The Catholic Record.

LONDON, SATURDAY, MAR. 14, 1903.

THE MAINSTAYS OF " YELLOW JOURNALISM."

A certain individual who sent \$1 to an enterprising firm for information as to how to make money without working for it was told, "Fish for fools as we do."

The scribes who furnish the public with reports that Leo XIII, is about to grant a divorce in this or that case among their readers. They are well their servants, and from fathers who aware, many of them-and we know stand dry-eyed before want and misery! this on good authority—that their copy It was certainly a manifestation of this on good authority—that their copy is beside the truth. Yet they persist in concocting sensational yarns for simpletons—the individuals who are the individuals who are th simpletons-the individuals who are the it is an index to their refinement or mainstays of patent medicines, relig- taste or Christianity the Saturday jous freaks and irresponsible journal- Night has indeed a task before it.

ITS VICTIMS.

We may console ourselves with the thought that persons of education are not numbered among the victims of the imaginative reporter. Truth to say, desire dirt he has no scruple about however, greenhorns abound in all ranks of society, and are catered to by nearly every grade of publication. Some time ago, for instance, The Contemporary Review published an article in which appeared the statement that a Spanish Prime Minister, General Azcaraga, refused to meet his Church-censured colleague at a Cabinet Council until his confessor allowed him to do so, on condition that when the meeting was over he would have the apartment blessed by a priest, sprinkled with holy water, and fumigated with incense.

The General says, in a letter to Cardinal Vaughan, that the story has not the slightest foundation. A careful editor would have held the article for definite proof before sending it to ress. But the Review man, we presume, knows his public and sees no reason citizen can enter with impunity. why he should refrain from providing it with childish and stupid fabrications. And we, they would have us believe, are getting more and more enlightened. We like to hear it, but we fail to see any grounds for it. In fact it strikes us that we are becoming more and more credulous. We read so much the gentlemen who do the drama. We that we have no time to investigate. have heard it all before, and it is all So many scraps and bits of information rot-unmitigated rot. It is but the and ready-made opinions have been crammed into us that we have lost the power of thinking for ourselves. Educationists have dickered so long with our mental machinery that it is warped and out of gear. It is no wonder that we are the prey of bucket-shops-get-richquick schemes of the palmist, and of the myriad kinds of charlatanism that

GUTTER DRAMAS.

It is strange that Toronto should have to be censured for its partiality for dramatic productions which tend to vitiate the moral sense of both young and old. It has so often exulted in the title of "good;" its editors have manifested, on paper at least, so much antipathy to aught degrading that we must needs wonder at its wandering from the path of rectitude. But such appears to be the case. The "Saturday Night" bewails the deplorable condition of things in the dramatic circles of that city. It is evidently bent on a crusade against indecency on the stage. We wish it success, but we have not the slightest hopes that it will be realized. A cry of warning is heard from time to time, but that it is unheeded may be seen from the state of the billboards and the pecuniary success of the dramas in Toronto within the last

We take it for granted that the people who patronize the unsavory play have ideas about elevating the moral life of the community. But it is a pity that they should give us reason to doubt it. If they are sincere in this matter why do they contribute their quota towards the degradation of the community? Their patronage of gutter plays tends to enfeeble the moral pulse of the people. They may be, as the critics inform us, some of the best people, but this does not alter the case; nay, it im pels us to condemn them all the more. When individuals who are supposed to give good example squander time and money to wallow in putrid messes, it is about time for us to cease our chatter about our culture and superiority. When persons of religion and refinement find delight in this species of drama there must be something seri-

The religion we respect is not the one that begins and ends with externals. The refinement we admire is the one that looks with horror on anything tending to befoul the soul, whether it be portrayed by a talented actress or not. And we have nothing but contempt for the men and women who applauded and wept at the latest dramatic productions in Toronto. Think of men and women applauding a production that should stink in the nostrils of every respectable citizen! - and the tears must reckon a great many simple people from the matrons who perchance grind

THEATRE-GOERS RESPONSIBLE.

It is of little avail to berate the managers of theatres. They are our servants, and are willing to give us the service we need. If Toronto people supplying it. He is in the business for money and the play endorsed by him is the one calculated to touch our pockets. He sizes up the public and governs himself accordingly. So let us be sincere enough to admit that we are responsible for the exploitation of indecency. Once we have grace enough to value our soul's purity and to understand our duty to our neighbor the end of the problem play will be within hailing distance. It all rests with ourselves. The moment that the manager finds that we are averse to any old thing fished out of the mud he will strive to keep the stage clean and wholesome. But so long as we allow him to rate us cheaply, and to be convinced that we dote on representations of the seamy side of life, so long also shall we have a theatre into which no

AN HONEST CRITIC WANTED.

Yes, we know all about art and technique and artistic grace and the other things that fall glibly from the lips of silly chatter of critics who are too dishonest to enter a protest or too degenerate to recognize coarseness and vulgarity. An honest critic can do much, but he does not appear to have a berth in any newspaper office that we

some people live it. His advance agent had no fish stories about the stars. themselves, was crammed full of art-loving folk. But did they turn out to see this actor? No indeed. His kind of drama was too decent-or rather too insipid for them. But a few weeks after they scurried to welcome a "bum company" with a few coon songs and ladies whose actistic talent was about as visible as their apparel.

PUBLIC OPINION.

One word to the Saturday Night. Do not be satisfied with attacking the Star Theatre. Train your guns in the play-houses frequented by the " best people." Try to insert the idea into the heads of those fathers and mothers who are better able to look after puppies than boys and girls that the problem play is not the best breeder of manhood. You may have irate letters to deal with, but right-minded senti-

ment will be with you. For-thank Heaven! - there are individuals hereabouts who do not believe in paying to see actresses juggle with the commandments and who have a suspicion that the talk about art in this direction is merely to hide depraved tastes. If, as Bishop Spalding says, a nobler race is to spring forth in this new world all the influences that are active and potent in the national life must conspire to form public opiaion, by which in the end we are all ruled-a public opinion which shall be favorable to pure religion, to the best education,

and to sound morality.

O my Creator, my Eternal Love! O my heavenly Father! Weary yet full of trust, worthless but truly loving finement. It is not the religion and re-finement that every normal-minded of trust, wortness but truly loving Thee, on earth still and very far from heaven, my home and my rest are still in Thy Fidelity.—Father Faber.

Even Roosevelt would call it strenuous. Being booked for a lecture Sunday

night at the Bay town hall, we were looking for a day to cross without too much danger. But the weather remuch danger. But the weather remained miserably open, preventing safe sleighing over the ice, and making the use of the boat doubly difficult. On Saturday the Islanders were horrifled when the mail boys came in with the news that the carrier to Put-in Bay had gone down: man and boat alike went through the "thin ice," and were swept away beneath the frozen crust, most likely never to be recovered. His com-panion was also in the water but man-

Naturally enough we shared the gloom which the tragedy cast over the island. We had to get to the Bay the next day ourselves. Some people came in Sunday morning after Mass and urged us not to attempt the journey. The young men who were to take us across on their ice boats did not show up. One ice boat had ventured out Sunday morning and was turned up in a track of open water. We approached the mail boys, who finally agreed to make the trip in their mail boat, which is a combination of sail boat, row boat

This arrangement was well worth what it cost, for it proved our salvation. A dense fog hung over the lake when we left the west bay at 2 p. m. Most of the distance of eight miles was good ice, barring an occasional crack of three or four feet which the boat was long enough to span. Soon we were lost in the fog and could see land in neither direction. Happily the carriers had the instinct of direction and kept dragging the boat toward the Bay.

When we were about three miles from our destination, I had my first experience with the dreaded "thin ice." I shall not seek its repetition. Suddenly, as the carriers hurried along dragging the boat with the ropes, I heard the ice creak beneath their feet. In an instant they had fallen back, one on to the bow of the boat, the other into it with ourselves, and none too soon, for the same moment we were through the ice, the boat sway-ing in the water. The man at the bow, leaning his weight on the boat, stamped a path through the thin layer of ice, walking, as it were, on the very water, while we three in the boat seized the pike poles and by striking them into the ice ahead, moved the boat along, till we again reached ice that would bear its weight. It was so thrilling a situation we had not time to realize its danger, which young Rotert had found so fatal. Twice again within a couple of miles the same scene was gone through, and we thanked God when we finally set foot on the firm earth of the Island.

The Catholics of Put-in-Bay had pre-pared for the mission with an encour-aging spirit of the "Lay Apostolate." The town hall was secured for the first lecture and the series well advertised We remember that some ago an actor of eminent ability was billed to appear in a certain Canadian city. His repertoire did not include any gorgeous dresses or nauseating theories of life as more different properties. We found that the series well advertised by neat dodgers. We found that the one minister on the island had announced his intention of preaching on the death of the mail carrier, which even thad impressed the islanders, who are like one family, more than city are like one family are like on norial service, which would attract many more than the usual congregation, we postponed our service half an hour, And the city, according to the citizens themselves, was crammed full of art-lov-nounced it to his audience, who came over in a body to the hall nearby just in time for the lecture. Meantime Father Schoendorf had been busy with the much larger crowd who had come directly to the hall. So the mission began full of promise and good feeling.

Monday night the crowd made the step of coming to the Church, some for the first time. As the edifice is in a most out-of-the-way field, the step was doubly difficult. Tuesday it rained and froze all day and night. We bravely faced the storm but not the crowd. Only about thirty ventured out. Wednesday the wind blew over the island a mile a minute and we began to wish it could blow us home to Cleveland, but to our surprise the church was crowded with two hundred or more people who continued to come to the end. The weather also improved. The work closed Sunday evening. It is necessary to have lectures of the sort in winter as the Islanders make their hay only desirable places to some Them is during the pleasant seasons. The mission was received better than wa anticipated. It has stirred up thought and tongues, if not feeling. Mos the six hundred inhabitants do Most of go to any Church. The Episcopalian chapel rejoices in an attendance of fifty. The Catholic Church has only a dozen or so faithful families. Sad to say, most of the rest are families that should have belonged to the Church. Almost all are people of mixed marriages, who have abandoned all Church. visited a number of these. Some to be good Catholics yet, in their faith, though their marriageable children were still unpaptized. Some of these spiritual orphans were among our best listeners. Two young Protest

our best listeners. Two young Protestrants are now studying the catechism with their Catholic spouses.

Our strenuous life did not end with our getting these. We lodged at a hotel a mile from the church, and for meals "boarded around" with the parishioners. In the intervals, between

citizen has been taught to appreciate. AN INTERESTING NON-CATHOLIC the Catholic home of the one family of try to conquer it, or at least to would

MISSION.

Since writing of our Kelly Island mission we have been roughing it at Put-in-Bay in truly missionary style. Even Roosevelt would call it strenuous. Being booked for a lecture Sunday depends who have been faithful to the Church ever since. We might mention other ever since. We might mention other deprivations of the church with a dog and sleigh. We took our Sunday dinner with the Brick family, in whose house Bishop who have been faithful to the Church ever since. We might mention other deprivations of the church whose distributions of good families nearer the Church whose worthy children give good promise that the faith will not die on the island, Some of these were received into a Sodality of the Blessed Virgin; and as they also constitute the very presentable choir, they are in a way to work for the Church.

The pastor dreamed that it was already next summer; and the Knights of Columbus with their fair ladies were making the island a poem of chivalry. When they saw his pretty were making the chivalry. When they saw his pretty little church away back in the fields they all took hold and helped him pull it out to the electric road. Amen.

C. A. M.

"A STRONG MAN ARMED."

No sane and thoughtful person ex-No sane and thoughtut person expects to succeed in life without perparation and endeavor. Whatever our will is set upon, whether it be social success, worldly honors, high attainments in the arts or sciences, the lasting friendship of those we prize, we know well that to gain any one of these desired objects we must labor, and take real pains, and deny ourselves. Even the woman of fashion and folly, with her little low aims and her shallow anticipations, must curb her self-will often and in various ways, if she would be reckoned as a woman of society at all; she must go through a certain amount of discipline and study and training, if she would be really "a leader" in the worth of wealth,

luxury, extravagance, and of competi-tion for the highest social position.

It is not always by easy endeavor and sudden flash-lights of illumination that the crowns of inspired genius itself are won. The law of work and suffering is easy and so fair, has resulted, time and again, from weary toil, protracted study, and then a swift brain-process that has taxed the life-strength of nerves and brain and heart. Shall we suppose, then, that the processes of the spiritual life will differ from these?

The gospel answers us: "When a strong man armed keepeth his court, those things are in peace which he possesseth. But if a stronger than he come upon him, and overcome him; he will take away all his armor wherein he trusted, and will distribute his spoils."

Two warnings are given us here-we are to be as a strong man armed, and, nevertheless, we are not to place our trust in our armor. Do what we will in our spiritual life, if proud self-confidence be there, it will be for us what the heel of Achilles was for him—our vulnerable and fatal spot, whereby an enemy, of Achilles was for him—our vulnerable and fatal spot, whereby an enemy, stronger than we, will overcome us. We must indeed put on the whole armor of righteousness; and then we must trust with all our might in the help of God, without Whom our own strength is naught.

fortified by the steady discipline of these forty days. These days bring us face to face with ourselves, and demand of us: "What are you doing, and what have you done, for Jesus Christ? They call us away, out of the deafening noises of the world's amusements. We are Catholics; we would think ourselves false to our name and to our fathers not to receive the ashes, and kiss the crucifix, and crowd the churches for sermons and the stations. Here we see at once what the habit of self-denial, penance, prayer, for century on century, has done for Catholics. It has made men firm in the open prac tice of their religion, despite fierce persecution and biting ridicule, and in spite of the dull, cold level of the religious life around them, with its silent influence for lukewarmness and neglect.

But such outward practises are not sufficient to make us, individually, "strong men armed," even though they have worked a great work in the thurch in all the Christian years. What each one has to do, individually, is to probe himself, and to be honest ot trifling, with God and his soul's salvation.

This is the great lesson Lent teaches us.—the cost of our souls. It shows us Jesus Christ fasting and tempted in the desert, Jesus Christ agonizing in the garden, Jesus Christ scourged and thorn-crowned, insulted and spit upon, denied, forsaken and blasphemed; finally, nail-pierced and spear pierced, and dead on a shameful tree. And it tells us that all this infinite languish was for us. Now surely, since this is so we must, in our turn, do something for our Lord. And just here lies the true test of a Christian's armor ;-earnest ness, thoroughness, devoted faithful-ness, these give the true ring to the weapons, tempered and tried like steel.

It remains for us, then, to face courag eously ourselves and our deficiencie -to find out, without flinching, what we lack to make us whole-hearted in the service of Jesus Christ. We have to discover our besetting faults and failings; we must discipline and deny our parishioners. In the intervals, between the pastor's daily catechism class and pastoral visits, we found the necessary two minutes to fly on the ice boats to the neighboring islands as also to visit select one, individual, constant, nagging

try to conquer it, or at least to would it sharply, ere this Lent is gone. Let us name it to ourselves bravely, whatever it may be, whether pride, or temper, or uncharitableness, or worldli-ness, or that dangerous habit of being careless about "little things" that we know, on reflection, can not quite please our Lord, and that take the bloom off the exquisite loveliness of a Christian's spiritual life. The habit of "little sins" will grow, unless uprooted by the habit of self-denial, true love of God, and earnest prayer. That habit acquired, together with much prayer and trust in God for help and guidance, will put the needed touch to our armor. We shall be then as the strong man armed, who keepeth in peace those things which he possesseth, not trust-ing in his armor, but in his God.—Sacred

THE JOY OF THE LORD.

A prominent feature in the make-up of the Catholic Church is, despite its prominence, not brought before our minds as often as we should bring it. Yet it is a very important ingredient in the complex and marvellous elements that—leaving aside for the moment the thought of her divine Lord's pro-mise of her unalterable continuity—help to form that matchlessly vital, unconquerably active, and supremely potent factor in the universe, that the Catholic Church is to day, and was yester-day, and shall be till time is done. This element is her perennial and unstinted flow of unearthly joy.
We begin Advent with the marvellous

sound of the sonorous trumpets resonant in our ears, announcing with dread solemnity the judgment-day; and the gloom of a possible doom of endless anguish fills our souls. Then—suddenly—comes the third Sunday in Advent, and it is a joyous Sunday, and the Church bids us rejoice and sing. Lent comes, and the scene of the temptation won. The law of work and suffering is active, even here; while, with the ordinary scientist, artist, musician, author, in whatever rank of talent, it is earnest work that makes for real success, and, very often, it is severe trial and acute suffering that have edged the pliant tool in the workman's hand. The finished task, that looks so serve and so fair her resulted time and the scene of the temptation confronts us, the shadow of the cross darkens the sun; we follow our Lord in the sorrows. But again, suddenly, it is Lactare Sunday, and the Church bids us sing and be glad. The infinite tragedy of Holy Week is broken by the cestatic joy of Holy Thursday, with the uncarthy loveliness of those Eucharistic shrines where our sacamental Lord is hidden; while it seems impossible for us to call them "sepulchres," when we know that within is the throbbing Heart of Him Who was indeed once dead for us, but is alive now forevermore. The Forty Hours Devotions may occur in any week of the year, with its great delight and beauty; while, constantly, unvaryingly, the lament of our requiem Masses is changed into ecstasy by the Sanctus and Hosanna.
As a French prelate has said: "The

Church, full of the Holy Spirit, labors only to make men happy. She is always singing. What other society does so; what other society ever imagined or undertook to do it; and what other society could ever have done it? For nineteen hundred years the Church has nineteen hundred years the Church has been thus singing, and she will continue

asked for earnestly in our prayers and cultivated in our lives, but not those raptures and ecstasies that lift a soul at times to the third heaven—leave them to God to give as He sees fit. They are not for such as we are to exthat is a real, true normal gift of His good Spirit; such a joy as those may expect who are God's children, trying to serve Him day by day. Joy comes to us through the earthly ties He makes for us, our friendships, our family connections, our prized pursuits. Of course, then, it comes, and higher and sweeter, through a life hidden patiently the state of the state o and faithfully with Christ in God, a life such as God's faithful servant, and loyal friend, and loving child should live for Him.

Then, by and by, when all earth's

checkered path of sun and shade is trodden, and its mingled gladness and trial is gone like a long-past dream, if we have served Him here with smile through tears, content to bear all Ho sends us, do we not know, even now, what words we are going to hear? Let us say them over to ourselves sometimes in the darkness, when things are hardest, and let them console us with angelic sweetness. We are going to hear, one day, with our own ears, our Master speak to us, and the very words He is going to say to His faithful ones are these—if we may thus interpret His parable of promise: "Enter thou into the joy of thy Lord."-Sacred Heart

MONKS AND NUNS.

PROTESTANT EPISCOPAL BISHOP ON THE FRENCH ATTACK AGAINST THEM.

"In France, a revival of the persecut ing spirit of a revolutionary anti-Christian age has, of late, manifested itself against some of the religious orders, in deeds of intolerance and cruel injustice, animated, it would seem, by that inveterate dislike which the ungodly world always had, and always will have, against those who seek to folw their Lord in unworldly ways, neglecting (and some would say neglect-

SYMPATAY WITH THE POOR.

Every demagogue who has ever gone out to stir up the masses of mankind to out to stir up the masses of markind to the sin of coveting their neighbors' riches, has pretended that his heart bled for the poor. But when he was asked to give a practical proof of his sympathy with them, he clutched his pocket-book and hid away. He lost interest in the cause when it asked some of his money.

The Catholic Church, while urging the poor to refrain from covetousness.

the poor to refrain from covetousness, has always been their friend and has never shrunk from spending out of its poverty large sums in their behalf. Look around to day on the orphanages, the hospitals, the homes for the aged poor, and the other charitable institutions that it has built and that it main tains. It spends its money for their bene-fit, Moreover, the Catholic Church advises workingmen to better their condition, to learn, to become skillful, to be thrifty, to have an ambition for a competence, to strive to own a home and to give their children a thorough

education. Besides, the Church admonishes em-ployers that they must pay just wages, that they have duties above those of business toward their hands, and that they should consider the needs of the destitute before they hoard superfluous

When the advocates of new labor theories and new systems of economic have themselves done as much for th poor as the Catholic Church has done. they may be listened to when they de-nounce it as an enemy to the poor because it will not at once adopt their impracticable, unjust and noxious impracticable, unjust and plans.—Catholic Columbian.

LIES AND QUESTIONS.

N. Y. Freeman's Journal. Rev. Minot J. Savage, of New York, says (in a speech in his pulpit recently:) "The Catholic Church is endeavoring to do one of two things—either to get the public schools open to distinctively Catholic teaching, or else get public money for the support of dis-tinctively Catholic schools."

And in the same speech the Rev.

Minot asks:
"What right have they to tax a Jew a Buddhist, a Presbyterian, an Episco-palian, a Unitarian, an agnostic, to teach and spread the Catholic faith? Why should money be taken out of my pocket to accomplish ends which I not only do not believe in, but which I do not approve and which I believe to be detrimental to the public welfare? It is injustice, it is robbery, it is out-

The statement in the first quotation is false and Rev. Savage must have known it to be false when he uttered it. The Catholic Church is endeavoring to do neither of the "two things" set forth. It is not endeavoring, it never has endeavored or asked "to get the Public schools open to distinctively Catholic teaching." It is not endeavor-ing, it never has endeavored or asked "to get public money for the support of distinctively Catholic schools." In making the assertions quoted this gentleman therefore fully qualifies himself in a character that may be summed up in one word of four letters, which it

is needless to print.

As to Rev. Savage's questions, we may answer them by in our turn askmay answer them by in our turn ask-ing: "What right have they (Protest-ants) to tax a Catholic to teach and spread the Protestant faith by the reading of the Protestant Bible in the Public schools, as it is read every day in the Public schools of New York, which are supported by taxes paid by Catholics as by Protestants? should money be taken out of our pockets (the pockets of Catholics) to accomplish ends which we not only do not believe in, but which we do not approve and which we believe to be detrimental to the public welfare, viz., the teaching of Protestantism in our public schools? Is not such teaching at Catholic (as well as Protestant) ex pense an injustice to, a robbery of, and

an outrage on the Catholics?

In his next pulpit speech on the subject, or on things in general, perhaps Mr. Savage may answer these questions, should they have the fortune meanwhile to eatch his eye.

THE INFLUENCE OF A SAINT. The public demonstration that has

taken place year after year in this city, and that in some form or other has taken place in Ireland for centuries past in honor of St. Patrick, conveys a lesson distinct from any local or national lesson it may convey. For the honor that is bestowed yearly upon the memory of the saint is no more than the honor every man shows to one who unites within himself love of country and love of God. A saint is usually looked upon as an eccentric being, as one who of such an ideal character that it is impossible for ordinary human beings ever to approach him, much less imitate the perfect character of his life and works. The result is that, in ordinary life, the saint is relegated to a position entirely inconsistent with the one he should occupy. But, in the case of St. Patrick, the human qualities of the man are clearly seen, not perhaps historically but at least from the traditions that have accumulated about him. Those traditions make him the ideal patriot, the man who set out to bring the people of his chosen land to a higher knowledge of their destiny. That accomplished this none can deny. That he still lives in the hearts of all who honor the memory of a good patriot and of a good man is equally undenineglecting (and some would say negrecting unduly) things temporal for the sake of things eternal."

(DR. CHINNERY HALDANE, at Oban, in Scotland, on Jan. 29, 1903.) able. It is the influence of a saint acting on modern life and it is an influence that will never die out as long

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BY FLORENCE M. KINGSLEY.

CHAPTER XXVII. "Tell us now of Thy disciples, and of Thy doctrines which thou hadst been teaching the people. Thou mayst as well make full confession; it was assuredly imperil Thy cause to keep back anything from us at this time."

The Sanhedrim was already in solemn regards though it, was granged, dawn

session, though it was scarcely dawn. In the midst of the semicircle sat Caiphas in the full dignity of his priestly robes. On his right was Annas, on his left Jochanan, and the others in the order of their official rank. Before them, His hands bound behind His back, and closely guarded on either side by the temple palice, stood Josus. temple police, stood Jesus.

Answer me, Fellow! said Caiphas

"Answer me, Fellow! said Carphas sternly.

The prisoner raised His eyes, and looked full at the high priest.

"I have spoken openly to the world," He said calmly. "I taught ever in the synagogue, and in the temple, whither the Jews always resort, and in secret have I said nothing. Why askest thou Me? Ask them which heard Me, what I have said unto them; behold, they know what I said."

"Answerest Thou the high priest so?" said one of the men who stood by

said one of the men who stood by Him. And as he spoke the words, he struck Him upon the mouth.

For a moment the Prisoner was silent.

For a moment the Prisoner was shelt.

Then He said calmly, as before, with no sign of passion at the foul insult: "If I have spoken evil, bear witness of the evil: but if well, why smitest thou

"He asketh for witnesses," said Annas with a sneer. "Let them be brought."

brought."
There was a little stir, as one of the temple officials entered, followed by a small, wizened old man.
"Dost thou know the Prisoner?"

asked Caiphas.
"I do, reverend lord," answered the man in a high, quavering voice. "He is a Galilean carpenter, named Jesus. He is a brawler, and is always sur-

rounded by crowds."
"What knowest thou of His teachings? said Annas with a gratified

"He saith pernicious things, my lord! I, myself, heard Him say to the the multitude. Beware of the Scribes, the multitude. Beware of the Scribes, and especially of the high priests, for they care for nothing so much as to go about in long robes, and have the best about in long robes, and have the best of everything. They make long prayers for a show, and at the same time devour the widows and fatherless. They are hypocrites and fools, and shall be thrust into hell, with all that follow their words. What say ye to that, my good lords? Those be His teachings!"

A fleron murmur, ran about the

flerce murmur ran about the "'Tis true! I heard something like

it myself!" came from and another. it myself!" came from and another.

The old man was elated by the sensation which he had made. Turning his rheumy eyes upon the Prisoner, he pointed at Him a skinny, shaking finger, "Ha, fellow! Thou didst heal me, three years ago, of the palsy, which had withered my limbs; and in so doing the palsy with the palsy which had withered my limbs; and in so doing withered my limbs; and in so begging took away my living, for my begging no longer brought me money. They told me to work! Yes, work man like me! Now is not that a shame, my good lords? I led a gay life, at ease on my bed; but now I must needs work, or starve, Thou madest me-an old man-as strong as an ox."

him away!" commanded And he was led out, still gesticulating, and taking in his high,

shrill voice.

After that followed in rapid succession a number of other witnesses, who wore examined Caiphas, but without eliciting anything of importance.

At last, when Annas and the others were beginning to despair of an ac-ceptable pretext to put the prisoner to death, two witnesses were brought in.
"We were together when this Man

spoke in the temple," said one of them, "and we heard Him say, I will destroy this temple that is built with hands, and within three days I will build another

within three days I wands without hands."

"Nay!" said the other, "thou art wrong. He said, "If ye destroy this temple which ye were forty and three years in building, I will restore it in

Well, is not that the same thing? exclaimed the first contemptuously.
"Not at all!" cried the other, with Thou hast the ears of an ass!

"Is this the place for your disputings?" said Caiphas, angrily. "Officer, remove these witnesses!"
Then he rose to his feet, and fixing his eyes upon Jesus, Who still stood calmly

and quietly in His place, he said sternly
Answerest Thou nothing? What i it that these witness against Thee? But He seemed not to have heard the

guestion. From His eyes shone a strange brightness, a holy calm. Was He thinking that the hour was at hand for the fulfillment of His words? The high priest looked at Him steadily, and said in a loud and solemn voice: I adjure Thee by the living God, that Thou tell me whether Thou be the Christ, the Son of God."

Christ, the Son of God.

Then the Prisoner, the despised
Nazarene, His hands bound, His garments torn and defiled with violence, the mark of the insulting blow still visible on His white face, made answer: "I am the Christ, the Son of God. And I say unto you, that hereafter ye shall see the Son of Man sitting on the right hand of power, and coming in the

clouds of heaven."
Then did the high priest rend his garments, and he cried aloud saying :
"He hath spoken blasphemy! What need have we of witnesses? Behold, now ye have heard His blas-phemy; what think ye?"

And they all answered, as with one ice: "He is guilty! Let Him die!" voice: Then they led Him away to a room underneath in the palace; and there did the servants, and the hirelings of the temple, gather themselves together, from hence."
that they might look upon Him Who was condemned to die. And they Pilate, staring at Him curiously.

struck Him with the palms of their hands, and spit upon Him, crying out: "This is He that shall sit in the clouds of heaven! Behold Him! The Christ —the Messiah!"

-the Messiah!"
Then did one of them cast a garment over His head, so that it covered His face; and they began to buffet Him, calling out: "Prophesy unto us, thou prophet of Galilee! Who smote

And these things they did until they

Now when Caiphas passed outof the Now when Caiphas passed outof the council chamber, he went into an inner room of the palace, that he might eat and refresh himself before going with the Prisoner to Pilate. And there Anna, his wife, found him.

"What hast thou done to the Nazar-page" and all her face was

ene?" she asked; and her face was white, and her eyes had a strange fire in them.
"We have found Him guilty, even as

"We have found film gathly, which is I knew. He shall shortly be delivered into the hand of the governor," said Caiphas. "I am weary," he continued irritably, "and care not to speak of the think with thee. Thou art a woman, and knowest naught of affairs of state.

Leave me!"
"Nay, I will not leave thee, till I have Nay, I will not leave thee, till have said what I will," answered Anna. "The Man is a prophet; and curses will come upon this house, it thou dost persist in persecuting Him." "Woman!" cried Caiphas, starting

"Woman!" cried Caiphas, starting to his feet, "the Man is a blasphemer! But lately in My presence He solemnly affirmed that He was the Christ, the affirmed that He Son of God, and would hereafter sit on

Son of God, and wower!"

"Oh, Joseph, my husband!" cried
Anna. shuddering, "what if it be so!
Release Him, I beseech of thee: and
let Him go into His own country."

"Thou art a woman, and therefore a

'said Caiphas, with bitter emphasis.

Again I tell thee to leave me! Speakest thou so to the daughter of "I will leave thee! But thou Annas! shalt yet remember my warning, and weep tears of blood that thou hast trod-den it under foot." And turning, she

swept from the chamber. It was still early in the morning when all imposing deputation, with Jesus, bound and doubly guarded, in their midst, waited upon Pilate the gov-

"It is not lawful for us to enter into the palace, lest we be defiled," said Caiphas, "therefore bid Pilate come forth unto us.'

And Pilate, knowing full well the temper of the people with whom he had to deal, complied at once. It was, moreover, in accordance Roman custom to hold courts of justice in the open air; so that there was in front of the palace, for this purpose, a raised tribunal, known as the Pave ment, since it was laid with a mosaic of many-colored marbles. Here, then, Pilate caused them to place his curule Pilate caused them to piace his curule chair of wrought ivory—the seat of state, and the sign of his office—and here he sat himself down.

And they brought Jesus, and set Him

before the governor, His accusers ranging themselves on either side; while a great multitude, which momently increased as the tidings of the arrest flew from mouth to mouth, surged uneasily up to the very edges of the tribunal, where they were kept at bay by

detachment of Roman troops. Now Pilate was not always altogether ignorant concerning Jesus. Always fearful of insurrections among the people, he had, by means of spies, kept close watch of His movements. He knew that His teachings had nothing of political significance in them, and that He had studiously avoided all popular excitement. He was, therefore, dis-posed to herigand the Discovery of the excitement. He was, therefore, disposed to befriend the Prisoner, more especially as he saw through the shallow pretense of the Jewish dignitaries, to the real source of their hatred of the Man. So that it was with some acerbity that he put his first question to

the high priest, who headed the depu-tation from the Sanhedrim:
"What accusation bring ye against

"If He were not a malefactor," answered Caiphas, haughtily, we would not have delivered Him up unto thee." "I know something of this Jesus, and I can understand your motives in bringing Him to me," said Pilate, with covert sneer. "But it hardly seemed a case for my interference. Take ye Him and judge Him according to your

w.
"The charge which we bring against "The charge which we bring against this Man is not so trilling as thou seem-est to think," answered Caiphas, his voice shaking with anger. "He is worthy of death on a criminal charge. We have so found Him. But it is not lawful for us to put any man to death."
"What then hath He done?" asked

Pilate in a tone of polite endurance.
"He hath striven to lead away the nation after Him, forbidding to pay tribute to Cesar, and declaring that He, Himself, is Christ—the rightful King," said Caiphas, an evil light in

his eyes. To this accusation all the Jewish authorities assented with loud cries. They looked to see Pilate roused from his apathy by this charge—the most damning of all in the ears of a Roman governor—and ready to make quick work of the hated Nazarene. But they were disappointed. With no percept ible change in his face, he arose de liberately from his seat, and ordering the guard to bring the Prisoner, strode

When he had sat himself down, he said to Jesus: "Art Thou the King of into the judgment hall. the Jews?"
"Sayest thou this thing of thyself?"

answered the Prisoner, or did others tell it thee of Me?"
"Am I a Jew?" said Pilate scornfully.

fully. "Thine own nation and the chief priests have delivered Thee unto And Jesus, looking full into his face,

made answer: "My kingdom is not of this world; if My kingdom were of this world, then would My servants fight, that I should not be delivered to the lews. But now is My kingdom not

from hence."
"Art thou a King, then?"

"Thou sayest it; I am a King," He answered. "To this end was I born, and for this cause came I into the world, that should bear witness unto the truth.

"Truth!" said Pilate, with a light, ironical laugh. "What is truth?"
'Twas a mere word, an empty sound,

to this Roman voluptuary.

Then he arose from his seat without further question or comment, and went out again to the tribunal, where the Jewish dignitaries were awaiting him in a state of anger which bordered on

frenzy.
Pilate looked at them scornfully; he thoroughly despised them, but it would not do for them to see that too plainly. He sat himself down, and waited a moment for the fierce murmuring to cease, then he declared in a loud, firm

"I find in Him no fault at all." It was an acquittal! Must all their carefully prepared schemes fall to the ground? Must they see the Man escape out of their very clutches? Never! After the first wave of indignant rage had spent itself, one after another of the chief priests and elders arose to speak, each vying with the other in the variety and virulence of the charges which they heaped upo the Prisoner, who had been brought back from the judgment hall, and was again standing in the midst.

again standing in the midst.

Dost Thou hear how many things these witness against Thee? aid Pilate, addressing Him.

Why dost Pilate, addressing Him. "Why dost Thou not defend Thyself? Thou hast

ny permission." But Jesus was silent.

Pilate shook his head. "He is a range Man," he thought to himself. Now is the time and the place for ome of His eloquence, of which I have heard so much. He is a fool not to put these fellows down. In trath I would

assist Him gladly."

Jochanan was speaking, though
Pilate was giving him but scant attention. But now a sentence caught his

He stirreth up the people throughout all Jewry, beginning from Galilee to this place.' "Galilee!" exclaimed Pilate. An

idea had struck him. "Didst thou say that He is a Galilean?" "He is, your Excellency," replied Jochanan.

Very well, then. I shall send Him to Herod. He is even now in the city, and it were most fitting that he should judge a man from his own province.'

He arose from his seat, and gave the necessary orders, then retired to his palace, feeling well pleased with himelf for this master-stroke of diplomacy this mean," he thought complacently. further trouble in this matter. over, it will flatter Herod, and I shall thus be able to appease his wrath for that little affair in the temple." And he commanded his slaves to bring him

refreshments.
"Didst thou say that Pilate had sent me the Nazarene for judgment?" asked Herod, starting up from the purple cushions where he was lolling, sick with ennui, in the Asmonean Palace. but that is good news! I have always wished to see the Fellow! He shall perform a miracle for me, such as I have He shall make me some choice wine from water, heal this sore on my limb, and—well, I shall think of other things afterward. Bring Him into our presence at once. And, stay!—call the court together; 'twere meet to prothe court together; twere meet to provide some amusement to relieve the deadly tedium of this place. So that is the Man!"—as they brought in Jesus and set Him in the royal presence, the high priests and elders, regardless now of deallement. of defilement, crowding in after Him.

And who are these?' 'The chiefs of the Jewish nation."

one made answer.
"Let them stand back out of my way I wish to talk to the Man, myself,

said Herod impatiently.

He had no idea of conducting a trial, but only of amusing himself and the throng of whispering, tittering courters who were gathered about him. So he began to ask questions of the Prisoner. "What was His name?"—though oner. "What was His name?"—though he knew well enough. "Could He really work miracles, as people said? and if He could, would He not work one

But the Prisoner was silent. Herod was at first rather flattered by this. "He feareth us," he said patronizingly. "Nay, Fellow, I will do Thee no harm; I only wish to see Thee perform. Do not fear to speak. Thou shalt have wine if Thou wilt. Give

But He refused with a gesture, the proffered cup, and remained silent as

Then did His accusers, one and all reak forth into angry denunciations.

"He saith that He is a king, doth quoth Herod, languidly interrupt-He?" ing them. "Well, He doth not look much like it. If He will not perform for us, we will make some sport out of Him. What is the royal color of the Jews? For, truth to tell, I have forgotten it."

gotten it The Jews were angrily silent; but one the courtiers volunteered the in-formation: "'Tis white, your High-

"White, is it? Then let a white robe be brought, and put it on him. 'Tis not meet that a king should be so poorly attired."

Then they fetched a white robe, and

threw it over His humble Jewish dress. "Now, good sirs," said Herod, turning his eyes wickedly upon the members of the Sanhedrim, "doth He not bers of the Sanhedrim, "doth He not look majestic? A King indeed! Let

all do Him homage. the courtiers and soldiers pressed forward in mock adulation.
But Herod, watching from his chair of state; saw something in the aspect of the Prisoner which made him feel un-comfortable. "He hath a look which I like not," he muttered, "nor yet this silence; 'tis unnatural. Suppose He should do some awful thing now; they say that He hath unlimited powers."

With an imperative gesture, he summrned one of his officers. "Take the Fellow away!" he said. "Take Him

back to Pilate."
"Shall we take off the robe, your Highness?" asked the attendant.

"No, no!" answered Herod, hastily.
"Take Him just as He is—and quickly.
Clear the room of all these,"—indicating the Jews with a sweeping gesture. So it happened that Pilate was once again called forth into the judgment

seat, and confronted with Jesus. CHAPTER XXVIII.

It was with a frowning brow that the It was with a frowning brow that the governor again seated himself in his ivory chair of state. "Ye have brought this Man unto me," he said, "as one that perverteth the people; and, behold, I, having examined Him before you, have found no fault in Him touching those things whereof ye accuse Him. No, nor yet Herod; for I sent you to him with the Prisoner; and, lo! he hath sent Him back to me uncondemned. I will therefore scourge Him and let Him go." and let Him go."
He said this, hoping that the scourg

ing—a terrible punishment in itself— might appease the wrath of the Jews. The multitude, which now numbered thousands—and, as Pilate saw, of the lowest and most debased portion of

powest and most debased portion of the population—gave a savage, inarticulate cry, like that of a wild beast.

"What do they say?" asked Pilate, speaking to the Roman official who stood beside him.

"Release! Release unto us a prisoner!" replied the man.

oner!" replied the man.
"They are right!" said Pilate, be thinking himself joyfully of the timenonored custom of releasing a prishonored custom of releasing. And he to the people at feast time. And he to the people at feast time. Will ye that release unto you the King of the Jews?'

Now it happened that the chief priests knew of the condemnation of Barabbas, and how he lay bound in the dungeons of Antonia, sentenced to suffer crucifixion on that very day, which was the fifteenth of Nisan.

So Jochanan, and other wise ones of their number, mixing with the multitude, craftily brought to their remem-brance how Barabbas was about to suffer for his loyalty to the nation. And when the multitude heard their words, they began, with one accord, to " Barabbas! Barabbas! the whole city was aroused, and thousands more came running to the palace to see what had happened. And all

joined in cry.

Then Pilate said unto them: "What shall I do then with Jesus, Who is called

Christ?"
The chief priests answered: "Let Him be crucified!"
And the mob, mad with excitement, and thirsting for blood, echoed with a cry which has rung adawn the ages:

Crucify Him! crucify Him! Away with Him !" this moment one of the officials

handed to Pilate an ivory tablet with something written thereon. And he read this warning message from his

" Have thou nothing to do with that just Man; for I have suffered many things this day in a dream because of Him.

Then, more anxious than ever to save Him, he said unto them for the third time: "Why, what evil hath He done? I have found no cause of death I will therefore chastise Him

and let Him go."
But the chief priests saw that he feared the people; and again they raised the cry: "Crucify Him! Crucify Him!" And again the multitude echoed the words.

Pilate looked out from his throne over

that threatening mob, and his heart was as wax within him. "I cannot save the Man." he muttered. "'Tis too late. And what matters it after all-one Jew less in Jerusalem!"
"Bring me water in a basin!" he

commanded. And when it was brought, he stood And when it was prought, he stood up and washed his hands in sight of them all, saying solemnly, "I am innocent of the blood of this just Person. See ye to it."

And all the people answered him with the awiul words: "His blood be upon us, and upon our children!" Then he released unto them Barabbas and commanded that Jesus should be

courged and afterward crucified. Barabbas came forth out of the prison and when he heard what had been done he said scornfully to his fellows:

"Said I not that the man was a cow-

ard! Now Pilate, the trial being ended, went into his palace with a heavy heart. And as he was seeking to withdraw himself into an inner room, he came upon his wife, Clandia.

Didst thou receive the warning nt thee?" she asked.
"I received it; but it was too late, sent thee?"

said Pilate, faltering.
"Too late!" said Claudia. "What
meanest thou? Is the Man dead?" "No. He still lives, but—well—I-have sentenced Him to the cross They are even now scourging Him. I could not help it! Thou shouldst have seen the mob—it was frightful!

And the wretched hands to his head wildly.

Claudia looked at him with wide, claudia looked at him with wide, glassy eyes. "Thou hast condemned Him?" she whispered hoarsely, "and to the cross! Then may the gods help us! We are undone!" And she wildly fled, leaving Pilate alone.

se cries—they ring in my ears still!

man pressed

Then the soldiers took Jesus, and when they had stripped Him of His upper garments, they bound Him to a low pillar, so that His back was bowed. And they took scourges, made of heavy thongs of leather, weighted at the ends with jagged pieces of iron, and they beat Him upon His naked back until until they were weary. Then they until they were weary. Then they lifted Him putting on him again the white robe with which Herod had mocked Him, they dragged Him into the judgment hall. And the whole band came together to look at Him there. judgment hall. "Let us worship Him!" cried one, even as did Herod."

The saying pleased them. Stripping off the white robe which Herod had put on Him—white no longer, for it was crimsoned with His blood—they clothed Him with an old scarlet mantle, which belonged to one of them. Then one brought in branches of the thorn tree, and they made of the branches a crown,

and drove it down about His temples; and drove it down about His temples; and they put a reed in His hand for a sceptre. Then they laughed aloud, as they looked upon Him, till the hall echoed with the horrid sound; and bowing the knee, they cried, "Hail! King of the Jews!" Snatching the scentre from His pinioned hands they sceptre from His pinioned hands, they smote Him on the head with it. And

they spit in His face.
In the midst of this their brutal sport, Pilate came upon them.
"Bring Him forth!" he commanded

savagely. And he went out again to the judgment seat, being minded yet to save the Man, for the sake of his wife Claudia, and because he, himself, feared—he knew not what. He stood up before the multitude,

which had grown so great that he could see nothing but one mighty sea of faces. And he pointed to Jesus standing be , wearing the scarlet cloak the crown of thorns, His face stained with blood and befouled with insult, His eyes dim with agony, yet withal transfigured into something so divine that Pilate cried with genuine pity and reverence in his tones, "Behold the Man !'

It was as if he would have said: Se Him so agonized and yet so innocent! Hath He not suffered enough? Will ye not pity Him and save Him?

But the chief priests and officers of the temple were mad for His blood; they had waited for over three hours in the blazing sun, for Him to be brought forth unto them. Pilate's appeal, and the piteous look of the Prisoner, only added fresh fuel to the flame which was

added fresh then devouring them. "Crucity Him!" they yelled hoarsely. "Crucity Him!" Take And again and again, "Crueify Him!" Then said Pilate in a rage: "Take ye Him and crucify Him; for I find no fault in Him.

But the Jews, willing to justify themselves in the sight of the multitude, answered: "We have a law, and by our answered: "We have a law, and by our law He ought to die; because He made Himself the Son of God."
When Pilate heard that saying he

feared exceedingly; and again he re membered the ghastly face of Claudia, We are undone. as she said : turned and strode once more into the judgment hall, commanding the guard to bring the Prisoner.
"Whence art Thou?" he demanded of Jesus.

But the Prisoner made him no answer. What use to answer this man who was too cowardly a creature to free Him whom he had thrice acquitted!
"Speakest Thou not unto me!" said

Pilate fiercely, glad of an excuse for "Knowest Thou not that I have anger. er to crucify Thee, and have power to release Thee?"
And Jesus, seeing the dark tumult in

his breast, pitied him. "Thou couldst have no power at all against Me," he said, breaking the silence of many bitter hours. "Therefore he that delivered Me to thee, hath the greater sin." And Pilate trembled before Him.
Then went he forth, yet again, to the

eople, and spake to them as

the release of the Man Whom he had thrice acquitted, and twice And they despised Him and His ords, and cried out saying let this Man go, thou art not Cæsar'

friend. When Pilate heard the name Cæsar, his soul was shaken within him, for he remembered many things with fear. And he commanded them to bring Jesus forth before the judgment seat; and he said unto them. "Behold your King?"

forth beloff the said unto them. "Behold your King? said unto them. "Behold your King? "But they cried out, "Away with Him! Away with Him! Crucify Him!" gried Pilate. "Shall I crucify your King ?"

The chief priests answered, "We have no king but Cæsar!"
And with that word of power, they beat down the last feeble barrier of his

"Take Him and crucify Him. And they took Jesus and led Him

When the multitude saw that He was delivered up to be crucified, they gave a mighty and fierce cry. And the sound of it rang throughout the city, and the women and children shook with fear when they heard it; it echoed in dis-mal reverberations in the courts of the shining temple, and rolled away-away upward—upward, till its dying sound reached even the Throne of God, and he angels which stand ever before the

Throne hid their faces.

Now a man who wore the semblance of a wild beast had been hanging about the outskirts of the multitude for hours. Ever and anon he tore his hair, and his garments-which hung in shreds about him; and he raved, and cursed, and cut himself with stones. But the people heeded him not. "He hath a devil," they said. "He seeketh the Nazarene, mayhaps; but he must needs help him-

And when the man heard that word, he shook the matted hair from out his

eyes. "What will they do with Him?"

they asked.

And they answered. "They are taking Him even now to be crucified."

taking the man gave a great cry, and thrusting his fingers into his ears, ran swiftly away. And when he came to the temple he went in, still running, nor could anyone stop him; so that he came even to the place where were certain of the chief priests and elders who had gathered together that they might rejoice over the murder which they had accomplished.

And the man cast down before the thirty pieces of silver, and shrieked out in a woeful voice: "I have sinned, in that I have sinned, in that I have betrayed innocent blood!'

And the chief priests and elders feared, when they looked upon the man. But Annas answered: "What is that to us? See thou to that!" And he fled away from the temple, and going out of the city to the garden which is called Gethsemane, he hung himself there; that he might die in the place where he had betrayed the Son of

God with a kiss.

'' And the chief priests took the silver pieces and said, It is not lawful to put them into the treasury, because it is the price of blood. And they took

counsel, and bought with them the potter's field, to bury strangers in Wherefore that field was called the field of blood, unto this day."

CHAPTER XXIX.

Titus awoke on the morning of the fifteenth of Nisan with a dull conscious ness of impending horror. This was

the day!

He stared with wide, unseeing eyes at the wall of his dungeon, and muttered again and again, "This is the day! This is the day! This is the day! Presently he heard a sound. Were they coming even now to take him! He started to his feet and crouched shuddering in the furthest corner of his dungeon. No, 'twas only the bread and water, thrust in by the rough hand of his jailer. He drank greedily TO BE CONTINUED.

THE SECRET OF IRELAND'S FIDELITY.

M. Maher in the Australian Catholic Record

It was only a cross, a little time. worn wooden cross, but it fell at my feet, with some crumbling mortar, from an old Irish ruin, and therein lay charm . . it spoke of glorious past, past, the glorious past, and placed before my mind in vivide coloring what has been the theme of past. nany writers, the wonder of many age -Ireland's unflinching fidelity

Faith.

I dusted the mortar from the cros placed it reverently in the folds o my dress. Centuries must have passed since it became embedded in the mortar of that old crumbling wall—perhaps it had rested near the heart of some sai of old—perhaps the tears of some suffer er, in the days of persecution, had en hanced its value and made of it a he relic. Ireland's unflinching fide Faith!! Surely this is a subje meditation. As we dwell on strength, the power, the enduran the Irish race during those long co ies of time, it would be well to o that marvellous endurance, and try to make that secret our own. Other land had great Apostles, other lands received, and for many centuries che ished, the great gift of faith. Other lands the great gift of faith. lands had given birth to saints, and sages had built churches and monas ies, but when persecution came, the power of endurance failed, the golden links that bound them to Christ's own representative were broken, and they drifted helplessly into dark oceans of doubt and infidelity.

For example of this, let us take the history of the fourteenth century. A that time nearly all the countries acro the north of Europe were in communion with the See of Rome. With the fifteenth century came Calvin and Luther—the false doctrines taught by these men, assisted, as they were, evil kings and rulers, were taken up England, Scotland, Denmark, Norwa and Sweden. One country, the most persecuted of all, remained faithful and that country was Ireland, poor, holy Ireland. What was the secret of her fidelity? What prerogative belonged to her that was unknown to other

St. Patrick was above and before al things an Apostle of prayer-the spirit of prayer shed its golden light on every year of his long and marvellous life As a youth tending sheep on the cold hills of Antrim, prayer was his comfort, his consolation, even then, as we know from his "Confessions," he was wont to pray "one hundred times by day and nearly as many by night." During the long years he spent in France, and at Lerins, it was by prayer, constant prayer, that he was preparing himsel for his great mission, and when, sent by will.
"Take Him," he cried hoarsely. was the breastplate of prayer at Tara to fight against the property of th Pope Celestine, he landed in Ireland, was the breastplate of prayer he used We need not follo great Apostle during his long years of labor; but when that life was drawing to its close, when the noble frame w bending under the weight of years, w can see him ascending the holy more tain of the west to hold silent communications ion with his Creator, to plead and t pray for seven long weeks that the ored for might retain the faith from generation unto generation. Faith was a glorious supernatural gift from God. St. Patrick taught the

Irish people that they should evel cherish it as such, that they should preserve it in the casket of their hearts best love and surround it with the sweet aroma of gratitude; for this be taught them the true spirit of prayerprayer in its highest, purest, stronger form, that is, the constant uplifting the heart to God; the living, as were, in the perpetual remembrance God's presence, making Him the Creator, the "Alpha and Omega". their hearts' desires. On all occasions they sought the promise that He had made, of being with those who assembled together in His name. "Where bled together in His name.

two or three are gathered together in
My name, there shall I be in the mids
of them.' Beautiful, consoling promise
never forgotten through centuries of time by our forefathers, and claimed by them, not daily but hourly, for every by them, not daily but hourly, for every meeting with friends began and ended with the name of the Creator —"God save you kindly," "God save all here," "God be with you." save all here," "God be with you,
"God speed you." On every work
begun or finished, the blessing of God
was asked for—"God bless the work,
"God prosper it." When joys came,
"Thanks and praises be to the good
God" was the aspiration ever ready
and most beautiful of all. When ser row came, when death claimed for his own the best beloved and dearest of all, the sweet words "Welcome be the will

of God " were sure to come from the white and trembling lips of the bereaved one.

This glorious spirit of prayer became a very part of the Celtic nature, pre-served by the simple holy customs, and strengthened by the glorious traditions of saints and sages and martyrs, it went from father to son, from mother to daughter as a precious heirloom, too precious to be be torn from them by death.

of living in the presen well described—a noble youth, Mat Hyland, thus Creator : I see Thee in the winter's s The senoing but and roarin And waves that foam, and fir And sounds of a we and sigh

MARCH 14, 1908 In an unfinished poem, In an unimital Irish poet, in the early pineteenth century, this

I hear Thee in the rustling w When darkness rests on gre I we Thee in the rushing flood I read Thee in the lonety me From household love-from

Though sweet, the transfer Soon soon, the frail enchant And leave us wrapt in lond For Thee alone our love was In Thee alone it centres pu There lives in right that n-'e There rests its tired wings

With this spirit the wended their way alor paths of "Life's Pilgrin rose on the horizon, da row-laden clouds, but cloud they saw the sil pure bright silver of storms of persecution and they loved. Wha was with them, and with a great, generous they felt it was a privile they left it was a privil Him, a glory to die daunted they met thei might throw them int them with cruel chains the torture-chamber of What matter? St. Pat them to live in the p Creator, to call Him i and He was the "Alphof their highest aspirat

This spirit of praye Ireland's fidelity; is i Alas! alas! the swee tions are heard but se rush, the worry, the to ter years of the nin have obliterated, in sweet old customs, the sweet old customs, the of the past, that have strengthen and press tastes of our people h ated, the struggle fo love of excitement, the cities and large town All these tend mind and to rob the itual beauty. Here and there we toms; the Irish moth ner daughter at some

will still be heard mur ccents, as the trait on, God be with you !" We be with you!" We mother, when she rethearth and feels the orrow, will cry out her sorrowing heart, tors, "God help me!" The 20th century Irish language is bein revive with it the sw aspirations that wer that language. The enemies; if we have glorious past, let u brave soldiers, as ou For this we must p plate of prayer. our homes the evi comes like a fetid str poisoning the moral We must foster and

martyrs, of our nob great scholars. Iris and far away, do yo before the young peo if you want them to In the name of Hea new-born century, true woman, not t that is the woman independent, but is every evil fashion. herself educat which had its birth and drinking-saloon ound in any diction Irish fathers at guard your sons fr ship. Keep them a

the worst enemy of sheep's clothing." who is only in na

Catholic,"—using to for the license whi

Church-he has save the ever-rea away, far away, he atmosphere of our May the holy s again visited and onored! May th oked to preserve our country, and a manner the confra ies, which do so n

abroad the true s special heritage of Penanc

So many relaxation the fast of Lendleft and what remby all the member For those who without grave in there are other g They can hear even if they have They can absta beverages.

They can give alms to the poor.
They can take They can ref candy, cakes and tential season. Where there is ance, ways will s

olic Columbian. How to Beau

How to Beau
To have a soft, as
tions and pimples,
and pure. Fare
blood, and cleanses
it brings color to
ancy to the eyes,
ens the breath. No
zone in rapid acti
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DR. HAMLITON'S DR. HAMILTON'S

robbed others, but Ireland has proved

you may persecute her freely, and even take away from her the bread of life;

of her martyrs, and ennobled by the blight of religious persecution. This

dogged determination, despite every

obstacle, to cling to the religion of the Apostles shows the highest form of en-

-it is only the natural outcome of the

penal laws which proscribed learning, the speaking of the Irish language,

the continuation of Irish customs, and which aimed with deadly pre-

eagle, though victorious in Britain, feared to conquer Ireland at a time when a nation's progress in civilization and prosperity was adjudged by the calibre of its soldiers. "More than two-thirds of England," writes Montalembert in his "Monks of the West," the word its final conversion to the

"owed its final conversion to the labors of the Irish monks of the great

schools of Iona, Old Melrose, and Lindesfarne." Irish exiles flocked to the Continent during this time, carry

ing with them the lamp of faith, as well

as letters and civilization; so much so, that Ireland was honored with the titles

of the "Lamp of the West," and of "The University of Europe." Thus

'Tho Island of Saints and scholars,

and the proudest boast of princes and nobles of France and Germany was

Whatever Ireland be now, it was once the educator of England and the

Ireland, if Irish literature and arts

have received no encouragement since, if a chance of education has not been

given to all, then Ireland and Irishmen

are not to blame, but the unjust laws and the grinding tyranny of an alien

rule. If the Irish people to day be not the most ignorant on the face of the globe, England, "the land of enlighten-

ment," is not to be thanked, but that innate love for learning in the Irish

sons and daughters, let them reme

let them not accuse of ignorance the motherland of their inspirations, the

who stands far above all English kings for his learning with the proud title of

that "they studied in Ireland."

enment from a religious standpoint

H 14, 1903,

TINUED.

OF IRELAND'S ITY." alian Catholic Record, y, 1903. ross, a little time. , but it fell at my crumbling mortar, in, and therein lay t spoke of the ious past, and mind in the mind in vivid been the theme of vonder of many ages hing fidelity to the

rtar from the cross ently in the folds of es must have passed abedded in the morabling wall—perhais ne heart of some sain; tears of some suffer persecution, had en-id made of it a holy filinching fidelity we dwell on th er, the endurance on ng those long centur ld be well to conside trength of cha durance, and try to our own. Other lands es, other lands re-many centuries cher-gift of faith. Other birth to saints, and rsecution came, the ce failed, the golden them to Christ's own ere broken, and they into dark oceans o

this, let us take the arteenth century. At ope were in commun-of Rome. With the y came Calvin and e doctrines taught by ted, as they were, by lers, were taken up by nd, Denmark, Norway ne country, the mos was Ireland, poor, hat was the secret of What prerogative bet was unknown to other

s above and before all e of prayer—the spirit s golden light on every g and marvellous life. prayer was his comfort, even then, as we know ssions," he was wont to dred times by day and y by night." During y by night." During the spent in France, and as by prayer, constant he landed in Ireland, olate of prayer he used t against the powers of e need not follow the luring his long years of n that life was drawing en the noble frame was the weight of years, we the weight of years, we scending the holy mount to hold silent commun reator, to plead and to long weeks that the land he loved and lab t retain the faith from o generation.

glorious supernatural St. Patrick taught the that they should ever such, that they should the casket of their hearts surround it with the of gratitude ; for this h ne true spirit of prayerighest, purest, stronges the constant uplifting of God; the living, as i erpetual remembrance ce, making Him the

desires. On all occasions he promise that He had g with those who assemin His name. "Where are gathered together in are gathered together here shall I be in the midstautiful, consoling promise, the through centuries of forefathers, and claimed daily but hourly, for every daily but hourly, for every friends began and ended name of the Creator e you kindly," "God e," "God be with you." On every work shed, the blessing of God—"God bless the work." Br it." When joys came, d praises be to the god the aspiration ever ready

he aspiration ever ready autiful of all. When ser-hen death claimed for his beloved and dearest of all, rds "Welcome be the will re sure to come from the rembling lips of the be

us spirit of prayer became of the Celtic nature, pree simple holy customs, and by the glorious traditions d sages and martyrs, it ther to son, from mother to a precious heirloom, too be be torn from them by

In an unfinished poem, written by an Irish poet, in the early years of the nineteenth century, this beautiful spirit of living in the presence of God is well described—a noble hearted Celtic such Mat Hyland, thus addresses the youth, Mat Hyland, thus addresses the

" I see Thee in the winter's snow,
The scholing bolt and roaring thunder,
And waves that foam, and fires that glow,
And sounds of a we and sights of wonder.

I hear Thee in the rustling woods, When darkness rests on grove and fountain, When the in the rushing floods, I read Thee in the lonely mountain.

From household love—from friendship's tie— Though sweet, the transient bliss we borrow Soon soon, the frail enchantment fly. And leave us wrapt in lonely sorrow.

For Thee alone our love was made, In Thee alone it centres purely. There lives in light that n 'er can fade, There rests its tired wings securely."

With this spirit the Celtic people wended their way along the varied paths of "Life's Pilgrimage." Clouds rose on the horizon, dark, heavy, sortalwale but in the control of the control o rose on the horizon, dark, heavy, sor-row-laden clouds, but in every dark cloud they saw the silver lining, the pure bright silver of eternal hope. pure bright silver of eternal hope. Storms of persecution swept over the land they loved. What matter? God was with them, and they loved Him with a great, generous-hearted love, they felt it was a privilege to suffer for Him. I have a glowy to die for Him. they left it was a privilege to suiter for Him, a glory to die for Him. Undaunted they met their enemies—they might throw them into prison, fetter them with cruel chains, bear them to the torture-chamber or to the scaffold. What matter? St. Patrick had taught What matter? St. Patrick had taught them to live in the presence of their Creator, to call Him into their midst, and He was the "Alpha and Omega" of their highest aspirations.

This spirit of prayer, the secret of Ireland's fidelity; is it with us still?

Alas! alas! the sweet Celtic aspirations are heard but seldom now. The

tions are heard but seldom now. rush, the worry, the turmoil of the lat ter years of the nineteenth century have obliterated, in most places, the sweet old customs, the grand traditions of the past, that have done so much to strengthen and preserve faith. The tastes of our people have become vitiated, the struggle for existence, the love of excitement, the rush for crowded cities and large towns, the panic to make fortunes, the flood of evil litera-All these tend to materialize the mind and to rob the heart of its spir-

Here and there we find the old cus toms; the Irish mother parting from her daughter at some way-side station, will still be heard murmuring in broken ill still be heard murmuring in broken ceents, as the train steams away, Oh, God be with you, accushla, God e with you!" We know that poor other, when she returns to her lonely be with you!" hearth and feels the full weight of her orrow, will cry out from the depth of

sorrow, will cry out from the depth of her sorrowing heart, as did our ancestors, "God help me!" "God help me!" The 20th century is advancing, the Irish language is being revived. Let us revive with it the sweet greetings and aspirations that were a living part of that language. The Church has many that language. The Church has many enemies; if we have a holy pride in our glarious past, let us prepare to be have a siddlers as our forest than brave soldiers, as our forefathers were. For this we must put on the breast-plate of prayer. We must drive from our homes the evil literature that comes like a fetid stream into our land, poisoning the moral atmosphere around. We must foster and encourage the lives and traditions of our saints, of our martyrs, of our noble heroes and our great scholars. Irish mothers, at home and far away, do your duty and place before the young people "noble ideals," if you want them to be noble hearted. In the name of Heaven, let us, in this new-born century, have the good and true woman, not the "new woman," that is the woman who calls herself dependent, but is the veriest slave of every evil fashion, the woman who calls herself educated, and uses slang, which had its birth in low-class theatres and drinking-saloons, and could not be

found in any dictionary.

Irish fathers at home and far away, guard your sons from evil companionship. Keep them away, far away, from the enemies of our Holy Church, and the worst enemy of all is the "wolf in sheep's clothing." The bad Catholic who is only in name a Catholic, who tells you that he is liberal, a " liberal Catholic,"—using the name as a cloak for the license which he gives himself to break the most sacred laws of the Church—he has naught to offer it, save the ever-ready sneer; keep him away, far away, he will poison the pure

atmosphere of our homes.

May the holy shrines of Ireland be again visited and loved, revered and honored! May the Irish saints be invoked to preserve the glorious faith of our country, and above all things may of Saints bless in a special manner the confraternities and sodalities, which do so much to draw hearts ogether in spiritual union and spread abroad the true swirit of prayer, the special heritage of the children of St.

Penance for Lent.

So many relaxations have been made in the fast of Lent that little of it is left and what remains is not observed by all the members of the Church.

For those who really cannot fast without grave injury to their health, there are other good works to do.

They can hear Mass every morning,

ven if they have to get up early.

They can abstain from all intoxicating

They can give more than ordinary alms to the poor.

They can take the discipline every

They can refuse to eat desserts, andy, cakes and fruit during the penitential season.

Where there is good will to do penance, ways will surely be found.—Catholie Columbian.

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To have a soft, smooth skin, free from cruptions and pimples, the blood must be healthy and pure. Freezone invigorates enfeebled blood, and cleanses it of impurities and poisons; it brings color to the lips and checks, brilliancy to the eyes whithens the teeth and sweetens the breath. No tonic compares with Ferrozone in rapid action and permanent results. Try it. Perce 50c. at druggis's, or Polson & Co., Kingston, Ont.

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DR. HAMILTON'S PILLS CURE HEADACHE.

WHY CATHOLICS, AND PARTICU-LARLY THE IRISH, ARE RE-PUTED "POOR, IGNORANT AND SUPERSTITIOUS.'

M. Lane, in the Australasian Catholic Record January, 1903.

Urder the name of Ireland, some-times the Church of God is held up for ridicule, and the Irish people are poor, we are told, because they are under the yoke of a foreign despot, the Pope, and because they have no liberty of con-science, and have forsaken the true religion which spells material prosperity and worldly comfort everywhere; they are ignorant, for the Cathilic Church has never prospered, except amongst people remarkable alike for gross ignorance and intellectual stagnation; and they are superstitious, for the Catholic Church is one vast net-work of superstition, and Catholic priests are entaged merely in throwing clouds of superstition over the people lest the dark clouds roll by and a clear atmosphere help to rescue from the fogs of superstition the victims of the wiles of the Roman Pontiff and his satellites. Let us examine each of the above

separately.

The Irish people are poor because Church, they do not belong to the true Church, whose subjects are rewarded with worldly happiness and prosperity. See, for example, say these heralds of the true religion, how successful Protestant England is from a commercial stand-point; see its grandeur, its riches, its splendid territories, its civilizing influ-ence, and see by contrast how poor are Catholic countries like Ireland and Italy! This is an old objection, and implies that the supposed true religion brings to those who profess it worldly happiness and prosperity. When did God ever make a promise of this kind, I ask? When did He say "You will know My followers by their riches, etc"? Does membership with the true Church imply riches in profusion here? Our Divine Lord's words ? Our Divine Lord's words those who wish to belong here? to those who wish to belong to His Church are, "If any man will come after Me let him deny himself, take up his cross, and follow Me." "Beware of riches." "It is as hard for a rich man to go to Heaven as for a camel to pass through the eye of a needle;" and again, "No man can serve two masters, for he will either serve the one and hate the other, or hate the one and serve the other. No

man can serve God and mannon." Pagan Greece and Rome were once the richest and most powerful nations in the world, therefore it follows by analogy that Greece and Rome were rewarded for being pagan nations, with the same reward meted out to Protest-ant England for being a Protestant nation. Are riches an incentive to virtue and to godliness, or has the abuse wealth brought down the anger o God on more than Dives of the Gospel, who "died and was buried in hell? Is not the humble cottage in the thralls of poverty a more congenial soil for the propagation of virtue than the lord-

And certe, in fair virtue's heavenly road.
The cottage leaves the palace for behind.
What is the lordling's pomp? a cumbrous
load. Disguising of the wretch of human kind, Studied in arts of hell, in wickedness re-flued."

breast—a passion which no penal law could subdue, and which led many an Irish peasant at the peril of his life in the frosts and snows of winter to that fountain of knowledge whose only cover was the life haven, the Irish hedge But not to mince matters, if our blue canopy of heaven—the Irish hedge Divine Lord wished His Church to be rich and to be known by its riches, school. We have seen that when other countries were steeped in ignorance, and blinded by the fogs of infidelity, Ireland was the seat of enlightenment, did He found it in poverty did He select twelve poor, illiterate men to be its pillars on earth? Why did He Himself select the blessed faith and prosperity; and if these countries to day boast of their learned Virgin, a poor woman, to be His mother? Virgin, a poor woman, to be His mother? Why was He born in the stable at Bethlehem? Why did He elect to live almost all His years with a poor carpenter? Why did He select for friends the poor? And, finally, why did He allow Himself to be crucified—to die an outerst to the world on the they owe much to poor, distressful Ire-land, and to the crumbling ruins of Bangor and Clonmacnoise. Above all, to die an outcast to the world en the hill of Calvary? Why then boast of riches in connection with the Church of God when our Divine Lord preferred of God when our Divine Lord preferred poverty, lived among the poor, selected twelve poor, illiterate men to be the pillars of His Church on earth, and finally died a poor Man, despised by the world? The Catholic Church, then, if poor, I say is possest Churches have been erected every-where by the Catholic poor. God loves the poor, for as a writer puts it, "God would not have so many poor unless He loved the poor," and to poverty borne with resignation is attached by our Lord Himself that crowning blessing of life eternal. "Blessed are the poor, for theirs is the kingdom of heaven." The ignorance of the Irish. Are the

The ignorance of the Irish. Are the The ignorance of the Irish. Are the Irish people ignorant at the present day, and if so, who is to blame? Were they steeped in ignorance and barbarity when they received the gift of Faith through the medium of St. Patrick? Let us take up the latter question first, as it is the more importquestion first, as it is the more import-ant, for ignorance and Catholicity are bracketed by some. "If," writes ant, for ignorance and Catholicity are bracketed by some. "It," writes Father Morris, "the Irish were styled barbarians in St. Patrick's, time, they were barbarians of the stamp of Caractacus and Clovis, and the men who put living blood into the veins of expiring Earope. It is their glory that they were the first of the new born nations of the West who began the work of the spiritual and intellectual re-organizspiritual and intellectual re-organization of Europe. Ireland had already won the title of 'The Island of Saints' at a time when Clovis and his Franks were still worshippers of Odin, and the Arian Goths were enemies and destroy-Arian Goths were enemies and destroyers of Christianity as relentless as the pagan." No better proof of the enlightenment of the Irish people at the time of St. Patrick can be given than the fact that Ireland was the only country in Europe that was bloodlessly converted. Men embraced the Gospel of Christianity with an open heart, and ever since they clung tenaciously to that Faith, never falling for a moment of Christianity with an open heart, and ever since they clung tenaciously to that Faith, never falling for a moment under the lumbering wheel of oppression, whilst other nations sold their Faith for a mess of pottage. Other nations were robbed of their Faith, and in turn of the lumber in the lum

abroad

similiar ceremony is practised at the barn-yard by pulling a stalk of oats, to which, according to its appearance and ripeness, is attached extraordinary significance. The burning of the nuts also takes place, and according as the nuts, burning together jump about or remain stationary, so will the course and issue of courtship be. Another is this, in which the following directions must be strictly to the world the verification of the words of Tertullian: "Crush us; afflict us; torment us: the blood of martyrs is the seed of new Christians." You may rob Ireland of her industry; you may persente her freely and over but one thing you cannot do, and never will be able to do—you can never rob her of the faith sealed by the life-blood lowing directions must be strictly observed: Steal out alone to the kiln throw into the pot a clue of blue yarn, wind it into a new clue off the old one, and something will hold the thread, who, when asked, will give the name at least. Are the Irish ignorant to-day? If so, who is to blame? If ignorance, I answer, prevail in Ireland at the present day—a fact which I deny

catch in your arms the appearance of your future husband. As a last example, if one goes to a south-running stream where "three lairds' lands meet," and dip the left shirt-sleeve, and put it before the fire to dry, and go to bed in sight of the fire, about mid-night the future spouse will come to turn it as it to dry the other side. From this it follows that the fear of fairies and foll-done as well as and which aimed with deadly precision to upreot not only religion
but arts and literature in Ireland, and to thus anglicize, protestantize, and denationalize the Gael.
Ireland, whilst it governed itself until
the Danish invasion, far surpassed
England in commerce, in literature, and
in civilization. The B-etons, the in
habitants of England, were then despised by the Scots, the inhabitants of
Ireland and of Caledonia. The Roman
eagle, though victorious in Britain,
feared to conquer Ireland at a time fairies and folk-lore, as well as legends and traditions, can no more be coupled with Catholicity than with Presbyter-

Let me ask, are the Irish a truly religious people? To illustrate this one has but to recall a typical Irish funeral, and if religion ever shows itself it is in presence of death, especially when it has entered one's household. On the day of burial the friends of the deceased come to pay their last tribute of love and respect to the departed-by of love and respect to the departed—of kneeling beside the corpse and pouring out to God a few prayers from their generous hearts. Stand beside the crowd, sean the faces round about and see the tear rolling down many a cheek. Hear the heartfelt prayers going up to God on every side for the repose of the soul of the deceased. Listen to the pitiful wailing as the corpse is about to be taken away. Watch that mournful procession as it slowly winds around the hill covered with blue heather, and you cannot but admire the faith of those reland won for herself in the sixth century the first place amongst the saviours of learning and civilization generous hearts importuning God by prayer to have mercy on the soul of the departed. The little cemetery beside the hill is soon filled, and so truly touching and pathetic is the scene beside the grave that anyone, no matter how hardened in heart, who joins this little circle beside the grave Continent: to its schools once flocked the leading families of the Continent; cannot escape being moved to tears. This trait of Irish character, I believe, has no parallel in this world, and it is it was once one of the foremost coun-tries in the world, not only for sanctity, as it now is, but also for learning; and one of the most striking evidences of the generous, sympathetic and truly if, since "England has been spokesman for it," learning has been proscribed in

religious Gael. religious Gael.

If the Irish be superstitious, as a writer puts it, "no people have ever sacrified so much for a mere superstition." The history of the Catholic Church in Ireland is a sad and chequered history. In the entire history of civilized nations, no such tyranny and persecution were imposed upon an innocent people. Through the penal days under Elizabeth's reign, and later during the struggle of 1798 and the famine of 1747 and 1748, the poor Catholies of Ireland had to face persecution their religion—persecution and anny that could only be entyranny that could only be en-dured by a nation whose faith was dearer to them than their lives. Bribes, tor-tures, every kind of seduction and were tried in vain to annitreachery were tried in vain to anni-hilate the Catholic Church in Ireland:

"They bribed the flocks to sell their priests, They bribed the sons to rob their sires, Their dogs were tauth alike to run Upon the scent of wolf or friar."

But in vain, for the Catholic Church utlived it all and emerged from the penal days with the same vigor and freshness as when it rose from the persecutions of pagan Rome and the ghast ly scenes of the Coliseum. The Catholic Church has always suffered. It was planted in blood, and brought forth its by gone soul of their genius, the once teacher of the nobility of Europe and of the English King, Alfred the Great, first fruits in blood, but nowhere has a degged determination to cling to the degged determination to cling to the religion of the Apostles been more clearly evinced, and nowhere has it been more keenly tested too in the cru-cible of persecution, than in Ireland despised by the world? The Catholic Church, then, if poor, I say, is nearest to God's ideal of a Church. Whether it be rich or poor, it is God's Church, who rewards His followers, not in this life with worldly goods, but in the life to come "with the incorruptible treasures of heaven." The poor have ever been most generous to God, with their hearts as well as with their money. Churches have been erected everywhere by the Catholic poor. bayonetting of every unfortunate Catholic that tried to escape from the burning pile. If a nation that has given such unique proof of a solid faith and a true and sterling piety be styled etc. What explanation can the apostles of the "intellectually reformed" reof the "intellectually reformed" religion give of this fact?
Are the Irish a superstitious people?
"The fear of fairies," said Father Tom Bouthy—" call it a superstition if you will—is at least a proof of the faculty of realising the Unseen." And another writer had said "superstition can only exist side by side with a lively faith."
"The Irish people, true it is to say. superstitious, then I say superstition is superstitious, then I say superstition is the highest form of religion. We are told sometimes it is well to forget the past, and to let "the dead past bury its dead," for the calling up of the persecutions endured by Catholics for heir faith has only effect to sow rancour and breed dissensions in the breasts of Catholics. Perhaps so, but when history is plumed and distorted for a The Irish people, true it is to say, have their folk-lore, fairy tales, weird nistory is pluned and truth require that the facts of history be stated as they really happened. The legends, and romances and traditions woven around forts and castles and fortresses; and in the flight of time only way to forget the past is to forget the past, and then the oppressed will forthese legends and traditions secure the impress of a highly imaginative people.

If the Irish be deemed superstitious past, and then the oppressed will forget it too. So long as a murderer persists in reminding me of my father's murder—so long I cannot possibly forget my father's murderer. So long as the English commemorate their recent victory over the Boers—so long the Boers cannot forget the late war, and jealousies and discords will live become Board Briton. So long then on this account, then other nations, for precisely the same reason, are superstitious too. Take, for example, Burns's Tam O'Shanter, and follow the unfortunate Tam to Alloway Kirk, where the fairies held a midnight revel, clothed in death's shroud and with the coffins tied securely to their backs, and you will be led to conclude that a tween Boer and Briton. So long then to use the words of an Australian in-fidel paper) as an alien population settled on the North of Ireland on land country under the same climatic influence as Ireland, but of a different religion, has its fairies too. Therefore it follows at least that Catholicity is not settled on the North of Ireland on fand confiscated from the Irish hold festival on the day on which Ireland lost its chance of freedom—so long Ireland can-not possibly forget the Boyne water, the only breeding-ground for fairies. for Scotch legends, traditions, and fairy tales, I would recommend Burns's Halloween. Let me mention a few of the practices of the canny Scotchmen on that night when "witches, devils, nor the faithless king who broke the treaty of Limerick. Charity and justice require at least that the conqueror show a little mercy, and, when that is done, the Irish Catholic and English and other mischief-making beings are on their baneful errands. Protestant and Derry Presbyterian will The first ceremony of Halloween is

made by the Irish people for the pre-servation of their faith. Exiles that and something will hold the thread, who, when asked, will give the name and surname of your future spouse. Go unnoticed to a bean stack, and fathom it three times round, when you will eatch in your arms the appearance of your future husband. As a last extended to the faith despite every kind of persecutions of the faith despite every kind of persecutions. tion; and above all, there is an obliga-tion on us to hand down in its purity to the rising generation that faith for which our forefathers have made such sacrifices in the past, and by which alone we can expect to save our souls In this way we shall best refute those who hail us with the ignominious title of "The poor, ignorant and superstitious Irish."

North Queensland.

TAKE A MOTHER'S WORD.

Thousands of mothers in all parts of anada have written to say that Baby's Own Tablets are the best medicine they have ever used for the cure of the ittle ills that afflict all children. impossible to publish all these letters, for they would more than fill a newspaper, but the following extracts are a fair sample of what all mothers say

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for children I have ever used."
You can take the words of these
mothers with every confidence, and you have a positive guarantee that the Tablets contain no opiate or harmful drug. No other medicine gives a similar guarantee. Sold by druggists or sent by mail at 25 cents a box by writng direct to the Dr. Williams' Medicine Co., Brockville, Ont.

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A MERRY HEART GOES ALL THE DAY.—
But one cannot have a merry heart if he has a
pain in his back or a cold with a racking cough.
To be merry one must be well and free from
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will relieve all pains, muscular or otherwise
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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA,

Ottawa, Canada, March 7th. 1900. te the Editor of THE CATHOLIC RECORD,
London, Ont:
Dear Bir: For some time past I have read
our estimable paper. THE CATHOLIC RECORD,
and congratulate you upon the manner in high it is published.
Its matter and form are both good: and a
guly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend

e faithful.
ssing you, and wishing you success.
Believe me, to remain.
Yours faithfully in Jesus Christ.
†D. Falconio, Arch. of Larissa
Apost. Deleg. Matter intended for publication should be mailed in time to reach London not later than Tuesday morning.

LONDON, SATURDAY, MAR. 14, 1903.

THE FRENCH BISHOPRICS.

Pope Leo XIII. has answered nobly an impudent demand made by Premier Combes. The latter, after having done all in his power to destroy religion in France, imagines that he or his government, which means the same thing, should have the exclusive right of filling vacant episcopal sees in France.

The Bishops of Carcassone and Annecy, who were appointed by the Holy Father two years ago, have been unable to take possession of their Sees owing to the preposterous opposition of the Government, which wishes to fill the Sees with its own nominees. Pope Leo has answered this audacious demand by saying that he will never submit to such an outrage, and that he would rather leave all the Sees in France vacant and abolish the Concordat than humiliate the Church by having the Bishops appointed by the Government. This answer is worthy of the long line of Supreme Pontiffs, so many of whom, including St. Peter himself, have faced death rather than offer incense to false gods, or subject the administration of Church affairs to the civil government.

REV. FATHER TEEFY.

The following interesting sketch of the Rev. J. R. Teefy, C. S. B., Superjor of St. Michael's College, Toronto, together with an excellent portrait of him, appeared in the Toronto Globe. These facts concerning the life of this distinguished priest will be of much interest to our readers. Father Teefy is the son of the much respected Mathew Teefy, J. P., of Richmond Hill, Ont., who enjoys the distinction of being the oldest postmaster in Canada:

Rev. Father Teefy, Superior of St. Michael's College, was born at Richmond Hill on August 21, 1848. His early education was obtained at the High school there. He entered the an honor course in classics and mathematics until his third year, after which he specialized in mathematics. He graduated in 1871. For three years he taught in the High schools at Port Rowan, Beamsville, and in the Collegiate Institute at Hamilton. He entered the Grand Seminary at Montreal in 1874 and studied theology. In April, 1877, he entered the novitiate in the Basilian community at Sandwich, Ont. Father Teefy was ordained a priest in the chapel of Assumption College by the present Archbishop of Toronto, who was then the Superior, on June 20, 1878. In September, 1878, he was ap-pointed Professor of Mathematics at St. Michael's College, where he remained for eight years, when he went to England in 1886 and worked for two Upon his return in 1888 he was appointed Superior of St. Michael's College, the position which he still holds.

THE CHURCH IN JAPAN.

A correspondent of the Western Watchman of St. Louis, Mo., writing from Nagasaki, Japan, states that notwithstanding there are many Protestant churches of so many different kinds in Japan, Protestantism is not making any decided progress in the Island Empire. The great variety of beliefs is a serious obstacle not only to the progress of Protestantism, but likewise to that of Catholicism. The Japanese cannot understand how one Christ can be represented by so many discordant denominations, and thus the advance of Christianity is greatly impeded. Elsewhere in heathen countries the same thing has been found to be a serious obstacle to the progress of Christianity. and this was to be expected also in

do not entertain the notion which is so strongly held by Mahometans, and was formerly entertained by the Emperors and philosophers of the Roman Empire, that the adoption of the Christian religion would mean the overthrow of their national existence. In fact, so tolerant are the Buddhists and Shintoists of Japan that it has been known that the riests of these religions have gone nto Catholic and also into Protestant churches to pray.

The Catholic Cathedral of Tokyo is handsome building and is well filled at Mass on Sundays, the Japanese as well as the Europeans manifesting that they are moved by solid devotional feeling.

The Episcopal as well as the Methodist, Baptist, Congregational and Presbyterian Churches are fine buildings, and all these denominations have successful schools in operation. There are also good Catholic schools under charge of religious orders, as well as orphanages and hospitals.

The Watchman's correspondent expresses the opinion that if the Protestants could unite to form one Pretestant Church it would be the means of causing both Catholics and Protestants to increase in numbers much more rapidly than they are doing.

These facts, which are indisputable, constitute a powerful confirmation of the Catholic belief that Christ instituted but one Church, to which alone He gave the commission to teach all nations. Had He instituted the many sects of Protestantism He would have put a serious obstacle into the way of having His commandment become effective to preach the gospel to every creature.

THE RELIGIOUS QUESTION IN GERMANY.

The Cologne Gazette is one of the extreme anti-Catholic papers of Germany, and it leads the outcry of the extremists against the proposed re-admission of the Jesuits into Germany. With the same spirit of exaggeration for which people and papers of this class are wont to regale themselves and others on this side of the Atlantic, the German ultra-Protestant papers declare that the "Clericals." by which they mean Catholics, who are faithful to their religion, are becoming daily more and more aggressive, though they admit that the opposition to the "real or supposed" plans of the Catholic Church is not inactive either. The aggressiveness of which these

journals accuse the Church consists simply of the determination exhibited by the Catholics not to be put into a position of inferiority in comparison with the Protestant majority in the Empire. And why should they be content with the legal disabilities which are still imposed upon them?

There is no sect among those which have been begotten by Protestantism, whose clergy are resting under a decree of banishment such as that under which the Jesuits are ostracized in the country, and why should Catholics not be aggressive so long as such an ostracism

The Cologne Gazette declares that there shall be a new Kulturkampf inaugurated should "ultramontanism rear its head too high."

This threat of baffled impotent bigotry the Catholics, though they are in a minority in the country; but they are, after all, a strong minority, being nearly 36 per cent. of the population. The Government cannot afford to set the Catholic feeling of the country at defiance, and wisely has the Emperor admitted this in practice. Even Bismarck, the author of the original Kulturkampf, admitted this by repealing the obnoxious persecuting laws, and it is not likely that the Government will again attempt to put such laws into operation.

It is expected that the Catholic party in the Reichstag will be stronger and more compact than ever after the general elections which are to take place immediately; and, after that, the last of Bismarckian persecuting laws will be swept from the statute books, and the Jesuits will be re-admitted to the Em-

THE INDIAN SCHOOLS OF THE UNITED STATES.

Senator Lodge, one of the Commissioners selected by the United States Government to adjudicate on the Alaskan boundary between the United States and Canada, has recently shown himself to be an uncompromising opponent of any measure contemplating justice to Catholics. In fact this gentleman has always shown himself in this character, since he has occupied a seat in the Senate. He is constantly on the alert to watch legislation from his point of view as a Know-Nothing or an

Apaist. Down to the year 1901 the Government had allowed the Indians of the The Japanese are said to be not in- West certain annual rations in considertolerant in regard to the introduction ation of their cession of certain lands

not a charitable bonus, but were a payment for value received, and were faithfully paid by the Government; but in the year indicated it was provided that only that those Indians who send their children to the Government schools or to no schools at all should receive their rations. Thus the parents of those children who attended the Catholic schools were unjustly deprived of the rations due to them.

The facts of the case justified the proposal of an amendment to the Indian Bill which was recently under consideration by the House Committee on Indian affairs. The amendment was as follows:

"That no rations shall be withheld from any Indian entitled thereto under any treaty with the United States by reason of the fact that the child or children of such Indian may be in attendance upon any other than Government school."

This amendment is a simple act of justice to Indian families upon which a grievous wrong has been inflicted during the past two years. It was supported by all the members of the House Committee except Mr. Stephens of Texas. Mr. Stephens had supported this amendment when it was proposed year ago, but he is now found bitterly opposing it. The reason for his present opposition is not a conviction that the present state of things is just, but because he has discovered that during the past year, by a redistribution of the constituencies of his State, he has not so much to fear from Catholic indignation at his injustice as would have been the case a year ago.

The fact is that a year ago his district contained a large Mexican Catholic population within the eighty counties of which his district was then composed, but by the redistribution of districts this population has been added to another district.

In an interview he declared reason for his present course to be that he is opposed to a union of Church and State. He ignores the fact that the payment of a just debt implies no such union. It is more of a union of Church and State if a non-religious faction takes the opportunity to avoid payment of such a debt on the pretence that the creditor belongs to any particular religion, which is the way in which the present regulations operate. This mounts to making irreligion the religion of the State, a thing which is contrary to the Constitution. When this was pointed out to him, Mr. Stephens flew into a passion and made disparaging remarks about " Roman Catholic impudence."

The matter was brought before the Senate Committee on Feb. 14, and the amendment was inserted in the Bill as it was laid before the House ; but here Senator Lodge was on the watch, and brought up some technical objection on which he was sustained by the chair so that justice to the Indians is deferred to some future time through the innate bigotry of one or two Senators. No doubt the injustice complained of will be remedied in time, but meanwhile fanaticism and injustice will enjoy a temporary triumph.

THE SITUATION IN IRELAND.

A despatch from London of date March 3, gives the information that it was moved by the Attorney-General will not strike terror into the hearts of that a writ be issued for the election of recently unseated on account of his conviction for high treason owing to his having fought against the British in the Boer war.

An amendment was offered by Sir George Bartley, Conservative, proposing that no writ be issued during the life of the present Parliament. The reason advanced for proposing this amendment was, as alleged by the mover, that Galway elected Colonel Lynch simply because he was a traitor, and he quoted an alleged message from Mr. John Redmond M. P., to the electors asking them to "elect Colonel Lynch and haul down the blood-stained flag of England."

Mr. Redmond warmly denied having ent such a message, and explained that he was in America at the time of the occurrence.

Sir George Bartley withdrew his statement, and his amendment was put to the vote, with the result that it was defeated by a majority of 248 to 45 votes. The issue of the writ was then agreed to.

The large majority by which the of the general desire prevailing in Parliament and throughout the country to make peace with Ireland and let bygones be bygones.

Redmond's own mouth, and from the promptness with which Sir George Bartley's statement was rebutted, that the bitter appeal said to have been Hale to the communion in their Church, tives at His will." (2 Tim. ii. 25-26.) made by Mr. Redmond was a fabrica- for the so-called Episcopal and sacertion. That the mover of the amend- dotal orders of Anglicanism and its ment was obliged to withdraw his state- sister Church of the United States are ment at once is sufficient proof that it not valid, and the communion adtolerant in regard to the introduction attorn of their cession of the cession of

ing up an enmity between Englishmen and Irishmen. This statement, if it had proved to be truthful, would be disastrous at the present moment when the olive branch has been extended by the King and the Government to the Irish people, in the promise that a satisfactory Land Purchase Bill will be introduced into Parliament at the earliest possible moment, which will remove the principal cause of dissension between the two sister nations. The rejection of Sir George Partley's motion is another proof that the British Parliament is now better disposed to be conciliatory toward the people of Ireland than it has been at any previous

There are other evidences that this is the case, among which we may mention that the proclamation issued last year placing thirteen districts of Ireland under the Crimes Act, and subjecting them to the summary jurisdiction of the magistracy, has been recalled. It is understood that this peneficent relaxation of the Coercion Act is intended to prepare the way for the new Land Bill of the Government, though Sligo, Tipperary and Clare counties have not been included under this relaxation, and in these counties the magistrates will still have the power of summary jurisdiction. Another evidence of the desire of the

Government to make peace with Ireland is the release of Mr. Reddy, the Nationalist member of Parliament, from Tullamore prison. Messrs. William Redmond and John Roche, who are also members of the House of Commons, are still in prison, but it is expected that they will also be released within a few days.

The Government has explained that the reason for these relaxations in the application of coercion to Ireland are a consequence of the great diminution of boycotting and intimidation in Ireland and of the improved tone in political controversy which has taken place of late. This improved tone is itself ciergy and press. The Living Church. the result of the greater forbearance shown by the Government, so that on says in regard to it: both sides more moderation is exhibited than has heretofore existed.

No one doubts for a moment that Colonel Lynch was elected for Galway under the provocation of the new and harsh application of the Coercion Acts, and as a protest against the Government for ignoring persistently the Irish demands; but if ence a happier condition of affairs were created in Ireland the attitude of the people of England and Ireland toward each other would undoubtedly become at once more friendly. It cannot be expected that a nation treated with constant harshness will give the hand of friendship and fraternity to its oppressor.

It is perfectly well understood by both parties in Parliament and outside of it that, should the expectations of the Irish members be not realized, owing to a refusal by the government of the propositions agreed to by the landlords and tenants conference, the neglect or refusal will result in greater dissatisfaction than ever, the more so as the government itself has promised to introduce a measure which will settle the land problem once for all. The result of such refusal will be that twice as many counties will be proclaimed under the Coercion or Crimes Act as befere the present armistice began, and twice as many Irish memers will be thrown into prison for rethe place of Colonel Lynch who was turning to the policy of agitation of Western Massachusetts, and the against the Government." Thus speaks | Bishop of Maine, are undoubtedly re-

Mr. Redmond. Should the propositions of the Land Conference be accepted and acted upon, however, it has been aptly said by Lord Dunraven, who speaks on behalf of the landlords, that the result will be " one of the most extraordinary peaceful Mr. Wyndham fail to meet the views of the conference, " he will have on his hands such an Ireland as the world has never seen."

It is expected that the Government March, and the present truce will continue till that time. Parliament is anxiously awaiting the introduction of the Bill in order to know what the prospect is of pacifying Ireland.

EPISCOPALIANISM AND CHRIST-

A curious scene occurred at the service held recently in the Protestant Episcopal Cathedral of Boston, in comnemoration of the death of Bishop Philips Brooks. The well-known Unitaramendment was defeated is an evidence ian minister, Dr. Edward Everett Hale, was admitted publicly to communion as a token of Christian brotherhood, the Bishops of the Episcopal Church, viz., We are gratified to learn from Mr. the Bishops of Maine and Massachusetts.

We have no complaint to offer against these Bishops for having admitted Mr. the devil by whom they are held cap- of the fourth century, in a similar

these orders is invalid also; but it must be regarded as a strange and repulsive act for the Bishops of a Church which makes profession of being identical with the ancient Catholic Church of England to admit to communion, such as it is, a so-called clergyman who does not believe in the great principal truths of the Christian religion. This is equivalent to a declaration that Christianity does not teach us anything which ought to be believed.

Doctor Hale does not believe in the Holy Trinity. He denies the Divinity of Christ and of the Holy Ghost. He has frequently scoffed at the miracles recorded in the Old and New Testa nents, and has pronounced the events recorded in the Acts of the Apostles down to the establishment of the Christtian Church to be mythical.

It cannot be said that the Bishops did not know Dr. Hale or his antecedents, for the doctor is well known in Boston and throughout New England, so that there can be no doubt that he received the communion by pre-arrange ment. He is, in fact, socially a gentleman of high repute: too much so to have obtruded himself on the clergy of the Church unless he had been invited. We must conclude, therefore, that the Episcopal Bishops of New England do not regard a belief in the Divinity of Christ or of the Holy Ghost or faith in the Bible as essential to Christianity and Christian fellowship.

Me had the thought that the Anglican and the Protestant Episcopal Churches had not degenerated so far from the Christian type as to have practically thrown overboard all the mysteries of Christianity, but we are now compelled to admit that such is the case. Practically Episcopalianism has repudiated Christ by its action in the present instance.

This incident of Dr. Hale's admission to the communion has not passed unchallenged by portions of the Episcopal an organ of the High Church party.

"It is difficult to imagine why Dr. Hale should have wished to receive the Blessed Sacrament, since he would be prompt to disavow as stuff and nonsense any doctrine which Churchmen could receive concerning it. Why should one desire to 'show forth the edge the death as the 'full, perfect, Lord's death who does not acknowlsufficient sacrifice, oblation and satisfaction for the sins of the whole world? He cannot have been ignorant of the law of the Church, for many years ago a similar act on his par drew forth from the present Bishop of Vermont an admirably clear statement in severe reprobation of those who admitted Dr. Hale to the highest privilege of the Catholic religion. But we should be false to the duty we owe the whole Church if we did not bear solemn record of the grief which fills the hearts of loyal Churchmen at the knowledge the dishonor done our Lord in the Sacrament of His love.

This strong language can be justified only by the belief that Christ is really present in the Eucharistic Sacramenta belief which, though entertained by the reverend editor of the Living Church, is not shared by a majority of the clergy of the Protestant Episcopal Church, and consequently the reasoning will certainly not be appreciated by all members of that Church.

It will be noticed that the Living Church throws the whole blame for the violation of religious etiquette and the supposed profanation of a religious rite need of scholiasts to explain to ingen upon Dr. Hale, whereas Bishop Vinton sponsible to a still greater extent than sorrowful tale. And there seems no Dr. Hale himself, as they are the official custodians of the sacraments of the Church over which they preside, yet they deliberately admitted the Unitarian clergyman to the Communion. It is but little to the point that the revolutions ever effected." But should Bishop of Vermont inculcated those who admitted Dr. Hale to the Communion years ago; for now we have two Bishops who take quite a different view of the case, and two are greater than one. Indeed, we may add a third, for will introduce its Bill before the end of when a reporter of one of the daily papers interviewed Bishop William Lawrence of Massachusetts on the subject, he appeared to give unrestricted approval to the act of his colleagues, for the only answer he would give the reporter was: "Just say that Dr. Hale said he received his invitation nineteen hundred years ago. There is nothing more to add to that.'

The old proverb asserts that "silence gives consent;" and if it was Bishop Lawrence's intention to evade the responsibility of approval of the acts of his brother Bishop by an evasive answer, he must have overlooked entirely communion being administered by two down by St. Paul to Timothy, to "admonish those who resist the truth. . . . if at any time God give them

repentance to know the truth, and they recover themselves from the snares of

anything by these words, he meant to condemn those who deny Christ's Divinity, and man's redemption through

Are these the watchmen whom God nath placed "upon the wall of Jerusalen never to hold their peace all the day and all the night, and to give no silene till He establish and make Jerusalem (the Church of God) a praise in the earth?" (See Isaias lxii, 7.)

MR. CHARLES DELVIN FOR GALWAY.

A cablegram from London, England, announced that Mr. Charles R. Devlin, Chief Canadian Emigration Agent in Ireland, has been unanimously nominated as the Irish Nationalist candidate for Galway for the British House of Commons. The seat was rendered vacant through the conviction of Colonel Arthur Lynch for high treason, owing to his having taken up arms on the Boer side during the South African war.

Mr. Devlin is well known throughout Canada as a warm supporter of Ireland's cause, and as a thorough-going Home Ruler. He was a member of the Cana. dian House of Commons, having represented the constituency of Wright in Quebec for two terms. He resigned his seat for the purpose of going to Ireland to advocate the immigration to Canada of those Irishmen who deemed it advisable to leave their native land. He has many times advocated justice to Ireland on public platforms in Canada, and we have no doubt he will be an able advo. cate of Irish rights in the British House of Commons, if elected for Gal. way, as he will undoubtedly be. We wish him a brilliant and successful

THE BIBLE AND PROTESTANT. ISM.

The following dismal complaint on the loss of the Bible to Protestantism as a basis of faith, and even as a mere subect of literary study, is from last month's Century. It shows in a striking light the growing indifference to the Bible among Protestants, though the Sacred Book was regarded by the last generation of Protestants as the infallible Word of God, and the only source of our knowledge of heavenly

"One cannot well deny that the battle has gone against the Bible as the only great literature (in Huxley's phrase) within reach of the common people. the common Too many archers have pressed it sore eapened and multipli and magazines and books of all kinds have fallen in with, if they have not fostered, an extensive in the place of an intensive reading habit, so that e Bible must now struggle for istence as literature, instead of being the "one book." Bible is has been bowed out of the Bible reading schools, while the home, to which it was again kindly commended, has politely passed on the unwelcome guest to the Sunday school. But that institution, with the best will in the world cannot recreate the heaven which lay about the infancy of those who, at mother's knee, made their young imagination familiar with iquant English of the King James on, and with wealth of Oriental trope and allegory and parable and pastoral and drama, which, from the Bible, has passed into the masterpieces of ou

iterature.
"The evidence is too strong, and comes from too many quarters, that the and imagery and illustration is a thing ignorance has too often succeeded it Tennyson and Browning, to say nothing uous minds in school and college echoes and reminiscences of the Bible, which were second nature to an earlier gener All this is a twice-told if still ation. present hope of turning back the tide of battle. We can but sadly reckon up our losses.".

"Too, many archers have pressed it sore." says the writer in the Century. and it has succumbed to the pressure! It is indeed true that many archers have bent their bows and sent their arrows against the sacred volume, especially during the two ceuturies which have passed away. But there were not lacking enemies as virulent towards God's word in the early ages of Christianity as those of modern times. Even so early as the beginning of the second century the pagans Celsus and Lucian bent all their energies to destroy the Christian faith by argument and ridicule, but so far were they from succeed. ing, that such learned men as Plutarch of Choeronea, Maximus of Tyre, Flavius Philostratus, and others of that period found it necessary to make Paganism resemble Christianity under some respects in order to give it more plausible character, that they might stay the current of public opinion which was already setting in towards the general adoption of Christthe duties of a Christian Bishop as laid | ianity; but though these so-called philosophers were followed by others no less skilful in polemical literature, such as Porphyry in the early part of the third century, Hierocles at the close of the same age and the beginning strain, they did not prevent Chris-Certainly if the great Apostle meant tianity from triumphing over all obstacles, and becoming the religion of the Roman Empire.

The seventh general persecution of Christians took place under Decius

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A. D. 250, and by this monarch a monument was erected declaring that he had succeeded in extirpating the Christian name; yet within a century Christianity had completely triumphed and pagan worship had almost entirely disappeared.

Julian the Apostate made a new effort after this to reinstate Paganism, and besides using the same tactics which have been employed in modern times to destroy Christian schools, in his capacity as a philosopher, which he professed to be, he wrote many books which, in his estimation, would overthrow on scientific grounds all belief in the Christian religion and the Bible; but he died with the acknowledgment on his lips that Christ's triumph was com-

Why is it that in the present enlightened age it has happened that the strong faith with which the Bible was believed in formerly by Protestants has disappeared? The scientific discoveries of recent times have not thrown any new light upon the mysteries of revelation to show that they are less worthy of belief than they were seventeen or eighteen centuries ago. On the contrary, the most recent discoveries of archæology have confirmed the truth of the Old and New Testaments in many matters which were before inexplicable; and we cannot, therefore, attribute the loss of faith to any new scientific light on the subject. It can be attributed only to one cause. which is the substitution of the infallibility of the individual, in religious matters, for that of the Church which Christ established. Christ built His Church on an inde-

structible rock, against which the gates of hell and all the powers of darkness cannot prevail. It was easy to foresee that the new principle which Luther introduced as the basis of his so-called Reformation, and which made the private judgment of individuals the supreme tribunal which should decide all controversies of religion, would result in the gradual overthrow of all religious belief, and it was foreseen and foretold by Catholic theologians that this would be the result. Their predictions have been amply verified; for we knew by experience that such are the vagaries of the unrestrained human mind, that the wildest theories will be advanced by designing impostors or fantastical enthusiasts, and that thousands will be carried away by their errors.

The Catholic Church was accused by Protestant controversialists of depriving the people of the privilege of reading the Bible, whereas the Church merely prescribed the dispositions with which it should be read, among which is the disposition of faith that private vagaries should not be substituted for the authority of the living Church of God, which is declared in holy scripture to be "the pillar and ground of truth." The Catholic Church thus guarded its children from being "carried about by every wind of doctrine," and kept them to "the faith once delivered to the Saints." She did not prohibit the reading of the Bible, but she required that it should be read as the Word of God, of which the Church, and not private individuals, is the true interpreter. In fact it was from the Catholic Church that Protestantism borrowed its belief in the Bible as the in the same Bible as the living and infallible interpreter of that Word, and thus Protestants have come at last practically to its rejection altogether.

The result has been what was to be expected. The Protestant ministers themselves have undermined the authority of the Bible by their attacks in the pulpit and through the press, upon its historical truth as well as its inspiration, and the latest consequences are enumerated in the article of the Century on the subject: " Bible reading has been bowed out of the Public schools, while the home to which it was again kindly commended has politely passed on the unwelcome guest to the Sunday school."

The so-called "Higher Criticism' which has busied itself with endeavoring to destroy the authority of the Bible has succeeded in its object so far of tribute money would have stop as Protestantism is concerned, and the earnings of the land would once it was decided that it is not to be regarded as a divine book, it was very easy to take the next step, and to farm buildings, clothing, tools, horses,

studied now even as mere literature. The Catholic Church is now the only bulwark of the Bible and of the faith it teaches, and so Catholics alone are firm believers that it is in its entirety the Word of God. Catholics listen to the Word of God read and explained every Sunday in our churches, and three times a day, when our church important event recorded in the important event recorded in the Bible. All the doctrines of the Catholic Church are found in the instance of the descendants of the conquerors and confiscators, and had enjoyed the just re-Catholic Church are found in the fiscators, and had enjoyed the just refiscators, and had enjoyed the just refiscators and economy, they

mainly consist of extracts from the Bible, and the Bible is treated both in the Cnurch and in the home with the greatest reverence, because, no matter how the sects may regard that sacred book, the Catholic Church will continue to hold it in the same love in which it was held by her when the Great St. Gregory wrote to the physic-

ian Theodore, fifteen centuries ago : "The ruler of heaven, the Lord of angels and men, has sent you letters for the guidance of your life, and you neglect to read them piously; for what is the Holy Scripture but a letter from the Omnipotent God to His creature?'

ST. PATRICK'S CONCERT

"An Evening with Tom Moore." Such is the title of a very interesting lecture to be given by Mr. M. J. Dwyer, an eminent barrister of Boston, Mass. in this city on March 17th at St. Patrick's Concert. Mr. Dwyer is a clever young Irish-Canadian who has made his mark in the neighboring republic, and we have no doubt all who attend will enjoy a literary treat. As the concert will be in every respect well worthy of encouragement we hope the New Grand Opera House will be crowded on St. Patrick's evening.

At the annual meeting of the Irish Benevolent Society held in this city on Monday last, Mr. T. J. Murphy, barrister, was elected President. This fact alone insures another term of prosperity for this admirable society. Under the presidency of the genial and essimable Mr. Murphy the work of aiding our fellow-countrymen in time of between all classes of Irishmen will be carried on with renewed vigor.

IRELAND'S EMANCIPATION.

AN AMERICAN'S HOPEFUL VIEW OF IT. Walter Wellman, the well - known American correspondent, writes forcibly and clearly on the above subject in the American Monthly Review of Re-

views for February. Here are some ex-tracts from his admirable paper: For centuries, landlordism drained a cricultural Ireland of its produce. Every year 15,000,000 acres of productive land, tilled by five or six millions of people, had to pay a tribute averaging \$50,000,000 a year, most of which was sent out of the country. Ireland was impoverished. The people could be apply to the people could be applyed to the people could be applye acquire no surplus, because what would otherwise have been a margin of accumulation or savings went to the tributecollectors. The prosperity of any purely agricultural country must be a matter of slow growth. In any one year, in any one decade, even under the natural and sound system of individual ownership, the margin of surplus must be small indeed. A little is gained one year, or by one generation, and this is laid by as a foundation for future years and future generations to build upon. In the fullness of time these accumulations amount to solidity, resourcefulness, genuine prosperity. In American—say in Iowa, Wisconsin, Minnesota, Nebraska, or the Dakotas—we have seen how in one generation, under favorable conditions and the sound principle of individual ownership, the naked prairie may be converted into a fertile, highly tilted, richly productive, well-im-proved, and fully stocked farm. It takes time, even in America.

Ireland, there has been time enough. Heaven knows, as the period has been measured by centuries, not by generations. But Ireland has never had a chance to profit normally by this natural law of development. One generation has acquired little or nothing from that which preceded it. They have been no small yearly margins to together, and the remainder has gone to the landlord, and through the landlord to England or to the Continent to the winegrower, the distiller, the race-track, the gaming-table, the purreyor of luxuries, the vampires of vice, the money-lenders. For three hundred years the system has annually skimmed Irish agriculture of the last drop of cream; and yet, there are superior per-

sons who wonder why "the lazy Irish are only skimmed milk. Let us suppose that two hundred years ago there had been a British conscience and British statesmanship such as there are to-day, and that at the beginning of the eighteenth instead of at the beginning of the twentieth century the Government had righted the wrong of the conquest and confisca tion by giving the tenantry an opportunity to purchase their holdings Before the century was half gone th land would have been paid for and would have become the property of those who tilled it; the yearly outflow would have stopped : remained upon or near the land; every year \$50,000,000 would have been devoted to betterments—to assert that it is not worthy to be cattle, sheep, education, superior food, and a reserve of savings. If fifty years' earnings had been devoted to paying off the legal (or historic) equity the legal (or historic) equity of the landowners, one hundred years' earnings would have been left to accrue to

the people. Is there one wise enough to estimate what would have been the social and economic effect of this diversion of 500,000,000 from the channel of tribute to the accumulation of three times a day, when our church bells ring piously and prayerfully, re-call to mind the sublime mystery difficult to believe that if the Irish of our Redemption, which is the most people had had the sound system of important, event recorded in the individual ownership for one hundred

peasantry of France, fully as conserva-tive in all their relations to government and society, and vastly more in-

telligent.
Ireland is a country virtually without coal and without timber, and of course manufactures could not greatly thrive. Tillage of the soil was the chief occupation of the people. As the population increased, the area of productive land was insufficient to support the people who live upon it. If they had had no tribute to pay—if they had owned their lands outright—their had owned their lands outright-their lot would still have been sad enough. But they had to pay the tribute. Worse still, the landlords forced them to pay every penny which could possibly be wrung from them. The land was the only avenue to employment, and the owners of the land took advantage of the necessities of the people—of the land-hunger which inevitably followed. Rents already high were put higher. With some landlords, it was simply greed; with others, it was dire necessity—the necessity which had be created by the improvidence of them-selves or their forebears. They were in the hands of the usurers; their fixed charges and family expenses were enormously high. They had every thing in their own hands. They controlled the only means of subsistence and employment. All the civil power was in their grasp. They were the magistrates; they made the grand juries which managed the affairs of the counties; at their beck and call were the constabulary and, redcoats. They were the representatives of the country in Parliament. They made the laws and enforced them. The English garrison in Ireland held all the reins of power, and for centuries their chief activity was in collecting the tribute, in evicting these who failed tribute, in evicting those who failed to pay, and in punishing those who kicked against the pricks. They kicked against the pricks. They squeezed the orange dry, and then wondered why there was no juice in it. need and of promoting cordial relations and tried to put the blame upon the thriftless nature of their victims.

But at last the thin edge of the wedge of reform had been pushed in. The landlords were no longer absolute masters. They could not do as they liked with their own. They could not demand excessive tribute. They could not push up the rent on Pat's little patch because he had, through incredible toil, reclaimed a bit of bog and grown a little targer crop. Soon the wedge was pushed a bit further. Universal suffrage nearly destroyed the political power of the landlord class. True representatives of the Irish people, and not mere creatures of prerogative and privilege, appeared at Westminster. Other land acts were passed, and seventy-two thou-sind tenants enabled to purchase their hildings through State aid to the extent of £23,000,000. Wherever these purchases have been made, thrift aud prosperity have followed, and the purchasers have so punctually paid their installments that the State is not losing

a penny by the transaction. One could not ask more complete refutation of the favorite argument of the supporters of the letalone policy that the Irish peasantry are so shiftless and thriftless that it is not worth while trying to do anything for them. Experience under land-purchase shows conclusively that Irish peasantry respond to all efforts to uplift them, just as they have responded to the cruel system which bore them down. Among the leaders of English activities, there is a latent fear of the radical or socialistic tendencies of the great masses of workingmen in the large cities. It is a curious and most interesting fact that the British statesmen of our day who are trying to settle the land and political questions in Ireland firmly believe that with such settlement the Irish peasantry will become perhaps the most thrifty, most conservative, and most intelligent peasantry in Europe — to the British Empire, in a measure, what the peasantry of France are to the republic.

of rejecting the authority of the Church, which is clearly pointed out in the same Bible as the living and the living and the same Bible as the living and the same Bible as the living and the living and the same Bible as the living and t the triefs of the solf late drawn from the barry the first the solf late of the together, and the remainder has gone empire was to make Ireland loyal, that Ireland could not be made loyal without contentment, that contentment could not be had without prosperity, and that prosperity could not be secured without the abolition of landlordism and the introduction of the sound principle of individual ownership, they about for men and means with which to carry out the new policy. Chief Secretary Wyndham has the work directly in hand, but as he must remain most of the time in London, be needed a man the right man—to represent him in Ireland. While in India as viceroy, Lord Lansdowne had known of the work of Sir Antony MacDonnell. In the northwest provinces of India, Mac-Donnell had solved - a scientifically and satisfactorily—a land problem similar to that in Ireland. On Lansdowne's recommendation—and this is a State secret—he was sent for. Lord Lans-downe took him to King Edward, who feels the keenest interest in the project to make a new and loyal Ireland.
"I am willing to undertake the work," said Sir Anthony to the King, "but you must bear in mind that I am not only an Irishman and a Roman Catholic but a Nationalist and a Home Ruler. That makes no difference," replied

the King; you "are the man we want. So Balfour and Wyndham sent Mac and Wyndham sent Mac Donnell to Dublin as under-secretary. He has been there only two months but in this short time he has thrown old traditions and prejudices to the winds; has consulted not only the landbut the true representatives lords. of the Irish people — the Nationalist members of Parliament and T. W. Russell, the Scotch Presbyterian, who has brought Ulster in line for land reform and for the first time enabled the Irish people to present a united front, Catholic and Protestant, Nationalist and Unionist, Leinster, Munster, and

would to-day be as prosperous as the trator, dealing frankly with the landlords on one side and the Nationalists on the other, he had, up to the time I left Ireland, in December, secured a general agreement upon the details of the project which the government will present to Parliament in a few weeks.

More than 80 per cent, of the land-owners, whose parlials of the land-owners, whose parlials exceed 6500. owners whose rentals exceed £500 a year had given their consent, and most of the remainder were expected to join the project will go ahead just the same, and some thing akin to compulsion or the law of eminent domain will be applied to them, for the government is deter-mined this time to make a complete and it, to leave no sore spots or final job of centers of discontent.

"LENT CATHOLICS."

Have we not too much reason to fear that in a multitude of cases the ob ance of Lent is too much like what is called "making the mission?" As there is a class who may well be called "mission" Catholics, so, it seems to us, there is a large class who may, with equal propriety, be designated as "Lent" Catholics. They observe Lent after a slipshod, half-hearted fashion, because it is the rule and it is expected of them; but when Lent is over they fall back into the old ruts and are really

no better than they were before. Now, in view of the fact that the object of Holy Church is to save our souls by the stimulus of these extra services in which our minds should as much as possible be called off from the world, and turned to the contemplation of more serious and important things, we earnestly recommend to all our readers to make a firm resolution to com-mence the observance of this Lent with a serious determination of doing something in the way of self - denial for the benefit of their souls and making it

the beginning of a new life.

The day of judgment is rapidly approaching when we shall all have to appear before the great Judge of all the earth and give account of the deeds done in the body. In view of that great and awful day what are the little acts and awful day, what are the little acts of self-denial which we impose upon ourself—the slight restraining of our appetites and passions, a little more pious reading, a little more praying—saying the Rosary—more faithfulness in attending Mass and special services—a small increase in our charity and refraining from the amusements—perhaps doubtful amusements—of the world? It is not high time for us all to awake out of sleep and give more earnest attention to the great and important concerns of our eternal sal-vation? God grant that this holy season may be the means of putting us all forward with zeal and perseverence on the road that leads to eternal life!— Columbian.

OUR RELIGION.

In one of the early articles of this series we promised a mention of ceremonies. As we are rapidly approaching a consideration of the Holy Sacrifice of the Mass, perhaps this would be the most appropriate place for such digression. At the very outset we are met with two most important inquiries. The first, what is meant by sacred cer-monies, and the second, what is their origin ?

In the most extended meaning of the term a sacred ceremony signifies any external act relating to the worship of God. While not objecting to the definition, yet you say all existing ceremonies are not essential to such wor-ship. That is quite true. Some are ship. essential; others are merely accidental Of the first we have an example in the matter and form of the sacraments. Of the second those without which the sacraments may be still validly administered. The essential ceremonies are of divine

origin, having been established by Our Lord Himself. Those accidental in character have some of them come down to us from apostolic times, while others have been added by the Church. The power of the Church in this partic times. This fact sometimes confuses the uninformed and those not of our faith argue therefrom that our form of wor-Such, however, ship is contradictory. Such, however, is not the case. The mistake with both arises from their failure to distinguish between those ceremonies which are essential and those which are purely The essentials they will

find the same the world over. Hence follows the urgent necessity that we should familiarize ourselves with these ceremonies. Only through a perfect knowledge of them can come an intelligent understanding of our faith. Their purpose is for our enlight-enment and edification. Man by his very nature not only learns easiest his through symbol, but is most impressed by sensible things. Those, therefore, who are best informed concerning these ceremonies are usually inspired with the deepest love for their religion. The antiquity of their origin, the aid they to reach this result and the beautiful lessons they teach should inus with a desire to study them. spire us with a desire to study of Only by study are their beauties understood and appreciated .-

Those "Popish" Festivals

How many of our churches held seron Christmas Day? We are so afraid of Romanism, and so anxious to maintain the Puritanic spirit, that the greatest festival of the year, the one that makes all the others possible, paganized into a Santa Claus holiday. is no wonder that many of our people do not attend church on Sunday; reason is simple—the Roman Catholic churches celebrate Mass on that day! But the world moves, for the first tim that Stysus had the altar and pulpi pulpit decorated with flowers for Easter Sunday he was waited on by some members of his official board and told that such Connaught along with Ulster—for settlement of the land problem upon the sound principle of individual own-have a place in Methodist calendars. -Stylus in the (Methodist) Christian

TRAINING THE CHILDREN IN VIRTUE.

Boston Globe.

The Catholic view of moral education was the subject discussed yesterday morning in the Twentieth Century orning in the Twentieth Century club's course of university lectures in the Colonial theatre. Rev. Father Edward A. Pace, professor of psychol-ogy in the Catholic university at Washigton, and dean of the Catholic school of pedagogy in New York city, was the lecturer.

It had been planned originally to have Archbishop Keane of Dubuque, formerly rector of the Catholic university, deliver the lecture, but illness pre-vented him from filling the engagement and his place was most acceptably Dr. Pace is tall, rather slender, very

straight, light complexioned and with a well-modulated voice. He began with manuscript, but did not long or often confine himself to it and spoke with a display of confidence in and familiarity

with his subject. At the conclusion of his address he was generously ap-plauded. In the audience were many Catholic priests as well as ministers of other denominations. Dr. Pace spoke as follows: "The courtesy you have shown me in your invitation is all the more highly

tion to those who are to become the future citizens of the republic. "It is no small compliment to this

association that it should attack a prob-lem upon whose solution so much deand in this far-sighted endeavor it may court upon the sympathy and co-operation of the Catholic Church, for task than the regulation of trade or the building up of the national defence.
"What the Catholic Church seeks in

education is not new or uncertain. It is written high in the record of her history. In the cathedral and school, in

teacher of morality.
"One very obvious fact in this country of ours where no form of religion may claim to the patronage of the State, yet where each is free to work out its wn ideals, is that the Catholic Church maintains a school system of her own. In the parochial school, academy and university it has provided every department of education. Thousands of teachers are employed and vast sums are expended. While the Catholic is obliged to bear with others the burden of the Public school, he is also obliged to bear the burden of his own school system.

"These facts are obvious, but how shall we interpret them? Does it mean that she denies any right on the part of the State to educate the State to educate the Emphatically no. Whatever most may be assigned, or may have been may be assigned in the past to her, the Church declared that the State may, and is in duty bound to provide for the education of its children. "Does it mean that the Church

claims to have a clearer idea of educa-tion? We do not have a Catholic grammar, or a Catholic arithmetic, or a Catholic geography, or a Catholic chemistry, or Catholic biology. The best available text-books are used, irrespective of the religious opinions of their authors. "But does not the Catholic Church

aim to keep apart, by its separate system, its children from those of the public, and to prevent the amalgamation of all elements of the nation into one

bond of the spirit? On purely priori grounds she could not do this. Surely the Church cannot keep Catholics in school all their life. As they go from the school and college they share in the privileges and burdens of American that accords with the teachings of re-

What then is the meaning separate Catholic system of education? Two questions are involved there which must be kept apart. First, what principles are involved in the view of education, and second, involved in the Catholic particular arrangement does the Cath olic Church propose to have such moral education given? The solution of the second problem depends on the answer second problem depends on the answer we give to the first. According to our concept of moral education we must organize the practical work of education. I shall undertake to outline the principles which have guided the Cath-Church all along, and the principles by which she is guided in main-taining her schools in the United

States " Moral education deals not with any profession or cccupation or line of work, but it deals with conduct, therefore it deals with life itself. According therefore as we think of life itself must be our concept of education. If the only purpose of education is to carry us through life as we know it here, then the education must simply adapted to that purpose. If, on the other hand, we hold that this life, including all the forms of activity,art, science, industry, commerce, education and religion—is a preparation for a higher life, then evidently the fundamental concept of education will be a totally different one.

"The second view is that which the Catholic Church maintains. She holds that the supreme destiny of man is not attained in this life; that he is destined for a higher and supernatural purpose, and that purpose is in the shar-ing in the divine life. Hence all his activities and all which go to make up the present life get their highest value just in proportion as they are turned toward that sovereign purpose. It does not mean that in the Catholic view the things which makes life pleasant and which makes life refined and elevated are useless. It does not give a death blow to personal energy and noble ambition, but that in the exercise of the different faculties and talents, and in the achievement of spe-

cial purposes, we shall always keep in view the ultimate purpose of existence.
"If all the aims and purposes are so held that they are helps and not hin-drances to this end, then they attain their highest value, and are esteemed and blessed by the Church.

"If the definition of education is a preparation for complete living, the Church accepts it. If the definition of its inheritance, intellectually and morally, the Church accept it. The purpose of the Church is to see that the individual obtains his inheritance of life everlasting.
"The conditions on which we are to

work out our destiny are determined for us by the author of our nature, and are made known to us through God s law and God's revelation. Moral edu-cation, so far as it is to be helpful to our development, must keep in view the ultimate destination. The best educa-tion is that which informs us most thoroughly of the conditions on which we attain our purpose in life, and which informs us of the divine law and leads us to obey. Such education is all the more necessary because man is a free agent. Moral law does not, like the physical law of the universe, com-pel our obedience. Like the physical law, the moral order is established by earnest attention of thoughtful minds throughout the country. It is also a matter of congratulation that in the fundamentals of education all intelligent and country-loving Americans are agreed that ligent and country-loving Americans are agreed that somewhere and somehow there must be given a moral education is that which trains man in full obedience to the diving laws, and which will so fortify the intellect and the as to make obedience to law a pleasure

"Is this merely an ideal? Is it merely an enumeration of abstract condition and qualities which have nothing to do with real life, and has the ideal the training of children in virtue in public and private is a more important Catholic Church points to the central figure in the history of the world-Jesus Christ. In Christ certainly that perfect harmony between all the faculties of the soul, that perfect compliance with divine laws, is a real fact, and the most conspicuous fact in human history. monastery and university are the manifestations of her spirit. Essentially the Catholic Church is a magisterium, a almost attained to their life purpose.

"The question of moral education is a practical one, provided the methods employed are those which were success fal in the life of Christ and His disciples. The general principle which underlies Catholic education is that physical and intellectual, moral and religious instruc-tion shall not be separated. All the forms of education must work together for the upbuilding of character and the

elevation of moral virtue.

"According to the Catholic view, if a child is trained from the outset to look upon religious training as something alien, if we insist merely on the intel-lectual side of education, if no effort is made to develop even the natural virtues, the child which leaves school at sixteen or the college at twenty, will have formed the conviction, not perhaps consciously, that mortality is something which is more a luxury than anything else, and not a necessity to make him a man or her a woman, but something which he may select as he does his clothes. What is true of the separation of intellectual and moral education is true of the separation of the moral and religious training. The child is likely to become convinced that religion is something elegant, but super-fluous. The Catholic Church does not minimize the importance of moral training, but it should be elevated and strengthened and permeated with religious instruction. Religious instruction supplied higher motives for conduct and for acts which in themselves are good already.
"Here it is to be noted that relig-

ion is not emotion. Religion is not acceptance of belief in dogmas. Religion, is not merely external worship. It is all these things and a good deal more. The essence of religion is in conduct ligion in the practical duties of life.

So Easily Discouraged.

Why are we so easily discouraged, if, not because our faith is so weak? Why, if God does not speedily attend to us do we reproach Him with being deaf to our wishes? Why are we dejected, disneartened, in despair, when the storm instead of abating, waxes stronger and the peril becomes greater? of faith is that which is not proof against the smallest trial and that is disconcerted with every trifling obstacle? And with such dispositions are we astonished our prayers are not granted? It would be far more astonishing, if, with such weak faith, God listened to them .- Abbe Crou, S. J.

Listlessness of Soul.

Lacordaire say: "A happy and omfortable life readily produces lislessness of soul. We enjoy ourselves innocently, and yet little by little the spring gets weakened, prayer becomes irksome, self-denial is forgotten, we get into a neutral state as regards God, which robs us of the joys of conscious love. The only cure I can see for this is to give God certain regular moments daily, to bind oneself down to outward acts, which may withdraw us from time to time from our insensibil-ity. If meditation is hard, spiritual reading might be able to rouse you.

Special Sermons for Deaf Mutes.

Archbishop Farley has granted leave Father Murphy of the Paulists to pubish a set of sermons for deaf mutes. s the first time that such a book has been planned especially for their benefit. Its name is "Nothing New," An effort will be made to place it in the hands of deaf mutes throughout the the country without cost to them .- New

Kind looks, kind words, kind acts and warm hand-shakes-these are secondary means of grace when men are in trouble, and are lighting their unseen troubles. BY A PROTESTANT THEOLOGIAN. CCXXXI.

We have seen that on page 116 Lan-We have seen that on page which he says Catholics ascribe to the Pope. One of these, as we have seen, is "Our Lord God the Pope," which appeared in the first printed edition of peared in the first printed edition of the Canon Law, through the blunder of compositor, running together the two phrases "Our Lord the Lord God." This This unfortunate lapse has, of course, been corrected in all subsequent editions. However, Lansing and all his kind stand always ready to convert a printer's blunder, or anything else, into a formal use of the Catholic Church. If the Pope—which, says Dr. Dollinger, has never happened yet—should go mad, and in his delirium use some blasphemous phrase, these men would probably put it down in their

next editions as a regular papal title.

He give us also "The Divine
Majesty," as a title of the Pope. He Majesty," as a title of the Pope. He is careful not to tell us when or where or by whom such a title has been used.

Milman and Ranke, with all their boundless reading in the papal annals, and the late Bishop of London, have evidently never discovered this epithet. And of course we are not so ridiculous And of course we are not so rideulous as to image that Lansing knows anything about the Popes of which these three great Protestant historians are ignorant. Come now, let this Lansing tell us when, where, by what Council, or what Consistory, "the Divine Majesty" was used as a title of a Pope. or what Consistory, Majesty" was used as a title of a Pope. We might as well ask him to describe the civil and religious constitution of some planet revolving around Sirius. He is hardly more ignorant of this than he is of general history, of Church history, and above all of Roman Catholic Church history.

lie Church history.

If these blasphemous accusers of emy would simply say that Catholies declare the Pope to express, and in a manner embody, the Divine Majesty on earth in a very eminent degree, there would be no fault to find. Catholies do say this, and in saying so they tell the truth. Thomas De Quincey was one of the staunchest of Anglicans, yet he justly says that, in view of the place of the Papacy in Christian history, it is folly to doubt that the Pope is the object of a very special Providential attention, the depositary, in a peculiar degree, of the Divine dignity.

How, he asks, can we deny that to be true of the greatest of Christian Bishops, which, in a certain measure, we must believe to be true of the Grand

Lama himself.

The Church of England does not hesitate to speak of "The King's Most Sacred Majesty," nor should she. The appointed leaders of mankind do embody in a special degree the majesty of God, so that, as the Saviour Himself points out, it is no blasphemy to declare of them: "I have said ye are God," which is the Hebrew original. Yet the which is the Hebrew original.

Church of Rome has never described the Pope either as "our Lord God" (Unless, like the Psalm, as a casual use)

(Unless, like the Psalm, as a casual use) or as "the Divine Majesty." We have dealt with two other formulas which Lansing declares to be epithets of the Pope, namely, "Prince of God," and "Oracle of Religion." Neither of these is in fact a papal title, yet neither is at all blasphemous. The Pope is in truth a Prince, or Chief Dignitary, set apart to represent God in an eminent degree among men. Hence it is that any unfaithfulness of his to this great charge is so intolerable a scandal, and that an eminent exemplification by him of Christian holiness is so illustriously

So also the Roman Church does not call the Pope "Oracle of Religion," yet unquestionably he is set apart to be this, and for the most part he has honestly endeavored to fulfil this function. Professor James Bryce is so far from being a Catholic that he is not even an Episcopalian, but a Presbyterian. Yet he says that throughout the Middle Ages, with all their turbulence, ferocity and licentiousness, the nover be ner-Catholic Church coul snaded to lower the purity of her moral teaching. In other words, the Popes, whatever their personal worth or worthiness, were constrained by the overpowering traditions of their office hold on high the banner of Christian holiness and morality. None will deny this but those unhappy ignoramuses who describe an Indulgence as a permis-

This compulsory faithfulness of the Popes to their function of "Oracles of ' saved Christianity, humanly speaking, from sinking to the moral lness of Islam. Even an Alexander VI. found it impossible to betray this trust. Savonarola, himself, although very slight evidence, declares that the Pope does not so much as be-lieve in God, nowhere accuses him of having set forth teaching contrary to Christian holiness or morals. On the other hand, Alexander, in the utmost strenuousness of his conflict with the Friar, repeatedly takes occasion to raise his piety.
St. Brigitta of Sweden, living at

Rome about 1380, uses the very severest language concerning the Roman priests of that time, indulging in a good deal of the exaggerated invective of herage. Now how did the Popes regard her? As one of their main helpers. They canonized her less than twenty-five years after her death. The standard which she upheld was the standard which they upheld, although she exemplified it in a measure which it is given to few women, and fewer men to realize. She was an illustrious "Oracle of Religion," and by her canonization her oracles have been accepted as those of the Holy See, together with those of the sublime Catherine of Siena. Paul Sabatier also remarks on the exquisite tact of the Roman Church, which, notwithstanding the vast services rendered by Innocent III., has never once raised

the question of his canonization. The Spectator is so decidedly Anglican as sometimes to show marked unintelligence, and sometimes distinct injustice towards the Church of Rome. most cherished emblem.

Yet it has emphatically affirmed that no Church has surpassed, and few Churches have equaled, the Church of Rome in the love of moral excellence

If this is true, then the Papacy, the pivot of Catholicity, has the right to be called in a very special sense the Oracle of Religion.

Lansing next gives, as we have seen, two actual titles of the Pope, although he has run them into one, namely.
"The Holy Father," and "The Most Holy One," Sanctissimus. As we have seen, although there would be no blasseen, although there would be no blas-phemy, Catholic doctrine forbids this to be applied to the Pope's inward ex-perience. It applies to his objective consecration to the work of God. Now we might as well deny the existence of St. Peter's Church as to deny that the Pope is set apart for a more eminent service of God than all other men. If he fulfils his consecration, the glory the greater for him: if he does not, the condemnation is the deeper. would presume to say that personal un-worthiness in an Archbishop of Canter-bury, or a Patriarch of Constantinople, or a Metropolitan of Moscow, has ever given a shock to the moral sense of manking comparable to proceed you mankind comparable to proved un-worthiness in a Pope? Like it or dis-like it, we can not do away with the fact that the Pope is among men Sancfact that the Pope is among men Sanc-tissimus, not necessarily nearest to God in inward holiness, which is not the meaning of Sanctus, Hagios, in the New Testament, but "Pre-eminently Dedi-cated to the Service of God."

Besides "Vicar" or "Re ative" of Christ, which every "Represent is called to be, every presbyter in a higher measure, every bishop in a still higher, and the Pope pre-eminently, Lansing gives us one more title, "Priest of the World." This, too, is not any part of the Pope's style; but if it were, there would be no blasphemy in it, unless Lansing will tell us that it is blasphemous to call a Christian min-ister a "priest." Then in what a case he would find himself! He would have to accuse all Episcopalians of blas-phemy, and all Scandinavian Lutherans. should be himself settle in Denmark he would have, on this showing, to turn blasphemer too, for he could no describe himself as a clergyman except by calling himself a "priest." The Danish and Swedish languages have no

other word for the office.

Then if it is not blasphemous to call the Pope a priest, certainly it is not so to call him "priest of the world." Every priest is this. His functions are valid in every place. The Pope, how-ever, is priest of the world in an added namely, that nowhere in the world can any superior authority bar the exercise of his priesthood. And pray what is there blasphemous in that?
Did John Wesley blaspheme in saying
"the world is my parish?" And
surely the Pope's claim is very much
older, and very much wider in actual

Here then we have two titles falsely imputed by Lansing to Rome; three which form no part of her style; three which she does use, but to which there appertains nothing impious. Yet all alike, fictitious and real, this man puts upon her, and calls them all "names of blasphemy.

Roman Catholics believe the Pope to be commissioned by Christ as Chief Governor of the Church. Myriads of Governor of the Church. Myriads of excellent Christians deny this. The and huckster with God, and give Him present writer by no means accepts the claim, in the sense of a specific appointment. Yet it is no more blasment would enable you to see the proappointment. Yet it is no more blas-phemous than the position of the Congregationalist, that no congregation properly fulfils the Divine model except an independent Church. The Lutheran Harnack and the Presbyterian Chalmers both declare that there is nothing unevangelical in the papal hierarchy, if it is evangelically administered. Then the genuine titles which express its aims are assuredly not blasphemous, except in the mouth of this accuser of our brethren, who accuseth them day and night before God." CHARLES C. STARBUCK.

Andover, Mass.

IMITATION OF CHRIST.

THAT WE ARE TO REST IN GOD ABOVE ALL GOODS AND GIFTS. Above all things and in all things do

thou, my soul, rest always in the Lord, for He is the eternal rest of the saints Grant me, O most sweet and loving Jesus, to repose in Thee above all created; above all health and beauty, above all glory and honor, above all power and dignity, above all know ledge and subtlety, above all riches and arts, above all joy and gladness, above all fame and praise, above all sweetness. sion to commit sin. The American Tract Society does this, but Christian and consolation, above all hope and promise, above all merit and desire, above all the gifts and presents which Thou canst give and infuse, above all the joy and jubilation which the mind can contain and experience; in fine, above all Angels and Archangels and all the host of heaven, above all things visible and invisible, and above all that

which is less than Thee, my God. THE AMERICAN SHAMROCK.

" Few people, comparatively speakvare that the shamrock, Ireland's national emblem, grows in many parts of the United States," said Mr. Michael Cavanagh, of Boston, during a visit to Washington, says The Post. "I was out walking in the northwest

section of Washington the other day, and saw loads of shamrock in one of the parks. It is identically the same as that which flourishes on the soil of Erin. A good many people confuse the shamrock with clover, which it resembles considerably, but the shamrock can always be told from the other small yellow blossoms, exactly like a strawberry bloom. This blossom puts forth five little yellow leaves. Now the blossom of the clover is either red or white, and it is larger and shaped

differently. .. The shamrock has three leaves which, in most instances, are perfect in their heart shape, though not always so, and it grows luxuriantly in lime-stone regions. The tradition that St. Patrick explained the mystery of the Trinity by the little flower is the co explanation of its adoption as Ireland's

FIVE-MINUTES SERMON.

Third Sunday in Lent.

REVERENCE IN CHURCH.

* Biessed are they who hear the word of God and keep it." (St. Luke xt. 28.)

Brethren, the first thing I have to say to you about the Word of God is to to you about the word of God is to urge you to come and hear it. "Blessed are they who hear the word of God and keep it." You may call that the ninth beatitude. The blessed privilege of hearing the truth of God from the lips of this appreciated ministers. accredited ministers, standing upon His altar, speaking by His authority, is yours to eajoy; and it is not only a privilege but a duty. Yet how few there are who regard hearing a sermon as a privilege, or look upon it as a as a privilege, or look upon to as a duty! How small a proportion of you, my brethren, come to High Mass, and hear a regular sermon! And of those who hear the five-minute sermon at the early Masses, how many are there who give it strict attention I want to say a word about the High

Mass sermon. It is prepared with special care, it is given with deliberation, and goes along with the most solemn of the public functions of the Church. Though seldom lasting more than thirty minutes, it is long enough to bring home to us some great mystery of religion, or enforce some practical rule of Christian life. Now, we do not wish to belittle the effect of a five-minutes sermon, but just the contrary. However, it must be conceded that you can-not ordinarily persuade a man of much in five minutes: a lunch is better than no-thing, but what a working man wants is a square meal. The difference bet a five-minute sermon and a High Mass sermon is the difference between a mouthful of food and a hearty dinner. The man whose soul is robust and vigorous with that health which comes from the knowledge and grace of God, is the man who makes it a habit to be present at High Mass and hear the regular sermon.
What does a sermon do for you? It

elevates you. You complain that you have to shovel mortar, wash dishes, drive a horse-car, count money all day, and that such things keep the soul down to an earthly level; well, then come to church and be elevated. Listen to the Word of God, which raises you up above the commonplace things of your life, or rather which sanctifies them and makes you see in them stepping-stones to heaven. There is no doubt that a man needs a great deal of courage to face the difficulties of life. There is no use denying that for nearly all of us life is a hard road to travel Then why do you say that half an hour once a week is too much to give to a sermon? for in the sermon you learn how to fight your battles. There the comforting truths of religion are brought home to you; there you learn how to hope; there you are cleansed and strengthened and equipped for the battle of life; there you are taught the highest joy known to man—the love of

God.
What hinders you from coming to High Mass? Indifference to the portance of the Word of God and the need of giving God the homage of public worship. Or it may be, and perhaps frequently is, only laziness. Or, again, it may be a

priety of giving to God a good, fair share of the Lord's day, to His public worship and to hearing the divine word a little energy and a little generosity would enable you somehow or other to carry it out. There will be plenty of time left to read the newspapers and to make a pleasant visit to your friends.

The man who can't see the value of half an hour of instruction in matters of religion once a week has something the matter with his views of spiritual things.

SOMEWHAT OF A REVELATION.

Few American Catholics have a correct idea of the growth of the Church in the United States. They may note its advance in their own parishes, but to its successes or failures outside usually they give little heed. New York has a Ca

New York has a Catholic population of 2,174,300, or 58 per cent. Catholics. Massachusetts has a Catholic popula-Massachusetts has a Catholic population of 862,500, or 71 per cent. Montana has 51,280 Catholics, 85 per cent. of the population of the State. Nevada has 9,900 Catholics, 72 per cent. of total population. Rhode Island has 291,330 Catholics, or 69 per cent. of the total. Louisiana has 355,120, or 65 per cent. California has 312,370, or 55 per Connecticut has 271,880, or 53 per cent. Minnesota has 333,310, or per cent. Michigan has 367,400, or 51 per cent.

Other states and territories ever show a higher per cent. New Mexico for instance, has a Catholic population of 120,000, or 96 per cent. of the total Arizona has 42,710 Catholics, or 74 per cent. Wyoming has 6,640, or 62 per cent. wyoning has 6,00, or oper cent. of total population. Colorado has 61,200, or a per cent. of 54. In the 125 largest cities in the Union the Catholic population aggregates 3,644, 000; total number of Protestants in Figures same 125 cities, 2,117,000. this kind are rather startling. They serve notice on denominations that missionaries abroad in Catholic countries that possibly they would ter bring their valiant men home. would bet-

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M. 75 Youge Street, Toronto References as to Dr. McTaggart's profession I standing and personal integrity permitted

No. of the control of

Dr. McTargart's vegetable remedies for the iquor and tobacco habits are healthful, safe, mexpensivehome treatments. No hypodermic injections; no publicity; no loss of time from business, and a certainty of cure. Consultation or correspondence invited.

TOTAL ABSTINENCE FOR LENT

What has now become an abiding institution in the Catholic Church is the custom of distributing the Sacred Thirst Cards during the Lenten season. Nearly all the Eishops of the country have inserted in the Regulations for Lent, which they direct shall be read to all the people a clause recommend. to all the people, a clause recommending the custom of Total Abstinence from intoxicating drinks during the penitential time. While the dispensa tions from the strict letter are granted on account of the exigencies modern life, still in order that Lent may not be swept away entirely it is ecessary to insist with greater emphasis on the spirit of the holy season. It is a spirit of penance and self-denial. These virtues are absolute-ly necessary for men in a fallen state, who have to contend against many degrading agencies in order that they may overcome in the Christian warfare. We must deny ourselves in those things that are lawful in order that we may be able to deny ourselves in the things that are unlawful. It is the dis-cipline of the Christian life. It has for its purpose the strengthening of the fibre of our will that we may say no when the allurements to evil come. It is like the process of training for any strain on our physical system. order that we may win in the contest it is necessary that we harden the tissues and temper the nerves, so that when the shock of the battle comes we may manfully resist and ultimately It is so with the true Christian. If his nature is so flabby and his will so pliable that when the seductions to wil come he cannot withstand them, he will be easily led away into vice. Christian athlete must undergo a process of self-discipline. While the Church bids us do penance at all times, she sets aside the time of Lent as a special season in which we shall this soul discipline a personal thing. She urges us therefore to a spirit of self-denial, and she says that one of the best ways to deny ourselves is to ab-stain totally from all intoxicating drinks.

This method of keeping Lent has the special advantage of placing the denial just where there is the greatest danger. It is undeniable that drunkenness is a very prevalent sin. It is undeniable, also, that there is no other sin that places so many obstacles to the operations of the Holy Spirit in the heart of man as the vice of intemperance. Like all other sins, it de prives the soul of its supernatural life but, unlike other sins, it destroys along with the supernatural life the natura life as well. It renders the soul incap able of thinking or acting, and these natural qualities are absolutely neces sary for utilizing any of the super natural assistances which God may vouchsafe for the salvation of our souls If the practice of Total Abstinence be adopted universally, it is very evident that the many evils that we now deplore as the direct result of the vice of intemperance would be at once and for ever done away with.

These are some of the reasons why the practice of abstaining from intoxicating drinks during Lent is becoming a mark of a good Catholic. There are nany Christians who take a little drink during the rest of the year, but when Ash Wednesday comes they immediate ly shut down on the practice, and for the forty days touch nothing at all. It is stated on very good authority that nothing has contributed so much to the universality of the practice of Total Abstinence as this Lenten custom. Many people have found the good of Total Abstinence by a trial of it during Lent, and have become so enamored of it that when Lent was over they were very loath to give it up.

As an evidence of the popularity of this custom we may quote a few figures from the records of the Temperance Publication Bureau. A few years ago it was thought that if the demand for the Lenten cards ran up to 50,000 a great good would be done. But the custom has steadily grown until the 50,000 mark has been left behind, and last year it ran to nearly 500,000. We hope for still greater results this comor still greater results this coming Lent.
Now (1), it shall be the duty of every

Temperance Society in the country to present this matter to their respective pastor and ask his permission to dis tribute these cards to every one in the congregation. An appropriation may purpose, or any other way which shall be deemed better may be availed of.
The cards cost only a dollar a thousand,
and it will not take many thousands to cover most congregations. It will be easily seen that a few dollars spent in this way will readily bring returns in larger membership to the various

In order to prepare the people your society work, it is necessary first of all to make them Total Abstainers. The Lenten cards will do this for you very effectually. You are requested, therefore, at the first meeting of your society, to bring this matter before them. It is hardly necessary to wait for this routine way of doing. Go yourself to your pastor and have him send immediately for the Lenten cards.

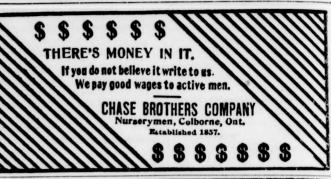
(2) There should go along with the distribution of the cards an explanation as well as a plea, urging the people to adopt this method of keeping Lent. This the clergy will readily do at your suggestion, or, indeed, they themselves will see the need as well as the good of it, and will do it out of their own desire have the method effectively adopted.

I most urgently ask that every society will take this matter up at once, and see that the cards are distributed in their respective parishes. Remember, the cards can be had from the Temperance Publication Bureau, 415 West Fifty-ninth street, and that they cost \$1.00 a thousand.

Bickle's Anti-Consumptive Syrup stands at the head of the list for all diseases of the throat and lungs. It acts like maric in breaking up a cold. A cough is soon subdued, tightness of the chest is relieved, even the worst case of consumption is relieved, while in recent cases it may be said never to fail. It is a medicine prepared from the active orinciples or virtues of several medicinal herbs, and can be de-pended upon for all pulmonary complaints,

Awarded Gold Medal at Pan-American Exposition, Buffalo, N. Y.

UNDOUBTEDLY THE BEST OF BEVERAGES



Bone, Nerve, Muscle.

Eat Wheat Marrow for breakfast and gain new strength for your day's work. Start the day with new vim, vigor, and courage to do

with new vim, vigor, and courage to do and dare.
You will grow stronger mentally and physically, with this delicious, easy-to-digest Cereal Wheat Food. It is a bone, nerve and muscle builder.

Marrow Best Grocers sell it.

A. F. TIPPETT & CO., SELLING AGENTS, MONTHEAL

the future.

Manhood is a Struggle



By the aid of Life Insurance the struggle of life is greatly lessened, for by comparatively small annual payments a man can make his family CERTAIN of a much larger amount in

A Seven Per Cent. Guaranteed In ome Bond Policy in the

North American Life

would, at the end of either 15 or 20 years, provide a young man with an annual income for life of 7 per cent. on the face value of the bond.

And whenever his death occurred, the full amount of the bond would be payable to his beneficiary.

This form of policy, as well as protecting the family, makes a wise provision for old age. Full particulars and rate, at your

age, upon request.

Home Office, Toronto, Canada

NORTH AMERICAN

L. GOLDMAN. Secretary. JOHN L. BLAIKIE.

Managing Director.

NIGHT THOUGHTS.

THE GREAT, SILENT DARKNESS TELLS THE SOUL OF MAN.

It was really a happy thought of that but so well, that it is darkness that reyeals to us the universe. If there were no night, but perpetual day, man could never have reached a conception of the immensity and grandeur of the heavens. We should see the blue vault of heaven without knowing it was a sea of darkness in which the lightships of God proof of this Mrs. James Patterson, floated. We should know our sun, and Chilliwack, B. C., says: "My daughhave a dim idea of the moon as a bright silver cloud, but no more.

Lo! darkness envelops the earth, and reveals the heavens. Here, from his little watchtower, the eye of the little creature takes in all the vastness and sublimity that lie around him; he sees himself on the lonely deck of a little ship in space. He knows his insignifi-cance and God's greatness and he is humble. Lo! once more come the dawn and the light. The curtains of the night are drawn; immensity vanishes; the little ark of humanity swells to a vast world where he is king and master. And all the vast deceptions of life, which had faded before infinity, throng around him once more to cheat his senses and to flatter his pride. The ghosts do not vanish at dawn; they are the creatures, not of darkness, but of light.

Night - thoughts are deepest. The sense of immensity, the darkness, shut-ting out all those myriad sensible objects that fret and distract the mind. the silence, always unbroken except by soothing sounds of winds or waterfalls — all these help to cast back the mind upon itself, and by concentrating its faculties, to intensify thought and subdue emotion. Could this be the reason, apart from the leisure it afforded, why the Son of God found strength and respite by spending the night in prayer in the solitude of mountains?

And all the saints have loved the night-prayer. There is no hour so dear to them as the matin-hour, which is deepest darkness, as it precedes the And is it not proverbial that dawn. scholars love the time of night-thoughts; and that "burning the midnight oil" has passed into a metaphor for lonely studies at the deepest part of the night? Yes, we want solitude to think deeply, and "night uttereth knewledge night uttereth knowledge to night" in other senses than the Psalmist meant. -The Dolphin.

LIFE'S LITTLE ILLS

ARE THE ONES WHICH CAUSE THE GREAT-

EST AMOUNT OF SUFFERING. It is every-day ills that distress most - those which seize you suddenly and make you irritable, impatient and faultnediaeval writer who wrote so little finding. The root of these troubles lies in the blood and nerves, and you cannot get rid of them until the blood has been made rich and pure, and the nerver strengthened and soothed. Dr. Wil liams' Pink Pills will do this, and will do it more speedily and with more lasting results than any other medicine. In ter was in poor health, and her system badly run down. She was pale, suffered from severe headaches, and very nervous. We decided to give her Dr. Williams' Pink Pills, and after using six boxes, she is a strong, healthy girl. gladly recommend the pills in simil

cases. These pills cure all blood and nerve troubles, such as anaemia, neuralgia indigestion, heart trouble, rheumatism, St. Vitus' dance, partial paralysis, kid-ney troubles and the weaknesses which afflict women. Be sure you get the genuine pills with the full name "Dr. Williams' Pink Pills for Pale People," printed on the wrapper around the box. If in doubt, send direct to the Dr. Williams Medicine Co., Brockville, Ont., and the pills will be mailed, post paid, at 50c per box, or six boxes for \$2.50.

Lightning Remedy for Cramps. Some people have cramps pretty often others only now and again. But when you do have them it is a mighty quick relief you want. Polson's Nerviline is as sure as death to relieve cramps in five accounts—it's instantaneous just a few droos in sweetened water and the pain is gone. Buy a bottle of Nerviline to day, and keep it handy. Nerviline is a common household necessity and only costs 25 cents.

DR. HAMILTON'S MANDRAKE PILLS CURE CONSTIPATION.

CONSTIPATION.

To THOSE OF SEDENTARY OCCUPATION.

Men who follow sedentary occupations which
deprive them of fresh air and exercise, are
more prone to disorders of the liver and
kidneys than those who lead active, outdoor
lives. The former will find in Parmelee's
Vegetable Pills a restorative without question
the most efficacious on the market. They are
easily procurable, easily taken, act expeditiously, and they are surprisingly cheap considering
their excellence.

A SURE CURE FOR HEADACHE.—Billious
headache, to which women are more subject
than men, becomes so acute in some subject

A SURE CURE FOR HEADACHE. — Billious headache, to which women are more subject than men, becomes so acute in some subject that they are unterly prostrated. The stomach refuses for and there is a constant and distressing effort to free the stomach from bile which has become unduly secreted there. Parmeler's Veget-bib Pills are a speedy alter aive, and in noutralizing the effects of the intruding bile relieves the pressure on the nerves which cause the headache. Try them One trial of Mother Graves' Worm Exterminator will convince you that it has no equal as a worm medicine. Buy a bottle, and see fit does not please you.

Herves which cause the headache. Try them. You cannot be happy while you have corns. Then do not delay in getting a bottle of Holloway's Corn Cure. It removes all kinds of corns without pain. Fallure with it is unknown. MARCH 14.

CHATS WITH

Make your community in divine measure of your dispure and good lowly, temporal the first rounds of a earth to heaven. order of developm

A Man The total absta perance sermon In our day, temp very generally un declines an suggests by his s of tempera who keep themse of temperance ag literature can r thank you'' of the principles and i them. What the Ple

If we were to men who have I world, we should is not composed liant in youth, o ise at the outse rather of the pl if they have no liancy, have hawork in them, task until it was who have had gr sense, and hones It is the stea dinary, homely average ability tive display of youth, that ena greatly and hor to attempt to m cessful men of t ook for them " smart ' boys know it all "

> Great Men V A tendency t ity would appe feature of the greatest men. Inline Casar. the most silent has nearly alw briefness of sp lowing notable celebrites: Count Von man commande onen his lips s

by a short ro

Success.

sity demanded of Wellington Napoleon rare great opponen In the aren state of affair Lord Palmers silent was shen "Dizzy" withundering for senate.
Coming to

discovery we ton rarely spetion; that Lient; that G many days w a few syllable famous Fren rarely that icle the fact Maki

The Rev. Bishop of Pe as a member lectured rec the Most of which filled Archbisho Spalding af doing so he work of the last year ha \$68,000, hel sand person

bishop said members.
In his lee that the gre turned from The men wh thought had the theory on material classes of p other by vi life it was pendence b . What Bishop. "cent. of th moral causence, lack

rashness u

ality then in the ca workers, n a large p anything, the multit so many cause they much of

man years

vating th gained. Temper man towa and the v not yet powerful

A Man of Principle. The total abstainer preaches a temperance sermon by saying very little. In our day, temperance principles are very generally understood, and the one

who declines an invitation to drink suggests by his simple refusal the whole

line of temperance argument. Those who keep themselves out of the reach

What the Plodders Accomplish.

is not composed of those who were bril-

who have had grit, persistence, common

sense, and honesty.

It is the steady exercise of these or-

dinary, homely virtues, united with average ability, rather than a decep-

cessful men of the future, we should not

Great Men Who Have Been Silent

A tendency towards extreme taciturn

ity would appear to be a distinguishing feature of the majority of the world's

greatest men. Since the period of Julius Cæsar, who was reputed to be the most silent man of his time, genius

has nearly always been accompanied by briefness of speech, as witness the fol-

lowing notable examples of taciturn

icle the fact when it occurred.

Making the Most of Life.

his lecture Bishop Spalding said

The men who had the best philosophic

trolled by the idea of pleasure, the other by virtue. To make the most of life it was necessary to have an inde-

moral causes. Incompetence, inexperience, lack of capital, are all forms of rashness under this head.

"If failure is due so often to immorality."

ality then morality is the essential thing, in the very beginning, to making the most of life. Even in the case of laborers, sweatshop workers, miners and men of that class,

a large percentage owe the failure to make life valuable to moral causes.

anything, otherwise you remain one of

the multitude. One great reason why

so many die in interior places is be-cause they never were in earnest. The mere gaining of a livelihood does not entitle a man to say that he has made much of life. That is for the animal

side. It is the quality of the things a man yearns for that determines his suc-cess in making the most of life."

Bishop Spalding said that by cultivating the intellectual, by indulging in pure thoughts and by holding to God was the fullness of life to be gained.

Temperance, industry, and applica-tion we have spoken of, to say nothing of the "proper attitude" of a young

gained.

so many die in inferior places is b

One must be in earnest to attain

'What causes us to fail?" asked the

"Statistics show that 71 per Bishop. "Statistics show that 71 per cent. of the business failures were for the business failures were inexperi-

pendence but not great wealth.

Count Von Moltke, the famous Ger-

ow

akes a wise pro-

onto. Canada

LIFE

CAUSE THE GREAT-

do this, and will nd with more lastther medicine. In James Patterson, ys: "My daughh, and her system e was pale, suffered es, and very nerv give her Dr. Wil-ad after using six

, Brockville, Ont., mailed, post paid, x boxes for \$2.50.

NDRAKE PILLS CURE

NNDRAKE PILLS CURE ATION.

ATION.

ENTARY OCCUPATION.

ATY occupations which had no dexercise, are lers of the liver and o lead active, outdoor all find in Parmelee's rative without question the market. They are ytaken, act expeditiousingly cheap considering

dustry is an art—an art which is the foundation—and the walls of every successful career; temperance almost more than anything is an absolute requirement, without which no one can advance; but courtesy, often the solution of the most difficult problems, is CHATS WITH YOUNG MEN. Make your common daily work an instructor in divine things. Fill up the measure of your daily life with all that is pure and good and true, and these lowly, temporal things shall be as the first rounds of a ladder reaching from above them all in many respects; it is something without which a life of acfirst rounds of a ladder reaching from earth to heaven. This is the appointed chievement is sadly incomplete; it is the very capstone which finishes off the order of development.

man. One must admit that there have been one must admit that there have been men who went through life in a fairly satisfactory manner, according to certain indifferent standards, who yet lacked courtesy; it was not a part of their temperament; yet this lack did not hinder their acquiring a certain amount of money, more perhaps than the average man. That was the measure of their success; the acquirement of a certain amount of money. It is strange that for one to grow merely rich it is not always necessary that he be a model of courtesy; wealth indeed is sometimes obtained one might say by a lack of courtesy. But after all, what is such wealth? How do we feel to a man who though he be rich as it is legally possible to be, and yet so entirely lacking in the small courtesies of life that his very presence jars? men who went through life in a fairly of temperance agitation and temperance literature can not escape the "No, thank you" of the boy or man who has principles and is not afraid to show them. If we were to examine a list of the men who have left their mark on the world, we should find that, as a rule, it liant in youth, or who gave great prom-ise at the outset of their careers, but ise at the outset of their carrey, but rather of the plodding young men who, if they have not dazzled by their bril-liancy, have had the power of a day's work in them, who could stay by a task until it was done, and well done;

very presence jars?
Wealth may generate a certain amount of power that will push a man forward, but if he lacks the art of attracting except by the length of his purse his life will be very incomplete. He will never quite be satisfied with himself or his friends, and never be content. To be courteous to others a man must first be courteous to himself, tive display of more showy qualities in youth, that enables a man to achieve for in his heart there is bred that scrupulous regard for the feelings of greatly and honorably. So, if we were to attempt to make a forecast of the sucothers; an ease and contentment which is continually evincing itself and making him at peace with the world and himcessful men of the luture, we should not look for them among the ranks of the "smart" boys, those who think they "know it all" and are anxious to win by a short route.—O. S. Marden, in

self.

The hurry and rush of his daily life and the short, business-like transactions that he has with most of the men he meets, and his acquaintance perhaps which other young men who lack the advantages of a good home training, all tend to make him careless, perhaps, in small things. This should not be so: small things. This should not be so; should never forget that he is a ntleman. He should not wait in car for some other man to give his seat to a woman who is standing; he should not rush ahead into a door or elevator, oushing aside some one less active than nself either from age or sex; he should be as courteous to a woman on the street who asks her way as he man commander, was hardly known to open his lips save when absolute neces-sity demanded the effort. The Duke ould to his mother's guest; he should conduct himself always in another man's office as he would in his homeand talk standing, and with his hat off. Few young men are as careful as they

of Wellington was similarly silent. Napoleon rarely spoke when he could avoid the process, nor did Blucher, his great opponent, gain a reputation for night be in the use of the hat, or appreciate how much it stands for in manners and the lack of them. There are some loquacity, he also being an unusually quiet soldier. In the arena of statecraft a similar young men who can not seem to rid themselves of this article of apparel. state of affairs would seem to prevail. In their own houses, and in other people's offices, and in the hallways of state of affairs would seem to previous Lord Palmerston, the famous Premier, was silent as the proverbial fish. "Dizzy" was only talkative when thundering forth his eloquence in the their friends' homes, when they calling, it is always present on their heads.

heads.

To be a strictly gentlemanly young man you must learn to take off your hat. In no surer way can you show your respect and courtesy. Not only in bowing to ladies you know on the street, but whenever you are addressed has a rough no matter for what reason: Coming to the world of science and discovery we find that Sir Isaac Newdiscovery we find that Sir Isaac New-ton rarely spoke save to answer a ques-tion; that Liebnitz was equally retic-ent; that Galvani was known to pass many days without uttering more than a few syllables; and that Ampere, the famous French electrician, spoke so by a woman, no matter for what reason; and above all things, never stand pay-ing final farewells in the hallway of any one's house with your hat on. The rarely that his servants would chronany one's house with your hat on. The rack can carry it for a few minutes longer, if your hand is unable to do so. The Rev. John Lancaster Spalding, Bishop of Peoria, who has been serving as a member of the Strike Commission, lectured recently on "How to Make the Most of Life" before an audience which filled Carnegie Hall, New York. Archbishop Farley introduced Bishop Spalding after a short concert. In doing so he called attention to the Be respectful and courteous to those who are older than you, and always let your actions toward your friends and your inferiors in life be such as will make even your enemies, if you have any, admire you .- Republic.

AN IMPROVEMENT.

of twelve hundred laymen who in the last year have made five thousand visits to the poor and have distributed \$68,000, helping more than forty thousand persons. All this was done at an expense of \$200, showing, the Archbishop said, the self-sacrifice of the members.

In his lecture, Division of the same and the self-sacrifice of the members. mentators—we may pause to admire the advance that has been made on important branches of the Catholic teaching and rule. Here is, for instance, a reviewer in the Literary Digest taking exception to an New England novel by Mr. F. J. Stimson in these terms:

"Mr. Stimson does one thing which law him count to artitizing. He makes that the great minds of the world had turned from materialism as impossible. The men who had the best philosophic thought had been unable to construct the theory of the origin of the world on materialistic lines. There were two classes of people in the world, one con-

lays him open to criticism. He makes Jethro Bacon become a Catholic, and Barbara, too. Their relation for years had been illicit, no matter how Love extenuated and redeemed their close union. Mrs. Jethro was a woman whom not to desert meant courage and virtue. But no priest would have administered baptism to the recreant pair unless they had abandoned their improper relations. Apparently they hd not."

The Digest is to be congratulated on its possession of the power to learn. Evidently if the Rev. Dr. Burt had a "corrupt priest" to sell him extreme unction and so try to smuggle him into heaven, the attempt would not have been unattended with due correction.

—Catholic Standard and Times.

Lenten Practices.

Lenten Practices.

Lent has begun, and it behooves League members to be faithful in attendance at all devotions during this holy season. Of course all who can will attend Mass every day, and also the evening devotions twice a week. It may cost a little effort, but some of you who do not or cannot fast, must make some attempt at penance and mortification. Besides your piety will give to others the benefit of a good mortification. Besides you can give to others the benefit of a good example. See how much you can do this Lent, not how much you can es-

not yet touched especially upon the most ordinary and the most powerful attribute that a man should possess. We refer to courtesy.

Application is praiseworthy; it shows a determination, a oneness of purpose that almost always wins; in-

OUR BOYS AND GIRLS.

Do the Next Thing.

When Napoleon heard his soldiers talking about taking Vienna, he gave them this memorable advice "The way to take Vienna is to take Vienna."

Have you anything to do?
Go and do it.
Time will never wait for you
Though you sue it.
Suirks, like drones, will never thrive.
Get there, man, and look alive!

'Tis a good and helpful plan, Only try it. Then, like a courageous man, Equare life by it. On the nexe thing now, nor say : 'To morrow is another day.'' There's that letter long delayed, Go and write it.

Go and write it.
That bad temper you've displayed,
Try to fight it.
Take back that unkind remark,
Stao no enemy in the dark. You'll not pass this way again

To undo it; Cut your swath of ripened grain Ere you rue it. To the Master's granary bring Sheaves, not leaves, for harvesting! The girl of a sunny presence is much more likely to be popular than she of many accomplishments, sans sunshine.

many accomplishments, sans sunshine.

Poverty no Barrier to Success.

Moses Leonard Frazier, the only negro who was ever graduated from the School of Political Science in Columbia University, New York City, is a shining light. He has been graduated from three colleges, conducts a real estate business and finds time to manage a barber shop. He is a Master of Philos. He is a Master of Philosbarber shop. He is a Master of Philos-ophy, a Bachelor of Philosophy, a Master of Arts and an inventor. Mr. Frezier was born in 1860, and he was thirty-five years old before he had earned sufficient money to enable him to enter college.-Success.

A Wonderful Choir.

In the choir at St. Peter's, at Rome, there is not a female voice, and yet the most difficult oratories and sacred music written are rendered in such a manner as to make one think Adelina
Patti is leading. The choir is composed of sixty boys. They are trained
for the work from the time they get control of their vocal chords, and some of the best singers are not over nine years eld. At the age of seventeen they are dropped from the choir. To say that in that famous edifice one hears the grandest Church music the world has ever known sounds common-place, so far short does it fall of apt description.

Advice to Boys.

Boys have an idea sometimes that it is babyish to be afraid of taking cold. On the contrary, to value your health and take all reasonable means to protect it, is a piece of wisdom that shows not only manliness but admirable intellionly manliness but admirable intelligence. One way boys, and girls, too, take cold these days is sitting on the stone steps of their homes and leaning against the cold iron of posts and pillars that support fences and piazzas perhaps. Another caution it to put your coats on after sharp exercise. Do not stand still, either, after you have run and got yourself heated, even with your coat on. Watch the trained football and baseball players and see how quickly they clasp their sweaters

football and baseball players and see how quickly they clasp their sweaters on the moment they are not exercising. They would not get a chill for anything, and they know that one of the easiest ways to do so is to cool off suddenly when very warm. It is not at all beneath a boy's dignity to take care of himself in the matter of health. An Old Legend.

There is an old legend of a man who sold his soul to the devil. The consoid his soul to the devil. The conditions were: For a certain number of years this man was to have all his desires gratified, at the expiration of which his soul was to be forfeited.

When the time agreed upon had expired, the man was unwilling to fulfill his part of the contract, and asked the

his part of the contract, and asked the devil upon what terms he could be re-

The reply was: "If you curse your God, I will release you."
"No," said the man, "I cannot curse the Being whose nature is love.
Give me something less fearfully wicked."

"Then kill your father," replied the devil, "and you go free."
"No," answered the man, "that is too horrible to think of. I will not

commit so great a crime. Are there no other conditions?" "One more; you must get drunk."
"That's a very easy thing to do,"
the man answered, "and I accept your
proposition. I cannot kill my father.

I will not curse my God; but I can get drunk, and when I get sober, all will be well." Accordingly, he got drunk, and when in this condition, he chanced to meet his father, who upbraided him, which so excited the ire of the drunken and half-crazed man that he slew his father, cursed his God, then fell down dead, and the devil had him without fail.

Only a legend, this particular case; but how true to the facts regarding the liquor case!-T. E. Richey in Kentucky Star.

A Quality Most Desired. Among the qualities most to be desired in a young girl's character is a high sense of honor. I wish I could impress on every reader the need of being always above everything petty or small, so that one would not for a single moment ever be tempted to do a mean or underhand thing, to speak unkindly of a friend, or to repeat a conversation which was confidential.

It may happen to you, for instance, to be visiting in the home of a relative or friend, where there may be a little friction at the table, or where some anxiety arises about the course of a stable of the family. member of the family. No matter what you see or hear, in such circumstances you are bound, if you are an honorable person, to be silent about it, neither making comments nor looking as if you could tell something if you chose, nor in any way alluding to what is unpleasant, at any future time. A guest in a home cannot be too careful to guard the good name of those under its roof, for it is an honor to be a guest, in the first place, and honor is demanded in

an instant, or in an emergency, lend these funds to other people, or borrow them for her own use. I knew a girl—Mary was her name, by-the-way—who was induced, being treasurer of a certain guild, to lend her brother, for one day, the money she had in her care. The brother was older than Mary, and a very persuasive person. He said, "Why should you hesitate? I'll bring it back to you to-night, and it will oblige me very much if I can take that \$50 and pay a bill I owe before noon to-day." Foolish Mary permitted her scrupples to be overruled. The money was not brought back, and but for her father's brought back, and but for her lather's kindness in making it good she would have been disgraced as a dishonest treasurer. She told me long afterwards that the lesson had been burned in on her mind never to take liberties with money she held in trust.

Too Well Trained. Dick is a faded, iron-gray steed, from whom the fires of youth have long since departed, yet he succeeded recently in arousing his driver to great activity, and in causing an absolute change in that gentleman's beliefs regarding the benefits of thorough train-

Dick is the property of Uncle Sam, and it is his duty to draw the little two-wheeled cart of the mail collector of our district from one street corner to another. In order that these trips might be made the more rapidly, the ollector easily trained his steed to start off at a trot for the next box the moment that the click of the padlock told that the mail had been taken out of one and the opening again secured. By running a step or so the mail-man easily jumped in the little door in the rear of the closed cart-that is, he did it easily until lately. Now he does it

On this occasion the collector had On this occasion the collector had taken out his mail and snapped his padlock in place, when suddenly the large package of letters slipped from his hand and fluttered over the sidewalk. At the same instant Dick, having heard the usual signal, started

having heard the usual signal, started off for the next corner.

The postman, frantically scraping up the letters that seemed to have scattered in every direction just out of reach of his hands, yelled to him to stop, but Dick was not used to being called to a halt in such a manner, and kept steadily on up the street. If anything, he went a little faster than usual—his load being lightened of full two hundred pounds of mailman.

Puffing and yelling, the postman hurried after, his hands full of letters and papers, while passers-by looked

hurried after, his hands full of letters and papers, while passers-by looked on in amazement, not understanding the matter, since the shut-in cart pre-vented their seeing that it had no

Dick reached the next corner well in advance of his master; waited what he evidently considered a sufficient ime for collecting the mail, then looking around and seeing no one, con-cluded the collector was inside and started off once more just as the poor mail-man came running up, red in the face, and so out of breath that he could

Panting and choking, the poor fellow Parting and choking, the per-formance repeated at the next corner. Certain it is that if a carriage had not come up opportunely and helped the carrier along, Dick would have led him a chase back to the city post-office. As it was he was headed off after going four squares.

The collector was late that trip, and Dick was no doubt surprised at being forced to retrace his stu s at once. Perhaps he did not thank his master for the self-centrol the latter showed. for the self-centrol the latter snowed.
The best part of the affair to those who
saw its ending was that the driver did
not give even a harsh word to his steed.
But the next time he collected mail

on our corner he stopped Dick close up to the post and kept hold of the reins.

SAINT JOSEPH

MODEL OF PATIENCE AND MORTIFIC TION. The whole life of Jesus Christ was a

cross and a martyrdom, says the author of the "Imitation of Christ." We may say that the life of a Christian must be the same. This conclusion is drawa from the Gospel. It resumes the teaching of the apostles, and proves that suffering is the chief characteristic in the lives of the saints. On this principle, and following these models, we must reflect on the necessity of sufferings. Coming from God, we must make them meritorious by a voluntary acceptation and loving offering, and sometimes even imposs them on ourselves by generous acts of mortification selves by generous acts of mortification and sacrifice. We have learned that the Christian must be a confessor by confessing Jesus Christ and Him crueified. These acts of mortification, directly opposed to nature, and painful to it, bear testimony of our love for Jesus. Thus the name of Christian may be presented as synonymous with may be regarded as synonymous with may be regarded as synonymous with that of martyr. This is a severe but important lesson, one which, if under-stood and practised, would be an abridgement of all others, and which we seek, in the resolutions taken each day of this month, to implant in our souls, can apply to him in a true sense the beautiful and noble appellation of mar-

tyr.
St. Joseph suffered in his senses, his mind, and his soul. First in his senses. He was a poor workman, and this occupation must have been painful to him, since he could number kings and chiefs of nations among his ancestors. The journey to Bethlehem, and the flight and sojourn in Egypt, were the cause of inexpressible suffering to him. Second, in his mind he endured painful apprehensions and motives of fear, less for himself than on account of those two precious Beings who were placed in his precious beings who were placed in his charge, and whom he had to support and protect. Without imagining un-known perils, he knew enough of the Incarnation and Redemption to be convinced that the Saviour of the world Again, a nice sense of honor in matters connected with money. Mary is treasurer of a society, and has the care of the funds. She must never for

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mysteries in which he was an intimate participator. Thirdly, in his soul. There was no martyrdom more painful than the sufferings to which Almighty God was pleased to subject St. Joseph during the first periods of the Incarnation. God concealed the mystery from him, and made him witness of the condition of the Holy Virgin, his chaste spouse—a condition which seemed to accuse her of infidelity towards him and towards God. Mary, our holy and accuse her of infidelity towards accuse her of infidelity towards God. Mary, our holy and sweet Mother; Mary, the Virgin Immaculate, must herself have suffered in the mental anguish of St. Joseph. Their reciprocal anxiety must have in-creased in one the suffering of the AMERICA STORES S creased in one the suffering of the other. Add to this suffering that which was caused by the three days' loss of yesus, and again the repulses met at Bethlehem, probably in Egypt, and at Nazareth. Moreover, in this detail of the sufferings of St. Joseph, we have mentioned only those coming directly from the hands of Providence; other voluntary sacrifices and self-imposed mortifications are the secrets of heaven.

We have explained the doctrine of self-denial, and given a great and touching example. Let us now compare our own conduct with this lesson and model. How far advanced are we in Christian mortification? Do we understand and practise its maxims, and do we comprehend its importance its advantages, and its indispensable necessity, whether for the expiation of our sins, to prevent new relapses, or to advance in virtue—each act of which is advance in virtue—each act of which is naturally an effort or sacrifice—or to detach us from earth, and make the hope of heaven dearer and more precious to us—whether, in fine, to resemble Jesus Christ, Who suffered so much for us, and thereby give Him the strongest proof of our tender affection? The thought of testifying our love for God, and manifesting our gratitude for His henefits to us, and our happiness in His benefits to us, and our happiness in being allowed to endure pains and sacrifices for Him in commemoration of the sufferings, sacrifices, and affronts which he endured for us, should incessantly incite and animate us to bear patiently all the sufferings, pains, and sacrifices in life. But, alas! our most es ential duties seem insupportable, for the manner in which we fulfil them indicates the repugnance we have for them. Let us be humbled at our weakness, and pray for more generosity.—Right Rev. M. De Langanerie in "The Month of St. Joseph."

Love Ineffable.

We do not think sufficiently of our divine Lord's personal love for each individual soul that He came to save. A mother's love is only a type It stands by itself, alone, unparalleled, the love of God for the men whom He made out of nothing, and redeemed by His own precious blood, and sanctified by His own Spirit of ineffable holi-

" Let Thy Words Be Few."

The Holy Spirit says: "God is in Heaven, and thou art on earth, therefore let thy words be few." Never, in fact, will anyone, who is thoroughly penetrated with the thought of the n fact, will anyone, who is thoroughly penetrated with the thought of the presence of God, exceed in words. He feels too strengly, when he thinks who God is, how foolhardy must be the creature who dares to speak in presence of the Creator. Such a one is, consequently, voluntarily silent; and consequently, voluntarily silent; and what a saving is there here, in the account to be given of sins!

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(1) Kindly let me know what I. H. S. means; (2) also I. N. R. I., and (3) why Catholics are not allowed to be given

fancy names in baptism?
(I) I. H. S. are the initials of the Latin words Iesus or Jesus, Hominum Salvator, which means Jesus Saviour of Men.

(2) I. N. R. I. are the initials of the Latin words Jesus, Nazarenus, Rex. Judacorum, which means, Jesus, the Nazarene, King of the Jews.

(3) Catholics do not use fancy names

at baptism because the Catholic Church looks upon the person baptized as the sacred and religious an object to be dealt with frivolously or fancifully. There are other reasons which might

How do you explain the sin against the Holy Ghost?

* * * The Church teaches that no sin, not even the slightest, if any sin against God may be termed slight, can be forgiven, unless the person com-mitting it is sorry for having committed It, and is firmly resolved to offend God sincerely sorry for it, and is resolved to offend God no more. This may be a seeming contradiction of the words of Christ (St. Matthew xii., 31-33),

QUESTION BOX.

From Trath.

(1) Kindly lot me know what I. H. S. means: (2) also I. N. R. I., and (3) why careful to these who anod around: (3) the control of the control

Special to the CATHOLIC RECORD.

A grand demonstration took place at St. Mary's cathedral, Hamilton on Sanday evening, March Stin aid of the Ladius Benevolent Society. Rev. Father McMensmin, parish priest of Biddulpp. Discess of London, was the preacher on the occasion. At 7p m it opened with a Grand Musical Vespers with full choir. Mesers. J. M. Cherrier presided at the organ, with J M. Boyes as director of the choir. The full staff of ushers was under the direction of Mr. J. J. Buck. The collection was taken up by the officers of St. Mary's Benevolent Speciety—Mrs. C. Carroll. President; Miss Walsh, Secretary Mrs. W. Kesting, Treasurer; Mrs. Long, Vice-President. These were ained by Mrs. K. vanagh. His Lordship, Bishop Dowling occupied his seat on the throno, assisted by Rev. J. M. Mahoney, Rector of the Cathedral: The Vespers were sung by Rev. Dr. Walter. There were fully 1200 persons in the occasion me.

The collection was a present of the cathedral of know, and the collection of the Cathedral of the Cathed Special to the CATHOLIC RECORD.

text, After Benediction the ladies of the Society called at the rectory to thank Father McMen-amin in person for his beautiful sermon and his successful efforts in their behalf.

IN NEWFOUNDLAND.

What has become of your Newfoundland correspondent lately? His notes were well written and very interesting to local Catholies. He is much better informed on Church matters than the ordinary, and his notes are read with great interest by your numerous readers and admirers in the Island. By all means induce our friend to continue his budget. It is an asked attraction to the columns of the already very attractive RECORD. I note with pleasure an occasional article of local interest in the RECORD, other than those furnished by your regular correspondent. These are read with pleasure, not only in the homes and clubs of the chief towns, but also in the remote outports.

were fully 1200 persons in the congregation—theolaryses seem in the Cathedral for some time. The collection was, we are pleased to know, so tree larevest taken up for seme time in the church. The altars were beautifully decorated was the were beautifully decorated with the second to the control of the con

small minority. Since Father Browne's adben largeity dispelled. While he is a zealous
priest he respects the convictions and opinions
of his non-Catholic neighbors, with the result
that they esteem him very much, and on
occasions attend chapel and hear sermons and
lectures on Catholics doctrine. This tends o
make non-Catholic, more tolerant, and Father
Browne can slways rely on the Magistrate,
(who comes of one of the oldest Protestattamilies in the Island), the leading merch ants
and the bulk of the non-Catholic people, for
substantial aid and sympathy in all his efforts
of the betterment of the parish.
The same is true of Father O'Connor in
Burin. He is similarly situated, and while he
must be more zealous than the ordinary priest
in the affairs of his own parishioners, he yet
finds time to extend that "charity which
loveth all," to his neighbors of other creeds.
Twenty years ago these towns were the hotbeds of intolerance, and each Chistian set,
thought it best fuillied the divice obligation:

"I we we one another," by hating each other
cordially.

**Auss. days are passing in Newfoundland and

cordially.

The condially.

The county are passing in Newfoundland and as we grow in wisdom. We are becoming more tolerate of neighbors who were born and reserved in different faiths than our own. What is true of those two estimable young priests, is also true of a great many others scattered over the island, but I had an upportunity of judging those two I mention at close quarters, from a short residence in their respective parishes; also from the comments of their different townsmen, both Catholic and non-Catholic,

non Catholis,
In conclusion I would like again to express
the hope that your regular correspondent
would resume his Newfoundland Notes, because I can assure both you and him that
they are read with interest not only in Newfoundland but also by Newfoundianders at
present residing in many cities of Canada and
the United States.

Newfoundland, Feb. 23, 1903.

MARRIAGES.

DORSEY-COLLISSON.

Dorsey-Collisson.

One of those joyful events that always cause a ripple of excitement occurred on Tuesday, Feb. 24th, at St. Fatrick's church. Biddulph, when Mr. J. Dorsey, of Nebraska, was united in marriage to Miss Martha Collisson, daughter of Mr. and Mrs. Martin Collisson. The bride, who was escorted by her father, looked very pretty in a white slik gown, with train. She wore a wreath and veil and carried a bouquet of white roses. Miss Mary Mclinargey, of Hamilton, who acted as bridesmail, was becomingly attired in a costume of pink organdie with pink chiffon hat. She carried a bouquet of pick caracitons. The groom was assisted by his brother, Mr. Stephen Dorsey, of Nebraska.

Rev. Father McMenamin performed the marriage ceremony after which the bride and groom with their immediate frienos assembled at the home of the bride's parents where a wedding dinner was served.

The bride was the recipient of many valuable presents, among which was a gold watch and chain, the gift of the groom. The happy couple left on the afternoon train for an extended trip to Chicago and Neb-aska, carrying with them the best wishes of their numerous friends.

OBITUARY.

MR. THOMAS DUNN, INGERSOLL. MR, THOMAS DUNN, INGERSOLL.

Mr. Thomas Dunn, known to nearly every
one in Ingersoll and the county, died from a
short illness from pneumonia, at 5 c'clock, at
his home about a mile west of Ingersoil. Mr.
Dunn had only been confined 15 his bed since
heard on every hand since the announcement
of his death.

Mr. Dunn's illness was of a serious nature
from the commencement, and for the last two
days it was known that his condition was precarious.

At 11 o'clock Thursday night he was perectly conscious, and those in the sick room hought there was a change for the better the patient's condition, although the attending patient offered but little encouragement to those so anxiously looking forward for his re-

hose so anxiously looking forward for his recovery.

Mr. Dunn was of a whole-souled, kindly disposition. To know him was to esteem him

He was the life of many a social function, and
his hearty laugh and droll wit will be greatly
missed. He was one of the leading members
of the logersoil Amateur Athletic Association,
where he has always taken a very active interest since its inception. His presence waalways welcomed by his fellow club-men, who
feel very keenly his death.
Mr. Dunn was at the time of his death filling
he position of road inspector for the township
of North Oxford.

Doceased was fifty-three years of age, He
was a son of the late Nicholas Dunn and resided on the homestead. He is survived by
wife.

vidow.
On Saturday last Mr. Dunn attended the uneral of the late, Rosann Cuningham, and on funeral of the late, Rosann Cuningham, and on Sunday he attended church. The funeral took place from his late resid-ence at 10 o'clock Stunday morning to the Church of the Sacred Heart, May his soul rest in veace!

MR. JOHN DORE, LONDON.

We regret exceedingly to record the sudden death of a worthy and respected fellow citizen, in the person of Mr. John Dore, well and favorably known as a competent and careful G. T. railway conductor. Mr. Dore was about forty one years of age, and had been a resident of London for some time. He has bestsef friends in this city who keenly regret his endden death. The local papers report the unfortunate accidentast aking place near Paris Station, between 1 and 2 a. m. on Saturday. March 7, when Mr. Dore, while on duty, was struck by the New York express, and fatally injured.

To the bareaved widow, as also to the other relatives we beg leave to tender our heartfelt sympathy, and we ask our Heavenly Father to grant eternal rest to the departed soul. MR. JOHN DORE. LONDON. grant eternal rest to the departed soul. Requiem High Mass Was selebrated for the repose of his soul on Monday, March J.h. at St. Peter's Cathedral, by Rev. D. J. Egan. The remains were taken to Hamilton for interment MR. JAMES TILLSON, LONDON SOUTH.

MR. JAMES TILLSON, LONDON SOUTH.
The funeral of the late Mr James Tillson of
Wharnchiffe Road, London South, took place
to St. Peter's Cathedral, London on Monday
morning March 9th. Rev J. T. Aylward,
Rector of the Cathedral, estebrated the High
Mass of Requiem at 10 a. m., after which interment was made in Sc. Peter's cemetery, Rev.
Father Dunn performed the last solemn rites
at the grave.

at the grave.

Mr. Ilison had been alling for about four months, its iliness increasing day by day in spite of the careful nursing of his good and evoted wife and the best medical attendance. He bore his trying and very severe illness with remarkable patience and true Christian sub mission to God's holy will.

A few weeks before his death Mr. Tillson

mission to God's holy will.

A few weeks before his death Mr. Tillson had the extreme happiness of being received into the Catholic Church—which step he had been contemplating more particularly since his illness. At his urgent request Rev. Father Tiernan, P. P., of Mount Carmel, for whom he always entertained a great affection, came from Mount Carmel and received his profession of Faith and administred the holy sacraments to him. Rev. Father Aylward, Rector of the Cathedral was also indefatigable in his kindness and attention to Mr. Telison during his liness, and was a great consolation to Mr. and Mrs. Tillson. May his soul rest in peace!

MRS. JOHN McCormick, READ. Mrs. John McCormick, Read.

Mrs. McCormick, widow of the late John McCormick at on Saturday, 28th February, after a short illness, in her eightheith-first year sincerely and deservedly regretted. The deceased was one of the oldest residents in this section, and from her kind, lovable and charitable disposition had endeared herself too large circle. Her funeral took place in St. Charles church and was one of the largest funerals seen in many years Mrs. McCormick was one of the oldest member of Schuller congregation devery good work. Shewas an earnost, faithful and devoted Catholic and quietly and neaccfully passed away fortified by the rites of Holly Mother Church. She had eight children, five married, and Nelle, Hugh and Arthur living on the homestead.

Requiescent in pace!

"At death she brought her harvest sheave Of rich rips grains—yes grains of gold, It at her Master's feet she'll leave And enter into Joys untold." THOMAS EDWIN DENNIE.

THOMAS EDWIN DENNIE.

It is with sorrow we announce the death of Thomas Edwin Dennie, youngest son of the late John E. Dennie, railroad contractor of Devonshire, Eugland and brotherin-law of the late Father De Cantillon; who died at his home, Gladstone ave, Toronto. of pneumonia, after a few days illness. He was a convert, being received into the Church a few hours b fore his death, by the Rev. Father Walsh who administered the last sacraments. Decoased was well-known in Western Ontario, having travelled through there for fifteen years for a Foronto firm. He was forty-five years of age. His wife pre-deceased him six years ago. He leaves to mourn his loss two sons and one daughter.

May his soul rest in geace!

ST. PATRICK'S ORPHANAGE.

Prince Albert, Sask., Feb. 28, 1903.

Dear Mr. Coffey.—May I solicit once more a little space in your readers?

About three years ago, His Lordship Bishop Pascal, O. M. I., yielding to a long-felt desire of his paternal heart, inaugurated the St. Patrick's orphanage, where the destitute children of this vicariate were to find a shelter, and as far as possible a compensation for the love and tenderness a mother's hand could no longer lavish upon them. The convent of the Faithful Companions of Jesus—who had been compelled to bid farewell to a place where the benefit of a thoroughly religious education was not appreciated—was purchased for the said purpose. A humble lay-brother, full of that devotedness, true love for God and suffering mankind alone can inspire in a human soul, was chosen by His Lordship to carry out his plans for succoring the dearest but most abundoned part of his flock. The good Brother began sending out appeals for help; and some kind-hearted friend answered his pleadings for the poor. At once four children were received. Later on I was sent to the orphanage as chaplain. With united efforts w a aposaled again and again to the charity of Catholics; for the arduous work, though successfuly begun, had to be maintained and developed. Ind-day the orphanage shelters thirty children; and by what means has this been accomplished? This is the point I want to lay before your readers.

In private letters as well, as by means of Catholic papers, we appsaled to Catholic charity. And where were our pleadings heard and favorably received? Almost exclusively across the boundary, amongst the Catholics of our neighboring republic. And what have Canadians done? To a very few exceptions, they have constantly been silent to all our prayers. Is this right? And who are those whose hearts were filled with compassion at the reading of our circulars? Not indeed the millionaires, nor those who occups any position in society, but mostly poor priests, sending alms to obtain the conversion of some ST. PATRICK'S ORPHANAGE.

No less heroic were the efforts made by the latity to succor the poor children. Collections were taken up in schools and academics. A young hard working man deprived himself of his breakfast and supper to spare a few cents in favor of the far away orphans in Saskatchewan. Was anything of this kind done in our own Canada I cannot say if it was done; on opt, but to my knowledge such efforts were never made in favor of the St. Patrick's orphans.

never made in layor of the Syr Lawrys phans,
Before leaving you, dear reader, let me tell you that I do not want the above lines to be taken as a reproach. For I am perfectly aware, that you are not bound in justice to assist your suffering fellowmen. My intention was simply this: lay tress plain facts before your mind, so that you may be able to pender them well, and draw the conclusion in conformity with your own views and opinion about such a matter.

Yours responsifully in our Lord. Yours respectful y in our Lord, REV, W. BRUECK. O, M. I.

MR. CHARLES DEVLIN INTERVIEWED.

Galway (Ireland) Observer. Mr. Charles Devlin, Canadian Commissioner, was in Galway on Wednesday, and did not conceal the object of his mission. In a conversation with the representative of the Observer

was in Galway on Wednesday, and did not conceal the object of his mission. In a conversation with the representative of the Observer he said:

' 'I know that my name has been mentioned in connectic with the representation of Galway. It has been suggested to methat I should accept the candidature, if tendered it. In view of this, I do not mind telling you under what circumstances I am prepared to accept such candidature. First, I am a Nationalist, have always been one, and would, therefore, have no difficulty in accepting the nomination of the Nationalist Convention. It is only fair to all I should make my position clear. It is well known that I am a Canadian by birth, the son of an Irishman. As a Canadian, and having rejoyed the honor of a seat in the Canadian House of Commons, I know what Home Rule has done for Canada. I believe that Ireland should be treated as fairly as Canada has been and that the demand of the Irish Party for the Legislative independence of Ireland is most ceasonable and should be granted. I believe in the doctrine of the land for the people, and I feel confident that the settlement of the land question will bring security and prosperity to the farmers, and increase the trade and commerce of our cities. And, it is my belief, the land question can never be settled until the occupiers are made the owners absolute of their farms. Otherwise, how can they be expected to compete with, or face, the agricultural rivalry of countries where the farmers own the soil which they cultivate? It is unnecessary for me to say what stand I would take in the matter of a Catholic University or on the subject of education. I am a Roman Catholic, and as such would, and will, ever yield willing allegiance to the teaching of the Catholic children of this Catholic country should be according to the Catholic clutivers yield will an each of the Iranges the teaching of the Catholic on the ore of catholic

Laval, in Quebec, has been, and it is impressible for me to reason out why there should be one law for Canadiane, and a different one for Irishmen.

"In one word, if selected and elected, I will act and vote with the Irish Party in the House of Commons.

"Now, of course, these are not the only considerations which had weight with those who favor my candidature. If they were, they would turn to a local man who would have much stronger claims than I. But it is felt that the moment is at hand when something must be done in the interest of Galway. My sympathy is with Galway as the Port for the Fast Canadian Mail Steamers which it is expocted, will soon become an accomplished fact, Five years ago I was instrumental in zetting Sir Wilfrid Laurier, the prevent Premier of Canada, to visit Galway Last July I went to London to see him on the subject and since then I have been in correspondence with him. I had no personal ambition in the matter biyond the natural oride I take in doing what I can for an Irish interest. I believe the selection of Galway would mean much: that the city would rise again; that a large trade could be done between Iroland and Canada; that great works would experience a general revival. The earlier is a large rea, and, at the proper time, I will go into it fully.

"Just new I am at the disposal of the Convention. If selected and placed in the position of speaking with suthority on the subject, I will do my best. I would go to Canada, as soon as my Parliamentary duties would be normit, to enlist the sympathy of Canadians. I would approach everybody there who could tend a helping has no couraged with the good will of every man.

"My priv tie interes's would be served by remaining where I am but if I am wanted, I would be fund ready.

A New C. M. B. A. Branch.

A New C. M. B. A. Branch.

We are glad to be able to state that a new branch of the Catholic Mutual Benefit Association is about to be established in this city. The recently organizedparish in the East end, more particularly since the opening of the brautiful new St Mary's church, has been growing in importance day by day. On this account it has been deemed advisable to establish a branch of the above named Association and we have no doubt that it will ere long be one of the best and most active in the Western district. All success, say we, to the coming Branch, and all honer to the good pastor of St. Mary's, Rev P. J. McKeen, who loses un opportunity of forwarding the interests, both spiritual and temporal, of his people.

MARKET REPORTS.

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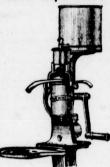
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SEALED TENDERS, addressed to the under signed and endorsed "Tenders for Indian Supplies," will be received at this office up to noon on Wednesday, 1st. April, 1903, for the delivery of Indian supplies during the fiscal year ending 30th Jun. 1994, at various noints in Manitoba and the Northwest Territories. Forms of tender containing full particulars, may be had by applying to the undersigned, or to the Indian Commissioner at Winnip g. The lowest or any tender not necessarily accepted.

J. D. McLEAN.

J. D. McLEAN.

Department of Indian Affairs.
Octawa, 16th February, 19°3. N. B - Newspapers inserting this advertise-ment without authority of the Department will not be paid. 1272-3

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The Holy Night.
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An Innocent Victim.
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Immaculate Conception.
The Holy Night.
Christ in the Temple.
Christ on Calvary.
Immaculate Conception.
Suffer Little Children to Come Unto Ma.
Glad Tidings of Great Joy.
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TORONTO.

TORONT

catto and 25c more for broken lots.

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The Catholic Rec LONDON, SATURDAY, MAR. 21,

LAY MISSIONARIES.

We advise all our readers t giving missions to non-Ca Preach to them by good example them see that you are sincere belief. All of us can do some this matter. We can be bet and fathers, better daughte mothers — more assiduous our religious duties. More home and less in our clu frequentation of the stree more devotion to the God of th nacle will, when opportunity as us for talk that will be worth v

We forget this oftimes. We much of the world and of its co for success that we fail to r that the source of success the is ever open to us. Hence or but the echo of the world. W its ideas and govern ourselve standards. Too often God s second place. Too often, als no better, if we are not wo they without the fold.

THE ROAD TO SUCC

With all due respect to o friends in the professions we that their slow progress is gether due to lack of patrons part of their brethren. Th make themselves worthy of it and grumbling will not pu We admit that we are not o ous for the advancement of but this admission will sca our friends. Concentration of energy

of work is the only way getting a grip somewhere. neglect of this we have without clients, doctors wi ents. And they have the Instead of building tation for steadiness and a business, they are where th needed nor expected—at ath convivial gatherings, at other where they are appraised wrongly by the public. Th ance at such begets the su they are idlers and nonen that suspicion dies hard. we may allege the fact th have to consult a profes usually choose the one w dabble in things which pe his business. They may li kind, but in a social way comes to handing out dolla for information they call u who is credited with knowing about medicine or law. counts for little in this may please a young man's v will not put anything into The only thing that counts has an appeal to the conf public, and, that gained, the s comparatively smooth.

LITERARY CLE One hears now and the

dian clerics are not as bu

fields as their brethrer border. This notion, never given us any disc are always ready to we word from any source. clergyman being a Chiran or Irishman has no influ mining respect, or other thing he may have to sa or falls on his merits. puffery will vitalize the less. We are, most o averse to taking to o troversial catechisms pl of scenery and of male a When a cleric lifts up l cause we listen to him. learning and force of c member what he says. nationality. His messag olics, whether they live States or Canada. But accurate to state that compare unfavorably w in the matter of liter They have, it is true, tended for the clergy may be indicative o enterprise it is no co their literary superiori that many of the artic lications are not pe clerics. Take, for in ican Ecclesiastical Re Dr. McDonald of St.

College, Antigonish,

nished some of its Our own Dr. Teefy other monthlies; but