

The Catholic Record.

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London, Saturday, May 1, 1897.

OUR SCHOOLS.

The report of the Minister of Education for Ontario for the year 1896 has been before us for a couple of weeks, but in the crowded state of our columns we deferred comments thereon till we would be able to do it justice.

The figures given and the statements of inspectors refer to the year 1895.

The number of pupils registered in all the Public schools, Catholic and Protestant, Separate schools included, was 484,551, being an increase of 3,216 over the year 1894, but it is to be remarked that a considerable number of these must be adults, as there were registered 390 pupils over the age of twenty-one.

The number of pupils registered in the Catholic Separate schools during the year is very small, being only 11, but this is compensated for by their better attendance, so that the average attendance of children at the Catholic schools has actually risen 3 per cent. on the previous year.

It is one of the indications leading to the conclusion that the schools are becoming more efficient from year to year, for both children and parents are more apathetic when there is but little improvement among the pupils, or a lack of good order.

Here we may recall to the minds of our readers a statement which is sometimes very flippantly made by the enemies of our Separate schools, for the purpose of making it appear that Catholics generally do not want Separate schools, as so many of them attend the Public schools of the Province.

The number so doing is usually stated to be, in "round numbers," 50,000. This was the number stated a couple of weeks ago by the Hon. J. I. Tarte. We stated at the time that we believed this number to be an exaggeration, as there are no positive figures from which the inference could be drawn, but we explained that there are certain localities where the Public schools afford all the advantages to be gained from Separate schools, as called so by law.

But the official report enables us to give the figures on this point approximately, though not with absolute accuracy. Taking as our basis the total population of the Province, and of the Catholics, as given in the last census, and again in the school reports, we should expect to find 75,372 Catholic children at school during the year.

We have already stated that the

percentage of average attendance at the Catholic Separate schools is 62 per cent. The percentage at the Public schools only reached 56 per cent. The honor of showing the highest average attendance at the Catholic schools belongs to St. Thomas, which has the very fine average attendance of 80 per cent. We last year mentioned those schools which fell to the lowest mark in this regard; but we notice in all these cases a great improvement.

The Protestant Separate schools are still ten in number, being at Anderton, Bromley, Cambridge, Osgoode, North Plantagenet, Puslinch, Rama, L'Orignal, and Penetanguishene. They were attended by 492 pupils, with an average attendance of 907, showing a percentage of 62, which is a great improvement on the previous year.

There is no matter more important than the education of the children, especially their religious education, and we are rejoiced to notice that all concerned in our Catholic schools make an effort toward their greater efficiency. There are still many respects under which they may be more improved, and we trust that these efforts will not be relaxed.

THE MONTH OF MARY.

The beautiful and genial month of May, which begins on Saturday of this week, is the month which the Church devotes specially to the honor and veneration of the Immaculate Mary, the Virgin Mother of God made Man.

Every Saturday is dedicated to the Mother of God; because on that day when Christ was in the tomb, Mary had firm faith in His promise to rise again on the third day, whereas seven His Apostles, who abandoned Him when He was arrested and brought up for trial, lost all hope when they saw Him dead on the cross and afterward laid away in His sepulchre. They had indeed been eye witnesses to many of Christ's miracles, and even to His raising others from the dead, but they could not realize that He would rise therefrom by His own power, and so the strong faith in His promise to rise again on the third day from His burial-place was limited to the Blessed Virgin, who never for a moment doubted what would occur.

Catholics have been accused of adoring the Mother of God, and one Pan-Anglican Council sanctioned this calumny by inserting into its encyclical letter issued after the Council, a denunciation of the practice of "Mariolatry." Such a practice does not exist among Catholics, and as far back as the fourth century there was a sect of heretics condemned by the Church for adoring her. But to honor her in proportion to her great dignity is a duty on all Christians, and it is a matter of surprise that Protestants do not see that this is the case.

It was, therefore, always the practice of the Christian Church to honor Mary, and so the Fathers of the Church in every age have attested that she is worthy of the highest honor which can be paid to a creature, though, of course, divine honor is not to be paid to her. Thus the liturgy attributed to St. James, which is certainly of the highest antiquity, even though it may not have been the very work of that Apostle, says:

"Let us celebrate the memory of our most holy, unspotted, most glorious and Blessed Lady, the Mother of God, and the unstained Virgin, that through her intercession we may obtain all mercy. Hail Mary, thou art full of grace. The Lord is with thee, and blessed art thou among women, and blessed is the fruit of thy womb; for thou hast given birth to the Saviour of our souls."

all the Fathers of the Church have written, and it indicates the manner in which we should honor the Blessed Virgin, especially during this beautiful month which is dedicated to her.

THE REGISTER.

We notice that the last issue of the Catholic Register, of Toronto, has not a word in proof of its slanderous accusation against us that we were purchased by the Government to do its work in consideration of a few dollars worth of Government advertisements, which we published in the usual course of business. This silence is equivalent to an admission that its accusations were ungrounded and false.

THE PARNELLITE CONVENTION.

The Parnellites were called upon by their leader, Mr. John Redmond, to meet in convention in Dublin on the 20th ult., and in response to the call there was a large gathering of those who are the chief cause of the existing divisions in the Irish Parliamentary party.

Four resolutions were passed expressive of the course to be hereafter pursued by that party. The first proclaims an intention to establish a new independent Irish League upon the broader and sounder basis of independent political action for the benefit of the whole Irish nation. The second resolution declares that the objects of the League will be to secure civil and religious liberty, and "to oppose further interference of priests in politics."

It is evident that these propositions are intended rather to perpetuate the dissensions now unfortunately existing in the Nationalist ranks, and they were not acceptable even to those Parnellites who are sincerely desirous of peace. Mr. Timothy Harrington and his followers opposed them strenuously, and left the meeting in a body when they were adopted.

Mr. Redmond himself declared virtually that the purpose of the new League is to obtain the support—by which we presume he means the contribution—of Irishmen at home and in America. The dissensions he is endeavoring to keep up will not tend to any such end, and they have even resulted in stopping contributions toward the Irish cause as represented by any of the three parties or factions into which the Nationalists are divided.

The John Dillon party, which represents the great bulk of the Nationalists, are not tied to any English party, as the Parnellite resolutions really assert; but it is useless and a folly for a mere fraction of a party to raise its hand against every one else. The Tories are as bitterly opposed as ever to Home Rule, and are still determined to keep up the policy of coercion. It is wisdom to be on good terms with the Liberals, for surely there can be no hope for justice to Ireland if all friendships are rejected.

The resolution against the interference of priests is wantonly insolent. The Irish priesthood as a rule have not interfered in politics any further than

to assist the people in their battle for good government, and the maintenance of Irish rights. They have been with the people and for the people, and Mr. Redmond will certainly be made to feel that his insults to the priesthood will not be let go with impunity. We would be glad to see Mr. Redmond disposed to put an end to dissension, but he is at present going in the opposite direction, and it is to be feared that his course will result in deferring justice to Ireland.

THE LAST PHASE OF THE GREAT PRETENDED DYNAMITE PLOT.

The Tory Government at Westminster has a new trouble to meet in its relations toward the United States. Only a few months have elapsed since we had an account of a most horrible dynamite plot whereby not only the Queen, the Prince of Wales, and others of the Royal Family were to be blown up, but also the Russian Czar, who was to be at Balmoral on a visit to Her Majesty, and the occasion was to be made use of to strike a fearful blow at the same time for the freedom of Ireland and of the people of Russia.

This was the story sent out by the detectives of Scotland Yard, and we cannot doubt it was concocted in the Government councils. But from the beginning it could be seen that the Czar ridiculed the whole story. He has his own secret agents, and they are certainly as well informed in the doings and plans of plotters against his rule as are the Scotland Yard police. Yet he showed no sign that he placed any reliance on the sensational reports of the British police agents, and he made no effort to counteract the plans of the supposed conspirators against his life, sensitive as he is known to be when any dangers threaten his person or his dynasty.

The truth of the matter is undoubtedly that this dynamite conspiracy was concocted by the British Government itself with a twofold object in view, one to ingratiate itself with the Czar by posing as the protector of the peace of Europe, and the other, to excite the ire of the English people against Ireland by the fear of atrocities, and so to secure to the Government itself a longer lease of power by the influence which could be brought to bear upon the electorate through fears of Irish outrages.

This trick had been tried before, and sometimes it partially succeeded. At other times it failed miserably, as in the celebrated accusations brought against the whole Irish Nationalist party, in an endeavor to connect all its leaders with the agrarian outrages which have sometimes, though for many years past very rarely, occurred in Ireland.

In this case the accusations collapsed suddenly on the discovery that the supposed letters of Charles Stewart Parnell and other Irish leaders, on which the case of the Government rested, were the forgeries of the chief Crown witness, and the world was startled with the suddenness of the sensational and tragic ending of this case, in the escape of the witness Pigott from London and his suicide on the continent a few days after.

There was never any doubt that this case was concocted by the Government, and it was even proved that Irish political prisoners had been approached by agents of the Government to induce them to give false testimony, on the promise of pardon. It is no wonder that with such inducements as were offered to such outcasts as Pigott, and others of the genus "informer," there should be some persons found ready to concoct a hair-raising story of Irish dynamite plots, and the plot by which the Czar and the Queen and part of the British Royal family were to be blown up, was just such another concoction as the celebrated "Parnellism and Crime" story.

There could be no possible connection between Irish-American patriots and Russian Nihilists, and the story of the last dynamite conspiracy was an evident farce, except for the serious effects it might have in arousing the indignation of the people of England against Ireland and in putting back the Irish cause. Nevertheless there were witnesses found who were ready to swear to anything the Government required in order to establish its case. But the Orange professing patriot Smith, who being a Government spy, managed to get into some Irish National societies in New York as a member, had not a chance to show what he could do in the way of false swearing, for though four persons

had been arrested for complicity in the dreaded plot—Haines and Kearney at Antwerp, Tynan in France, and Ivory or Ball in Glasgow, Scotland—the last named, who was the only one brought to trial, was discharged on January 23, before any evidence was offered by the Crown, the prosecuting solicitor admitting that there was no evidence to convict, and asking the judge to dismiss the case, and so it collapsed.

But the end is not yet. Edward J. Ivory has just asked the United States Foreign Department to demand \$100,000 indemnity from the British Government on account of his detention and incarceration. He considers this a very moderate sum for the odium and annoyance to which he has been subjected. He is an American citizen, and has submitted to the Government proofs that this is the case, so it is altogether probable that the full amount of damages claimed will be demanded from Great Britain, and paid too, as the United States Government, notwithstanding all its bluster on many occasions, is really very sensitive when the rights of its citizens have been interfered with, and will not allow them to be ill-treated with impunity to the offenders.

When the Salisbury Government confined itself to imprisoning and ill-treating Irish patriots, even to their death, it went Scot free, as there was no power to demand compensation, but it will find a different state of affairs when it goes so far as to ill-treat the subjects of a country with which it is supposed to be at peace, especially when that country is the United States.

It is stated in defence of the British Government that the authorities gave the prisoner a fair chance for his defence, allowing him counsel and permission to discuss his case with his attorneys without hindrance, and to collect evidence in his own behalf. But this is not enough. Without a particle of evidence to justify the accusation, it had no business to force a peaceable stranger, such as Ivory appears to have been, to go to the extraordinary trouble and expense to which he was subjected, merely for the purpose of enabling the Scotland Yard detectives to show their cleverness in finding out plots. The Government will probably be more backward in future about circulating plot stories, at all events when it brings its accusations against United States citizens.

THE GRECO-TURKISH STRUGGLE.

The war between Turkey and Greece is now in full blast, and the soldiers on both sides are fighting with remarkable bravery.

With their belief in fate, the Turks always exhibit great animal courage in battle—or perhaps we should call it stolidity, for they have been inculcated from infancy with the belief that all events are fated to them, so that they enter into battle with the belief that defeat or victory, death or life, depends not upon themselves, but upon the inexorable fate decreed for them. This belief makes them as a rule stolidly indifferent to personal danger.

As the war progresses, it becomes more and more evident, day after day, that the Greeks will be overpowered unless the strong sympathy which is naturally felt for them throughout Christendom bring volunteers in large numbers to aid them in their super-human struggle.

The population of Greece is less than half that of our Dominion, while that of Turkey exceeds that of its antagonist twelve times. But the battle is not always to the strong, and Christian Europe will scarcely allow Greece to be overrun by Turkey, after its having succeeded seventy years ago by indomitable bravery in freeing itself from the detested yoke.

It is said that forty thousand volunteers are now on the point of going from various states of Europe to the aid of Greece, and if this be true the Turks may yet find hard work before them. If this be really the case these volunteers may be presumed to be only the advance guard of those who will follow.

On the whole the Turks have been so far the most successful in conflict, and they have captured the important pass of Miloussa, which is the pathway to Larissa, but ever since this important capture the Greeks have succeeded in securing several important victories by which is the pathway to Larissa, and they have since captured Larissa itself; but, on the other hand, the Greeks have surprised the world by giving some severe blows to the Turks in other quarters. At Larissa they succeeded in spiking their guns before abandoning their quarters, but

they have actually over-run the Turkish province of Epirus, the inhabitants of which are chiefly Greeks who welcomed the invaders, and many Christian Turkish subjects have joined their ranks, among these being four battalions of Albanians. The Greeks are also close upon the rear of the army which has captured Larissa, and thus the source of Turkish supplies is seriously threatened.

It has been stated that Edham Pasha, the General in command of the Turks, has been superseded by Osman Pasha, the hero of Plevna, as the Sultan is not satisfied with the only partial success of the former. This has been since denied, but it has been reaffirmed, but the truth of the matter will be known soon. In the meantime we can only wish success to the Greeks, who are showing a sublime courage, which reminds us of the heroism of the ancient Greeks which dates back to the days of Leonidas, and still further to the days of the siege of Troy as described by Homer.

A NOVEL DANGER IN HYPNOTISM.

Since hypnotism has been introduced, there have been many strange occurrences connected with it, but none more so than that which has just happened in the town of Simcoe, Ont. A so-called Professor Ferris, a hypnotist, on Monday, the 19th inst., put a subject into a hypnotic sleep and buried him six feet underground, there to remain for three days. Provision was made, however, to supply the buried man with air by means of a box tube.

The sheriff and some policemen appeared on the scene while the grave was being filled in and ordered the professor to take the man out of the ground or be arrested. He refused, on the plea that he was violating no law, and that it would be dangerous to the man on whom he was operating, and though he was given three hours to obey the sheriff he paid no attention to the order.

The County Crown Attorney, Mr. Townsly, was consulted, but declared he could find no law bearing on the case, authorizing the interference of the sheriff, as the man was buried with his own consent.

The professor asserted that he would in proper time bring the man out from his tomb safe and sound, but the people of Simcoe are said to be greatly excited over the event, and to have demanded that he be taken out of the ground.

It may be presumed that the man was disinterred, as it has not been announced that he died under the treatment inflicted on him; but the occurrence shows the folly of persons who, though they have frequently been warned against submitting themselves to hypnotic influence, persist in so doing. This influence has been made an instrument by which many crimes have been committed, but we have not heard of anything more idiotically criminal than this Simcoe transaction.

It is difficult to say which is most to be wondered at, the folly of the victim, the criminality of the professor, or the strange conduct of the police in allowing the act to proceed while they were looking on.

By some strange apathy on the part of the police, the interred man was left in the grave for three days, and was then disinterred, but he was a raving maniac, and it took five men to control him. He smashed the box in which he was confined, while being restored to consciousness. It is hoped he may recover with careful treatment.

EDITORIAL NOTES.

We publish in another column an article having reference to the Testimonial which it is intended to present to Mrs. James A. Sadlier, the distinguished Catholic writer. This noble lady has done a world of good as a Catholic novelist; her stories have brought joy, gladness and many blessings into Catholic homes throughout America, and now that this gifted lady is approaching the winter of her life, truly it is but fitting that suitable acknowledgment be made for her great and valuable services. This should, more particularly, be the case with those who still experience a keen sense of the pleasure afforded them in early life by a perusal of Mrs. Sadlier's productions.

A Baptist minister at South River, New Jersey, has demonstrated that real ministers are no longer necessary to conduct church services. The Rev. Mr. Sammis, of that town, introduced a phonograph into the pulpit on Easter Sunday. The phonograph did

all the work, while operated the m unusually large had gathered cl sake to see the graph first gave of Handel's "Joy, Joy." Na spoken, as a cred it into prayer was than the preacher h remained perfectly er, however, took service, preach "Eggs," which quite as useful a ous mystery wh brates on Easter

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Let the per and in his te —St. Augusti

The Rosary

In this month of Mary we publish a poem on that angelic prayer, the Rosary, from the pen of Thomas D'Arcy McGee...

AMERICA'S FIRST SAINT

New Reminiscences of Bishop John Nepomucene Neumann. The New York Herald in a lengthy sketch of the career of Bishop John Nepomucene Neumann...

LEARNING THE LORD'S PRAYER

In the Middle Ages, when the great lords and knights were always at war with one another, one of them resolved to revenge himself on a neighbor who had offended him...

THE GLORY OF MARY

How the Poet Dante Saw the Splendid Oriflamb of Peace. The poet theologian, Dante, tells us in his "Paradise" that St. Bernard was sent by Beatrice to manifest to him the glory of the ever Blessed Virgin...

The Month of May

During this month the Church, in a special manner, invites her children to honor and invoke the patronage of the immaculate Queen of Heaven...

Its Cause and Cure

Cold weather, shivering, no heat to sustain, emaciated, because ill-nourished. This is either because the stomach is not properly acted upon by the digestive juices...

Great Christian Law of Dying

Not merely in the physical but also in the moral order is death the only door to a higher existence. The seed must first fall into the earth and die...

STAINED GLASS

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BEATIFICATION AND CANONIZATION, though separate and distinct processes, are substantially in these days the first and second step in one process...

After tracing the holy man's early career, our contemporary continues: If John Nepomucene Neumann was remarkable as a child, as a student and as a priest, he was not less remarkable as a Bishop.

There is a pleasing incident connected with his knowledge of the Gaelic tongue. A GOOD OLD IRISH WOMAN who could not speak the English language had vainly sought for a priest able to hear her confession.

A child was cured of croup by a dose or two of Ayer's Cherry Pectoral. A neighbor's child died of the same dread disease, while the father was getting ready to call the doctor.

AS PARMELEE'S VEGETABLE PILLS contain Liver and Kidney Complaints with unerring certainty. They also contain Roots and Herbs which have specific virtues truly wonderful in their action on the stomach and bowels.

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The May.

BY SYLVIA HUNTING.
The streams are laughing,
The May is here;
The trees are budding,

FIVE-MINUTE'S SERMON.

DUTIES OF PARENTS.

"I am the Good Shepherd: I know mine..."

Our Divine Lord, my dear brethren,

not only asserts that He is "the Good Shepherd," but also proves Himself to be so by the care and solicitude which He has for the well being of His flock.

He spared no pain, no labor, in His watchful care over His sheep, and finally shed the last drop of His blood in their defence, leaving an example to those who are likewise shepherds in their own sphere.

St. Augustine says that parents are shepherds in their houses, and that they must have the same care for their children that a shepherd has for his flock.

They, like the Good Shepherd, must know and feed their sheep, protect them from the wolves, and go before, leading them in the right way.

Parents, you must realize that the sheep entrusted to your care are spiritual beings, that they have souls, that they are images of God, created by God the Father, redeemed by God the Son, and sanctified by the Holy Spirit, and that, in heaven or hell, they shall continue to live forever.

Stainless and bright in baptismal purity are these sheep when placed in your hands to be led to their inheritance of the kingdom of heaven.

In order that you may be good shepherds you must know your children. Know them interiorly, what their dispositions are, what they wish, desire, and aim at; what troubles they have, what they need, what is good or evil, expedient or injurious to them, what their faults and defects are, whether they are inclined to this or that vice, that evil habits may not be allowed to grow up and take root in them.

"Hast thou children," says Sacred Scripture, "instruct them and bow down their neck from their childhood."

You must instruct your children in the truths of religion. Impress upon them the end for which they were created. Speak to them of the future life, of the eternal happiness or the eternal misery which awaits us—a heaven full of joy or a hell full of suffering. Speak to them of God's knowledge, who knows and sees all things; of God's justice, who leaves no good unrewarded and no evil unpunished. Instruct and warn them regarding all things appertaining to salvation. Let the words uttered by Tobias, when on his death-bed, be re-echoed in every household:

"Hear, my son, the words of my mouth, and lay them as a foundation in thy mind, and take heed that thou never consent to sin, nor transgress the commandments of the Lord our God. Never suffer pride to reign in thy mind or in thy words, for from it all perdition took its beginning. See thou never do to another what thou wouldst have done to thee by another. Eat thy bread with the hungry and needy. Bless God at all times, and desire of Him to direct thy ways and that all thy counsels may abide in Him. Fear not, my son; we shall have many good things if we fear God, and depart from all sin, and do that which is good."

You must protect your children from the wolves. Know who their companions are. Watch over them that no wolf in sheep's clothing may enter amongst the flock, that none of the flock may stray into the wolf's den of the dance-hall, the public house, or any of the other miscellaneous places of amusement. Be not like the hireling who leaveth the sheep and flieth when he seeth the wolf coming.

You, like good shepherds, must go before your flock leading it in the right way. Children are taught far more by example than by words. You yourselves must be virtuous and God-fearing, diligent in the practice of your Christian duties. Do you go punctually to Confession, or are you slothful and careless, and put off for a year, or years, the worthy reception of Holy Communion? Are all your acts influenced by the consciousness of God's presence? Are you just and forgiving in your transactions with others? Are you solicitous to perform good works, works of charity, of mercy? Would you have your children live according to the dictates of their holy faith? Then set them good example and they will be sure to walk in your footsteps. "If any man have not care of his own, and especially those of his house, he hath denied the faith, and is worse than an infidel."

Health and vigor are essential for success. Therefore make yourself strong and healthy by taking Hood's Sarsaparilla.

OUR BOYS AND GIRLS.

To One Who Said: "Remember May!"

Oh! could I ever, forgetting
The month that in my heart
In memory's jewelled setting
Dwells holy and apart.

Deny the first glad greeting
That on my eyelids smiled,—
The Maytime, fair and bright,
That made me Mary's child?

Or when mid spring's soft laughter
The "Help of Christians" came,
Then and forever after
To bless me with her name?

Or that sweet morn when, kneeling
Within the holy shrine,
The Lord, His reveling,
First touched these lips of mine,

My strength to be forever?—
O First Communion Day,
I can forget thee never,
As long as May is May!

Or that bright hour when giving
My troth to heart of gold,—
His still, pure, warm and living,
Through sorrows manifold?

Nay, I could never forget thee,
Sweet month! Thou shin'st apart;
A jewel fair I set thee,
Within my inmost heart.

And sometimes, thoughtful, sitting
Life's downward path half-way,
I think it would be fitting
Were I to die in May.

"Mary," in Ave Maria.

The Madonna's Portrait.

Long and wearily had the painter

labored upon a Madonna, but yet another day left it unfinished. The first ray of the morning sun had found him sitting with folded hands before the half-finished picture, nor had he gone from it when the last ray of the setting sun looked in at the opposite window.

Thus, day after day, he had sought in vain after that celestial expression of the Virgin Mother, which his soul had often seen in its dreams but could not now recall. Sometimes, when his soul forgot its earthly dwelling-place, and all its sorrows, and went joyously back to revel amongst the joys of its own home, it would bring to the painter, on its return, as it were, pictures of heavenly loveliness, which he too easily lost.

The birds sang sweetly in the grove near by, and gladdened the painter's heart with their cheerfulness, for the song of a happy bird was one of the greatest joys of his life.

The summer air came in at the open window, laden with the perfume of wild flowers, and with the musical hum of the bees; the happy kids frisked by the side of their feeding dams afar off on the mountain-slope, seeming to play close against the clear blue sky. Everything looked pleasant in the bright sunshine, and everything that felt it seemed to rejoice in it. He could not yet despair, for all these glories of nature gave him new hope.

Once more he took his pencil, and labored on with a light heart. Once again the Madonna was finished. He gazed upon it long and earnestly, but yet was not satisfied.

"Alas!" he cried, "it is not the Virgin Mother that I have painted, 'tis only a smiling goddess of summer boyhood with a child." And again he wiped away his work, almost despairing in his heart.

Not long after this, the painter sat at his window watching the shadows as they played to and fro over the bosom of the neighboring lake, and listening to the joyful melody with which the whole forest rang.

The sun had gone down behind the mountains, and the shout of the shepherd, calling together his flocks went echoing from hill to hill, till the farthest wandering lamb heard it and turned homeward. Now and then was heard the evening note of the thrush, whose song seems ever a requiem for some long-lost mate. One after another the stars came out, heralding an queenly moon that slowly rose above the forest. And as he sat enjoying all these things, he fell asleep and dreamed.

II.

He dreamed that while he was lying in the shade of the wood, looking upon the beautiful flowers around him, a female form rose up from out the bosom of a lily, and stood before him. At first she seemed shrouded with a thick mist, but it cleared away before the painter's gaze, and revealed to him the bright vision. And never before, in all his dreams of beauty, had he beheld so lovely an embodiment of all graces and beauties. Her flowing robe glistened with its own whiteness as she walked in the light. The slender violet were hardly bent under her feet, and everything she passed was covered with beauty. In every flower he beheld a reflected image of the vision, as if each one carried a mirror in its bosom.

She came near to the astonished painter, and said, in a cheerful tone: "Behold me, for whom thou hast long sought for in vain. I am the Spirit of Beauty. I was born in heaven, but I have long dwelt here on earth, that I might cheer the hearts of men. But they do not look for me here, though I am always near them. They search the skies, thinking that I never come down from heaven. But thou at last hast sought me aright, and so hast found me here in thy grove, not away in heaven. So I am every where: in the forest and field; on the mountain and in the lake; in every lofty tree, in every humble flower. Here I gladly abide, wishing for man to see and love me, that I may dwell in his heart and bless him. Yet he passes along in the path of life, so dreary without me, thinking not that I am in the flowers under his feet, as well as in the stars above his head. Lie in his path, the more flowers which died in his path, he would mind less the thorns there.

CHATS WITH YOUNG MEN.

We have much pleasure in producing, from the Church Progress, the second part of Judge Dunne's talk to young men, which is as follows:

Your Calling.

Many young men ask—How shall I find my vocation?

Notice what you have read, and what it is of your reading that has most attracted your ambition. We are told that Cowley was made a poet by finding a copy of Spenser; that Corregio was led to become a painter by reading the life of Michael Angelo; that Richardson's "Lives of the Painters" made Reynolds an artist; and we know that a gallant Spanish knight, seeking himself in the hospital at Pampeluna with a perusal of the Lives of the Saints, became thereby the founder of one of the greatest religious orders of ancient or modern times. Of course there is something above all this in the matter of determining vocations, and most of you, I hope, know how to get safe direction on the subject.

How may I succeed in my vocation? Ah! that is the question the new recruit is always asking. It has been answered innumerable times, and the answer is, "Always do the best you can with whatever you have undertaken." Do not waste time questioning as to whether you have a great natural talent for your work; if you have, in all probability, more talent for the work you have selected than you have for anything else; and having made your choice, all that remains for you is, to take your talent as you find it, and to do with it the best you can. Of course there is such a thing as great natural talent for special work—genius, in fact; and I will not breathe one word in derogation of the admiration, reverence and awe with which, as a great gift from God, it ought ever to be regarded. But not one man in a hundred thousand has it; not one in a million is able to bear it. It is a spark of divine fire, I know; but a fire of such fierce, consuming flame, that it were better for you to go down on your knees and thank God for withholding it, rather than, with Promethean rashness, ask for its endowment. The question for most of us, then, is not, have we great natural talent for our work, but can we, by care, by patient, persevering labor, develop power sufficient to succeed in our vocation, even though we may not have been able to show at first any great natural aptitude for it. Can we do this? All along, down through all the history of all ages, the answer comes ringing back: "We can, if we will."

Is not oratory a gift? Almost every one will tell you that it is. This world is now, historically, some six thousand years old. During that time hundreds of nations have risen, thrived and fallen, affording numberless opportunities for the production of distinguished orators. Of all that time, one man stands before the world, acknowledged to be the greatest orator that ever, anywhere, lived. Did he spring, full panoplied, from the brain of Jove, dazzling the world "like the herald Mercury new lighted on a heaven kissing hill?" O too well you know the story! How his first efforts, too, were failures; how he filled his mouth with stones, and gnashed his teeth upon them in an agony of rage; how he shaved his head and hid himself from the sight of men, until, by patient labor, he had perfected himself in the art by which he sought renown. All along the line you will find the same story. You will find it with Beaconsfield in debate, with Bulwer in literature, with Peel in memory, with Santa Giacinta in piety, with Domenichino in art, and hundreds of other cases known to you now, or with which I hope you will soon become familiar.

"As you study the secret of their success, you will find that it consisted, not in gazing upon the distant future, but in faithful utilization of the ever-living present. Young sportsmen crane their necks looking afar off for game while the old hunter is quietly knocking down his prey almost at their feet. In your anxiety to accomplish something worthy do not dream always of great things in the distance, but, day by day, do the work which lies within your reach, appealing to you for attention. Even so, and only thus, will your hand gain in cunning, your mind broaden in conception, your will grow in power, your heart swell with courage; and when the "occasion sudden" comes, as to every man it comes once, it not oftener in life, while the vain dreamer, who has been supinely waiting, is swept aside in the mighty rush of events, you will be able to seize the opportunity, and, as with giant strength, hold it all your own.

In the game of chess the pawn is the most insignificant piece, yet it has passed into a proverb with Caissa's vocaries that to properly play the pawn is to be master of the game. The game of life is played with a thousand pieces, most of them of comparatively trifling value, but you will never succeed in it until you come to have a proper reverence for what seem little things.

Michael Angelo was explaining one day to a visitor what he had been doing to a statue since his friend's last visit, when it was thought the statue was finished; how he had sharpened a little here, softened a little there, let his chisel fall with almost infinitesimal touch upon the corner of a lip, the expression of an eye, the delineation of an almost undiscoverable muscle. "But," said his friend, interrupting in astonishment, "are not these things trifles after all?" "No," said the artist, gravely, "they are not; these are the things which go to make per-

OUR BOYS AND GIRLS.

Now I am thy companion, and I will work with thee till men see me in all thy works."

The spirit ceased and the painter awoke. The moon was shining full in his face, and it seemed to him as if she had flown up to it, and was looking down upon him.

"O glorious vision!" he cried, "thou art in heaven, on earth, and in my soul; leave me not, I pray, though thou shouldst leave heaven and earth."

Thenceforth the painter lived, as it were in a new world. He saw beauties in all nature, and each new beauty he found added to the joys of his life.

Again the Madonna was finished. And now the canvas glowed with a life and beauty, more noble and affecting than the summer-like freshness and youth of the las, Madonna, but yet not perfect. It seemed as if he had painted a grace as a mother. There was in her face that expression of joy and contentment, where lurks some anxiety, which you have seen upon a mother when holding in her arms her sleeping babe. And on the face of the child you might read his gentleness and meekness, but you could not see there his divinity. It was a life-like picture of motherly love and childish affection, but all in it was human. The painter felt that there was something wanting in it, and he knew that it was the holy expression which he had so long and earnestly sought. And still unsatisfied, he laid away the picture, hardly expecting that he should ever better it.

III.

One summer evening when the fields and groves were all so quiet in the moonlight that it seemed like Nature's hour of prayer, the bell of the church, which stood alone in the valley, began to call the villagers to Vespers. And when the painter heard it, and saw how happy they all seemed who were hastening to the church, he went and joined with them. As he sat in the dimly lighted church and looked up amongst the dark overhanging beams of the roof, feelings of awe and grandeur came over him. And all the while the priest and the people were praying, the painter was lost in holy meditation.

Soon the organist began the noble symphonies of the "Stabat Mater," filling the church and the hearts of the worshippers with its sweet music. And after the organ had ceased the echoes played it over again and again up amongst the lofty arches of the roof, till it rose to heaven to join the angels' song. The painter's heart was filled with love and peace. He went from the church to his lonely room, and taking the long-neglected Madonna from the corner, once more put it upon his easel. While he sat before it he fell asleep.

And again the Spirit of Beauty appeared to him; but now there was with her another noble spirit, whose face shone so with the brightness of her divinity that he could not bear the sight. But it soon beamed on him with a gentler light, that changed his fear to love. The two spirits stood before him holding each other by the hand. And the face of the Spirit of Beauty was turned toward heaven; but the other spirit looked upon the earth, pointing with her finger to heaven. Then the Spirit of Beauty said:

"Man, I have been with thy heart ever since I first met thee in the grove. Thou hast done all that we can do. Thy works are beautiful. I cannot make them more. But listen to my sister spirit, for she would make thee her own." Then the other said:

"I am the Spirit of Religion. I would dwell with thee and be thy dear companion. Thou hast never found me in the grove, nor canst thou find me there. Only my footprints are on the woodland and the lake. If thou wilt but open thy heart to me I will bless thee."

Then the Spirit of Religion raised higher her finger towards heaven, saying:

"I would lead thee there; wilt thou go?"

And the painter gladly received the other spirit, for her loveliness had drawn him toward her. The sister spirits dwelt together in his heart. He awoke.

And now the twin spirits which were dwelling with him in his dreams, came and dwelt with him in reality. And when again the pious painter heard the mournful "Stabat Mater" echoing through the lofty church his whole heart was filled with its music; for now he felt more than its beauty—he felt its religion.

Long ago this happy painter died, but his immortal awe with us yet, ministers of purity and holiness, teaching us beautiful lessons. Chief among them all is a beautiful Madonna, the noblest glory of his country, and a joy to the world. The mild countenance of the Virgin Mother is truly wonderful; words could never half describe it. There repose love for God and man, joy and anxiety; and over all is spread the blissful expression of a young mother's love. And the holy child, bent down from his mother's knee, looks earnestly into her face, as if he were saying, "Mother, I would be saving unhappy man, can I not do so?" This was the twin spirit of Beauty and Religion did for the painter.

If we listen, with our whole heart, to the silent teachings of Nature and Art, they may teach us where we also may find the heavenly companions.

Fatal Results of Delay.

Sickness generally follows in the path of neglect. Don't be reckless; but prudently take a few doses of Scott's Emulsion immediately following exposure to cold. It will save you many painful days and sleepless nights.

Good things should be praised—Shakespeare
That is why there was so much praise for the famous 1896 Waverley Bicycle. We continue making it this year, greatly improved, and have no expensive machinery to buy—hence a drop in the price.
The Waverley Bicycle
that has won so much praise now sells for \$75
The new '07 Waverley is a masterpiece of bicycle construction. Its great feature, the new and costly bearings that are absolutely true, places it first upon the list of popular wheels.
Write for Catalogue.
INDIANA BICYCLE COMPANY, Indianapolis, Ind.

fection, and therefore should not be considered trifles."

"Gray's Elegy" is a little poem of a few dozen lines, yet the author works on it eleven years before he gave it to the world. Some books of most easy reading were entirely rewritten five, ten, fifteen, and, in one case I remember, seventeen times, before getting to the printer's hands.

I knew a Chief Justice once, now a member of the Supreme Court of the United States, who on one occasion travelled one hundred and eighty miles just to change a single word in one of his opinions, before publication; a word not affecting the decision, but only the turn of a phrase, as a matter of style. Such is the most successful man take of their work, while foolish, lazy people, too confident of their ability, too careless of their reputation, too contemptuous of other judgment, say: "Let it pass; it is well enough and will not be noticed." Very likely it passes without notice, and the author likewise, but the careful judge I speak of was passed to a higher place.

I cite these things for your encouragement, when you find you cannot, at the first dash, do things as you would like. Most people have the same trouble, even the most successful ones. The difference between people in this regard is not one of trouble so much as it is one of work. Is there anything more orderly, more finished, more nearly perfect, as a work of art, than Gibbon's "Decline and Fall?" Yet the author tells us that "at the outset all was dark and doubtful" and that even after seven years' work he came near abandoning the whole project in despair. Dryden says of some of his finest work that "it was at first only a confused mass of troubled thoughts, tumbling over one another in the dark." "Invention," says Buffon, "depends on patience. Contemplate your subject long; it will gradually unfold, till a sort of electric spark convulses for a moment the brain and sends down to the very heart a glow of inspiration."

If you have ambition, have also courage. Work on steadily, faithfully, hopefully; you will prevail at last, whatever the work may be, and accomplish more than at first you even dreamed of doing.

"Every man," says Gibbon, "has two educations—one which he receives from others; the other, and more important one, that which he gives himself." To-morrow you begin your second education. Give your talents a fair chance. You do not know yet what power there may be in them. Work in the future as some of you have worked here, and there is hardly anything you may not accomplish. I have seen, since my arrival here, proofs of labor which astonished me. I said to some of you in the hall, after the first night's display of your powers, that you had frightened me, and that instead of going to your regatta yesterday, I intended, I was going to shut myself up and work before venturing to address you. I have

seen here minds which are able and worthy to be of the rulers of the nation, and will be if they choose; therefore, I repeat, give your talents a fair chance. You do not know yet what power there may be in them. Notice what has been done by economy of time.

Cardinal Wiseman wrote that enchanting account of the Church of the Catacombs during odd moments snatched from severe missionary labor, and not in a cozy library, surrounded with all the appliances of composition, but, for the most part in railway depots, waiting for trains; in cabs and hacks, and occasional halts at out-of-the-way country inns. Cardinal Manning, one of the hardest worked men in England, did more work visible to the public eye than any other man of his day; yet, somehow or other, he managed to turn out a book which would have made the literary fortune of our most distinguished writers. Dr. Good translated Lucretius while riding in his carriage, in the streets of London, visiting his patients. Burney learned French and Italian on horseback, riding from one country-house to another, giving music lessons. Kirk White learned Greek while walking to and from the lawyer's office, where, at the time, he earned his daily bread. A great French Chancellor wrote one of his books during the moments of waiting for dinner. Madam de Genlis wrote several of her while awaiting the pleasure of her princess pupil.

What does all this teach? Three things at least. First, the importance of work; second, that there is always time enough for work if we economize what is given us; third, the importance of a proper choice of work. A proper choice of work is important, because such an almost unlimited amount of labor is required to reach anything like surpassing excellence, that, unless you find a work congenial to your tastes and suited to your powers, it will be almost impossible for you to stand the strain required for great success; whereas, if you are fortunate in your selection, the effort will be comparatively easy, for

The labor we delight in, physics pain.

If you profit by the suggestions I have recalled to your minds, you will learn to labor; but you must also learn to wait.

The Medicine for Liver and Kidney Complaint.—Mr. Victor Auger, Ottawa, writes: "I take great pleasure in recommending to the general public Farnesio's Pills, as a cure for Liver and Kidney Complaint. I have doctor for the last three years with leading physicians, and have taken many medicines which were recommended to me without relief, but after taking eight of Farnesio's Pills I was quite relieved, and now I feel as free from the disease as before I was troubled."

Windsor Salt

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

Tired? Oh, No. This soap SURPRISE greatly lessens the work. It's pure soap, lathers freely, rubbing easy does the work. The clothes come out sweet and white without injury to the fabrics. SURPRISE is economical, it wears well.

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

Advertisement for bicycle parts and accessories, including 'The May' and 'Our Boys and Girls' sections.

Advertisement for 'The May' and 'Our Boys and Girls' sections, featuring a bicycle illustration.

Advertisement for 'Our Boys and Girls' section, featuring a bicycle illustration.

Advertisement for 'Chats with Young Men' section, featuring a bicycle illustration.

Advertisement for 'Chats with Young Men' section, featuring a bicycle illustration.

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Advertisement for 'Chats with Young Men' section, featuring a bicycle illustration.

C. M. B. A.

Bro. T. J. Finn, Grand Chancellor, and member of Branch 20, Montreal, has been appointed Justice of the Peace for that District. The honor is well deserved.

Resolutions of Condolence.

At the last regular meeting of Branch 15, Toronto, the following resolution, moved by A. E. Cain, seconded by C. N. Ryan, was unanimously adopted: The Brothers of Branch 15 have with feelings of deepest regret, to record the death of one of our chartered members, our esteemed brother, F. W. Rohlmer, who, with his wife and only daughter, has pleased Almighty God in His infinite wisdom to call him home from this world of sin and suffering. Be it, therefore, Resolved, that we, the members of Branch 15, desire to place on record our high esteem and appreciation for our deceased Brother, who, by his exemplary life and kindly manner, had won the respect and love of all his fellow-members.

That we hereby extend our sincere sympathy to his sorrowing brothers in their sad bereavement.

That this resolution be inscribed in the minutes and copies sent to the CATHOLIC RECORD and The Canadian for publication.

Trenton, April 17, 1907. At the last regular meeting of Branch 17, Trenton, held on the evening of April 7, the following resolution was moved by T. Coleman, seconded by H. Desjardins, and adopted:

The members of Branch 17 tender to Mrs. Daniel McNeil their sincere sympathy at the loss of her husband, who died of heart failure on the 17th of February, 1907, at Byng Inlet. May his soul rest in peace! It was eleven o'clock.

Resolved that this resolution be entered on the minutes of the meeting and a copy sent to the CATHOLIC RECORD for publication.

M. T. Greeney, Rec. Sec. Mrs. Wm. J. Cowan, Forest, Ont.: Respected Mother, I have with feelings of deepest regret, to record the death of your husband, who died of heart failure on the 17th of February, 1907, at Byng Inlet. May his soul rest in peace! It was eleven o'clock.

Resolved that this resolution be entered on the minutes of the meeting and a copy sent to the CATHOLIC RECORD for publication.

M. T. Greeney, Rec. Sec. At a regular meeting of Branch No. 13, Stratford, held Wednesday evening, April 14, it was Resolved that the members of Branch No. 13, having heard of the death of your beloved husband, and having had charge of his remains while here, beg to extend to you their most sincere sympathy in the great bereavement which you have sustained.

Resolved that a copy of this resolution be forwarded to you and published in the official organ, The Canadian, and the CATHOLIC RECORD.

E. J. Kneiff, Rec. Sec. At the last regular meeting of Branch 71, Trenton, held on the evening of April 7, the following resolution was moved by T. Coleman, seconded by H. Desjardins, and adopted:

Resolved that Branch No. 71 tender to St. Louis LaPointe their heartfelt sympathy at the loss of his father, by death. Be it, further, Resolved that a copy of this resolution be entered on the minutes of this meeting and sent to the CATHOLIC RECORD for publication.

M. T. Greeney, Rec. Sec. C. O. F. A Short Sketch of the Order. The Catholic Order of Foresters was organized in Chicago in 1883 by a few ardent spirits who thought they saw the necessity of such an organization which would combine both sick benefits and insurance. Rev. Father Ryan, St. Michael's Cathedral, Toronto, was one of the prime movers at that time, he being then in Chicago.

The order has grown steadily since that time, having increased in the year 1895 by over 16,000 members, and since January 1, 1897, by 4,000. During the month of March, 1907, there were 19 new courts organized, which numbered upwards of 4,000 members in Ontario, with 65 courts. In the Province of Quebec we have nearly 150 courts, with 9,000 members; in Manitoba 2 courts, with 200 members.

The order was organized in Ontario in the city of Kingston over six years ago. The order has now 89 courts scattered throughout the Province, and is entitled to send one delegate to supreme convention, one delegate for every 500 members.

We are governed by a supreme court, elected bi-annually, whose officers are elected by the delegates of the different States and provinces annually at the State and Provincial Convention.

The convention for the province will be held this year in August in the town of Cornwall. Each State and province is entitled to send one delegate to supreme convention, one delegate for every 500 members.

The next Supreme Convention will be held in 1899 in Burlington, Vermont. The order is governed in the Province by Provincial Chief Ranger W. T. J. Lee, of Toronto, who was elected first Provincial chief of the order in this Province in 1895, and was again unanimously elected in 1898 at the convention in Toronto. Provincial Vice Chief Ranger C. S. O. Boudreau, and Provincial Treasurer Geo. W. Seguin, are residents of Ottawa, where the order has 13 courts, with a membership of 1,500.

A board of five Trustees, composed of Messrs. W. E. Moore, Louis John A. Chisholm, Cornwall; Vincent McCullough, Ottawa; Charles P. Baby, Windsor; J. P. Bryson, Peterborough; assist the Provincial chief and his officers in governing.

The efforts put forward by April 2, 1897, of St. Leo Court, 381, to increase their membership has been most successful. At their last meeting, which was well attended, they had the pleasure of initiating ten new members in the Court and several applications for membership were received. The committee having charge of the annual communion reported that all arrangements were completed, and that the members of St. Joseph, Sacred Heart and St. Leo Courts would receive Holy Communion in St. Patrick's Church on Sunday, May 2, at 9 o'clock. The quarterly reports of the Financial Secretary and Treasurer were read. The finances of the court are in an excellent condition. The committee was appointed to arrange for an excursion during the summer.

St. Leo Court meets in Society hall, corner Queen and McCane streets on the first and third Wednesdays of each month, when all visiting Brothers are cordially welcome. J. J. Nightingale, Chief Ranger.

C. T. S.

St. Mary's Branch.

RESOLUTIONS OF CONDOLENCE. At the last regular meeting of St. Mary's Branch of the Catholic Truth Society, held Monday, April 29, the following resolutions were adopted:

Be it resolved, the officers and members of this branch desire to tender their sincerest sympathy to the family of Miss Minnie Kelly, and pray that God in His great mercy will sustain and console them in this bereavement, and to assure them that the prayers of the members will ascend to Almighty God for the eternal welfare; and be it

Resolved that copies of this resolution be sent to Miss Minnie Kelly and to the CATHOLIC RECORD and the Catholic Register for publication.

Be it resolved, the officers and members of this Branch desire to tender their sincere sympathy to Miss Mary Kennedy, and her mother, by death of her mother, and pray that God, in His mercy, will sustain and console her in her bereavement, and to assure her

that their prayers will be added to her's for the repose of her soul. And be it resolved, that copies of this resolution be sent to Miss Mary Kennedy and to the CATHOLIC RECORD and the Catholic Register for publication.

Whereas, it has pleased Almighty God to call to His eternal home, Philip A. Cummings, an energetic and enthusiastic member of our society, therefore be it Resolved, that we, the members of the said Catholic Truth Society, in regular meeting assembled, extend to his mother, Mrs. Cummings, and her family, in this their hour of sorrow, our condolence and sincere sympathy for the great loss they have sustained. Be it, further,

Resolved, that a copy of these resolutions be sent to Mrs. Cummings, and that copies be sent to the Catholic Register and the CATHOLIC RECORD for publication.

L. O. C.

St. Mary's Branch, Toronto.

The last regular meeting of this Branch was held in their hall, 165 Farley avenue, last Tuesday evening. The meeting was a decided success, about one hundred members being present. After considerable important business had been transacted, Rev. Father Dollard, of St. Helen's, parish, was called upon for a few remarks. The Rev. Father replied in his usual manner. Among the many good things he said he was glad to see so many Catholic young men banded together for a grand course of total abstinence. Success in this nineteenth century depended upon the actions and habits of a man. If he cultivated the evil habit of intemperance in early life he will ultimately ruin good prospects, and become unsuccessful in future years. He exhorted all the members to continue in the good work. They were on the safer side of becoming successful in their respective callings, by remaining members of the League than those who would not give up the pleasures of the flowing bowl.

After Father Dollard came the Spiritual Director (Rev. Father Wm. McCann). He congratulated the members on their good showing they made on Easter Sunday. Both in the morning at Communion and in the evening at the reception of the members. They had credit to themselves and to the League by turning out in such large numbers. He was proud of them, and hoped they would continue as they had done in the past. He referred to the aims and objects of the society, and in a very forceful manner showed the good accomplished through being a member of the League. Through frequent contact with the sacred sacraments, they received very great assistance in becoming better Catholics and better citizens.

Songs, recitations, etc., were liberally given by the members, among whom were Bros. Murray, Whelan, C. Frazer and Father Dollard.

The last number on the programme was a debate on the question "That prohibition would be for the benefit of the country." The debate proved very interesting, and drew forth arguments showing that St. Mary's Branch is not in the background for speakers. Rev. Father Dollard, who was acting as judge, in giving his decision in favor of the affirmative, congratulated the gentlemen for the manner in which they put forth arguments. Among those who carried off the honors, both for eloquence and argument, were: Messrs. Fulton, Whelan, O'Shea, Murray and E. Kelly.

Corresponding Secretary. I. C. B. U. RESOLUTIONS OF CONDOLENCE. Branch No. 2, Toronto, April 19, 1907.

Whereas, it has pleased Almighty God, in His infinite wisdom, to remove from our midst our esteemed Brother, Philip A. Cummings, Resolved, that while we bow with humble submission to the will of our Heavenly Father, we extend to the relatives of our deceased Brother our heartfelt sympathy in this their sad bereavement, and trust that God will give them strength to bear their sad trial with Christian resignation. It was, further,

Resolved that a copy of these resolutions be spread on the minutes of the meeting, one sent to his family, and one each to the CATHOLIC RECORD and Catholic Register for publication. R. I. P. Committees: D. Cronin, R. Smith.

A. O. H. OFFICERS OF THOROLD DIVISION. Toronto, April 18, 1907.

This Division was organized by Patrick Griffin, County President of Welland County, assisted by ex-County President H. Delmage, Niagara County, New York. The officers and members of the Thorold Division attended in a body. The new Division starts with twenty-six Charter members with one object in view, the success of the Division in the Province. The members desire to thank Bro. Delmage, of Niagara County. This is not the first time Bro. Delmage has visited Ontario in the cause of Hibernianism, and sincerely trust he will live long to continue the work of elevating the scattered children of the Gael.

President, Thos. F. Conlin; Vice President, Jas. Swenton; Sec. Rec., Wm. H. Gough; Fin. Sec., Michael J. Hanon; Treasurer, Archibald McKeague. Respectfully submitted, Hugh McCaffrey, Prov. Pres.

DIocese of Hamilton. The Forty Hours Devotion and Easter mission at Catholonia last week was well attended. Many people came in from Woodville and Binbrook parishes to attend the instructions given by Father Hinchey and to be present at the devotions conducted by Fathers Mahoney and Cronin and by the pastor (Father Lynch). Father Lynch is to be congratulated on the success of the mission.

A bazaar and fancy fair took place last week at Freelon in aid of the church of Our Lady of Mount Carmel. The C. M. B. A. Society and some friends from Hamilton gave an entertainment at Freelon one evening during the fair. Owing to the amount of Father Murphy, and those who assisted him, the bazaar was a great financial success.

A mission was conducted this week at Dundas by Rev. Father Doherty, S. of Guelph, and Father Devlin, S. J., of Montreal.

The Leo Literary Society and the St. Patrick's Literary Society both gave successful entertainments during Easter week to crowded houses.

At the religious reception and profession at Loretto Abbey, Toronto, on April 23, Miss Doherty, of Hamilton, received the veil. Her name in religion will be Sister M. Borromea. Sister M. Jerome (nee Miss Alice Cogan of Lindsay), who is now connected with Loretto Abbey, Hamilton, was among the number of those who were solemnly vowed in religion. Fathers Hinchey, Slavyn, Burke and Holden, of this diocese, were present during the impressive ceremony.

On Sunday evening last the Bishop made his Easter visit to St. Lawrence church. He was accompanied by his secretary, Father Brady sang Vespers, and Mr. J. B. Nelson's orchestra aided the choir in rendering excellent music. The Bishop spoke on the great truths of the Resurrection and many of the lessons to be derived from it. He congratulated the pastor on the amount of spiritual good done in the parish during the Lenten time.

Ad Vitatorem.

EDWARD HEALY THOMPSON. Innocens est peribens, Modestus est in se, Quid sepulchrum des, viator? Fientes sum beator.

A CHRISTIAN PARAPHRASE. Weep not for me, Weary wayfarer in a world of strife. Brief was my span of life, Like some frail flower I drooped within an hour. In all my fresh young innocence blest, Weep not for me.

For this one was left thy tears flow: Thy days are shrouded in a mist of gloom. Here, in my silent tomb, Neath the church ead, I sleep in the clear light of God. —The Month.

OBITUARY.

MICHAEL SULLIVAN, POINT EDWARD. Michael Sullivan, late cashier of the Grand Trunk, Point Edward, died at 11 o'clock, Monday night, after a few days illness. He left on Thursday evening in apparently good health, but was suddenly seized with an illness from which he never rallied. Deceased was born thirty-eight years ago in the town of St. Marys of Irish parentage. His family removed to Point Edward when he was quite young. He shortly after entered the employment of the Grand Trunk, and in his usual manner, but all may be said, five years, having for the past year discharged the responsible duties of cashier, a position he was promoted to on the death of the late Mr. G. Lydon. Mr. Sullivan was united in marriage several years ago to Miss Horkins of Campbellford, who survives him. Deceased was of a generous and genial disposition, and had a host of warm personal friends. In politics he was a strenuous and supporter of the Reform party, among whom he possessed much influence, and during elections was one of the best workers in the cause of the party. He was a hard and energetic worker for his party, he was not a bitter and offensive partisan, and always enjoyed the friendship and respect of his political opponents. Mr. Sullivan was president of the Reform Association at Point Edward—a position he had held for many years. Deceased was a prominent member of the Catholic Church. Much sympathy is felt for his widow and relatives in their deep bereavement.

The funeral of the late Mr. Sullivan took place from the residence Thursday, at 9:30 a. m., and was officiated by Rev. Father Sullivan who was president of the Reform Association at Point Edward—a position he had held for many years. Deceased was a prominent member of the Catholic Church. Much sympathy is felt for his widow and relatives in their deep bereavement.

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essing an amiable and cheerful disposition she justly enjoyed a full measure of popularity. She was a devoted member of the Catholic Church, always remembering and faithfully practicing her religion. She was very much esteemed by all classes of the community, and in return she extended the hand of fellowship to each and all regardless of the shrine at which they knelt. The funeral, which was largely attended, proceeded from her brother's residence to St. Patrick's cemetery, and services were conducted by Rev. Father Beaubien.

May her soul rest in peace! ADDRESS AND PRESENTATION. Ingersoll, April 20, 1907.

A very pleasant and interesting affair took place at Ingersoll on Thursday evening of last week. The members of the choir of the church of the Sacred Heart, aided and abetted by the reverend pastor, Father Connolly, he conducted a concert. The victim of their machinations was the very efficient and popular organist, Miss Minnie Keating. The choir, accompanied by Father Connolly, assembled at her home and presented her with an address and a beautiful gold ring, set with a diamond and two opals. The following is a copy of the address, which was read by Miss Keating:

Dear Miss Keating.—We are assembled here this evening for a purpose dear to our hearts, that of giving expression to sentiments long felt of gratitude and affection, for one who has endeared herself to us through long years by her unwearingly cheerful, loving kindness and amiable consideration. We wish to prove the sincerity of our words by this token, trifling though it be in comparison with what our hearts would fain give to you. Father Connolly, whose zeal for God's glory is well-known and whose refined taste in the selection of sacred music is acknowledged by connoisseurs, is due our thanks for his generous co-operation with us in presenting this offering, thus approving his high appreciation of your services, and here we might say that not alone our devoted pastor but we members of the choir in admiration of your success as organist, the congregation at large are unanimous in praising and thanking you.

By your gentle forbearance and angelic sweetness, dear Miss Keating, you render our task of learning to sing the praises of God an easy and attractive one, and change it into a pleasure. We feel justly proud of the great musical talent which God has gifted you for His honor and glory and feel your unparalleled success as an organist, our own. In playing the organ and singing the choir, you have been kept for your motto: "To the greater honor and glory of God," and herein lies the secret of your success. Now, dear Miss Keating, we wish you to accept this ring, meet emblem of the union which exists between us. That this union may be cemented by time and grow stronger with each returning year is the fervent, earnest prayer of your friends of the choir of the Church of the Sacred Heart.

The presentation was made by Mr. John O'Malley. The young lady was taken completely by surprise, and could hardly utter a reply. This evidence of good will and appreciation affected her deeply. Since Miss Keating took charge of the choir she has labored in season and out of season to improve it, and the manner in which they acquitted themselves on Easter Sunday is sufficient proof of her success.

THE CIRCUIT RIDER. His Life During the Early Days of Methodism in Canada Was Often One of Great Hardship—The Story of One Now Enjoying a Ripely Old Age.

From the Simcoe Reformer. Rev. David Williams, who lives two miles southwest of Nixon, Ont., in the township of Windham, Norfolk county, was a circuit rider in the early days of Methodism. He was a man of vigorous health, and although without many advantages in the way of early education he succeeded by dint of hard and constant study in being admitted to the ministry. He was the first born in the first house built in Glen Williams near Georgetown, Mr. Geo. Kennedy, the founder of Georgetown, being a brother of his mother. The day he is seventy years old, and for the past twenty-six years has lived in this country. For many years he had been a sufferer from kidney and kindred diseases. He tried all kinds of remedies, and although sometimes temporarily relieved he gradually grew worse until in October, 1895, he was stricken with paralysis. From this he partially recovered and recovered his powers of speech, but his mind was badly wrecked, and his memory was so poor that he could not remember the name of the person to whom he wished to speak without thinking intently for several minutes. One day driving to church he wished to speak of a neighbor who lived next to him for twenty years, but he could not recall the name for an hour or more. In addition to his mental trouble, he had intense bodily suffering; pains in the head, across the forehead, in the temples and behind the ears, across the lower part of the skull and in the joint of the neck. He had great weakness and pains in the back, hips and legs. In fact, so much did he suffer that sleep was almost an impossibility, and he fell away in weight until he weighed only one hundred and forty-five pounds. By this time—Dec. 1895—he became despondent and felt that if he did not soon obtain relief, he would soon bid adieu to the things of this world. On the 20th of December he read of a cure in the Reformer by Dr. Williams' Pink Pills, and being seized with a sudden inspiration at once wrote to Brockville for a supply of that marvellous remedy. Immediate good results followed their use, and he has improved wonderfully during the past year. He has recovered his bodily health and strength, is comparatively free from pain, and his memory is nearly as good as it ever was, and as the improvement continues the prospects are very bright for complete recovery. He has gained twenty pounds in weight since beginning the use of Dr. Williams' Pink Pills. Mr. Williams says: "I can heartily endorse the many good things said of these pills in the papers, and strongly recommend them to any one suffering as I was."

Dr. Williams' Pink Pills are a blood-builder and nerve-restorer. They supply the blood with its life and health-giving properties, thus driving disease from the system. There are numerous pink colored imitations,

against which the public is warned. The genuine Pink Pills can be had only in boxes the wrapper around which bears the full trade mark, "Dr. Williams' Pink Pills for Pale People." Refuse all others.

TEACHERS' CONVENTION IN TORONTO. The Easter vacation being devoted to convention purposes by the teaching faculty of the Province generally, the Sisters of St. Joseph of the archdiocese of Toronto, ever anxious to forward the interests of education and to maintain the high reputation to which as educators they have attained, decided to hold their annual convention at the particular spot specified time.

On Tuesday morning about ninety teachers assembled in the spacious hall of St. Joseph's Academy, St. Alban's street. The opening address was ably delivered by Rev. Dr. Teedy C. S. B. Superior of St. Michael's College, whose long experience as an educator and his deep interest in the most earnest and enthusiastic manner on the duties and obligations of the religious teacher. Rev. Dr. Teedy urged upon his hearers the vital necessity of keeping before their minds the one great thought—that they were religious teachers. In science they must keep abreast of the times. Mathematics, literature, languages—in all, proficiency must be attained, but all must be subordinate to the great end—the moral culture, the soul-training of the child.

During the course of the convention, lectures on Psychology and Literature were given by Dr. McLellan, Principal of the Normal College, Toronto, in his usual scholarly and attractive style. Literature, he maintained, when taught by those who had soul to put into it, is the best interpreter of the thoughts of the past, might be made an instrument in the development of all that is pure and beautiful and true. The old-time method of making literature but a means of imparting facts in philology and grammar, he condemned, and spoke with enthusiasm of the work that might be done to develop the moral nature of the child, by his own efforts would but enter into the spirit of the past and realize the great underlying truth to be found in every best worthy of the name.

Mr. Murray, of the Model School, Toronto, illustrated his method of teaching oral reading, in which he showed that reading is not imitation—that children can be taught to give proper emphasis and inflection to their reading, by judicious questioning on the subject matter to be read. Miss Keating, of the same school, outlined a two years' course in phonetic reading, taught a lesson illustrative of the application of its principles, and gave her experience of nature study in the primary class. Inspector Prendergast considered the subject of Canadian history, warmly advocating, on the part of the teachers, a more extensive knowledge of our own history, and the subject to make its teaching more effective. Mr. Casselman, of the Normal School, dealt for some time, in an interesting manner, with the principles of vertical writing and model drawing. Mr. Honston, director of Teachers' Institutes, gave his views on the teaching of composition and the peculiarities of the English language.

Mr. F. White, Inspector of Separate schools was present throughout the lectures evincing his ever lively interest in whatever tends to the advancement of the schools. His lecture on School Discipline could not fail to impress upon the teachers the necessity of securing attention to ensure progress on the part of the pupil. In the "Teaching of Geography" Mr. White showed how much better results are attained by an orderly arrangement of the subject and a clear exposition of the reason for certain facts, rather than by a mere burrowing of the memory with geographical names unconnected with facts.

At the close, on Thursday evening, of the three days' session, Mr. White, under whose able management the proceedings were conducted, thanked the teachers for the earnest attention they had given the lectures, and expressed the hope that very beneficial results would follow from the work of the Convention.

MARKET REPORTS. LONDON. London, April 29.—Wheat, 72 to 73 1/2 c. per bushel. Oats, 17 to 20 1/2 c. per bushel. Peas, 36 to 40 c. per bushel. Barley, 1 1/2 to 2 1/2 c. per bushel. Beans, 1 1/2 to 2 1/2 c. per bushel. Rye, 25 to 30 c. per bushel. Corn, 22 to 25 c. per bushel. The meat market was quiet. Some live stock was offered, but no sales took place. Spring lamb, 4 to 5 c. per lb. Hogs, 4 to 5 c. per lb. Cattle, 4 to 5 c. per lb. Sheep, 4 to 5 c. per lb. Butter, 11 to 15 c. per lb. Eggs, 10 to 12 c. per doz. Potatoes, 25 to 30 c. per bushel. Straw, 10 to 12 c. per ton. Hay, 10 to 12 c. per ton. Wool, was steady, at 18 cents a lb. for unwashed. Hay, \$7.00 a ton.

Montreal, April 29.—Wheat, 74 c.; wheat, red, 72 c.; corn, 20 c.; rye, 24 c.; oats, 14 c.; peas, 32 c.; rye, 31 c.; buckwheat, 20 c.; potatoes, per lb., 11 to 12 c.; ducks, per pair, 40 to 50 c.; chickens, per pair, 30 to 40 c.; geese, per lb., 8 to 9 c.; butter, in lb. rolls, 14 to 16 c.; eggs, new laid, 10 c.; potatoes, per bag, 25 to 30 c.; apples, per bushel, 10 to 12 c.; onions, yellow Danvers, per bag, 12 c.; hay, 10 to 12 c.; straw, 10 to 12 c.; beef, fore, 2 to 3 c.; lamb, carcass, per lb., 10 to 12 c.; carcass, 5 to 6 c.; mutton, per lb., 8 to 10 c.; dressed, 10