the ministry, which is responsible, or which is held by the people to be responsible, is inevitable. The burden which has evidently impoverished the people is increased by the closing of the religious free schools and congregational teachers which have been replaced by official schools and lay teachers. The moment when this was done was an unpropitious one, as the debt of the nation was being increased from other causes at the same time with this one. Financiers foresec that there must be a financial crash, and it is expected that the rents which at present stand at 98, are likely to fall to 70 or even 60 francs, and stockholders are justly indignant at

such a state of affairs. It is said that under such conditions, most of the stockholders of the country have placed their capital in England, Belgium and Switzerland, and thus the National Banks are suffering from the incompetency of the Government. M. Combes is now believed to be a man of narrow intelligence who perceives indeed the immediate results of his legislation, but does not even suspect its future consequences.

The case is parallel with what occurred in Belgium, where also the religious orders were subjected to similar persecution to that which is now taking place in France and the country was being ruined by corrupt officials; but the day of reckoning came when the Catholic government was chosen which briefs, so that, as they declared, fidence of the people and secured a lend themselves majority in the Chamber which it has I shall

APRIL 2, 1904.

position to do this, but empty boasting of a responsible member of the Government like the talk of M. Pelletan is very much out of place, as it is likely to create ill-feeling which prudence should endeavor to diminish rather than to promote. It is currently believed that M. Doumer will be called to the Premiership to succeed M. Combes, and in this case, certainly M. Pelletan will not be his Minister of Marine, and we may, suppose that there will be a complete change for the Governmental departments-and any change must be an im-

TOLD OF SENATOR HANNA

provement.

BELIEVED THAT THE CATHOLIC CHURCH WOULD BE THE NATIONS BEST FRIEND AND PROTECTOR IN TIME OF TRIAL.

P. J. O'Keefe in the New World. Marcus Alonzo Hanna is dead. To recount his life here were idle, for there is scarcely one of the millions of our citizens who has not known the man in a general way. Our Catholic people, perhaps, may not

be fully aware what manner was, and especially in so far as, in his thoroughly honest way, he was a friend of all the people, and without prejudice and in reality the advocate in high places of the claims of the Catholic Church and its American children.

Three years ago in Washington it happened that a Catholic priest was given a special audience by the late President McKinley, and during this time a friendly discussion turned on the future of the United States. At the lattice of the United States. At this particular time the policy of the administration in the Philippines from a judicial standpoint was being thrashed out. The President was particularly anxious to learn the views of prominent Catholic priests and laymen with regard to the matter, and the claims of the Catholic people were staunchly urged by Mr. Hanna. To the end, however, that he might the better know of conditions. Mr. Hanna had asked his clerical friend several questions, and finally Mr. Hanna turned to his friend, President McKinley, and said : "Mr. President, I know this Mr. President, I know this man well and can youch for who and what he is and the great service he has rendered to his Church and country, and I want you to bear well in mind his words. And I will go further, Mr. President, and say to you that the day is not far distant when we shall have a greater crisis in this country than that which we have just passed through. The Catholic Church has at all times furnished some of the most loyal de-fenders of our flag, but I look to it to do still more. The day is coming when treason will rear its head and socialism become rampant, and in that hour, Mr. President (and I am not afraid to say it here or elsewhere), on its staunch friends, and among them in my opinion, our greatest protectors be the Supreme Court will United States and the Roman Catholic Church.'

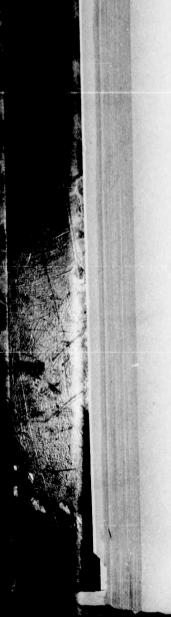
The priest in question, the lifelong and loyal friend of Hanna, was Rev. P. M. Flannigan, pastor of St. Anne's Church, Chicago. Apropos of this friendship, it is only proper to state that the first speech ever delivered by Mr. Hanna was made in the ball of St. Stanislaus' (Polish) Catholic Church in Chicago, and at the request of Father Flannigan, on the Thursday night preeding the November election But another story. Several months ince it was my pleasure to meet Mr Hanna at a hotel in New York, and in he course of a conversation he said : No, I do not care to be President, nor shall I under any circumstances be a candidate. I am now an old man and I know what the place means. Besides. I have a greater work before me. My remaining years will be devoted toward bringing together capital and labor in friendly relations, and should I succeed el that I have accomplish

greater work than in being President.

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gin Mary, especially during the month of May, and very unwillingly would Rev. Mr. Evans and his flock drop these practices. Then the rev. gentleman thought he should examine serously whether the formularies of the Church of England are in accord with the teachings of the primitive Christian Church. He came to the concluson that they are not, and resigned his parish charge on Feb. 2nd, 1903, to the great regret of his whole congregation. The St. Michael's people, well instructed as they were in Christian doctrine, felt the situation to be intolerable, and, finding that in the Church of England there is no certainty of what the true Christian faith is, determined to look for help and instruction from a Catholic priest. Car

dinal Vaughan was approached by some members of the congregation who asked for his advice and at once he invited them to attend St. Mary's, Moorfields, which is within a stone's throw of St. Michael's, and thither they went, being warmly welcomed by the pastor of that Church, the Very Rev. Canon Fleming. A few of the applicants appear not to have persevered; but there are now 107 forming a solid phalanx of converts in St. Mary's, and fifteen who have joined other near by Catholic churches, making a total 122. Not one who was received into the Church has fallen away, and the Rev. Mr. Evans himself is now in Rome studying at San Sylvestro for the priesthood, in company with Mr. Robert Hugh Benson, the son of the late Archbishop of Canterbury.

PERNICIOUS LITERATURE.

It is said to be the intention of the Dominion Government to shut out of the country books the tendency of

they might not to the mockery of justice which retained ever since. We have conwas being enacted. M. Sokoloff, the leading Jewish counsel, explained openly in court that of three hundred demands for financial compensation presented, the court would only take to this, M. Gourier, a Christian witness who testified to the barbarities inflicted upon the Jews, was heavily fined, and was called upon to resign an office which he held under the Government. In this gross way the witnesses were not give evidence against the murderous rioters.

FRANCE.

M. Combes, the French Premier, is themselves anxious for the overthrow now in a critical position owing to of the Government as an event which a falling out between him and the socialistic party, and many of the Paris papers which have hitherto supported him are predicting his speedy down- their so doing would compromise their fall. It is asserted by these papers and even by prominent politicians that it cannot survive more than a few weeks, perhaps even than a few days, and speculation is rife regarding who will be his successor. We are not sanguine that, with the present Chamber, clerical policy. the Premier will be succeeded by any one who will be more favorable to re-

ligion, yet on the treatment of the religious orders he has met with the most serious check, as on March 21st, during the discussion of the Religious Education bill, after the adoption of the clause providing for the extinction of the teaching congregations, by the suppression of Novitiates, George Levgues, a Radical Republican member,

fidence still that the time is not distant when we shall be able to record a similar outcome in France. In fact, the Figaro of March 2, pub-

lished an interview with a member of twenty into consideration. In addition the Government who is not, however, named, in which the minister is reported as having said that there is a total absence of cordiality among the members of the Cabinet, and that many of them avoid all exchange of courtesies except at the official meetings, given to understand that they should and even then they do not discuss matters which are set before them, but simply accept the proposals made by M. Combes. He stated that among

THE COMBES GOVERNMENT IN the members of the Government there is so much incompatibility of views that they are

> will free them from their present embarrassing situation : but none of them are willing to resign singly so long as colleagues. The Chamber of Deputies, also, he said would willingly vote the Government out of office if they were not afraid they might be represented as having reactionary tendencies if they did not support the Government's anti-

Mr. Doumer, who is the President of the BudgetCommission.has recently pub lished in the Figaro a series of violent anonymous attacks on M. Pelletan, who several times of late made gross blunders by making uncalled for attacks in his speeches upon England, Germany, and Italy, against all of whom he de clared that France is perfectly well prepared to wage war. It is well that French statesmen should have confithe operation of the clause such novit- repel every foe, and that they should determined to meet the future with

And, too, my heart is in the hope of seeing a united and prosperous people from end to end of this great country. Less than three months since Hanna was in Chicago, and was almost heart broken over the strife and trouble of the labor element. Speaking to a particular friend in the most scathing terms of the socialistic agitator and anarchist, he said: "I have always been a friend of honest labor and I am iving it the best days of my life; and have not lost hope, but on the contrary expect to see labor-honest labor well and duly rewarded. Neverthe less, there is a crisis coming on which will have to be met, and the sooner the better. There is no place, and there must be none, in this country for anarchy and treason. In this connec-tion I once said that in the day of trouble the United States must look to Catholic Church. I will go farther now and say that I believe the best friend and protector the people and the flag of our country will have in its hour trial will be the Roman Catholic Church, always conservative and fair and loyal. This is the power I look to to save the nation."

Physically a giant, Mr. Hanna had a kind heart, large and loyal. Without conceit, he was the essence of honesty and in his home life he was simple and lovable, true to his friends and a friend to every man engaged in an earnest effort. We shall not soon look upon his like again.

A Heaven-Sent Blessing.

A true friend never changes, and his sincerity is such that you never have any doubts of their being wanting either truth on the lip or in the eye; he is ever constant-more so in adversity than in prosperity-always helpful and kind, ever ready to share your

sorrows equally with your joys. If broken down with suffering—when so often forsaken by those in health shut off from the pleasures of life, weary and sad, all the closer and all the more helpful and the dearer does

1904.

ntry into a oty boasting the Govern-Pelletan is s it is likely h prudence a rather than believed that to the Pre-

mbes, and in etan will not and we may, a complete ntal departast be an im-

HANNA.

OLIC CHURCH BEST FRIEND w World. is dead. To dle, for there llions of our n the man in

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the Catholic children. ashington it e priest was by the late during this n turned on States. At policy of the Philippines Philippines nt was being lent was parthe views of ts and laymen ter, and the people were anna. To the sht the better Hanna had several quescKinley, and I know this for who and service he has and country, well in mind further, Mr. u that the day se shall have a ntry than that

s at all times nost loyal de-I look to it to s coming when and socialism that hour, Mr. fraid to say it flag must rely d among them Court of the n, the lifelong

a, was Rev. P. of St. Anne's propos of this proper to state or delivered by the hall of St. nolic Church in uest of Father sday night pre-ection in 1896. Several months w York, and in sation he said : President, nor n old man and eans. Besides, before me. My devoted toward al and labor in should I succeed

patience, courage and hope. It is such a friend you dearly love and look upon as a heaven sent blessing.

A PRIL 2. 1904.

A BEAUTY TALK.

From the Guidon.

From the Guidon. One of our exchanges recently pub-lished an article urging Catholic men to marry Catholic women. In reply, a young man wrote to the editor saying that beauty in woman is a great attrac-tion; that Protestant girls are pret-tier than Catholic, and that it is un-reasonable to ask a man to marry one of the plainer set.

THE CATHULIC RECORD.

Church which fostered and developed both art and litersture in the ages when these two expressions of human culture were almost overwhelmed in the flood of European barbarism. This is no way for Catholics to think or act, Nor matter how wealthy or educated Catholics may he they are still chilpathy and support, they could give one another the benefit of their experience in getting used to their Father's House, and they could be of aid to one another socially and in business as well as in religious affairs. Why could not a friendly society of

Catholics may be, they are still chil-dren of the Church. They should show their Catholicity in the furnishing and adornment of their homes.—Sacred Heart Review. converts be established in every city? In addition to the good it would do to those already in the Church, it would encourage others to become Catholics, who now do not know how many con



 CHARACTERS. Drama.

 CHARACTERS. Drama.

 CHARACTERS. Drama.

 This vast subject could, of course, be merely introduced at one meeting. More complete study of it will be made next year.
 Mother O Rourke.
 Mother O Rourke.
 Mother O Rourke.
 Office school. Is was in order to obtain a con-olic school. Is was in order to obtain a con-meting the goal.

 Mother O Rourke.
 "M Maher Youne.
 "M Maher "M Maher

 More complete study of it will be made next year.
 Mother O Rourke.
 "M Maher Youne.
 "M Maher Youne.

 The readings for the evening were taken chiedly from some of those Re-vivalists (we might almost call them), namely, Moira O'Neil, Yeats and Richard Hovey.
 Vonne.
 "M J. Iries Madge, Neighbor of Mother O Rourke.
 "M J. Iries Madge. Neighbor of Mother O Rourke.
 Mather insert and in." M. J. Iries Madge. Neighbor of Mother O Rourke.
 The reading. by rather D.vlin, of the scheard Ready.

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 "M Ster Win Dorsal Richard Ready.
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 Dialcgue.
 "Loss in Delays."
 Master Vis Dastance
 The stater sense was given by the Rector, Rev. J.

 State Ready.
 Master Vis Dastance
 Master Vis Dastance
 O Staturdas morning, March 12 the Angel Daniel Flinn, as

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accomplished a eing President. in the hope of great country." nths since and was almost trife and trouble Speaking to a e most scathing c agitator and I have always labor and I am of my life; and out on the conled. Neverthe-coming on which d the sooner the blace, and there his country for In this connec tes must look to and the Roman will go farther believe the best e people and the have in its hour Roman Catholic rvative and fair power I look to

Ir. Hanna had a Without loyal. Without e was simple and ends and a friend d in an earnest oon look upon his

Blessing.

changes, and his you never have being wanting or in the eye; nore so in advery-always helpful y to share your our joys. suffering-when those in healthleasures of life,

he closer and all the dearer does me, and you are the future with

desses for the worship of the one God, however imperfectly conceived; or the Hebrews that they turned away from the gods "whom our fathers served be-yond the Euphrates" to the ancestral and never wholly interrupted worship of the one Jehovah; or the Apostles that they turned away from the Rabbins to follow the Saviour; or the Greeks and Romans that they gave up Jupiter THE TRUTH ABOUT THE CATHO-OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCXCV.

This Boston gentleman goes on to sy: "For a Frenchman there was **Bay**: "For a Frenchman there was something very piquant in studying and setting forth that singular episode in the dead-and-alive Anglican State Church, sixty-odd years ago, which re-sulted in the desertion of their native and maturely adopted religion by halfand maturely adopted religion by half-a-dozen acute and well-bred English scholars, who proceeded to put them-selves at the service of Italian Cardinals and fanatical priests of many nations." This passage, although temperate in

terms, betrays, and evidently is not meant to conceal, the extreme dislike elt by the writer, by no means to the persons of the Oxford converts to Rome, but to their conversion. This displeasure is so strong as to overbear the author's ingenuousness, (which is hardly his strong point anyhow) and, I fear we must say, to damage even his

Surely it is hardly the instinct of furthfulness which has made him bring down the Oxford conversions to a poor half-dozen. The most disparaging Protestant estimate of their number, other given some twelve or fifteen Protestant estimate of their number, and this given some twolve or fitteen years ago, allows that they would fill "one large parish church." This of course includes the many clergymen, the many laymen, and the still greater number of women of the upper classes. They form one body, and are the direct sequel to the secession of Newman, and of Ward and Manning, and of their earliest associates. The later acces-sions to Roman Catholicism in England have been less immediately the results

sions to Roman Catholicism in England have been less immediately the results of this first great impulse. Surely, also, it is hardly the spirit of truth which would bring down the in-tellectual eminence of Newman, or in-deed of Manning and Ward, to a mere concession that they were acute and well-bred. In fact the latter point hardly applies in full to Newman. It hardly applies in full to Newman. It has been remarked, that while he and Manning were both of mercantile fam-ilies, he never caught so distinctly as Manning the tone of high breeding

from his university life. Certainly it is not mere acuteness which has given to Cardinal Newman that wonderful perfection of style of which everybody speaks. Still less is it mere everybody speaks. Still less is it mere acuteness which enabled him, as Justin McCarthy says with truth, to check the Progress of Protestantism in Eng-land—a check from which we can not well say that it has yet recovered. At all events the older Protestantism, negative and bitterly polemical, found-ed on the assumption that Rome is the Mystery of Iniquity, while it may still have life in German scholarship has very little left in English. Its present representatives are such men as the late Mr. Kensit, and its literary organs such sheets as the Rock and the Englate Mr. Kensit, and its literary organs such sheets as the Rock and the Eng-lish Churchman, which it would pro-voke a smile to describe as having any-thing to do with the world of thought. The profoundness of the change is well noted in the eminent Nonconform-its and Columbiat. Descing a literary

ist and Calvinist, Principal Fairbairn. This gentleman is so far from inclining to Roman Catholicism, or Anglo-Catho-licism, that he is a leader in this queer movement of "passive resistance to the Education Act. Yet he is far again from having discovered that Rome is the Man of Sin (a character which historic Protestantism ascribes to it at least from the death of St. Gregory, and often from the time of St. Sylvester; the great Lutheran Flacius, indeed, going back to St. Peter him-self) that he describes this great See as having inherited from Crear the instinct of empire and from Crear the power of regenerating faith, and as having in early times, by means of her temper of domination, cut the way through the oppositions of secular principalities and temporal interests, to make room for her work of spiritual

THE CATHOLIC RECORD.

TIVE-MINUTES SERMON Easter Sunday.

EASTER DUTY. "This is the day which the Lord hath made: let us be glad and rejoice therein." (Ps. cxvii 21)

Why, I would ask you, my dear brethren, does the Church in the words of the Psalmist bid us rejoice and be glad on this day especially? Why should we experience any extraordinary spirit of joy and happiness on this day above all other days? The reason is plain, as you all know: it is the day of Resurrection, it is really and truly our Lord's Day, the Day that He has made; the Day in which we are to place our hope for the future, since with the Resurrection of Christ have risen all our hopes. The thought of our own future resurrection ought to fill our minds with consolation, and with joy to follow the Saviour; or the Greeks and Romans that they gave up Jupiter and Juno and Venus and Priapus for the purity of Christ? Yet all these deserted "their native religion." In-deed, when Africans abandon Fetich-ism, or Tartars Shamanism, for the Gospel, they too "desert their native religion." I wonder if this gentleman is proposing an anti-missionary expedirengion. I wonder it this genteman is proposing an anti-missionary expedi-tion, to reconvert the apostate negroes to their sorcerers, or the Christian Greenlanders to their angikoks, in the sacred name of "native religion." sacred name of "native religion." To confine ourselves to Christendom, what did Luther and Calvin and Cran-mer and Knox, whom this gentleman un-questionably views as spiritual herces, do in bringing in the Reformation but to forsake "their native religion ?" If they might commendably follow a new doctrine, surely Newman and Man-ning and Ward and their fellows were equally free to revert to the old. Anown future resurrection ought to fill our minds with consolation, and with joy unlimited ; with the hope that we too shall participate in the glory and de-light expressed by the Church in her liturgy of the day. We look about us, and behold all nature risen, as it were, and beautiful in her new life ; the trees budding, the flowers blossoming, and Mother Earth covered with her new vesture of green. Truly then may the Psalmist say : "Let the heavens re-joice, and let the earth be glad ; let the sea be moved and the fulness thereof ; the fields and all things that are in ning and Ward and their fellows were equally free to revert to the old. An-tiquity, as St. Cyprian says, is no cer-tain test of truth, but neither is novelty. If men are sometimes justi-fied in being disgusted with old sys-tems, they are often justified in being disgusted with new. The new light may prove to be a star, but then again it often turns out to be a will-o'-the-wisp. the fields and all things that are in them shall be joyful." (Ps xcv. 11, 12.)

12.) If we too would share in this joy and gladness, it is necessary that we should make our life conformable, in so far as we can, to the spotless life of our risen However, the Reformers would have said that their native religion was Christianity, and that, they were so far from having deserted this that they had simply reverted to its earliest pur-ity. It provokes a mixture of amuse-ment and loathing, when there is talk about "a reversion to earliest purity" in the name of Luther, when we remem-Saviour. The Resurrection of our Saviour teaches us this great truth of priceless value, that if we would be Saviour.

priceless value, that if we would be truly happy we must rise from the death of sin to a new and holy life, to a life of grace; we must "put off the old man, which is corrupted according to the desire of error, and put on the new man, who according to God is created in justice, and holiness of truth." (Eph. iv. 22.) That is why the Church teacher m about " a reversion to earliest purity in the name of Luther, when we remem-ber certain teachings of his, which he made an integral part of his gospel, and which, as he himself allows, did much more to shape the lives of his disciples

who, not " deserting their native re-ligion," but adhering most firmly to it,

hausted their significance for us yet.

* The Church teaches that the worship of the one only God, not Hinduism or Parsism, was the primitive religion. Although the Hebrews not a few fell often into idolatry, yet the knowledge and the worship of the true God never disappeared from the earth.-Ed. Re-view.

THOU SHALT NOT STFAL.

In our previous review of this com

mandment we pointed out the principal things forbidden by it. Two other considerations are descrying of men-tion. One of these is the mistaken notion some persons entertain that there

is no serious violation done God's law when our neighbor's goods are abstract-en in small measure at wide intervals.

In small measure at which infraction oc-curs where a small portion is taken from many individuals. But in either case if the amount as a whole is consid-erable the effect is the same as though

the theft were committed at one time or from the same person. It might here be further added that all those

who knowingly partake of the benefits of the theft are no less guilty of a

This is a most important fact, because

the provisions of its penalties. Chief

among these is the obligation of restitu-

forbids the clandestine or open violent

abstraction of our neighbor's property

making restitution in so far as that can

effect. They must either make restitu

faction be impossible, then all that can must be done. Should death claim the one guilty of the wrong done before restitution be made, and the theft be-come a part of his estate, then he who

inherits the same is also an heir to the

penalty. But should the one who has been wronged die first, then restitution

To emphasize its importance, in-stances might be multiplied. Enough,

however, has been said for our purpose. It is in compliance with this penalty

that the commandment has its greates

power. Even from a human point of view, there is no law which will estab-

lish a more rigorous justice among men. It stands as a cogent argument for the virtue of auricular confession, and with-

out it the commandment has little force.

must be made to his heirs.

tion.

guilt.

The commandment, as we saw

Andover, Mass.

CHARLES C. STARBUCK.

than anything that he taught them out of the New Testament. It was in reality the Oxford converts

(Eph. iv. 22.) That is why the Church teaches us that the best means of enjoying to the fullest extent the blessings of this day is by the reception of the Body of our risen Saviour, and so comes the ques-tion to each one of us : Have I risen from the death of sin ? Have I made my Easter duty ? If you have not done so, then the full joy of Easter cannot be yours. Hasten, before the Easter season be past, to enter into the spirit of it by a good confession and Commun. were solicitous to return to its earliest purity. Dr. Newman has distinctly signified, in his "Loss and Gain," that signified, in his "Loss and Gain," that it was the discovery that Evangelical-ism, following Luther, taught that "believers obey the law, but are not bound to do so," which drove him into the Church which, as he found, teaches that "Availing Faith is that which is made operatively by Love." Perhaps I may be allowed to suggest to this gentleman that St. Paul considerably antedates Martin Luther, and that re-version is not desertion. season be past, to enter into the spirit of it by a good confession and Commun-ion. Thus only can you be really united to your risen Lord. If you have celebrated Easter by the reception of Holy Communion, then your joy and gladness is without measure; it is true, it is pure, because fortified with the Sacrament of the day. This resurrection of ours must be true, it must be complete; for just as version is not desertion. The Oxford converts have not ex-

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

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

STRENGTH IN WEAKNESS.



New faith. Perhaps from a feeling of reverence but few were named for Christ or any member of the Trinity. We still have Christ's thorn, which is supposed to have furnished the material for the crown of torture. Upon the Saviour's mother a wealth

Upon the Saviour's mother a wealth of flowers were bestowed. The plants coming to us with the prefix "lady," as lady's slipper and lady's tresses, were "Our Lady's " before abbreviated by time. Our Lady's thistle received its name from a legend connected with the flight of the holy family from Beth-laborn As Mary pursued the Inform br lehem. As Mary nursed the Infant by the roadside a few drops of milk fell on the roadside a few arous of mink ferror a plant at her feet, and the leaves ro-tain to this day the vouchers for the story. The virgin's bower, marigoid, maiden's hair and all like titles were originally named for the Virgin Mary.

The fritillaria, or checkered lily, be-fore the crucifixion was pure white, with upturned cup. It stood proudly erect during the suffering until dark-



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TO ALL WHO ARE WEAK, EASILY TIRED AND OUT OF SORTS.

AND OUT OF SORTS. Spring should be the most joyous season of the year. It is the har-binger of sunshine, and birds and flowers; it breathes of freedom and out-of-door life. But unfortunately there are thousands who cannot enter into the spirit of the season. Close confinement during the long winter months has feft them weak, dispirited and oppressed: the appetite is fickle: and oppressed; the appetite is fickle; the blood is sluggish with impurities; the eyes lack the lustre of health; weariness and lassitude have taken the place of vigorous energy. What is needed at this season by such people is a health-renewing, blood-making tonic --something that will send new, rich blood coursing through the veins, bring brightness to the eye, a healthy appe-tite, and a clear skin free from pimples

and eruptions. In all the world there is nothing can

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True, he views her influence in the present much less favorably, but his opinion of her ancient and medieval work marks an essential distinction between him, with his following of thinking Congregationalists, and Protestantism as even I remember it sixty years

Among the English Baptists too, Dr. Shakespeare, who is certainly not one of their least men, remarks that while the Roman Catholic theories are not those which he holds, he can not under stand how it is lawful to regard a Church to which such multitudes of excollent Christians adhere otherwise than with reverent brotherliness.

It may well be that John Henry Newman has not seriously checked the progress of such a Protestantism as this, as indeed he greatly rejoiced over the Free Church movement in Scotland; but if he has permanently checked the rancorous Protestantism of the elder time, even at the cost of carrying off a body of influential recruits to his own camp, I don't think we need shed very many tears over the event. It is a rather curious conin

It is a rather curious conjunction which this gentleman gives us, when he these "acute and wellreproaches ed scholars" with having desorted "their native and maturely adopted religion." Somehow the two accusa tions do not seem to hold together very well. Let us examine them.

If it is a moral fault to give up one's native religion, then all the great re-ligions of the world, except Hinduism and Parsism, are in a bad way. None of the others are even relatively primitive. Judaism, itself, as Moses re-minds us, was, in a certain qualified sense, a reaction from Babylonian idolatry. Christianity, as viewed from without, is a reaction from Pharisaical Judaism and is bitterly reproached in the Talmud for its "heresy." Moham-medanism is a revolt from Arabian Buddhism is a reaction heathenism from Brahminical sacerdotalism and

Now aught we really to reproach the

Buddhists that they gave up their native Brahmanism for a religion so much milder and more moral; or the Arabs that they surrendered their Don't forget to pray for your dead friends. But pray for your living friends too. Some of them stand in sore need of prayers. three hundred and sixty gods and god-

-Church Progress.

it brings the knowing beneficiaries as well as the violators of the law within

Oh! how strong we are, when we cease to believe in our strength, and when we feel nothing but the weakness and the limited power of our own spirit Then we become always ready to think we may be mistaken, and to confess that it is so by correcting ourselves; against his consent. Upon him who does so rests the unavoidable duty of then our minds are always open to the opinions of others; then we despise othing but ourselves and our own be done. And unless it is due that guilt of the sin remains unremitted; yrovided, of course, that the one wronged has not condoned the theft. This opens to us the necessity of res-titution in its relation to the effect of ideas; then we decide nothing, and we say the most determined things in the implest tone and in the manner that is the most deferential to others; then we willingly allow others to judge us, we yield without difficulty, and we give the first comer the right to censure us. absolution. It clearly points the fact that unless those guilty of the sin for-At the same time we never judge any-At the same time we never judge any-one, except from a real necessity; we only speak to persons who wish us to speak to them, and while we are telling them of the imperfections we see in bidden by the commandment are willing to make restitution in so far as they can that the absolution pronounced by the priest in the tribunal of penance has no them, we do so without laying down the law, and rather as if we would not be reserved with them, contrary to their wishes, than as if we wished to be tion to the one injured, cr secure his consent not to do so. Otherwise the injustice done continues, as does their believed, or took pleasure in our criti-Nor is this penalty restricted to those cisms,-Lacordaire. only who actually committed the theft. It presses likewise upon all who know-ingly participated in it. If full satis-

Count up the Mercies.

Whenever the temptation to fret against the daily allotment of duty and tasks surges in upon you or me, is it not a healthful thing to count up our mercies? They exceed our trials. Not one of us but has a hundred occasions for comforting recognition of God's goodness, for a single one of distress medon emergencies discipling. When under some grievous discipline. When we are candid with ourselves, we must own that all our lives have been blessed with continual acts of favor undeserved, sent us by our loving Father.



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ness enshrouded the earth, and it say that all nature but itself was grieving. Then it bent low its head and donned garments of mourning and began to Still it hangs its head in somber attire and still each petal sheds a pearly

tear. The veronica gets its name from a re-semblance to the imprint of Christ's features left on St. Veronica's handkerfeatures lett on St. Veronica's handker-chief when she pressed from out the throng and wiped the perspiration from the Redeemer's brow. It has never been decided what tree

or trees furnished wood for the cross or trees furnished wood for the cross, Bede says the cypress, the cedar, the pine and the box, but St. Chrysostom quotes from Isiah ix, 13. "The glory of Lebanon (cedar) shall come unto thee, the fir tree, the pine tree and the box together to beautify the place of my sanctuary." The four woods are considered symbolic of the four quarters of the globe over which the influence of the Cross shall finally extend.

There is an old English legend carry-ing the cross back to the days of our ing the cross back to the days of our first parents. Adam sent Abel to a angel to petition him to show them the path back to the garden of Eden. The angel gave Abel three seeds and direct-ed him to plant them, saying that from their trunks would spring the path to paradise. The seeds were planted, and one tree at least was flourishing at the time Solomon erected his temple. This tree was cut down to furnish a ridge-pole, but after it was brought in it was found to be too short. Then it was cast aside and lay waste by the pool of Bethseda until it was taken to form the cross, which, according to Chris-tianity, will guide us to the paradise lost to us by the weekness of the first man.

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pneumonia, my nerves were almost par-alyzed and though under the care of an excellent doctor I found I was not regaining my health. My wife urged me to try Dr. Williams' Pink Pills, and I have reason to be thankful I took her advice, for under this treatment my system has been built up and I am

system has been built up and I am again well and strong." If you are at all unwell give Dr. Williams' Pink Pills a trial, and see how speedily they will restore you to health and strength; but you must get the genuine, with the full name "Dr. Williams' Pink Pills for Pale People" on the wrapper around each box. Sold by medicine dealers or sent by mail at 50 cents a box or six boxes for \$2.50 by writing the Dr. Williams' Medicin Co., Brockville, Ont.



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ittached as well, the latest uits are all the latest pring styles. The sizes are from a 14-year-ol pring styles. The sizes are from a 14-year-ol pring styles. The sizes are from a 14-year-ol pring styles. spring styles. girl to a stout girl to a stout woman, 44 bust. Any suit can be returned if not entirely satisfactory and money refunded. Send bust and waist measure, length from neck to belt in back, sleeve length under seam; also length front, side and back of skirt and around hip Perfect satisfaction guaranteed. Mention this paper. Send this ad.

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Nothing else gives such deep and inmost satisfaction as the conscious-ness, not necessarily of being virtuous, ness, not necessarily of being virtuous, for no man is ever conscious of that— like all the greatest saints they did not believe themselves good—but the con-sciousness of striving earnestly day by day to conform one's life more and more to the principles that are ever-lasting, that are embodied in the life and teachings of Jesus Christ,—Bishop and teachings of Jesus Christ.-Bishop Spalding.

Force as & Success Factor.

Force as a Success Factor. More people fail from lack of force than from lack of education or oppor-tunity. A man may be well educated, or brilliant, and yet, for lack of force. be a complete failure in his vocation. A man or woman may succeed without education, but not without force; without capital, but not without energy. Look at the Bright Side of Life.

Look at the Bright Side of Life. Adjust yourself to existing condi-tions and work with your face toward the bright side of life.—Conway. The worry that you are harboring in your mind this moment would seem unimportant to you if a great sorrow came into your life suddenly. What a folly then, what a crime to spoil beautiful hours and days by mag-nifying the trivial anxieties of this brief existence 1

ristence ! Find something to laugh over every

Find something to laugh over every day of your life. You can if you look for it, find something to be grateful for. Find something to do to help or cheer another, and something that will add a little richness to your own life in the way of knowledge. With four objects like these before you every morning each day ought to prove entertaining, and worry ought to leave your door for lack of entertainment.

Soul Against Body

Speaking to the last graduate class of Pittsburgh College of the Holy Ghost, Bishop Canevin said :

Ghost, Bishop Canevin said: "The preceptors with whom you have spent your school days have endeavored to open your intellects to the light of truth and train your wills to obedience to the laws of duty. The traditions of Christian learning and sanctity have surrounded you in the college. The minds of many ages and nations have contributed to the development of your intellects and the storing of your memor-ios with the treasures of knowledge. intellects and the storing of your memor-ies with the treasures of knowledge. Your hearts have been formed to just-ice, duty and generosity. Your souls have been assisted through conflicts of wature with grace, of body with spirit, of conscience with self, of humanity with pride, in order that you may go forth scholars and Christian men. "The imparting of knowledge is a small part of education. After the light of instruction has expanded the mind and made it free in the truth, you

mind and made it free in the truth, you find yourselves still enslaved by ignoble ions and passionate striving after

amoutions and passesses. forbidden pleasures. "There is a law in your members "There is a law in your memory against the law of your mind. And in the combat of life, the true man enters upon a long struggle which calls for self-denial, patience and the calm supremacy of Christian virtue over what is base and animal."

Do the Hard Thing First, Suspended above the desk of a Pitts burgh bank presided is this motto :-years ago he was discount clerk in this same bank.

"How did you climb so fast?" I "I lived up to that text," he re-

plied. "Tell me about it."

long been conscious that I was not get-

self-reliance, who depends on others to help him along, will never be worth anything to himself or anybody else. The young fellow who, Micawber like, is always waiting for something to turn up, soon finds himself jostled to the wall, and the "something" never sand, turns up. No man is so much to be pitied as he who is the toy for every wind of circumstance.

The Catholic Man in the World.

The Catholic Man in the World. It is often in the simplest ways that the most good is done. We all cannot be St. Francis Xaviers. Missionary work lies close at hand. Every Catho-lic can be a missionary. He can preach by example. He can show forth the holiness of the Church, by the hol-tions of the life. Framel is hetter iness of his life. Example is better than precept, and more convincing than controversy. The Catholic busi-ness man, upright in all his dealings, honorable in all his relations, will impress his non-Catholic neighbor much more powerfully than if he talked of the holiness of the Church and lived

Talk is cheap but actions count. The Catholic professional man, man of The Catholic professional man, talk till business or workingman, may talk till the cows come home about the truth and beauty, and strength and splendor, the reasonableness and logicality of the Catholic faith, but if he is as ready to Catholic faith, but it he is as feady to cheat and swindle, to curse and swear, to tell smutty stories, to drink and gamble, as those around him, his words are but as sounding brass and tinkling cymbal. Nobody is impressed by them. But let his life be consonant with his words, and he is bound to be an effect-ive missionary. Men may not come to him and say that his goodness has impressed them, but they are impressed nevertheless; and he wins for the Church, if not converts, at least friends, who by and by, when the Church is assailed, may be able to say: "Well, I knew one Catholic whose life, lived in accordance with his faith, was all that a good man's should be." Opportunities for good is to be good.— Catholic Columbian. A Message and Warping. cheat and swindle, to curse and swear,

A Message and Warning.

John M. Gearin, Esq., addressing the students of Notre Dame University gave this counsel :

gave this counsel: "Let me ask you to hearken to the warning that it is ringing out to you—a message and a warning that is backed by the experience of all generations of men since the dawn of civilization on men since the dawn of civilization on earth: Be temperate. Avoid intem-perance as you would a pestilence. It is a pestilence, a moral pestilence. In the world of industry it is a consumer, always a destroyer, and produces noth-ing. It is the nightmare of govern-mental economy and an outlaw against governmental authority. It is so in-sidious in its approach, so shameless in its depravity, so far-reaching in its evil effects as to be, in my judgment, the most dangerous evil of the hour that threatens the education, the civilization and Christianity of the twentieth century.

eentury. "Avoid intemperance, my young friends, and avoid the occasion of it and the places of it. Keep out of saloons, don't spend your time there. Every hour you spend there is an hour you

may count as lost. Every companion-ship you form there is a companionship to your discredit. Every pleasure that you anticipate there is but a vain and foolish thing. Every success you dream of form much exception in but dend of from such associations is but dead of from such associations is but dead sea fruit, that ever turns to ashes on the lips. No good can come of it to yourself — no honor to those who love you. Character grows foul and de-praved there instead of pure and noble. Every noble impulse is crushed out there. Every buse passion is fed and found into a dama and the trail of the

"There's not much to tell. I had long been conscious that I was not get-ting on as fast as I should. I was not get-tasteful to me. When I opened my desk in the morning and found it covered with reminders of work to be done during the day, I became discour-aged. There were always plenty of covered with reminders of work to be done during the day, I became discour-aged. There were always plenty of covered with reminders of work to be done during the day, I became discour-aged. There were always plenty of covered with stool age to honor, and the end finds the gray-haired man where the youth stool so many where the youth stool so many where the youth stood so many years before, weakened in intellect, stricken in health, without ambition and without hope, ever 'dropping buckets into empty wells and growing comparatively easy things to do, and these I did first, putting off the disold in drawing nothing out.'] "Success in life never has come never will come, never can come to the intemperate."

THE CATHOLIC RECORD

essed it to her lips, " this is too

much." "Say, my child, that you forgive us," said Father Etienne. "O, my Father ! yes, yes ! ten thou-sand, thousand times—but no ! what

sand, thousand times—but no ! what have I to forgive ? O, my aunt ! if you knew the peace and consolation that sufferings have brought me, you would rejoice, and be glad !' exclaimed Coaina, while her countenance shone with a divine peace. There was no exultation to mar its serenity, or cloud

excitation to marits screency, or cost the tender pity of her eyes, now rest-ing upon the face of Altontinon.
 "O, my Father, darkness gathers around me,' said Altontinon, in a low, solemn voice. "Coaina, do you forgive

me ?'' "As I hope Christ to forgive me, so do I forgive you with all my heart and soul," she replied. "Then will *He* forgive me ! Oh, my sins ! my sins ! Father, help me ! The shadows grow darker—the winds cold-er," cried Altontinon, shuddering. Father Etienne made a sign, and all withdraw from the presence of the fast withdrew from the presence of the fast

rather binner the presence of the fast sinking woman—her guilty accomplices filled with confusion and dread; the others bewildered by the strange revela-tions and appalling scenes they had witnessed; all withdrew except Coaina, whose hand was held fast in the death grasp of Altontinon. Father Etienne leaned over and heard her low murmur-ing words of penitence; her voice was almost gone, or she would have declared her sins aloud; in view of her great guilt, and the near approach of the dread judgment, no motive of human respect or shame could have withheld her; her only desire now was to relieve her ; her only desire now was to relieve her; her only desire now was to relieve her conscience, that she might depart in the humble hope of one day finding safety and peace. Convinced of her true ponitence, Father Etienne admin-istered Extreme Unction, and pro-nounced the last absolution. She was

the touch of death. Then for the first time tears flowed from Altontinon's first time tears flowed from Altontinon s darkened eyes, and she whispered, al-most gasping: "Call upon the holy names that I dare not speak; and while Father Etienne read the office for the dying, Coaina whispered over and over again in her ear the names of Jesus and Mary. She lay so silent and metioples they though ther dead, when Jesus and Mary. She lay so shent and motionless they thoughther dead, when she suddenly cried out: "Jesus for-give," stalking her breast with her shriveled hand; and with these words upon her lips, with her hand uplighted to inflict another self-accusing blow, the troubled soul of Altontinon passed away to the tribunal of Infinite Justice, where, we trust-despite her sins and misdeeds-it found safe shelter in the infinite mercy of Him Who pardoned the

dying thief. Ere night settled upon the panic-stricken village Winonah lay dead beside her mother. Confessing her sins, she humbly asked pardon of Coaina, whom she had so cruelly assisted to in jure, and, above all, for the public scandal produced by her malice and falsehoods, and died a few hours after she was stricken by the pestilence, in great agony and deep perturbation of

Coaina had "missed the crown, but not the stake of martyrdom." The

HOLY WEEK OBSERVANCES. MOST IMPRESSIVE SERVICES IN THE ECCLESIASTICAL YEAR.

This week, the most solemn of all the ecclesiastical year, the Church com-memorates the passion and death of our Saviour. It is called Holy Week be-cause of the holiness of the events that were enacted during the ever-memor able week of the Passion, and holy be-cause the faithful are called upon to assist with humble and pious disposi-

assist with humble and pious disposi-tions at the solemn rites and functions performed in our churches from Palm Sunday to Easter Sunday. This week has been known by various names at various periods. At one period it was called the Great Week because of the wonderful things that God performed for man and for the world on this week. On this week He repairs His work which He created by sanctifying it and purifying it by the

sanctifying it and purifying it by the blood and death of His Son. It was on this week that the tyranny of the devil was destroyed, that death was dis-armed, that sin and its curse was blotted out, that Heaven was opened to man, who from being a slave in the power of Satan became equal to the power of Satan became equal to the angels. Holy Week is also called Pain-ful Week, because of the sufferings of our Saviour; Indulgence Week, be-cause penitents were then admitted to absolution and to the Communion of the faithful; Xerophagy Week, because during the six days of this week only dry food was used without anysess on-ing.

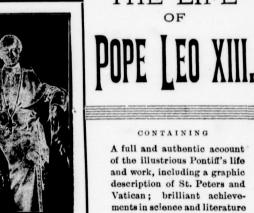
ing. The observance of Holy Week is mentioned by Irenaeus toward the end of the second century, while Eusebius believed that the custom of keeping Holy Week dated from Apostolic times. In the East this week was distinguished from the rest of Lent by the extreme strictness of the fast, so strict that for istered Extreme Unction, and pro-nounced the last absolution. She was too far gone to receive the supreme and crowning consolation of the Holy Viaticum. "Does Coaina forgive me?" she whispered again. "Coaina's prayers have obtained your conversion ; doubt not, then, her forgiveness in this extreme hour," said Father Etienne. "Through it all, Coaina? Can it be?

Father Etienne. "Have you prayed for me, Coaina? Through it all, Coaina? Can it be? Tell me, child !" she moaned. "I have never ceased praying for you, my aunt," she replied, as she stooped down and kissed Altontinon's dawn forehead already marbled by Then for the line and civil affairs to a The Roman empered. St. Chrysostom says: It is not alone the pastors and preachers of the Church. St. Chrysostom says: It is not alone the pastors and preachers of the Church bear the pastors and preachers of the Church that recommended the faithful to honor and sanctify this week, but the em-perors also command it, suspending all records and criminal trials, and bring-ing all secular and civil affairs to a ing all secular and civil affairs to a standstill, so that these holy days may be free from all quarrels, embarrass ments, and other distractions capable of preventing people from giving them-selves leisurely and quietly to the pious exercises of religion and the spiritual weifare of their scals. Christian princes, out of gratitude for the wonderful favors which God grants to man through the merits of the death and passion of our Saviour, and out of a desire in some way of imitating His goodness, con-formed their policy to that of the Catholic Church, which reconciles public sin ners and set captives free, as we read in the life of the Emperor Theodosius, who sent letters of pardon to cities for the release of captives and the pardon of criminals on the days before the

great festivals at Easter. great restivals at Easter. St. Leo the Great, speaking to the Christian people on the indulgence of these princes during this holy time, adds that it is very just that Christian member should also initiate the christian adds that it is very just that other miscan people should also initiate those princes, and should be moved to practice acts of indulgence and clemency amongst themselves during Holy Week. Domes-tic laws ought not to be less humane than public laws.

We must, therefore, forgive one an-other, overlook offenses, put away all resentment and be reconciled, if we wish to have a share in the graces which Jesus Christ merited for us by His





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during the whole of the Pascal time The triangular candle made use of in Holy Saturday's ceremonies signifies the united light of the Trinity, as made

the united light of the Trinity, as made known to us in the Gospels. These solemn ceremonies should be, as they are intended to be, living pic-tures of the sufferings of our loving Saviour. We should learn from them realistic lessons on the Passion. We should ponder them over in our minds, and let them make impressions on our hearts. The Church cannot render these events more solemn. She has these events more solemn. She has added all the dignity that her beautiadded all the dignity that her beauti-ful rites will allow to do due honor to this great and Holy Week. What she expects of her children is that they, in a devout and becoming manner, assist by their presence at the sacred func-tions.

Close of Lent.

Lent is almost at an end. It is hoped that every member of the League of Sacred Heart has done something to make the penitential season a period of grace-of spiritual progression. The journey toward perfection is uphill, but every one would rather go up than down. Consider how very necessary it down. Consider now very necessary it is for you to set your face against your-self and to walk in the way of penanco, if you would attain perfection. If a soul has more patience under suffering, a greater endurance in the absence of sweetness, that is a sign of greater progress in virtue.

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Mass.

agreeable duties as long as possible. Result: I became intellectually lazy. I felt an increasing incapacity for my work. One morning I woke up. I took stock of myself to find out the trouble.

Memoranda of several matters that had long needed attention stared at me from my calendar. I had been carry-ing them along from day to day. Inclosed in a rubber band were a number of unanswered letters which necessitated the looking up of certain infor-mation before thereplies could be sent. I had tried for days to ignore their

"Suddenly the thought came to me

"Suddenly the thought came to me: 'I have been doing only the case things. By postponing the disagreeable tasks, the mean, annoying little things, my mental muscles have been allowed to grow flabby. They must get some exer-cise.' I took off my coat and proceed-ed to 'clean house.' It wasn't half as hard as I had expected. 'Then I took a card and wrote on it: 'Do the Hard Thing First,' and put it where I could see it every morning. I've been doing the hard thing first ever since.—Robert Webster Jones in Success.

Self-Reliance

The man who would succeed must hew his own way through the forest, must cultivate self-reliance and dependence on no power but that of God, and his own honest efforts to reach the end in view. The men who have done most to shape the history of the world have been poor and friendless, and by have been poor and friendless, and by hard struggle did they develop the character that left its impress on the age in which they lived. Why is it that great fathers so often

have sons who do not rise above medi-ocrity? Because the fathers fought the battles, and the sons entered into the battles, and the sons entered into the rewards of their labors. Ease and luxury precede decay. No greater blessing, it is usually believed, could befall a young man who has health and strength of body and mind to start with, than to be thrown upon his own resources and allowed to sink or swim in the current of life. There are ad-Vantages on every hand that he may vantages on every hand that he may lay hold of. If he has the fibre of manod in him such an one will come out all right.

OUR BOYS AND GIRLS. COAINA, THE ROSE OF THE ALGONQUINS. By Anna H. Dorsey.

CHAPTER IX.

Father Etienne did as she desired, but it was only by the most urgent on-treaties that he could get Winonah and the rest to approach the dying woman, whose shrunken features and pallid skin, which already hung loose and wrinkled from her bones, were dripping with the cold dews of dissolution, while with the cold dews of dissolution, while the blue, ghastly shadow threw its cadavorous hue over it all. The group of her kinsmen and friends who entered stood some distance off, looking with dread at her changed appearance. "Now," she said, "listen to my words, for this is my last confession. I

"Now," she said, "listen to n words, for this is my last confession. words, for this is my last confession. I ruined *her* by my malice," she con-tinued, pointing her shrunken and al-most powerless hand to Coaina; " be-cause I wanted my own child to be the wife of Tar-ra-hee. I held counsel with Ahdeek, the Iroquois, who brought the rabe and I made up the story that Tarrobe, and I made up the story that Tar-ra-hee had left it for Coaina, and wished hor to wear it to meet him on wished her to wear it to meet him on the shore. I wrote the letter that be-guiled her to the medicine lodge! I set Tar-ra-hee to watch her! I arranged the whole plot to expose her! I persuaded my kinsmen to circulate evil reports about her! I made my own child lie, and make oath to her lie, that Coaina was a thic!! I did it! Coaina is guiltless! No baptized babe could be pure! O, Coaina! can you forgive me!" southward.

Coaina, who perished; one after an-other, publicly confessing his or her agency in the affair, while they made the most solemn asseverations of her

perfect innocence. "Like an angel, Coaina walked unscathed amidst the pestilence; her grey, penitential garments, so lately the insignis of her disgrace, were now

honored as no royal robes were ever honored, and hailed with blessings afar and near; wherever she appeared, those who had slandered, defamed and made a mock of her, would fain have knelt and kissed the frayed and faded serge, had she allowed it. But such homage could not move her soul from its strong entrenchments upon that rock whither the storms of obloquy and humiliation the storms of obloquy and numination had driven her, and where, in divine crucible, the dross of her nature had been separated from the precious gold. With sweet and gentle words she re-ceived their repentant expressions of kindness, but hastened away from all the scept to detain her to minister to who sought to detain her, to minister to the sick and dying. Standing or kneeling beside them, assisting Father Etienne in all that she could, holding the poor hands stiffening in death, or smoothing the cold forehead knotted smoothing the cold forenead knotted with agony; reciting the prayers and aspirations which their feeble tongues could no longer utter; performing the most menial offices, shrinking, in fact, from nothing that she could do for the dying or convalescent, she gave herself but scant rest day or night until the dread pestilence, leaving behind its broad furrows of graves, passed away from among them, through the forests,

TO BE CONTINUED.

me !" " My child," said Father Etienne, tears flowing over his checks, as he ap-proached and knelt before Coaina, "my child, can you forgive us all ?" " O, my father !" cried Coains, covered with confusion, as she knelt, lifting the here of his courters

soil. Coaina had "missed the crown, but not the stake of martyrdom." The penitent confessions of Altoninon and Winonah, before so many witnesses, re-moved the stigma from her name and reputation. All were as anxious now to obtain a look or word from her as they were before eager to avoid her. Bat what most people would call a re-markable coincidence, but which Monsigneur De C—, who was deeply versed in the ways of God, styled re-tributive justice, the first victims of cholera in that Algonquin village were Altontinon, Winonah, and five of their the wicked plot against the innocent Coaina, who perished ; one after an-cother multicly confessing his on thera Coaina, who perished ; one after an-to the state of the state of the state of the state of summoning the faithful by a wooden the Bleesed Sacrament under a canopy, the Bleeser the canop the the state and lungs. the Bleesed Sacrament under a canopy, and followed by the clergy and choir who chant the "Pange Lingua" to the altar of repose, which is richly decked with lights and flowers. After the procession the altars are all de-nuded, in memory of how our Divine Master was stripped of His garments. The cits used in administering Sac The oils used in administering Sac raments are blessed by the Bishop in the Mass of this day. Twelve pricets, seven deacons and seven subdeacons assist as witnesses of this function. There are two masters of ceremonies

There are two masters of ceremonies. The Bishop and priests breathe upon the oil of the catechumens and chrism, meaning that by this action the power of the Holy Spirit is about to descend on the oils, with the words. "Hail, holy oils ; Hail, holy chrism." On Good Friday the Church com-memorates the Passion of Christ, the most sad and sorrowful day in Holy Week. The clergy, robed in black, prostrate themselves before the altar, which is denuded. No candles are as yet lighted. The prayers of the Church which is denuded. No candles are as yet lighted. The prayers of the Church are then said for all conditions of men. The Passion is sung from St. John. After the Passion has been sung and the prayers ended, the cross, which up to this time was covered, is exposed to view and devoutly kissed by the clergy and people on bended knees. The Blessed Sacrament, Which the day before was carried in procession to the altan was carried in procession to the altar of repose, is 'again solemnly brought back in procession, whilst the choir sing the "Vexilla Regis." On Holy Saturday the ceremonies, which care of many additional data and the sole of the sole o

which are of very ancient date, consist of blessing the Pascal candle, blessing the baptismal font and Easter water, the baptismal font and Easter water, reciting the prophecies and litanies prescribed. The Pascal candle blessed on this occasion expresses the new light of spiritual comfort the Son of God brought us at His resurrection. The Church orders it to be lighted at the beginning of the Gospel, and to be left burning till the end of the Communication

affections of the throat and lungs. KNOWN TO THOUSANDS.—Parmelee's Vege-table Pills regulate the action of the secretione, purify the blood and keep the shomach and bowels free from deleterious matter. Taken according to direction they will overcome dymopsis, eradicate billionsness, and leave the digent ve organs healthy and strong to perform their runctions. Their merits are well-known, to thousands who know by experience how system.

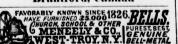


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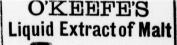
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ST. PATRICK'S DAY

IN STRATFORD. [Stratford Herald, March 18.]

[Stratford Herald, March 18.] The anniversary of the birth of St. Patrick was right royally commemorated in a concert of speech and song at Theatre Albert inst evening, held under the auspices of Division No. 2, A. O. H., this city. A fairly large audience avail-ed themselves of the opportunity of hear-ing the spiendid array of talent that had been procured for the occasion, in the persons of Misses Edna Mortimore and Suste McGill, of London; Mr. Owen A. Smiley, of Toronto; Master Eugene Lockhart, of Toronto; Master Eugene Lockhart, of Toronto, and Mr. L. J. Gravell, of London. Rev. J. V. Tobla occupied the chair, and opened the programme with a very

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IN PERTH.

regation in attendance. IN PERTI. St. Patrick's Day was fittingly cele-brated by the Irishmen of the good old town of Perth. The day was ushered in by a banquet given in the rooms of the Young Men's Catholic Club, by Division No, 1 of the Ancient Order of Hibernians, on Wednesday evening, the lifth inst., the guests exclusively being Hibernians. This Divison, although only formed on January 9, 1904, is steadily increasing in numbers and influence. It now has a membership of over fifty, and applica-tions are steadily coming in. The ban-quet was the first function of the kind participated in by the Irishmen of this town in thirty-five years. The St. Patrick's Society, which then existed, had been allowed to disband, and all that now remains to tell of its existence are the banners, once elaborate and beautiful, but now faded and torn, yet on account of their age, condition and history are to devotion by the members of the new NM. C. J. Foy, occupied the chair, while Mr. John O'Loughlin, Vice-President, oc-fus, the zealous parish priest of Perth, Chaptain of the A. O. H. In the County of banark. A splendid toast-list had parains to as the pivision and County of Lanark. A splendid toast-list had various toasts were such as to show that parains to as the pivision is to have a busine to the chaptain of the A. O. H. In the County of Lanark. A splendid toast-list had various toasts were such as to show the prive prepared, and the responses to the various toasts were such as to show the prive prepared, and the responses to the parains to taking their place with any society of men to be found in the community. From the cristing the prive prive prive prive prove the prive prove prove the prive prove prove

dress, which was throughout a master dress, which was throughout a master-ly piece of eloquence, logic and oratory. Dr. Ryan speaks with that clear enunciation, perfect modulation, elo-quence of language and ease of gesture which characterizes the finished speaker. It was his first appearance before a Perth audience, and it is sincerely hoped that it will not be his last. The singing of the National Anthem brought to a close one of the most suc-cessful and enjoyable concerts ever given by the Trustees.

IN PARIS.

[Star-Transcript, March 23.] [Star-Transcript, March 23.] The entertainment in the Opera House on the evening of March 17 was a great success. The lecture by Mr. Downey, M.P.P. editor of the Guelph Herald, on "Treiand and the Irish," was eloquent, interesting, instructive and an intellec-mal treat, sparkling with wit and humor. At the outset Mr. Downey de-scribed in glowing language some of the scenes that rose before the imagination of the exiled children of Erin, celebrat-ing their national anniversary. Proceed-ing the dwelt at considerable length on the golden epoch of Irish history, which followed its conversion by St. Patrick. In those days Ireland was the sanctuarin of Ing he dwelt at considerable length on the golden epoch of Irish history, which followed its conversion by St. Patrick. In those days Ireland was the sanctuary and the one uncontaminated fountial of civilization, when all Europe was plunged in the darkness of idolatry. The heroic struggle against the invasions of the Norsemen, and the glorious, though tragic ending of the battle of Contarf, which, though it drove the invaders forever from the shores of Ireland, left the country disunited, were also touched upon. What Ireland did for civilization throughout Europe in those days could not be measured. She established institutions of learning in Germany and the land of the Franks, and manned their colleges with her students. Ireland's services to the British Empire in later days was the subject of an eloquent tribute from the speaker. From the days of the Peninsular war, down to the struggle in South Africa, where defeat was turned into victory by the tact and skill of Irish generals, the sons of Erin have rendered distinguished services to British arms. The life in later said, had been true to the best traditions of their race, and had given to the service of the country some of her best men. In closing, the speaker described the gratifying change in the condition of affairs in the old land. Reformed poor laws, agarain crime unknown, marked improvement in the agricuitural and industrial development of the country, and more than all, the land being restored to its original owners. The door was at last open, the speaker believed, to amity and peace in a house that for centuries had been torn by discord and dissension. Many appropriate anecdotes, told in Mr. Downey's inimitable style, enlivend the address, and the audience considered the lecture too short, though he spoke for over an hour. When were: Piano duets, Misses Kelly and Yera Waltang and address, and the audience considered the lecture too short, though he spoke for over an hour. When were infand and instrumental prove the singers and audience for the so

IN BRANTFORD.

ia recherche banquet was served and a pleasant social hour spent. IN BRANTFORD. [Condensed from Brantford Expositor.] The fragrant and ever-bilssful memory of St. Patrick was duly honored last evening, when the members of St. Basil's and St. Mary's Dramatic Society present-ed an amateur play entitled "The Sham-rock and the Rose," before a large audi-ence at the Opera House. The play itself was interesting and abounded in tragedy, failse arrest, hard-ship, disappointment, imprisonment, es-cape, abduction and the usual concluding features, including a union of hearts and hands all round, and evidences of good-will and esteem. With such a founda-tion the company, with the advantage of training and costuming, might have reared a dramatic superstructure of the highest order of power and interest. The staging throughout was very good. The opening act introduces Squire Fitzgerald and his daughter Rose, who is in love with John Desmond, a young military fugitive. The girl informs her father that her lover is on their premises in concealment, and a moment later Capt. Beek, a Hessian officer, holding a Erlish commission, arrives on the scene with a detormination to bring the fugitive to justice. He quarrels with the squire and morder, shim. Of course, at the proper moment, all the characters, Desmond included, rush out on the stage with cries of "Murder!" The capital charges Des-mond with the crime, puts him under arrest, and the curtain fails amid the tars of the company. Barney O'Brady, an Tish bouchal, is the figure of admira-tion in the second act. There are four scenes. The first is a landscape. Capit. Beek has failen in love with Rose, the faithful but imprudent spy. Shaun Corey, bit would have it, the officer of the gaughter of his victim, and with his faithful but imprudent spy. Shaun Corey, pot, is a love. She intercedes and with here point, of course. An escape is plan-need. Barney, who is also in prison, is a party to the sceape and plays a herole role as failse guard. No sooner is Des-mond free tha The point of equiling a consistent of the preserve of the second parts is a performers.
An epieladi programme had been printing and the consistent of vocal statistical part of the preserve assemble different preserve assemble as a file preserve different preserve assemble different preserve assemble different preserve assemble as a file preserve different preserve assemble as a file preserve different preserve assemble as a file preserve different pre

Rev. Father Cummings is receiving high compliments from many quarters for the ability shown in training the members of the society for the entertain-Before the opening of the play the cur-

Before the opening of the play the cur-tain rose and showed a number of people on the platform. After Father Lennon had taken the chair and explained the object of this part of the entertainment, Messra, Heyd, Preston and Dunn pre-sented prizes to local separate school children for essays on "Canada." The first-named in each class received hand-some medals, the gift of Mr. Preston. The others got valuable books. The com-petition was the means of interesting many scholars on Canadian subjects, and a large number wrote splendid essays, which were examined by capable judges. The winners were: Senior Fourth-Agnes Monahan and Raymond Carlan. Junior Fourth-Emma Schuler, Basil McGregor and Harry McAnon. Senior Third-Clair Harrington, Ignot O'Neil and Arthur Maloney. IN ST. THOMAS.

IN ST. THOMAS.

Scheduley. IN ST. THOMAS. St. Patrick's Day was celebrated in St. Thomas by the presentation of "Kerry Gow" by the St. Thomas Dramatic Club, in Duncombe Opera House. The various parts in the famous Irish play were well taken, the actors receiving well-merited applause from the very large audience, The St. Thomas Times gives the fol-iowing account of the enjoyable event: Before it was time for the curtain to go up, many who had neglected to pro-cure their seats in advance were being turned away. The story of "Kerry Gow" deals with the troublous days of Ifeland, when the struggle between the tenants

go up, many who had neglected to pro-cure their seats in advance were being turned away. The story of "Kerry Gow" deals with the troublous days of Ireland, when the struggle between the tenants and landowners was at its bitterest. The village blacksmith of Kerry-the Kerry "Gow," has enemies who seek to get him out of the way, and they secrete arms behind his forge, to give the appearance of his being in league with the rebellious element. For this supposed crime he is arrested and thrown into jail, but in the working out of the plot his innocence is established. The quaint humor of the honest blacksmith, who is capable of deep pathos and nobility of sentiment, is one of the many charming features of the story. The anvil chorus, the shoeing of a real horse, the excitement of a horse race, the winning of which means much to the contestants, the pretty colleens, with their sparkling bits of wit and ex-quisite brogue, all go to complete one of the most enjoyable representations of Irish drama ever presented on the stage. By the time the eurtain went up-about 8:30-the whole place was packed by eager and enthusiastic people. Applause greet-ed Rev, Father West when he advanced to the front to make a few remarks ap-propriate to the day and the occasion. He welcomed the people and trusted they would all enjoy themselves. His remarks were warmly acknowledged. The play has been given here before by a cast composed the same as last evening's as respects some of the leading characters. Miss Alma James, however, made her debut in the protty character of Nora Drew, and filled the role like a pro-fessional. Her personality a dmirably suits the role. The love-making between Nora and Dan O'Hara (Joseph P. Butler) was clever work on the part of both, and the dismay of the girl when Dan was arrested was well enacted. Miss Alice Doyle, was all that could be de-sired. The part does not demand much, but Miss Graney's natural and graceful pertayal helped materially towards the snooth running of the play. Joseph P. Butler is know worth must be compratulated on the suc-cess he made of it. John Salter, as Major Gruff, was gruff enough, and made the most of a part that is always difficult. Arthur Thayer had a difficult part as the brother of Nora Drew, and for a first effort did wonderfully well. W. A. Peace has enough of the military air about him to make a first-rate Capt. Easil Sydney. Charles Corbett did the little allotted to Denny Doyle in good style, and the stuttering Sergt. Bull was amusingly represented by Harry Boyle. Charles S. Butter, as O'Drive, the adviser of Valentine Hay, was always to the minute with his "word in sason," and helped to keep the fun going. Master Gillian, as the jockey. could scarcely have been improved upon for a lad of his years; his performance was almost marvelous. M. J. Rallis, the heavy-weight helper of the blacksmith, did ad-mirably, and brought down the house with his little dance. The solders, vil-lagers, etc., were in evidence whenever necessary, and the play ran as smoothly as any professional entertainment ever seen here. To Mr. Charles Corbett is due attending to the stage management, upon which the success of a play so largely depends. Dan's song, "My Wild Irish Rose," brought down the house. The Interpolawhich the success of a play so largely depends. Dan's song, "My Wild Irish Rose," brought down the house. The interpola-tion of songs between the acts was a happy thought. Mrs. Charles Waters, in "Come Back to Erin," sang perhaps better than ever before. An audience like that, however, could not fail to be an inspiration. Mr. Woodcraft, of Hamilton, in his song, "Island of Dreams," between the first and second acts, scored a triumph. He is an excellent vocalist. Kenneth Finlay made a great hit in "Good Night, Beloved," between Acts III. and IV., and sang a soldier song in response to an encore. Some of the objectionable features of the play were changed and others omitted. The receipts were far in advance of

provided for, he arose to propose the first toast, "The Pope" which was duly honored. Bro. R. Sollard, responding to the toast of "Risolard, responding to the toast of "Risolard, responding to the toast of "Risolard, responding to the toast of which and anniversary, because it boom St. Patrick had conferred on Ire-liand, the priceless gift of faith-that faith to which the Irish people had ever remained true, in spite of ages of perse-cution, not exceeded in the history of any civilized country. In all his wanderings the Irish exile had ever remained true to the teachings of St. Patrick. Loyalty to religion and loyalty to country were dean never be separated. Ireland had been depopulated of her children, there-by the whole world benefited. Honor, glory and power have come to the Irish exile in all ports of the world. You will ind them always to the front, because the Irish people have ever been generous, chivalrous, brave and talented in the highest degree, with qualities fitted to shine among the leaders of men. Well indeed might they feel proud of that land that had given birth to such statesmen as Edmund Burke and Henry Grattan, to such herose as Robert Emmett and Lord Edward Fitzgerald, to the great liberator Daniel O'Connell, who forced from a hostile government the Catholic Emanel-pation Act; that land that gave to the world the great apostle of temperanee, Father Mathew, who carried out one of the grandest social reforms the world had ever witnessed; that land that given to this Granada of ours the poet, statesmen and orator. Thomas D'Arcy McGee; that land that had given to the world an multiplicity of valiant solders, brilliant statesmen and orators and liter-ary men. On this Foast of St. Patrick our hearts go out in loving sympathy to that dever witnessed; that had have of every peaceable line that the laws of fight out the cause of Home Rule on every peaceable line that the laws of fight out the cause of the Rapel'. The speaker referred in the rish character, by assimilation with the other race's HOME

THE CATHOLIC RECORD.

Frühts-Applies, per bag, 40 to 60c.; apples, per böl. \$1 to \$1 50. TORONTO. TORONTO. Toronto, March 31.-Wheat-The market is full and priceenomical; No. 2 white and red win-ter quoied at 93 to 94c east for red white or nixed winter, high, lowor middle freightes: No. 1, spring is quoied at 83c. east and No. 2 goode at 83c to 55c; Manitoba wheat No. 1 northern, is quoted at \$1.02 at Georgian Bay ports and No. 2 northern at 98. No. 1 hard at \$1.05, take ports and 65 more for g, 1. Barley - There is a good demand for And at \$1.05, take way York; No. 9 quoted 45c, low: No. 3 extra at 35c and No. 3 at 41c middle frights. Corn-No. 3, yellow, old American, quoted at 32c on track Toronic; Canadian corn nomi-maist, and at 63c high freights. Buckwoat - The market is steady, [with quotations at 55c, to 51c. At see duil; No. 1 white is quoted at 31c low freights to New York; No. 2 white, 32c bid east. Rye-Cars are quoted at 69c. Live Stock Markets. EAST BUFFALO. said he could go on for hours with hance of Irishmen who had attained prominence in science, art and literature. Bro, O'Neil responded to the toast of "Our Society," and Bros, O'Donnell and Smith to that of "Our Athletic Club." Bro, Thomas Burns sang "Oft in the Stilly Night" and "The Minstrel Boy." Bro, J. William Berney, responding to the toast of "The Chalrman," expressed his pleasure at seeing such enthusiasm dis-played by the members, and he desired to convey to all present his hearty thanks for the cordial manner in which they honored the toast. He hoped that all might long be spared to celebrate many such nights. The toast of "The Ladies" being duly honored, all joined in singing "God Save Ireland," which brought to a close a most enjoyable evening. In Dunnville.

In Dunnville.

Ireland," which brought to a close a most enjoyable eventng. In Dunnville. A large crowd assembled at St. Michael's church on the evening of the 17th inst, the occasion being a sacred concert and lecture given in honor of St. Patrick. Rev, Father Cleary, pastor, opened the proceedings with a few appropriate remarks. Then followed the excellently arranged programme, the different numbers of which were well rendered. The beautiful and well-trained soprano volce of Miss Jennie Bullock was heard with splendid effect in both her solos ; M J. A. Hoirod's solos. "Ora Pro Nobia" and "Excellent," were very much appreciated; Mr, James Cooley was also in good volce. Mrs Hugh Smiley gave a very beautiful rendition of Fowlers "Ave Marin," and Miss Sarah Cleary sang. "Praise to St. Patrick " and "Laement of the Irish Immi-grant " in her usual articlic meaner; Miss J Patrick " and "Laement of the Irish Immi-grant," in her usual articlic meaner; Miss of Class, Kenoy. "The accommanists were Miss Clara King and Mr Class, Kenoy. "Tex, Father Geles of Caledonia, delivered an exceeding is more files to and in Weaver, what S. Pather Geles at baject of which was "What S. Pather Geles at Caledonia, delivered an exceeding is intermined by the chore there, the source commencing his lecture, however, is the following the host her and for treland," "Futher clear seating and instructive lecture, the source commencing his lecture, however, is his life-loog attachment to the fried an circumstances which brought it about, and companion of his boyhood days, Rev. "Futher Cleary, He began his lecture by stating that Saint Patrick's Day was an occosion which was fraught with the hollest memories to the Irish race no be cast. He gave a very graphic description of the way in which the Church henors her saint and heroes, and compared it with the honors conferred upon great men from a worldly point of view. The reverend lecturer went on of the irish among whom he was stare in leadad, where he acquired the language and customs of the irish among who EAST BUFFALO. East Buffalo March 31. — Cattle— Receipte 200 head: heavy: prime steers. \$5 to \$5.25; ehipping. \$1.50 to \$5; helfers, \$3.25 to \$6.25; vals — Receipts. 150 head; \$1 lower: \$5 to \$6 50. Hogs — keceipts. 2400 head; active; 10 to 150 higher; heavy, \$5 85 to \$5.50; nixed, \$5 80 to \$5.85; Yorkers, \$6 80 to \$5.80; a tew at \$5.90; pigs, \$5 50 to \$5.65; rougha, \$5.10 to \$5 3.5; stags, \$1 to \$25 bither; lambs, \$5 to \$5.65; rougha, \$5.10 to \$5 45; stags, \$1 to \$25 bither; lambs, \$5 to \$5.65; rougha, \$5.55; to \$5 40; verailings, \$5.50 to \$5.75; wethers, \$5.25 to \$5.50; verailings, \$5.50 to \$5.75; wethers, \$5.250 to \$5.75; wethers, \$5.50 to \$5.75; we

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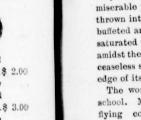
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London, March 31.-Grain Des cental-Wheat per cental, \$1.50; cais. 98 to \$1; core. 90 to \$1 00; barley, 93 to 35; peas, \$1.00 to \$1.50; buckwheat. 90 to \$1.10; rys, 90 to 35c. Meat-Dressed Hogs \$6 50 to \$6 75; pork, by lb. 8 to 9; beef by the quarter \$0.01 to \$7.00; yeal \$6 to \$6.50; mutton, \$6 to \$7.00; lamb, per pound, \$to 11c. Poultry-Dressed chickens, per pair, 75 to \$1 live do., per pair, 65 to \$55.; turkeys, dressed per lb, lb to 17c.; turkeys, live, per lb, l5 to 14c. TO CATHOLIC BUSINESS MEN TO CATHOLIC Detaile Merchants in Good openings for Catholic Merchants in town of Thoroid. Neither grocer butcher, baker or any other line now being filled except coal and wood and boots and shoes For steady energetic men with ability to look after their business, there is a good living here. Ed. F Foley, Rec. Sec. Branch 54, C. M. B. A. 1326 4.

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various toasts were such as to show that the Irishmen here of the present day are quite capable of taking their place with any society of men to be found in the community. From the spirit in which the proceedings were entered into, there is no doubt whatever that the annual ban-quet has come to be a fixture, and no doubt will be looked forward to with eageness by the members of Division No. 1. The proceedings were brought to a close about 1:30 o'clock on Thursday morning, the 17th inst. On Thursday morning at nine o'clock High Mass was celebrated in the Church of St. John the Baptist, Rev. Father Davis officiating, and a very large con-gregation was present. In the evening a concert was held in the Opera House, under the auspices of the Trustees of the separate School, and one of the largest udlences ever assembled therein greeted the performers. A splendid programme had been pre-pered and this consisted of yocal and

omitted. The receipts were far in advance of those from any previous affair of a similar character, and will be devoted to the work in connection with Holy Angels' Church.

IN KENILWORTH.

IN KENILWORTH. Testerday the St. Patrick's Day cele-bration was held in the new Church of the Sacred Heart, Kenilworth. Before Mass, Father Kehe told the congrega-tion that he would celebrate the High Mass in behalf of the Church in France, and recommended the congregation to assist and offer up their plous prayers for the same purpose. He said he knew of no way they could this year honor the memory of St. Patrick more fittingly than by adopting that course. That holy triend of God had so unselfishly, for the sake of strangers, left his country, his near onces and his dear once, in order to carry the light and love of God to strangers, who were in darkness. Today, he said, the Church of France is perse-cuted worse than in any other land on earth worse that in splendid order.

The said, the chart in any other land on earth. The young choir was in splendid order. Miss McGillicuddy, Miss O'Donnell and Mrs Fred Cummings were at their best. After Mass, Father Kehoe treated the congregation, as usual, to a splendid ad-dress. On leaving the church, it was remarked that while there is not a French mem-ber in Kenilworth Parish, still the sym-pathetic chord that Father Kehoe struck in behalf of poor old France went deep into many a heart, and the tears that stole their way from the eyes of many listeners made that Clear.

IN TORONTO.

IN TORONTO. Branch No. I, Iriah Catholic Benevolent Union, Toronto, celebrated the Fecast of St. Patrick with a banquet in the I. C. B. U. Club rooms. The banners and flags of the society decorated the walls, and the tables were tastefully draped in the society's colors, green and white. Bro. J. William Berney presided, and after the wants of the inner man were



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