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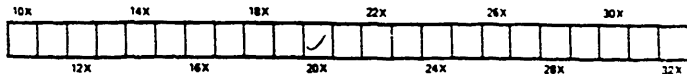
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Rev. Dr. Treacy on The Resurrection.

On Easter Sunday at the cathedral the High Mass was celebrated by Rev. Father Ryan, assisted by deacon and sub-deacon. The reverend rector preached an eloquent sermon on the resurrection of Christ.

He is risen! He is not here. (Mark 16). To-day is a day of general rejoicing in the universal church of God.

It is as the great St. Gregory Nazianzen said, the solemnity of solemnities, the festival of festivals as far above all the other feasts of the year as the sun outshines the stars.

From the innumerable tabernacles of Catholic worship dispersed throughout the world there ascend to-day canticles of joy which blend with the celestial alleluia of the angels, for on this day Christ rose from the corruption of the tomb.

He is risen! He is not here. (Mark 16). To-day is a day of general rejoicing in the universal church of God.

quered in the person of Christ crucified. "For light is light as God is God. And right the day shall win. To doubt would be delirious. To foster would be sin."

Why is it that, in spite of the apparent triumph of falsehood, truth shall succeed in the end? Why do we say: Great is truth and it shall prevail? Because truth alone is real, because it is divine, because it is eternal. Truth, says St. Thomas, is the equation of conformity of the mind and the thing.

When the mind grasps the essence of the thing, and assimilates its manifold qualities it is said to possess the truth of the thing. Things, therefore, are true, not only because they are real, and conform to our estimation of them, but things are real and true principally when they correspond to the Divine Intelligence and fulfill the mission ordained by God.

It is the First Truth. He is truth itself, not only because He is Pure Being, "I am who am," but because God's nature conforms perfectly to His Divine Intelligence. His Divine nature and Intellect are one and the same.

AN ANOMALY IN THE SYSTEM. of God's providence, it is but an ulcer that grows on the living organism, and endures in it only as a thing of men which may survive for a brief period if supported by powerful human influence, but which even in time is condemned to destruction.

R. J. McGANNEY, D.D.S., I.D.S. (Diplomat of the Ontario University)

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philosopher to drink the poisoned cup of hemlock 400 years before. He was also an enemy of his country. So he sinned the Netos, the Diocletians, the Caligulas, and the pagans of ancient Rome, who persecuted the Christians.

THE MORNING OF THE FIRST DAY WAS BREAKING fair behind the hills of Jerusalem, and the persecutors of the destroyers of God, in every age and nation, who when they had gained a momentary triumph, a temporary success over the cause of truth, congratulated themselves on a complete and everlasting victory. But great is truth, and it must prevail.

Truth won the day in the person of Jesus of Nazareth. As man He died on Calvary's cross, but as God He rose from the dead. He rose to God who could say: "I have power to lay down my life, and I have power to take it up again." (John 10.)

He gave solemn attestation to His Godhead. He corroborated the truth of His mission, and placed the stamp of Divinity on all His works, and particularly on the Church, which He established to continue His work in the salvation of souls.

He is God, and consequently the religion which He founded is Divine, is true, and indefectible, and no matter what storms may arise within her borders, though her children be again subjected to the penal persecution which had to endure when the might of imperial Rome was levelled against them, though she were driven again from the continents of Asia and the most of commerce, though her fair name should become a by-word and a hissing in the workshops and factories, in the halls of culture and the academies of learning, though she were again

TIAMBLE TO THE DUST BY MIGHTY POETRY. like Henry of England, Napoleon of France, and Frederic of Prussia, though the powerful resources of the nations were arrayed against her, she should be employed to throw mud dirt at her mission, her doctrine, and her children, yet she shall come, and the day shall come when the children of men shall be crushed in the future, for she came from the hands of Him before Whose face the power of men is as a drop of the morning dew that falleth down upon the earth.

THE eternal years of God are hers; While you, wounded, writhes with pain, And dies amongst his worshippers. Never was there a more glorious illustration of the triumph of truth than in the resurrection of the crucified Jesus of Nazareth. There was never a religious system

AMERICA MAY CRUSH ENGLAND'S INDUSTRY.

The April Forum contains not a single article relating to the war with Spain, on which subject there has of late been a surfeit. The leading paper in the April issue is on "The Industrial Development of Russia"; and the writer is Prof. Ivan Osoroff, of Moscow University, a prominent Russian economist.

Another paper, on a subject of still greater importance is that by Mr. John P. Young on "The Menace to England's Commercial Supremacy." Mr. Young proves conclusively the decadence of English agriculture, and shows the disastrous results to British industry of the invasion of the English iron and steel markets by American products.

"Artificial methods have succeeded in this country in developing its resources enormously; and these results have been accomplished largely through the aid of the capital of the people whose economists have been diligently teaching that manufacturer and commerce cannot be stimulated by State aid.

Professor Robertson has been discussing the Canadian prospect for export of tender fruit. His general conclusions, he says, so far as they can be stated with any satisfaction to myself, with any sense of the responsibility under which I say them, is that Canadians may have a continually growing trade in the exportation of pears; that a very large trade in the tender sorts of apples can be developed by shipping in cold storage; that there is a possibility of getting a trade that may leave a living profit from shipping to make a success of sending over Canada produce that as the demand for Canadian grapes does not exist, it is a question to be considered whether it would pay us to send about one carload a week of our best sorts to further try to create a demand.

THE Dominion Presbyterian appreciates at considerable length the recent protest made by Archbishop Bruchet against the parade of criminal sentences in the columns of La Patrie and La Presse. The Presbyterian says: "We think this is a noble appeal, and that it is well to have the reminder from any quarter that a free press must also be a pure press; if there is an implied rebuke there is also a tribute to the great influence of Journalism."

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THURSDAY, APRIL 13, 1894.

- April 14 - S. Hermenegild 14 - S. Justina 15 - S. John Damascene 16 - Solemnity of the Ascension 17 - S. Anselm, Bishop 18 - S. Isidore, Ep. 19 - S. Leo IX, Pope.

Third Archbishop of Toronto.

A week has now elapsed since The Register published the official announcement that the Holy See had chosen the third Archbishop of Toronto. The interval has called forth expressions of satisfaction and congratulation in every quarter from which religious, educational or social interest in the high office is in any way reflected.

Elsewhere appears a report of the complimentary banquet tendered to Hon. John Costigan in the city of St. John.

It will be seen that the gathering was not merely non-political but was thoroughly representative of both parties. This was fitting towards Mr. Costigan, and every man in Canada who carries honest principles into politics should appreciate it.

a startling speech from him on such a occasion could have known little of him. The Irish-Catholics of Canada without regard to either provincial or political lines acknowledge the compliment paid to Mr. Costigan by his St. John friends, foremost among whom, of course, are the Irish-Catholics of the New Brunswick capital.

The Presbyterian Witness, of Halifax, in its issue of April 8 has the following: "THE CATHOLIC REGISTER, Toronto, brings against the Protestant population of Ontario a most damaging accusation. The charge is not new, and the proofs that it is not unfounded are certainly very serious."

A ray of light is now allowed to fall upon the persistent policy of the members of the Cabinet at Ottawa in declaring in spite of all the facts and in contradiction of their own words in their more guarded moments that they have settled the Manitoba school question.

We understand that Mr. T. Osborne Davis, M.P., of Saskatchewan, whose recent speech in reply to Mr. N. Flood Davin provoked very general comment is himself an Irishman. The Register cannot well conceive how one Irishman could possibly imagine himself worthy of imitating the brogue of another.

Our forecast of the Irish County Council elections has proved fairly correct. Last Thursday was a great day for Ireland. The landlords and anti-Home Rulers, who mustered all their strength for the contest and who boasted that the Irish people could not and would not assume the responsibility of local county government without their "natural leaders" have been buried out of sight. North, south, east and west the reports are all the same. The Times mourns over the sign. The self-appointed champion

of the foreign garrisons, of landlordism and excluduiveness have been annihilated in the west and south, extirpated in the east and crushed in the north. And this is the achievement of disunion-torn Ireland! This is the work of a nation rent by factional! This is the accomplishment of an electorate without aim or energy for the continuance of the national struggle!

The splendid victory won all along the line comes like a new revelation of the national potency. To speak of it as a revival would be altogether beside the truth. It was not a sudden flare up that swept the land from Malin Head to the Mizen. The people knew their powers and their wants better than "Disunionists" or "Unionists" abroad could tell them.

The final returns show 544 Nationalist candidates elected as against 119 Unionists, including both the representatives of landlordism and Toryism. "Butler's Catechism" To the Editor of The Catholic Register.

DEAR SIR.—The writer of last week's article has indeed made the amende honorable, and so I am the more sorry to have to again take issue with him, although in the friendliest spirit.

English family in which he himself is the Irish Catholic. Yet the needs of their common country appeal to exactly the same way to both, and both threw in their lot with the people unreservedly, as do dozens of others of their class have done.

The great object lesson of the elections is of world-wide interest. The character of the Irish people has never been more impressively vindicated. It is impossible not to admire the fearlessness of the Irish voter, and his high personal regard for the sacredness of the ballot.

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"Butler's Catechism."

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Disgraceful Scenes in England. PORTSMOUTH, April 8.—The bitter feeling against ritualistic practices in the English Church was manifested here yesterday in a riotous procession to St. Agatha's Church (Anglican) was attended by a mob. The crowd stripped the robes from the acolytes and supplied bags of soil over the white robes of the clergyman. The police

JUDGE O'BRIEN AND THE IRISH IN AMERICA.

The following is a portion of an interesting article in the latest issue of The Irish World, New York: "With reference to the vigorous and Irish reactions on the contest of Judge O'Brien and the Friendly Sons, of whom he is President, the Judge writes us the following:

LETTER OF JUDGE O'BRIEN. SUPREME COURT. New York, March 20, 1894. Patrick Ford, Esq. My Dear Mr. Ford:—Considerable comment has been evoked over some alleged settlements of mine at the dinner of the Friendly Sons on St. Patrick's Day.

We have read the speech of Judge O'Brien, as re-vised by himself, and in it we find nothing to justify the assertion that he never said anything equivalent to that which was stated publicly.

"It must be apparent that one of the other powers against America in our war with Spain has been the friendly attitude assumed by England."

Today, as in the long dreary past, what do we see in Ireland? We see poverty and decay and famine. We see depopulation and see gladder-land openly confessed even by a Royal Commission.

It is with pain we make these reflections, and we have a good Irishman and holding an honorable position in the metropolis of the Republic. God knows we had rather write words of praise of him and of every man in the Sout of St. Patrick.

In the presence of many friends the following young ladies on Sunday took the white veil at Loretto Abbey before Vice-Genera MacLean—Miss Ernest Field, Toronto, to be known as Sister Mary Alice; Miss Downey of Seaford, as Sister Mary Kobay; Miss A. Ryan, Toronto, as Sister Mary Anastasia; Miss Bessie Wright of Hamilton, as

Sister Mary Emmanuelle; Miss M. McEdden of Port William, as Sister Mary Irene.

St. Michael's Literary and Athletic Association.

This energetic society quietly continues its effective work. Its last literary meeting was its best, though from the first its exercises have been excellent.

The last evening's programme opened with a thoughtful reading admirably given by J. O'Leary. Then followed a debate the question being—Resolved, that the United States should keep the Philippines, F. Flanagan and N. McElhan speaking for the affirmative, Wm. Crowe and J. Harrett for the negative. The young debaters on both sides showed such a wide and practical knowledge of the principles and facts of the case, and presented their arguments with such clearness and force that the Rev. Chairman, Father Ryan, was led to confess his surprise at the admirable efforts of his young orators and the exact and extensive knowledge they showed of this most important question.

Musical Vespers at the Cathedral.

On next Sunday evening, at 7 o'clock, there will be musical vespers at the Cathedral and a lecture by Rev. Dr. Tealy. There will be a special collection at the door.

Archbishop Bruchest in Town.

His Grace Archbishop Bruchest arrived in town last Saturday accompanied by Canon Vaillant. He was the guest of Mrs. George Kiely of Jarvis St. In the afternoon of Sunday His Grace accompanied by the Canon visited the Rev. Father O'Brien, at St. Mary's, and also the priests of St. Michael's palace. His Grace left on Monday for Windsor and Detroit from thence he returns to Montreal.

"HAMLETT" AT THE COLLEGE.

The following is the cast of the play "Hamlet," which will be presented by the students of St. Michael's College on Thursday, April 26th, in the evenings, under the immediate direction of Mr. F. H. Kirkpatrick. The students have been hard at work upon the preparation of the play, and a perfect presentation may be confidently expected.

EXCAVATIONS IN THE ROMAN FORUM.

The excavations in the Roman Forum, which were suspended for want of funds, are now taken up again with a new enthusiasm. A portion of the site has been excavated and brought to light at the corner of the Forum. It passed in front of the well-known Temple of Antoninus and Faustina, which has been preserved through the centuries, because the church of San Lorenzo in Miranda was built into its walls, and before the Curia, reaching to the Arch of Septimius Severus. Perhaps one of the most interesting of recent finds was that of an extensive series of heating tubes arranged in the foundations of what had been a large building near the Regia, or residence of the Pontifex Maximus. These tubes of terra cotta are square in section; beneath the stone floor of the building the furnaces are seen; and the heated air passed from these into the terra cotta tubes, which were inserted in the walls. A fourth fragment of an interesting inscription concerning the edifice of which it had been discovered. It dates from about 150 years B.C. Nothing yet come to light that can assist the determining of the use or object of the black marble paved square, which has been called the Tomb of Romulus, though much was hoped for in the excavations near this spot. The attribution of this very marked construction, which was protected in the period of the decadence by a marble balustrade, a conjecture supported on a phrase or two of the classics referring to a tomb of Romulus.

The Health of Pope Leo.

The Rome correspondent of the Standard and Times, Philadelphia, wrote to his paper on March 23 the following interesting letter:

Two facts oblige me to go back on a determination which I formed last week, to the effect that it was not necessary to speak any further on the condition of the health of Pope Leo XIII. In view of a telegram sent out by the Central News Association on the very day that I wrote my letter, it is necessary to give a denial of the contents of the telegram, and to afford an explanation of its impossibility. The telegram ran as follows:

"Home, Tuesday morning. The Pope is again ill. He has had a renewal of his fainting fits. No immediate serious importance is, however, attached to his illness."

It was dated on Tuesday last, March 14. Now, the Pope was not "again ill." He did not have "a renewal of his fainting fits." It would, furthermore, be curious if, given his advanced age, some, just a little, "immediate serious importance" was not attached to his indisposition. The telegram and its meaning are two facts which compel attention.

These "fainting fits," the phrase, and the idea are always identical to a lot—a lot designed to reproduce themselves in those who hear of them. It is not the fact of the fainting fits, but the condition of the Pontiff, that is part of their reality and importance. Except just of late years, when London newspapers have at last learned the extent of his vitality, the Pope could do nothing without having fainting fits. As far as the United States is concerned, all news is either made or cooped in London. If it does not grow there, it is prepared, seasoned, culminated and sent to the United States as a fainting fit. Then it was a most likely thing for a septuagenarian and octogenarian Pope, whose frame was slender and delicate-looking, to have fainting fits. So whether he assailed at a beatification or said Mass in St. Peter's or received pilgrims or gave audience to Bishop Freppel or did not care much about an interview from Zola, the accounts given of everything ended with the phrase: "His Holiness was then seized with a fainting fit," or "The Pope then fell into protracted fainting fits," or "Leo XIII. was then discovered senseless in a fainting fit," etc., etc.

Now, the most interesting thing about this long system of veracious accounts is that the Pope has never had a fainting fit in his life. As one of his attendants recently said, His Holiness has never even shown the slightest sign of any weakness of that kind. Of course, he has a fainting fit in the telegraph, which is mentioned in the telegraph. But the London journalists are as veracious as in the past. There has been a fit, a bad and prolonged fit, to which "no immediate serious importance is, however, attached." The description is not only veracious, but exact to a minutia. The fit is described as it occurred, though under a form of metaphor, and the Pope is described as he had the fit. Moreover, it has been a fainting fit only by courtesy, as it was. Strictly and literally speaking, it has been a convulsive fit. The telegram is its faithful echo.

Everybody knows what the situation at Rome is. It is a conflict between two powers, neither of which will surrender or migrate. In its universal significance it is a conflict between the metropolitan Catholic Church and the Italian monarchy; in its daily, ordinary and practical significance, it is a conflict between the Italian Church and the Italian State. Since the time of Adrian VI. (1522-1523) there has been no foreign Pontiff, and it is pretty generally allowed that the conflict in question makes it more surely advisable, if not imperative, that an Italian Cardinal should succeed the Pope. A subject, then, of the King of Italy will the Liberals think, since the Papey is an autocracy, have in his hands the direction of the conflict in the future, if he will not ever have in his power the right of extinguishing it altogether. Each of the conflicting parties uttered its inopportunities and made its last concession about three decades of years ago.

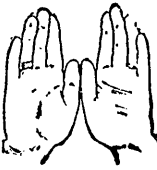
While it is quite credible that an adjustment of the difficulty could be made with an effort and in consequence of a show of good will on the part of the more successful combatant, it is certain that from the continuance of the condition of things which has been maintained since 1870 no platform or conciliation will emerge unless by miracle. In itself the present political order is unchanging. The Italian politicians are in general indifferent as to the situation partly because they consider it hopeless and partly because they are so avaricious as to have an inadequate realization of the importance of peace between Church and State. It would be wonderful, however, if the ministry which is in power when a convulsion occurs, or when a convulsion is likely to occur, did not use every means within its reach to lessen the evil of the situation by helping on the election of a Cardinal who would be the one who might seem to be the most liberal of the effectively eligible members of the Sacred College.

But, the American reader objects, this is a snare and delusion for the Italian Government. It may be so, but I think its reasoning is about as follows. Much evil will always be avoided and some good will always be attained by the election of the most conciliatory Cardinal. However irrevocably a convulsion may be, it will always

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Incline to the election of the Cardinal who receives the praises of Liberals. A group of journalists incessantly sounded the praises of Cardinal Pecci before the conclave of 1878, and we believe that the praises of these journalists showed the Cardinal voters which one of their body would be acceptable and that they voted in accordance with this conviction. We flattered ourselves that we elected Leo XIII.

It is true that not much concession has been made by Leo XIII., but there is always a double perspective open to Liberals, that of actually securing positive concessions or that of at least warding off the danger of a more inflamed situation, and so it appears that they have not learned much from their experience in 1878. So, since the early summer, when reports of the Pope's being indisposed began to circulate, we have been in a regular storm of conclave literature. Deputy De Cesari, the archbishop of it all, has been to the fore with his studies and prognostications; Count Herthold has elaborated a similar volume; Aldo Cicchelli has published a smaller one and all the printing presses have at it studious articles, considerations, biographies, letters, memoranda, prognostications and prophecies.

This has continued without abatement during the past summer, autumn and winter, and, as the Pope was really in danger of death during the brief crisis of his recent illness, a new actually attaches to conclave literature now on St. Delect's day, when the swallows are first seen, that the spring has begun. Every telegram like that of the Central News gives new impetus to the movement, and every "live" American newspaper—mention one instance of the development of the movement—reverts to the volumes which it has already received for the purpose of reviewing. This is the meaning of the "fainting fits." They will act, it is hoped, like a shock on the nerves of everybody. They show the nearness of the conclave. While announcing a conclave as near, they prepare for it.

THE PRESENT CONDITION OF HIS HOLINESS.

Not only has His Holiness had no "fainting fits," but he has daily, while transacting business, advanced towards complete recovery. As far back as Saturday, March 13, he resumed his extraordinary activity—giving by receiving Mr. Turin, Bishop of Nancy, and Mr. Brindley, auxiliary of Westminster. The latter Bishop says that he found the Holy Father in a wonderful condition of bodily healthfulness and mental vigour. His Holiness was still abed, though he is up daily for a spell, and Mr. Brindley says that he seemed to be a bad patient. For this reason, as soon as the Bishop entered the room and offered his greetings, the Pope began to talk about the conversion of England. He continued to do so for ten minutes and without interruption, before the Bishop auxiliary was able to make any answer at all. On Sunday, March 13, His Holiness said Mass in his private chapel.

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The Ritualistic Row. "Sit down," says he, "I won't," says I. "Then, verger, turn 'im out!" With that I take a bible fly, And lauds 'im on the spot. To stop 'is Ritualistic row, I knocked 'im off 'is perch: And thus and thus we taught 'im 'ow To desecrate a church. My friends all stuck to me like bricks, 'The Latin books flew like hail; With one of them, by candlelight, I smashed the altar rail. The idolaters set up a squall, But soon they got the toe; We made a 'olomeo gospel' all Of that galaxy show! —London Truth.

Itching Piles. Pains modestly causes many people to endure in silence the greatest misery imaginable from itching piles. One application of Dr. A. W. Chase's Ointment will soothe and ease the itching, one box will completely cure the worst case of it, itching, bleeding or protruding piles. You have no risk to run. Dr. A. W. Chase's Ointment is guaranteed to cure piles. Oak Hall. A fine assortment of spring suits and overcoats may now be seen at Oak Hall, King Street East, opposite St. James' Cathedral. Every garment sold in this well known establishment is guaranteed as to material and workmanship, the prices are always fair.

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THE DOMAIN OF WOMAN

The haze that rocks the world... TALK BY "TERESA"

THREE INNOCENTS. Dorry was one of three little children. They lived in a street which ended in a blind alley. It was the opinion of the oldest among them that the world ended there.

The following line bit of philosophy, indignantly struck through by a Philistine of a master, heads another essay: "If I could choose one great thing to be different in this world, I would say, let it be as it is."

Outside the shop door they consulted as to who should go in. Norah, the eldest, was always fairly presentable. Lisbeth, the second, was never available at all. Dorry was neat, but so contentedly young, it was resented that tremely young.

TERESA

Do you happen to have noticed this kind of man? He is short. At first sight he appears to be greater in breadth than in length, but that is an optical illusion; the length has slightly the advantage. He has fat hands, the fingers are spatulate, and he has a dimple for each finger. As for his face it is altogether made up of cinkles, wrinkles, and wrinkles, and though it isn't in the least lovely, and is very red, you feel that what is not of earth in it is wholly of Heaven, so kind is this of the sort of man that the little children.

TERESA

He practised almost every day. Although she often used to say: "You'll stay like that, you will, I know. You never have any more to do—And that would be so strange!"

TERESA

Oh, never make an ugly face! But think upon the blood of sinners! This was a thing he loved to do because it made his sister Prue exceedingly annoyed.

TERESA

He careful, therefore, how you make These faces it is a cruel mistake. You must surely feel, You may escape, I quite agree, But if you call, like that you'll be So you can sell "Little Folks" for April.

TERESA

Death of Bishop Quigley's Father. The Catholic Union and Times, Buffalo, of April 6 says:—"Although not unexpected, because of an extended illness, still the report of the death of Mr. James Quigley on last Thursday morning came as a shock to the friends of the Right Rev. Bishop of Buffalo, many of whom were not aware of the serious illness of his venerable father."

TERESA

"Life brought many changes to this faithful pair. They were born in adjoining houses in the parish of Burruck, town of Carrington, Tipperary, Ireland; James Quigley, on the 12th of July, 1821, and Mary Lacey, on the 1st of August, of the same year. They studied in the same school and worshipped in the same church. They were baptized and confirmed by their parish priest, Rev. James Ryan, afterwards Bishop of Killarney, and on Shrove Tuesday, 1843, the same beloved and venerated pastor received their marriage vows and invoked the nuptial blessing upon them."

TERESA

"Two children were born to the young couple in Ireland, and on the 1st of May, 1847, the sad year when famine and fever blackened the fair green Isle, the little family left their home to seek another in a more favoured land. The tedious journey was lengthened by an accident which compelled a return and considerable delay, and further by adverse winds. During this long and tempestuous voyage, the elder of the two little ones sickened and died, and the poor young mother had the sore grief of seeing her first-born buried in the ocean. It was in vain she clung to the babe in her arms, for it sickened and died before she left the ship, and the first duty upon landing was to lay the beloved little body in a grave in a strange land. The childless parents stung in Oshawa, Ont., and there other children came to cheer their loneliness, among them the one destined to the high honour and dignity of a bishop."

TERESA

After about three years spent in their Canadian home, Mr. and Mrs. Quigley removed to Lima, N.Y., several miles from Rochester, where they have since resided, and where prosperity has followed industry, enterprise, and thrift. Twice during the '50's Mr. Quigley went to California—a journey quite different from a Pullman car ride across the continent, which is our present idea of transportation thither. He was also a non-commissioned officer in the war of the

TERESA

Stammerers! Address Church's Auto-Voice Institute, 388 Dundas Street West, Toronto. Our Institute in Canada for the cure of every phase of defective speech. Open continually. FRONTSIDE PRICES. CURROCK & BYRNE, Principals.

Rebellion, having served in the Fifteenth New York Volunteer Engineering Corps. His practical knowledge of construction having placed him in that favoured department of the service. The lamented Father Edward Quigley, beloved and remembered by many in Western New York, was a brother of Mr. Quigley, while his wife had two maternal uncles in the priesthood, the two Fathers Kelly, of Guilford, Ireland. From his parents came the affection for religion, which ran not only in the calling of our present Bishop Quigley to the altar, but in the consecration of his youngest sister to the religious life. Sister Mary Vincent, who is a Grey Nun at Lowell, Mass.

Dr. Quigley's parents celebrated their golden wedding in 1893 in Rochester, when were gathered about them their six children, Mrs. George Massey, Mrs. Thos. Norman, Joseph, Matt, Thomas L. Quigley, Sister Mary Vincent, and Right Rev. James L. Quigley, D.D.

MR. QUIGLEY'S FUNERAL. At St. Patrick's Cathedral, Rochester, on Monday Morning.

On Monday morning at half-past ten the funeral of James Quigley was held from St. Patrick's Cathedral. The solemn pontifical mass was celebrated by Bishop Quigley. Very Rev. M. P. Conery, V.G. of Buffalo, was assistant priest. The deacons of honour were Bishop Quigley's secretary, Rev. P. J. Grant, and Rev. G. V. Burns, of the Cathedral, Rochester. Rev. Thos. J. Hekey, rector of the Cathedral, Rochester, and Rev. B. B. Grattan, of Buffalo, were deacon and sub-deacon respectively. Right Rev. Mr. de Regge, of Rochester, was master of ceremonies. Right Rev. Bernard J. McQuade, Bishop of Rochester, occupied the throne inside the sanctuary, which was filled with priests from Buffalo, Rochester, and other places in both dioceses.

FATHER LACOMBE HONOURED BY THE QUEEN.

Ottawa, April 7.—Rev. Father Lacombe, the veteran Indian missionary of the North-West, who has been in the city the last few days, received yesterday from Queen Victoria, a recognition of his work among the red men, in the shape of her Majesty's letter. The gift was presented by Lady Minto, through whom it had been forwarded to Canada. It was accompanied by the following lines written by Princess Beatrice to Lady Minto:—"The Queen was very much interested to hear all about Father Lacombe and will gladly comply with your suggestion of giving him a likeness of herself. It is a small engraving to-day which the Queen thought would be better than a photograph."

Father Lacombe very much appreciates the kind regards of her Majesty. The aged missionary has been here on business in connection with the colony of half-breeds about one hundred miles east of Edmonton on the north branch of the Saskatchewan river. He has been staying at Ottawa University. He had an interview yesterday with Hon. Mr. Sifton, Minister of the Interior, who, he says, received him very kindly.

Father Lacombe has been many years in the West. He was there when Manitoba was a wilderness. The Indians take kindly to his ministrations.

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MR. W. DUNN'S CASE. Dadd's Kidney Pills Cure Another Dunns Man. He was Afflicted With Rheumatism for Six Years—All Efforts Failed to Relieve of Case Till He Got a Dose of Kidney Pills.

Dundas, April 10.—"Gentlemen," remarked Mr. William Dunn, a well known telephonic lineman, to a group of his fellow-workmen, "Gentlemen, I have suffered untold agony from Rheumatism during the past two months. A person who has not felt the pangs of this painful ailment cannot conceive the torture it inflicts upon its victims. I could get nothing to give me relief, although I doctored constantly, and took various remedies. "Thus I began using Dadd's Kidney Pills, and almost immediately a decided change for the better took place. I used, altogether, three boxes of Dadd's Kidney Pills, and am happy to say I am thoroughly cured. You may talk of doctors and their medicines, but give me Dadd's Kidney Pills."

Mr. Dunn's remarks are in a line with the publicly expressed assertions of thousands of other grateful men and women, who have been cured of Rheumatism by Dadd's Kidney Pills. Rheumatism is caused by Uric Acid in the blood. Uric Acid is left in the blood by diseased kidneys, which are unable to filter it out.

The only way to cure Rheumatism, is to remove the Uric Acid. The only way this can be done is by the Kidneys. The kidneys cannot do it unless they are strong and healthy. Dadd's Kidney Pills make the Kidneys strong and healthy—make them do their work properly by making them able to do it.

There can be no Uric Acid in your blood if you use Dadd's Kidney Pills. That is a fact that cannot be disputed. It follows, then, that you cannot possibly have Rheumatism if you use Dadd's Kidney Pills. Try it—and be convinced.

DEATH OF MR. RYAN'S NEPHEW.

Montreal, April 6.—Work is suspended to-day on sections Nos. 1 and 2 of the Soulanges Canal, owing to the death of Mr. William Doherty, manager for Ryan and MacDonald, Point St. Charles. Mr. Doherty, was highly respected by his employers and associates, was a native of Colongue, Ontario. His death occurred on Tuesday at the residence of his mother, No. 10 St. Columban street. The funeral took place this morning to St. Ann's Church, thence to the Roman Catholic cemetery, and was largely attended.

Friends of Mr. Doherty in Toronto who saw him at the funeral of his uncle, the late Mr. Hugh Ryan, could not possibly have imagined that death was then so close to a young man in all the vigour of life. Very sincere regret has been evoked in this city by the sad event.

It rapidly does lung irritation spread and deep, that often in a few weeks a slight cough enlarges to tubercular consumption. Give heed to a cough, there is always danger it delay, get a bottle of Bickel's Anti-Congestive Syrup, and cure yourselves. It is a medicine unsurpassed for all throat and lung troubles. It is compounded from several herbs, each one of which stands at the head of the list as exerting a wonderful influence in curing consumption and all lung diseases.

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HER CONVERSION.

It makes a charming picture undoubtedly of course, one cannot, as an artist fall to be struck with the ritual of the Romanish church, and, as a matter of fact, if one believed in Revelation there is no other possible church for a sensible person to belong to.

The speaker was Miss Clara Wynne, an artist by profession, she was essentially a product of the latter end of the nineteenth century. In no other era could she have flourished as she was certainly doing at present. The child of well-to-do people of the upper middle class who had, however, no very strong religious convictions, she had been highly educated as far as her mind went, but her soul had been subjected to a spiritual starvation, which rendered her heretofore what she termed a "free-thinker."

Her companion was a man who towered above her in height, and was proportionately built. He was not particularly handsome, but had a pleasing face and a manly, erect carriage. His eyes were affianced lover. Ernest Ward, the son and heir of a country gentleman of large fortune, and his worshipped Clara with all the strength of his mind and body. He loved her with an intensity of love that does not fall to every one's share, and treated her with a reverential tenderness that even she, with all her advanced ideas of woman's equality with the sterner sex, could not but accept as the recognition of her feminine frailty.

She had chosen "The Death of St. Agnes" as her subject, and well had her talented hand done its work. "Isn't she lovely?" she cried, drawing aside the curtain which hid her now finished work, and Ernest gazed at it long and rapturously. "What inspiration prompted you to choose that subject?" he asked, at length. "If you were a Catholic in heart and soul as well as being the little genius you are, it could not have been done better."

"Oh, flatterer!" exclaimed Clara, but with a brightened colour that certainly did not indicate displeasure. "Why should I not take that subject as well as any other from mythology; it is just—"

"I am very happy," Clara pouted, with a pretty shrug that was more indicative of the spoiled child than of the strong-minded woman of many rights. "Well, let us sit down here," said Ernest, pulling up a lounge. "I want to talk to you seriously."

to be brought up Catholics. "I could not possibly promise such a thing. I have been very liberal; you know I believe in entire liberty of conscience and creed, and so how could I allow my children to have their minds biased and their souls trammelled with you so-called religious teachings?"

"Ernest listened to this with a face which was ghastly in its pallor. It meant only one thing to him and that was a parting forever from the one woman he had ever loved or ever could love."

"You will think it over, Clara, my darling," he begged, "because as long as you are in your present frame of mind we—"

"We can never be more than what we are to each other," she interrupted, rising and looking at him coldly. "Listen, Clara," he said, taking hold of her small wrist, and trying to draw her down to him. "Can not you see what it means to me?"

"It means a lot to you in imagination, doubtless," she replied, scornfully, drawing away her hand. "Here you bring me quite a superstitious case, and make all this fuss about it. But I have stated my opinion, and am not likely to alter them in any way."

"Two minutes later Ernest was gone, and Clara had thrown herself on one of the big rugs on the floor, a heap of sobbing humanity. The next morning's post brought back his ring to Ernest Ward. The Royal Academy Exhibition was over, and Clara Wynne's name was in everyone's mouth. She had been congratulated on her extraordinary success until she was tired of hearing about it. Her own youth and beauty, in combination with her talent, were freely discussed in the public press, but praise or adverse criticism were alike thrown away upon her. She felt that all was vanity and affliction of spirit, and to as one could she turn for comfort."

"Ernest was gone, she knew not whether, and her heart was filled with bitterness against him. She tried hard to find solace in her work, but though she had her moments of forgetfulness, she could not obtain any permanent relief. "I have nothing to live for," she would cry out sometimes, and then she would dash down a brush and sweep away her last creation. "Then again she would resume her work with a feverish energy. She was determined that her fame should spread to all quarters of the globe. "He will hear of it," she would say to herself. "He will see that I am quite independent of him."

It was during this time that she turned out some of her best work, and Ernest heard of it, as she had thought. Two years had winged their way into eternity when one day Clara received a letter from a distinguished Catholic nobleman, asking her to undertake the work of painting the walls of a convent chapel with certain subjects which he would choose. Clara, who was somewhat run down in health, thought that a few months' sojourn in Devonshire would do her good, so she accepted the commission. Never would she forget the impression which her first contact with the nuns and convent made upon her. It was towards the close of autumn, and the trees and hedges displayed a glorious wealth of crimson foliage; as she neared the convent, which lay at some distance from the town, a sweet-toned bell rang out upon the peaceful air—it was the compline bell, she was told. She could see the gray spire of the convent chapel rising above the circle of trees which hid the rest of the conventual buildings from sight, and she began to feel a soothing calm stealing upon her wearied soul. In the space of a week she became wonderfully at home with the nuns, some of whom were seated to her, especially during their recreation hour, to talk with and entertain her. When the light waned she would take a book and sit in the quiet chapel called out from the sanctuary for the use of externs, and, pretending to read, would fall into deep trains of thought, while the nuns, in gentle, plaintive tones, chanted the divine office. Often, too, she remained for benediction, and at last was so impressed with the evident sincerity and deep devotion of the nuns that she admitted to her-

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At the fall length figure of our last showing His Divine Honor, with the inscription written below. "It is all love and mercy." This Clara felt to be her masterpiece, and she threw her whole heart and soul into the work. She was irresistibly drawn towards it, and the words which she was to paint beneath it constantly recurred to her mind. "It is all love and mercy!"

One evening Clara had put the finishing touches to her work, and, standing before it, she entered into it critically. The mother piety came up gently to her side, and said softly: "It is beautiful! What must the reality be?" "I gave a start. The reality! Yes, there was a reality somewhere, surely there was more than the emptiness and weariness which at times weighed upon her so heavily. She turned suddenly and, clasping the wondering nun in close embrace, said in piteous tones: "How happy you must believe in Him. I believe nothing. Oh, do help me—help me to believe, too."

"Dear child, He will help you Himself. He is all love and mercy," said the nun. "Come here and tell Him all." Clara, who had burst into tears, suffered herself to be led before the tabernacle, where, sinking down on her knees, she prayed as some one has prayed before—O God, if there be a God, help me to believe. "And there in the still shadow of the sanctuary, with only the light of the little crimson lamp shining upon her, she bowed her beautiful head in very submission. Not many weeks later the artistic world was all a-riz with the news of Miss Wynne's "going over to Rome."

"Ernest read the news, he was in Africa, and the paper he saw was nearly a month old. Without losing a day he started on his return to England. Clara had given him up. For months she had heard nothing of him. She thought he was lost to her, but it was an immense relief to her to think that some day he would know of her newly-found happiness. One day she had been out, and returning found a small parcel directed to her in a hand that set all the pulses of her heart throbbing wildly. With eager, trembling fingers she opened it. Something dropped out and lay upon the ground. It was her engagement ring, and in the covering she found Ernest's card. She did not send it back this time. The next day a well-known step, minus perhaps, some of its former confidence, was heard coming up to her studio. "Ernest!" "My dearest Clara!"

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VATICAN DOCUMENTS PHOTOGRAPHER. According to the "Times," Sir Benjamin Stone, M.P., the President of the Photographic Association, has profited by his recent visit to the Vatican to obtain some most interesting photographs of documents in the Vatican Archives. Among them is a photographic reproduction of Henry VIII's famous reply to Martin Luther in defence of the Seven Sacraments. This treatise was sent by special ambassadors for presentation to Pope Leo X, the author having appended in his own handwriting, a famous greeting that "Henry, King of the English, sends this work and witness of faith and friendship to Leo X; and, on receipt of it, the Pope conferred on Henry VIII, the complimentary title of 'Defender of the Faith,' a dignity conferred in 1521 by the Pope, conferred by Clement VII, a photograph which may attract even greater notice, however, is one reproducing the text of a letter in French, written in the King's own hand, by Henry VIII, to Anne Boleyn. This is signed with the initials 'H. V.' and in which the letters 'B.' appear in a margin which is inscribed 'H. No other seeks Rex.'"

THE DECADENCE OF ONTARIO. The Boston Republic of April 8 says:—Statisticians and sociologists have been watching with keen interest for some years the variations and fluctuations of the population in the New England States and Canada. Elaborate treatises have been written upon the subject, and so far at least as the New England border States are concerned, the writers and compilers have been compelled to note a startling decline in the birth-rate in sections evidently or largely settled by the descendants of the Puritans and Pilgrims. It has been made evident by the publication of the statistics that the so-called "native element" are being displaced gradually by "foreigners" from Europe and the more densely populated provinces of the British possessions north of us. As the vast majority of the newcomers are Catholics, the New England States are daily being brought, not only in the matter of "native" population, but also of the religious belief of the early colonists. Various explanations have been offered to account for this decline, but it is only by a study of the tabulated statistics of marriages and births that the true causes can be ascertained. But progress of degeneracy is not

continued to New England alone. Over the last few months we have received the following revealing report of the birth-rate of Ontario. Ontario has been hit up as a shining example of the beneficent influence of English civilization and Protestantism. It was there that all the great social reforms were born. Temperance, strict Sunday observance, political purity, and a sturdy hatred of the Pope and his followers were the first fruits of the Protestant and Puritan as the dominating virtues of the province. Within its borders the peripatetic revilers of "Romanism," from "Chinlay" to Margaret Shephard, found generous welcome and patient hearings. The impurities of foreign ecclesiastical control and interference were denounced as attempts to subvert the moral props of the State and to introduce in their stead the crimes and vices of the continent, and a country, progressive, Christian, and patriotic, according to the claims of its defenders, it has thriven and grown prosperous, virtuous, temperate, and law-abiding through the influence of Protestantism, and it would continue to point the way to spiritual and temporal success by continuing to be rigidly and unalterably Protestant. Yet with all this boasting the Province of Ontario has a low birth-rate, and a smaller population proportionately than any of the New England States. The lowest birth-rate in New England is furnished by Vermont. It is 21 per 1,000 of the population. The birth-rate of Ontario is 20.3. A few benighted countries in Europe may be cited to emphasize still further the degeneracy of this garden of Protestantism. In Hungary the birth-rate is 40.5 per 1,000; in Austria it is 38. In Prussia, 37; in Germany, 36.5; in Italy, 35; in the Province of Quebec it is 39.57. In France it is 27.7; in New Hampshire, 27.4; in Maine, 22.3; in Connecticut, 24.9. Ontario stands at the foot of the list. "Manifestly," says the Registrar-General, "there is in Ontario either a birth-rate not more than two-thirds of the English average, and even if 10 per cent. be added for incomplete returns it still approaches France." In analyzing the figures more carefully and with a view to reaching the most favourable conclusion, he goes on to say:—"Assuming, however, after allowing for imperfect registrations, that the basis established between marriages and births is a fair one, it would seem impossible not to conclude that certain other influences, which may be regarded as a sort of moral character, must be operative to produce such a low birth-rate." It is what may be said with truth of all countries where religion is on the decline. It is exceptionally true of France as it is of Ontario. Our energetic contemporaries, the Catholic Register of Toronto, mourns over the decline of the province. "It is a sad state of affairs," says the Register, "that more than any of the Parliaments of New England, where the degeneracy of the original settlers has been counteracted to a somewhat greater extent than the decay of our Ontario offshoots of these settlers, who sometimes boast that they 'have made the province what it is.' But it contends with reason, and with proofs to support its contention, that the Catholic element is a potent and an increasing factor in normal and natural ratio, and this fact gives added emphasis to the statement of the Registrar about the normal and social influences prevailing in the Protestant sections. The public school population, which is made up largely of Protestant children, is now 100,000 less than it was in 1877, notwithstanding the fact that the school age has increased from 16 to 21 in 1899. This means a loss of 41,000 figures from 42,000 to 51,000. But it is only a negligible enlargement. To-day, with the school age standing as it did in 1859, the school population is only 590,000. There has been an actual loss, therefore, of 21,000 in ten years. The pupils registered in the Public Schools in 1887 numbered 491,240; the same registers to-day contain a total of 481,000 names—a loss of 10,240. On the other hand, the Catholic Schools have shown a steady increase in the number of pupils. In 1877 the total attendance aggregated 21,562 scholars; in 1897 the number had advanced to 41,620. The number has been nearly doubled in twenty years, while the Catholic population has increased proportionately chiefly by Protestants, has been reduced by over 20,000. These figures count their own names. They are eloquent and convincing."

AN UNPUBLISHED LETTER OF JOHN MITCHELL'S. Mr. J. F. Hogan, M.P., has received from a friend a hitherto unpublished letter of John Mitchell's, written when the "Is" leader was on his way from his island prison to America. It was addressed to Mr. John Howells, who is a friend of an M.P.'s "Jail Journal," by the initials J. H., and described as the son of a worthy English settler of those parts, an experienced headman who knows every nook and cranny of the island, and who had undertaken to take Mr. Mitchell to a worthy Protestant path to the "Island of the South." Mr. Howells is now an old man, being generally at Glenorchy, Tasmania. He still proudly displays the silver-mounted revolver presented to him by the Irish Directory of New York, and in 1851 in recognition of his services to Mitchell. The following is the letter:—"My dear Howells—You see I am still in the same old land, and have been in it ever since you left me. I have been in the house of a worthy Tipperary peasant, and I have been in the house of a great Irish difficulty and delay in procuring a vessel; but at last I believe that it is arranged, and this night, at ten o'clock, I start for the coast, escorted by half a dozen horsemen, amongst whom will be at least one of your countrymen, the P.M. Spent the first night in W. P. Hogan's, and it is impossible to tell you all the exertions and friendships of the good people I am amongst here. If I get clear off my feet I start off immediately, but I did not want to start on my perilous journey without writing to tell you how I have spent so far. I will never forget our Irish lads together, and whatever may be the result of my trip, I will always be grateful to your kind services. Remember me warmly to your good father and mother and to your wife. You will all hear from me if ever I have the good luck to reach America, for I shall not soon forget the Shannon."

THE "UNITY" CONFERENCE. The London correspondent of the Dublin Freeman telegraphed his paper on March 28th as follows:—"The meeting of the Irish Parliamentary Party to consider the Home Rule proposal for a conference between the different sections preliminary to the Unity Conference on the 4th April was held at 10, Pall Mall, on Monday, 27th. The members present were:—Sir Thomas Esmond, Messrs. T. Dillon, T. P. O'Connor, D. Sullivan, E. J. O'Connor, Fox, J. F. X. O'Brien, Donelan, McDermott, Jameson, James O'Connor, Burke, Keefe, Abraham, Kilbride, T. J. Farrell, MacEaskey, Flynn, T. Curran, O'Malley, MacDonnell, T. H. Curran, C'lyly, Hogan, Molloy, and Dr. Haughey. Sir Thomas Esmond occupied the chair. The chairman having read the communication sent by Mr. Patrick O'Brien, M.P., on behalf of Mr. E. J. Redmond and his colleagues, it was proposed by Mr. Arthur O'Connor:—"That this meeting welcomes the communication now read from Mr. P. O'Brien and his colleagues in the National representation of Ireland, and agrees to appoint a committee to confer with them for the attainment of the objects indicated."

The following amendment was proposed by Mr. Edward Blake:—"That this meeting warmly welcomes the communication now read from Mr. P. O'Brien and his colleagues in the National representation of Ireland, and agrees to appoint a committee to confer with them for the attainment of the objects indicated."

Nerves... Wasted and Shattered by Worry or Overwork or Revitalized by Nerve Food. Dr. A. W. Chase's Nerve Food. "Nerves"—what a word of meaning this word has to scores of thousands of women who, through the strains of social life and the care of home cares, are fast approaching the grave. Nervous headaches, dyspepsia, irritability by day, restlessness by night, palpitations, and aches in the body, derangements of the organs peculiarly feminine, loss of energy and ambition, despondency and despair. These are some of the symptoms that attend the woman of exhausted nerves. These are symptoms which entirely disappear when Dr. A. W. Chase's Nerve Food is used. By creating new, rich blood and nerve tissue this great food cure of Dr. A. W. Chase restores and restores the blood and restores the vigor and vitality into the system and frees woman of many ills which are due to exhausted nerves. Dr. A. W. Chase's Nerve Food cures the building-up process, which makes the body round and plump, and restores the glow of health to the face. Get a bottle at all dealers, or Edmondson, Dates & Co., Toronto. How to Cure Headache—Some people suffer with headache after day after day with headache. There is rest neither day or night until the nerve is all astringent. The cause is generally a disorder of the stomach and a cure can be effected by using Parmentel's Vegetable Pills. Mr. Finlay Ward, Lysanzer, P.Q., writes: "I had Parmentel's Pills a first-class article for Bilious Headache."

THE MODERN STOVE POLISH ENAMELINE PASTE, CAKE OR LIQUID. A Brilliant Polish without Labor Dust or Odor. J.L. PRESCOTT & CO., NEW YORK.

Popular Objections To the Eucharist.

The subject of Rev. L. Minahan's address on Friday evening before the Catholic Truth Society (St. Mary's Branch) at its regular meeting in Economic Hall, Queen street west, was "Popular Objections Raised to the Catholic Doctrine of the Blessed Eucharist." President Hearn was in the chair, and there was a large attendance. The reverend lecturer on rising was received with applause. He said:—

Mr. Chairman, Ladies and Gentlemen,—The subject on which I am to address you this evening is one so sacred that before entering upon it, I feel the words of Isaiah springing to my lips: "Woe is me because I am a man of unclean lips," and fervently wish that the "seraph who purified his lips would renew mine less unworthy of my theme." It has been beautifully said that to appreciate Catholic truth properly, it must be like those gorgeous stained glass windows of Gothic cathedrals, viewed from within. From the outside these windows appear dull, but when seen from within, with Heaven's light bringing out each varied tint and lighting up each sainted face, then indeed, the beauty of the window and its harmony with its surroundings can be grasped. If this is true of any Catholic doctrine, it is especially true of the Catholic doctrine of the Blessed Eucharist. One must see the position this doctrine occupies in the Catholic heart—how it is entwined with the most sacred recollections of childhood, how it brightens the death-bed—how it is the centre of Catholic worship, and has inspired the masterpieces of Catholic art—how it has woven itself into the names of our most joyful festivals such as Christmas—in order to enter into their devotion to the Blessed Eucharist.

and their pain when it is misrepresented or vilified. And this last term brings me to the particular point I am to handle on this occasion, namely, the difficulties or objections raised against the Catholic doctrine of the Blessed Eucharist. I am not then, supposed to give the proofs on which this doctrine is based; that would be travelling beyond my limits, and invading the field of another lecture. My duty is to briefly state what the Catholic Church teaches on this subject, and to show that the difficulties raised against this teaching are not greater than those surrounding the fundamental truths of Christianity, or even than those presented by many phenomena of the natural order. My remarks presuppose, therefore, a belief in the great mysteries of the Trinity, and the Incarnation, otherwise I would have to wander over the whole field of theology.

First of all, I am not going to deal with the vilifiers of this doctrine. A famous French controversialist, the Abbe Martin, said of this class:—"I refuse to kill vermin in public. I have too much regard for my readers, Catholic and non-Catholic, to treat them to such an exhibition." Thoroughly acquiescing in these remarks, I pass the vilifiers by, and will devote my attention exclusively to those who reverently believing in the divinity of Christ, see insurmountable difficulties in the teaching of the Catholic Church concerning His real presence in the Blessed Eucharist. The nature of these

DIFFICULTIES CAN BE BETTER APPRECIATED

and all imaginary difficulties arising from misconception removed by a brief preliminary statement of the precise doctrine of the Catholic Church on this subject. That doctrine is: When Christ at His Last Supper, took bread, and after a few moments of prayer to His Father, broke and gave to His disciples saying:—"This is My body." He did what He said, namely, real, true, really and truly His body. Therefore, that which was before bread, by virtue of these words of the Eternal Son of God, ceased to be bread in reality, though retaining all the appearance of bread to the senses, and became really and truly the living, adorable body of Christ." Here we will note the following points:—"First, the living Christ, consisting of body and soul, together with His divinity inseparably united to both in a word, the God-man Christ, is really and truly present in the Blessed Eucharist. He is present not merely in imagination or representation, but in reality, as really as we are present here or He is now present at the right hand of the Father in Heaven. This presence, however,

IS SUPERNATURAL, MIRACULOUS, altogether beyond natural conditions. He cannot suffer, cannot be divided, cannot be affected in any way by natural agencies, remains really present as long as the appearances of bread remain. When they cease, then He is no longer present. His presence, then, is miraculous, unimaginable. It might also be termed heavenly, spiritual, as long as these words are not used, as they very often are, in a sense exclusive of His real presence.

Secondly, in the Blessed Eucharist we have all the sense impressions of bread and wine. As far as the senses go there is no evidence of any change. The consecrated Host looks, tastes, feels exactly as before the consecration. It retains all the outward semblances and produces all the impressions of bread.

succeeded by the body of Christ, so that whilst the consecrated Host looks like, tastes like, feels like bread, it is no longer bread in reality, but is really and truly the living, adorable body of Christ.

Having summarized briefly the Catholic doctrine concerning our Lord's presence in the Blessed Eucharist, we can now better deal with the difficulties this doctrine presents. These may be classed under three heads—difficulties concerning the mode of our Lord's presence; difficulties arising from the senses; difficulties arising from the dignity of our Lord, which some imagine to be incompatible with what the Catholic Church teaches concerning His real presence in the Blessed Eucharist.

The words of Solomon are as true today as when they were uttered, "All things are hard." Notwithstanding all the boasted progress we have made, WE KNOW AS LITTLE OF THE REAL NATURE OF THINGS now as then. We have learned to realize the forces of nature, but what these forces are remains as great a mystery as ever. How little do we know of that agency which is revolutionizing the world, electricity. We are making advances in our methods of catching it, of transmitting it, of making it work for us, but when we come to inquire what it is, we look in vain for a satisfactory reply. "This material world with its changes and silent workings, with its teeming vegetable and animal life, has been the subject of exploration by philosophers from the earliest times, yet how little they have done to solve its problems. What various and contradictory theories they have formulated. In fact some of the most famous amongst them tell us that we can know nothing whatever of the real nature of things. And when we turn from the world around us to the world within us, how many mysteries we encounter! How does an act of the will set the complicated machinery of the arm or foot moving in the very direction and with just the force required? How does the will reject out of the mass of nerve fibres just the proper ones to execute its commands? These are difficulties beyond our power of solution. Yet the facts are familiar to us though we cannot explain how they take place.

When, therefore, we are asked how the living, glorified body of our Lord now shining at the right hand of the Father can be at the same time really present in thousands of churches under the form of a tiny Host, we reply that we cannot explain this any more than we can explain how the same body passed through the closed door of the room in which the Apostles were hiding on the evening of the Resurrection, or how the same body, not yet glorified, shone like the sun on Tabor, or moved over the waters of Galilee, more lightly than the summer breeze. We cannot explain this any more than how three divine persons can have one and the same divine nature. And then this talk about being in many places at the same time! What, after all, do we know about place or space, and time. The greatest of

GERMAN METAPHYSICIANS, EM-MANUEL KANT,

holds that space and time are simply forms or modes of thought—ways the mind has of looking at things, and that outside the mind they have no real existence. This is the theory of a philosopher, who is the very reverse of Catholic. It may be said that his theory is erroneous, but, admitting this, we have in him an example to warn us against talking too freely about places and times, since he denied the existence of both space and time, except as mere forms of the mind.

Why, have we not to a considerable extent annihilated both space and time? Can we not converse with a person hundreds of miles away, as though he were beside us? Are we not whirled over hundreds of miles of territory in a few hours? Have we not the substance of a plentiful dinner concentrated in a little capsule? The senses were regarded as impossible a few years ago, and we cannot even imagine what may be done in a few more years. Who, then, will dare to set bounds to the Omnipotence of God? Who will dare to maintain that by His almighty power the same Christ who is now present in Heaven, cannot be intrinsically present in many places on earth as well? In Chamber's Cyclopaedia, one of the best works of its kind in any language, under the heading "Astrations," the following amongst other strange occurrences is related: A distinguished physician of London, England, had crossed to Paris, France, on a visit, in company with a baronet of his acquaintance. Two days after their arrival in the latter city, the physician saw his wife (who had remained in London) walking through his room in Paris, and holding a dead child in her arms. He immediately called his friend, and described to him the whole scene. They were both so much impressed that they sent a messenger immediately to London. He brought back the news that at the very hour in which the physician saw his wife with a dead child in her arms in his room in Paris, she was delivered of a still-born babe in London. The writer of this article

RELATES OTHER CASES EQUALLY STRIKING,

and shows that they cannot be accounted for on the theories of dreaming or hallucination, and are, in fact, yet advanced. "Truly, there are more things in Heaven and earth than are dreamed of in our philosophy." If they would only realize this, those who find

themselves staggered by the difficulties surrounding the Catholic doctrine of the Blessed Eucharist, should remember that what is difficult to men is easy to God, who can do all things that involve neither contradiction nor absurdity, and instead of the captious "How can this be?" they would pour out the noble confession of St. Peter: "Lord, to whom shall we go? Thou hast the words of eternal life." Now we come to the difficulty raised by the evidence of the senses. The consecrated Host retains all the external characteristics of bread, and produces all the sense impressions of bread. Have we not here the testimony of the senses against the Catholic doctrine of Transubstantiation, which teaches that, after the words of consecration are pronounced, what was bread before has, by virtue of these words, ceased to be bread in reality, though retaining all its appearance, and become the body of Christ? This brings us face to face with the questions—What is the evidence of the senses? What is their office? Their office is to tell us of the appearance of things and then our judgment, acting on this information, decides as to the real nature of the cause producing them. For instance, I am looking along a road and in the distance I see an object moving towards me. After a little while I perceive that this object is a man. Does my sight tell me this? Certainly not! All the information my sight gives is that a dark speck on the road is moving toward me. It is my recollection of former experiences of a similar kind my observation of the peculiar form and movements of this dark speck, and my judgment, act on these materials that enable me to decide that the object in question is a man. Very often my JUDGMENT COMES TO A CONCLUSION.

the very opposite of what the senses would suggest. A tree a few feet away appears far more lofty than a mountain in the far horizon. Yet we do not believe that such is the case. In the course of a month the moon appears just as a silvery crescent scarcely visible. Then it appears as a half circle. Next week it is a full-grown orb. As far as my senses are concerned the moon has grown many times in bulk during the space of twelve days. Is this correct? Do I go according to the evidences of my senses here? Certainly not. My judgment intervenes and says that these differences in the appearance of the moon are not due to changes in her size, but to changed position. More of its illuminated surface is turned towards me at one time than at another.

Again, the sun appears to travel every day across the heavens from east to west. Yet astronomers tell us that this motion of the sun is apparent, not real, and caused by the whirling of the earth on its axis. Here is a direct issue between my senses and science. To my senses this earth is seen to revolve around the sun. As this earth, so immovable as far as we can see and feel, which is moving. Whereas the sun, which I watch in his progress across the heavens, does not move in reality. What about the evidences of my senses here? Oh! replies the philosopher, the sun which we look down upon with unshakeable contempt on those who will not take his word, thought he is altogether above taking God's word for his senses are all right. They tell me that the sun seems to move and the earth to stand still; and so far they are correct. But my judgment

AFTER INVESTIGATING THE WHOLE MATTER,

informs me that these appearances do not correspond with the reality. Quite true. But this reply is just what will meet the difficulty raised against the Catholic doctrine of the Blessed Eucharist by reason of the evidence of the senses. It tells us that the appearance of bread, that is the amount of their evidence, and we really accept it. Now comes the work of the judgment. If it had nothing but the impressions received from the senses to work on it would conclude that the consecrated Host was bread. But it hears Him who walked upon things were regarded as impossible a few years ago, and we cannot even imagine what may be done in a few more years. Who, then, will dare to set bounds to the Omnipotence of God? Who will dare to maintain that by His almighty power the same Christ who is now present in Heaven, cannot be intrinsically present in many places on earth as well? In Chamber's Cyclopaedia, one of the best works of its kind in any language, under the heading "Astrations," the following amongst other strange occurrences is related: A distinguished physician of London, England, had crossed to Paris, France, on a visit, in company with a baronet of his acquaintance. Two days after their arrival in the latter city, the physician saw his wife (who had remained in London) walking through his room in Paris, and holding a dead child in her arms. He immediately called his friend, and described to him the whole scene. They were both so much impressed that they sent a messenger immediately to London. He brought back the news that at the very hour in which the physician saw his wife with a dead child in her arms in his room in Paris, she was delivered of a still-born babe in London. The writer of this article

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INCAPABLE OF INJURY OR CHANGE

of any kind. When the sacramental species or forms are consecrated, He is not touched. When those forms are changed He ceases to be present. Of course His presence there is a mystery

GENERAL DEBILITY.

From 'The Advertiser, Montreal, N.H.

Ralph Gibson, postmaster at Monquatt, N.H., is also known as a professional agriculturist. New sets of old rigging, he scarce would be recognized as a man who six months ago was the picture of one suffering the terrible symptoms of general debility. He was run down in health, suffered much from dizziness, almost bloodless, general dulness and depression of spirits. He had a poor appetite and such food as he ate gave him great distress. He was incapacitated for work that fell upon him and was well nigh utterly discouraged. The symptoms bordered on to the by which hypochondria is manifested. Through reading the Advertiser he learned of the benevolent medicine Dr. Williams' Pink Pills, and by the hope held out by their testimonials he secured a supply and took them according to directions. The result was almost instantaneous. His symptoms became less distressing, and he steadily gained until now he is perfectly free from his old troubles. He gladly gives his testimonials, that all who read it may know the remedy if ever they are troubled with general debility.



SPRING MEDICINE.

In the springtime the blood needs attention. The change of the year produces in every one, whether conscious of it or not, some heating of the blood. Some people have pimples, a little eczema, or irritation of the skin; others feel easily tired and have a poor appetite. A tonic is needed. The best tonic—the best of all spring medicines for man, woman or child is

DR. WILLIAMS' PINK PILLS

These Pills do not purge and weaken like other medicines. They make rich red blood, build up the nerves, and make weak, depressed and easily tired people cheerful, active and strong.

Pink colored pills in glass jars, or in any loose form, or in boxes that do not bear the full name "Dr. Williams' Pink Pills for Pale People, are NOT Dr. Williams'.

The genuine are put up in packages, with wrapper printed in red

Sold by all dealers or direct from the Dr. Williams' Medicine Co., Brockville, Ont., at 50 cents a box or six boxes for \$2.50.

No other medicine in the world has offered such undoubted proof of merit. What Dr. Williams' Pink Pills have done for others they will do for you, if given a fair trial.

a mystery of love—a mystery which has inspired the most heroic actions of the noblest hearts, and will continue to inspire them till time shall be no more. It is this mystery of love that we sustained the martyr, covered the crossways, sanctified the virgin. It daily inspires unnumbered acts of unknown heroism. It has been the source of all that is grandest in Christian art. And we cannot more appropriately conclude this glance at the objections raised against it than by the words of one of the noblest souls of this or any other age—one who felt and raised all these difficulties for almost half his lifetime, but at length saw of how little force they were—Cardinal Newman. "People say," he writes, "that the doctrine of Transubstantiation is difficult to believe. I did not believe the doctrine till I was a Catholic. I had no difficulty in believing it as soon as I believed that the Catholic Roman Church was the oracle of God, and that she declared this doctrine to be part of the original revelation." A little before he wrote—"Ten thousand difficulties do not make one doubt.....Of all the points of faith, the being of a God is, to my own apprehension, encompassed with most difficulty, and yet borne in our minds with most power." (Apologia, chapter v.)

Starved Nerves.

When the blood is thin and watery, the nerves are actually starved and nervous exhaustion and prostration soon follow. And the nerves with Dr. A. W. Chase's Nerve Food and you will impart to them the new life and vigor of perfect health. Face out and facsimile signature of Dr. A. W. Chase on every box of the genuine.

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P. ANO

"It has been my privilege to sing before the pianos of leading makers in all parts of the world, but my experience with your instrument justifies me in saying that it will take a distinctive place along with the best of them."—R. Burnstetter.

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POPE IN EXCELLENT HEALTH.

Rome, April 11.—The Pope to-day received the members of the Sacred College, who congratulated the Pontiff on his restoration to health. In his address to the Cardinals, the Pope, after expressing gratitude to the Deity for his restoration to health, and his thankfulness for the proofs of affection from all parts of the world, warmly endorsed the Curia's initiative in calling the Peace Conference, and expressed the hope that it would lead to the settlement of all disputes between nations by moral and pacific means. The Pontiff dwelt upon the Church's mission of pacification, "not only in the domain of conscience, but in the public and social sphere, a mission which the Church fulfills in proportion with the freedom left to her action."

POPE'S OF THE POPE.

Continuing, the Pope said:—"Every time the Church has intervened directly in the serious affairs of the world, it has assured public welfare, and the Popes have often stopped oppression and secured truces and peace treaties. Civilization would have perished without Papal authority to vindicate the supremacy of right over might. Oppressions may sometimes embarrass and curtail the powers of religion, but

amid all vicissitudes the Church pursues its beneficent mission, which embraces heaven and earth. Pure humanitarianism could not assure real and lasting prosperity. An attempt is even now perceptible to withdraw civilization from the influence of Christianity."

HIS VOICE IS FIRM.

The Pope concluded with bestowing his benediction upon those present in a firm, strong voice. Besides the Cardinals, a number of Bishops and other dignitaries of the Church were present. The health of the Pontiff was apparently excellent.

Entertainment by St. Paul's Choir.

The entertainment to be given by St. Paul's Choir on the 24th in aid of the Organ Fund, promises to surpass all previous efforts made by them. A large and varied programme has been carefully prepared under the direction of Mr. H. Troman. A competition "Oaks Walk" which is not usually seen at such entertainments, will be one of the features. Other amusing specialties will be provided, and all who come may be assured that they will "Get their money's worth."

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