wheat has ad-and 70c. May No. 2 oats are d at 32½ to 250. 69c. in store; 50c. to 49½ for No. tioba patents, 33.50 to 32.60. 55 to 32.60. 55 to 32.60. 56 to 32.60. 56 to 32.60. 56 to 32.60. 57 to 32.60. 58 to 32.60. 58 to 32.60. 58 to 32.60. 59 to 32.60. 50 to 32.6

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Lendon, Saturday. April 14, 1900.

The Catholic Record

THE MAN WITH THE HOE. Mr. Edwin Markham takes himself too seriously. He evidently thinks that his, poem "The Man with the Hoe" is an epoch-making deliverance, and he writes and talks about it as if it were a veritable mine of wisdom. Now if some good friend would take Edwin aside and tell him that his vivid and forceful portraiture of life as

he sees it can be understood without aid of commentary he might be induced to refrain from making any further remarks on the individual with the hoe.

EDUCATION.

State-education is the greatest menace to the stability of any people. Reason is against it; and experience proves that it is, wherever existing, the prolific mother of evils for the body politic. "If the mental wants of the rising generation," says Herbert Spencer, ""ought to be satisfied by the State why not their physical ones?" The reasoning which is held to establish the right to intellectual food will equally well establish the right to material food ; nay, it will do more, will prove that children should be altogether cared for by the government." Again, the individual who cherishes

the delusion that the modern system of education fashions moral and respectable citizens, would do well to examine the countries wherein it has reached its highest development. For example take Germany, the land of Public schools and spectacles. Illiteracy is almost unknown there, and yet the prisons do not lack occupants, and immature lads are, though versed in Hegel and Kant, experienced in crime and immorality. In 1872 a cry of warning was raised against the demoralizing influence of what is practically godless education; but it was not heeded. To-day Professor Beyschlag, a man who is accustomed to be liftened to with respect, called attention to the decay and disintegration of the highest ideals of public life. "There have been other periods," he says, 'in the history of Germany where a lower type of morality prevailed; but there has been none other that has been so characterized by a spurning of all the sacred possessions of the inner man." Denial of the existence of God is considered the acme of culture and education. Their writers wallow in filth and make the glorification of adultery the theme of their produc-

And this happens in a country that has been held up to us as a proof positive of what education can do for the advance of civilization.

A short time ago we heard an educational faddist descanting on the necessity of what he called a solid education. The much educated boys were admonished to go thoroughly into every subject, etc.

They might do it if they had the years of the patriarchs, but under present conditions they have not the time. They will be quite content with surface work just enough to make a showing at exams so long as the educational autocrats will persist in ignoring the laws of the mind. We often pity the urchins who must have a bowing acquaintance with all the ologies and who are being undermined in body and brain by a reckless, unreasonable system of cram work.

A MEMORY OF EASTER.

A few years ago our business compelled us to journey to a little village not very far distant from what is now village is like some honorary degree, of civilization; and its tenants, great crowds of gulls and a few farmer and thrall, how human beings could live in

an unpleasant frame of mind. And gives them a faith firm and fearlessyet, as we sped over the rutty, muddy a faith that bids uncultured men go road to our destination, and caught forth on the most forlorn hope the glimpses of cultivated land, we could world has ever seen. Scarce known not but give our guerdon of praise and outside their fishing hamlets, uninireliance and courage.

"Here you are, sir!" We jumped of the Risen God. out of the waggon and made our way Was there ever madness like unto to what auctioneers would call a comgood spirits.

yond the confines of that isolated spot, singers who wove into immortal verse and the sweet-voiced wife had the glories of the days when Romans been side by side with him. were the iron hammers of the world; Perchance a hungering for the smell and others who sang for the crowds live amidst the whirr of machinery and the smoke of factories - had driven them to their home by the sea. We do know, however, they were happy; and in after years we learned from whence it came.

When the rain ceased we strolled out to glean some knowledge of their secrets; but the darkness that folds above the horizon and knew that the you in its soft, sable arms tells them whole world would be bathed in their only to the silent, throbbing stars. splendour. Mayhap they were chanting in their own way a hymn of praise and peace, for the morn was Easter day.

Since then we have seen many re turns of the sacred festival, but none one we spent in the little rustic chapel We see it all plainly—the few hundred God, Whom I myself shall see, and worshippers, with a tender reverence my eyes shall behold, and not another's. playing around and softening their weather beaten, bronzed features; the dren. We can hear, too, the story of care of the Father.

the Resurrection as it fell from his lips. We have heard it with beauty of diction and gesture in grand cathedrals; but the sermon that day-simple, direct and full of pathos, remains with us still and the rest are gone. Perhaps the love of the old man's heart sent it warm and live-giving into the sent of the many and itse every sentence and the sent it warm and live-giving into the sent of the sent of the sent of the sent of the hearts of those to whose samplified and a varieties of the hearts of those to whose samplified and the sent of the sent o throbbed in its every sentence and sent it warm and live-giving into the pathy:affrighted legionaries returned to de-

spoil you your precious Burden. The man whom she takes to be the gardener says "Mary." What voice is that -awakening many memories and

the driving rain that laughed at the efforts of our mackintosh to keep it out, and the flying rags of clouds and the ity removes all suspicion that the

admiration to the men who freed it tated in the ways of the world, with no from the wilderness, divested it of power, material or intellectual, to comboulder and stump and set it forth as a mend them for the enterprise, and proof of what can be done by self- with no doubt as to success, they go forth to all climes with the message

this? Who amongst all those who saw modious farm-house. We were given the Eastern stranger the first time on a cheery welcome by the owner—a man the Appian Way could dream that the in the prime of life, clear-eyed and tidings which lay not in his heart, clean-limbed, and his wife a matron would make their Rome not only with winsome face and gray blue eyes grander and nobler but immortal. bright with the light of health and And yet their city "had all the arts and conveniences of life." Its forum What struck us was their accent and was the world's centre, and its power refinement of manner. The man who was in many lands and peoples. She seemed so absorbed in hisfishing smacks had her orators who fanned to whitehad evidently played a part in life be- heat the love for motherland : she had

the unravelling of the mysteries that hurg about them. Jew who was God, and whom they should recognize and adore as Master. Surely an idle tale or a trick of a foolto hear what the waves were telling to ish mind! And yet the same stranger the night. Many a time have we tried saw that day he stood in the Janiculum to die the glories of the cross arising

We remember well the concluding words that, all fragrant with love and hope, sank into our heart: For I know that My Redeemer liveth, and in the last day I shall arise out of the earth. has such an abiding memory as the And I shall be clothed again with my skin, and in my flesh I shall see my

What matters it to labor and to suffer though the tired heart stagger under priest radiant with the beauty that the burden, when in the land beyond looks out from the faces of little chil the grave we shall be happy in the

SOCIETY DOINGS.

The following extract is from the 'Society Notes" of an Ottawa daily paper. If this is the social intellectual food on which Ottawa "Society" people are fed, and which is palatable to them, they have our deepest sym-

BIRDS AND THE CRUCIFIXION.

Canadian Messenger of the Sacred Heart. A number of bird myths are associated with the legends of the Cross. leaping with joy to her soul. The tear- From the folk-lore of more than one bedimmed eyes are lustrous now with nation comes the story that when the marked on the map, and its title a great gladness, for surely it is the sparrow mocked at the sufferings of voice that made music in her heart the fatal rood, sang tender notes of love a mere mark of courtesy. Dreary
wastes of moor and hill and swamp are
the prominent features of that outpost

wastes of moor and hill and swamp are
the prominent features of that outpost

the swallow has never sung a
bonl." Yes, the Master who closed his

the fatal rood, sang tender notes of love
and consolation. Since that lonesome
and consolation. Since that lonesome
and consolation is the swallow has never sung a
bonl." Yes, the Master who closed his eyes in ignominious death brought back the tide of blood to the pulseless back and the red stain of his plumage, fisher-folk. We fell to wondering, for heart and came forth from the tokens of his efforts to draw out the fisher-folk. We fell to wondering, for the glamour and fascination of the marts of men held then our senses in thrall, how human beings could live in a loneliness that was stifling. Perhaps dream or fleeting vision. Many times feathers. The thrush carried the whole

"CHRISTIAN MARRIAGE."

A Clear and Convincing Discourse by Rev. J. M. Mackey.

Cincinnati Catholic Telegraph. Last Sunday evening Rev. J. M. Mackey delivered a lecture on "Christian Marriage," which for clearness of argument, conciseness of diction, and general excellence, deserves a high place in the literature on this all-important subject. The full text follows

"The natural family is the founda-tion of civil society. The Christian family is the foundation of spiritual sogoverned and brought to perfection by the church. The source of the natural family is marriage. The source of the Christian family is Christian marriage. That the Christian family may take its rise from the matrimonial union as its source Jesus Christ lifted up the marriage contract from a state of nature to a state of grace—from the world of nature to the world of grace. He made the bond of an office of nature a mystery. He made it a true sacrament. That is to say, He made it an efficient sign of sanctification and salvation. A sign of this kind effects what it signifies and signifies what it effects. This great act Jesus Christ puts forth as Matthew, xix., records, when he reaffirmed the who lounged about the baths and cared fever that falls betimes upon those who more for a well-rounded period than divine institution of marriage and re stored it from the corruption of time to the directing of the mysteries that its primitive purity and unity, and made its bond and yoke indissoluble.

To this people was to be told the Then it was that the Son of God uttered story of the mighty deed wrought by a these words: 'He who made man from the beginning made them male and For this cause a man shall female. leave father and mother and shall cleave to his wife, and they two shall be in one flesh. Therefore, now they are not two, but one flesh. What, therefore, God hath joined together, let no man put asunder." Thus it was that Jesus Christ sanctified marriage anew, and lifted it out of the corrup tion into which it had fallen and made it a channel of grace to the married pair. Thus it was that He made marriage the source of the Christian family and a means of recruiting His own mystic, moral and social body-the church whose union with Him it prelongs, sustains and extends in space, in time, and in number.
"The effect of marriage is the pro-

longation of the creative art. The institution prolongs the creative act indefinitely through the ages. And its nature is such that in it two intelligences, two lives become so inter woven, so interpenetrated as to form but one heart, one soul, one principle of life. As a contract it is not rescindable. Other contracts are rescindable and may be dissolved at the will of the parties who have made them. The marriage contract is singular and different from all other contracts in this that once made it is independent of the parties who made it. It is independent of the will of the married pair. They have no power to rescind it. They are bound by a mysterious power, which has enchained them in a

sold, donated or traded as a slave the nother of his children. The divine institution of marriage was everywhere impaired and tottering toward utter ruin. No people were exempt from this corruption ask the question, Will marriage ever again be nonored as at its institution? will it ever be released from its awful

corruption? " Nevertheless, Jesus Christ began his public life by the redemption of marriage. His presence at the mar-riage feast of Cana, in Galilee, did public honor to marriage. Accompanied by His disciples, He sanctified this particular marriage and showed His appreciation of the reverence manifested toward this divine institution on the part of the guests. It was a great occasion and one which was observed with religious solemnity, as is manifest from His presence. Soon is manifest from His presence. thorts of our mackintosh to keep it out, and the flying rags of clouds and the ity removes all suspicion that the sea beating sullenly against the shore, contributed not a little to put us into the suspicion that the suspect all truth.—John Boyle O'Railly.

In certainty of the real-show was wounded in the by a question put to Him by some carnation into divine life imparted to by a question put to Him by some carnation into divine life imparted to by a question put to Him by some carnation into divine life imparted to their souls by the grace of the first the souls by the grace of the first their souls by the grace of the first their

in relation to marriage. Recalling spiritual powers and graces. And buting to God the words uttered by Adam, He rearms the institution and declares: 'He who made man from the beginning made them male and female. For this cause a man shall eave father and mother and shall cleave to his wife, and they two shall be in one flesh. Therefore, now they are not two, but one flesh. What, therefore, God hath joined together let no man put asunder.

" Behold the act that lifted marriage from a state of nature to a state of grace and made it a Sacrament. Behold a union whose bond is so strong and indissoluble as to be, as we learn from St. Paul, a fitting expression of the union of Christ with His church. Behold the Christian yoke imparting to the souls that are to bear it the strength to support it; the grace to carry it, to perform its offices, to discharge its duties, to enjoy its fruits and to bear its disappointments and burdens. This is the blessing the sacrament that sanctifies the married.

Let us prove this point.

"The principle that unites Christ and His Church is the principle of grace. Now, as the union of the married pair is the sign—the copy of the union of Christ with His Church the principle of this union must also be grace. Grace, therefore, makes the bond itself. And hence the bond is a bond of grace and not of nature. The bond is, therefore, in the sphere of grace, which is a spiritual and supernatural sphere and wholly subject to divine authority. As it is not in the natural and temporal order, ivil or secular authority can make no laws that reach it. It is above and beyond their jurisdiction. Civil law "The principle that unites Christ and His Church is efficient and fecund

in adding members to His social or moral body by bringing souls to Him. The grace of the marriage bond, to be a true copy of its type, as St. Paul says it is, must also be efficient, active and fecund and tend to the extension and the support of the union of Christ with His Church. It, too, must generate members of the body of Christ, and so extend, sustain and perpetuate His union with His Church. This is clear, for it is plain to all how Christian marriages recruits the membership of

the Church at the baptismal font.
"The Church itself has crystallized all these results in a single phrase, 'Marriage is a sacrament.' St. Paul says: 'Husbands, love your wives, as Christ also hath loved the Church.' And Christ loved the Church to such a degree that we are members of His body, of His flesh and of His bones. We could not be more closely united to Him than His body, His flesh and His bones were united to His Divine Par-And membership in His Church unites us to Him as intimately as that. The love of the husband and wife is compared to the union of Christ and compared to the union of chilst and His Church. The union of husband and wife is called a great mystery— that is to say, a great sacrament in Christ and in His Church—that is to

the married pair whom God has not been pleased to bless with offspring. And this is the voice of antiquity Among Christians the marriage con-

tract is the sacrament. There are no two distinctive things - separate one from another. The contract itself is the sacrament. The contract is the bond. The bond is inseparable from the contract, as it is simultaneous with it. The contract is the external sencontract is a supernatural bond, impregnated and penetrated with the

"The sacrament of baptism impress es a character in the soul, furrowing it as channels are dug out for the pasafter this wedding Jesus Christ profis to all blessings that flow from the in-

hence it is that Christians who contract marriage are themselves the minister of the sacrament. The priest is the witness of the Church to attest the event, to put it on record and to convey to the married pair the congratulations and the blessing of their mother, the Church.

"This sacrament is not merely a transitory act; it is an abiding fact. The com non life of the married pair, which is the sensible manifestation of the bond that enchaines them, remains as the symbol of the indissoluble union of Christ with His Church, of which union it is a copy. Marriage is at the same time a transitory act and an abiding fact and state producing and imparting continuously, according to the exigencies of the common life of the married pair, the sacramental graces peculiar to it. This sacramental grace brings natural love up to a state of perfection, and by means of love thus strengthened protects and fosters the indissoluble bond and promotes the sanctification of the married

pair.
"Time effaces the bloom, charms
"Time bends and attractions of youth. Time bends the body, wrinkles the brow, discoiors the hair, makes it gray or removes it altogether and makes the head bald. Time removes the teeth and the luster of the eyes. Faults, defects and failings become known that were not dreamed of. Natural love turns away from this deformed idol and seeks other companionship. In the history of the race of man capricious incon-stancy has been the evil of marriage. The force of the adage is known to all. Mary in haste and repent at leisure. In Christian marriage the grace of the sacrament sanctifies and perfects natural love and enables man to love what he possesses rather than yearn for that which God forbids.

THE DIVORCE SEASON.

The divorce season is now open, and strangely enough, the record for ex-treme youth is furnished by one of our new countrywomen in Puerto Rico. Here is the head-line of the case referred to, taken from a San Juan paper of last month :

"A thirteen year old wife applying for divorce from her fleeing husband.—San Juan Records the youngest divorce suiter."

The military government of the island has established the American law of civil marriage and divorce, not interfering with religious marriages where they are desired by the contract-

ing parties.
Under the provisions of the new law, Article V., Sec. 4, says: "All mar-riages by any male person under the age of seventeen years and any female age of seveneen years and any semi-person under the age of fourteen years are absolutely void." The young girl in the above case was married to an American soldier of the Signal Service Corps on December 12, 1899, by a municipal judge. On the first of February, 1900, her husband was ordered to Virginia, and at the time of her suit for divorce he had not written or in any way communicated with her.

its meetings so far have been largely attended, and the greatest interest manifested in the proceedings. Papers are read and discussed, and questions asked and answered, the object being to make everything clear to those who are seeking for the truth. There is also a question box, and at the meetings many inquiries are submitted by inquirers upon the use and benefit of Indulgences in pre-reformastile sign invested by divine act with the power to produce grace. The contract is a sign in every way like the signs in the other sacraments. The American towns and hamlets. meaning people outside of the fold are thirsting for the truth. We are sure that those who show activity in promoting this good work will draw down heaven's blessing upon themselves and sage of the water of a great river, be a power towards the salvation of This character gives Christians a right innumerable souls."—Carmelite Re-

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THE BARGAIN REDEEMED. The Artist's Picture and How it Saved

BY KATHERINE PEARSON WOODS.

All of us have heard the story of the All of us have heard the story of the artist who sold his soul to the devil for the power of painting to the life whatevor subject he chose; but not all of us know the whole story of the bargain, how it was broken and what happened thereafter, as it is told herein.

His name was Camillo, and there were scenes in his life which he did not care to remember, and which, consequently, he painted over with others even less

to remember, and which consequency, he painted over with others even less comforting. At the age of fifty his memory was a charnel-house of dead recollections; his wife had left, his children quarreled with him; most of his friends he had wronged or been wronged by; and he had made a large fortone and a great same for himself. It was not strange, name for himself. therefore, that at therefore, that at this very period he should be notified by the devil of the termination of their contract and the con-sequent immediate forclosure of the mortgage upon his soul. The mere idea of such a thing brought out the sweat upon Camillo's forehead; but, having a upon Camillo's forehead; but, having a month allowed him to settle his worldly affairs, he spent one night in tossing sleepaffairs, he spent one night in tossing sleep-lessly between his silken sheets or rest-lessly pacing the floor of his luxurious chamber, and another in wanderings over the hills around his willa; the third morning he sent for Padre Antonio, the priest of his native village.

Father had now grown to The Father had now grown to be an old, old man; but he came at once at the summons of Camillo. The counsel which he gave is a part of the old, well known legend; that the artist should use the skill his contract still insured to him, in painting the Face of Christ.

It was perhaps in virtue of his trained cathetic game, parkers of his empirior.

It was perhaps in virtue of mis transcare asthetic sense, perhaps of his ambition, that Camillo decided to paint, not the dying or sorrowful Saviour which so many artists have attempted and failed, but something still more difficult—the Christ of everyday life. By his contract with the devil he was able to reproduce his whice to the year life. It was a wondersubject to the very life. It was a wonderful picture. Just what form the features wore, or the color of the hair and beard, I am not able to describe, for, in fact, no one who saw it could ever remember any

of these particulars.

What they did see, and could never What they did see, and could never forget, was the face of a man of sorrows and acquainted with grief; cas. off by those whom He loved; despied, poor and rejected; yet with a wondrous glad light-someness in every line, as of one who had come to do the perfect will of God. The lips were parted in a half smile; the eyes were wonderful—full of light, too pure to behold iniquity, searching to the very ground of the heart, tender with infinite of the heart, tender with infinit

Camillo could not stand before those eyes; he cast himself on his face upon the floor, weeping bitterly, and thus he lay when the devil came to claim him. But the painter knew not even that the fated hour had struck; he heard nothing

of the clamor raised by the fiend, who saw that his prey had escaped him. When at last, too blind with weeping even to read the hour upon his horologe, the artist rose to his feet, there on the floor lay the hellish contract, si.ned with his own blood, and he knew himself de-

For an hour he was in an ecstasy; then he bethought him of his custom, upon the comgletion of each picture, of giving a supper to his artist friends, reading their envy in their faces, and receiving their congratulations. On this occasion there could be no wild orgies such as had been known to occur at other times; but a sober and decorous bacquet — Camillo could see no reason against it. The picture was surely the best he had ever

The guests were curious and amuse at their host's altered mood, but followed lead with well bred readiness unti the cloth had been removed and wine set on the table. Then Camillo arose and took away the veil from the Face of

There was, for a moment, a wondrous

Then, with a great cry, a woman, paint and decked with jewels, the gifts of many lovers, a woman who had sat beside the host and been sorely vexed—or professed to be—by the the decorum of the feast this woman sprang to her feet, and, with blanched face and wild white arms beating the air, fought her way blindly vards the door.

rds the door.

'Let me go,' she cried, "ere it slay!

Let me away before His eyes burn

me to ashes!' Another guest, a young man with the winecup at his very lips, flung aside the ruby poison, fell on his knees, and sobbed others fainted; one even drew his swore the artist, calling him a devil who could so terment them; one by one all departed from the banquet hall, and Camillo was left alone.

ert alone. s very pale, and his hand trem-e again let fall the veil over the

With the earliest dawn of the next day, Camillo was on horseback and away to visit Padre Antonio, for he did not on this occasion send for the Father to come Arrived at the priest's house he made

a general confession of all his sins that he could remember.

"You cannot doubt, my Father, that I m sincerely penitent," said the artist: is there any compulsion on me to make this confession

this confession?"
"None," said Padre Antonio; "none,
unless it be the Face of Christ."
"Aye!" returned Camillo, "I am a free
agent, and as such in gratitude to the God

who has broken my bargain with Satan, I vow henceforth to forsake my ill ways and evil companions, and to live righteously from this day forward."

"The Lord give thee grace to read the same way."

"The Lord give thee grace to so do!" said Father Antonio.
"But at the same time, my Father,"

pursued the painter, "you must admit that there are some excuses for me. I inherited evil tendencies, I was badly brought up; my friends have betrayed my own wife was take to me, and children are rebellious and undutiown wife was false to me, and That is most true," said Padre An-

"But I forgive them, I forgive them all freely," said Camillo. "I cannot, of course, take them back to my heart and no hard thoughts of them, Father."
trust, not, my son, Camillo," replied the Father.

And in truth, though I am a grievous sinner, other men have done worse," con-tinued the artist. "See what I have

made of myself. You remember me when I was ragged little artist's model; look at me now! And I have never—though under a compact with Satan—committed aught that men call crime. I have lived a life of pleasure, but have I harmed any man?" harmed any man?

Thou shouldst know," said the holy man

"I do know," returned Camillo. "Well, give me my penance, absolution, and thy blessing, Father, and let me return home with with a clean heart and a quiet con-

"There is a veil upon the face of thy asked the Father. The artist assented with a troubled

"Then be thy penance this," said Father Antonio: "to place the picture in the room of thine house thou dost most frequent, and to remove the veil. when those eyes have read so deeply in thine heart that thou seest thyself as they see thee, then come thither—if thou wilt —for absolution and the blessing of peace. Now God be with thee. Farewell.

Camillo went his way homeward with a heavy heart.

And but now I was so happy and so blest," quoth he to himself. "Was it well done of the Father to disturb my peace?" he asked. Yethe did not neglect perform his penance.

A week later he sought the priest once

more.
"My Father," said he, "I am a far worse man than I dreamed. How dare! I ask for absolution? For when I had hung in my studio the picture you wot of, lo! I looked around the walls, and—ask ot, I cannot tell thee. Alas, that I ld have wrought evil to so many! Think you that I can never should sonls!

Thou shouldst know," said the priest. Return, and look once more on the

of Christ.'

So Camillo returned. And the next day he rose early and went his way to the house of that woman who had risen up and fled from the face

is picture. Thou and I," said the artist, " have done much evil together, shall we now do

nuch good?"

And the woman agreed. So she sold her jewels and her fine raiment and what precious things she had, and Camillo did the like; and they found other women known to them both, and gathered them into one house, and persuaded them to live a godly and virtuous life. Then Camillo went away to his own house, expecting to look without fear into the Face of Christ. For, indeed, there was nothing frightful there, but looks of tender love and eyes of searching purity.

But the next morning he went to the chief picture dealer in the city, and ordered him to go here and there and buy

dered him to go here and there and buy up every inch of canvas which bore the name of Camillo. Now Camillo was, as has been said, a great painter, and the surface of his picture might have been covered with gold coins without reaching their price; so when this had been done there was left of all his fortune only a tiny cottage, into which he moved with his one sole treasure, the only relic of his great fame—the Face of Christ. For

all those evil and lewd pictures had been burned with fire.
"Now do I indeed repent; now may be absolved," quoth Camillo; and with a happy and peaceful heart he went his way to the home of Padre Antonio. "God give you peace, my son; you have done well," said the priest. "Thou

has a poor home, but a wealthy heart; where is she who should be partner of both ? "My wife?" cried Camillo, springing

to his feet; "why, Padre, thou knowest she was false to me!" "And thou?" cried Father Antonio.

Camillo went his way back to the city.
"It was ill done of the Padre to disturb
my peace," he said. "Alas! I was just ow so happy!"

But he did not forget his penance, and

the next day he sought the Father again.

"Father Antonio," he said, "thou hast been faithful to my poor soul. Help me

So the priest aided him gladly, and and degradation that for man days she escaped their search.
"But should I not forgive her,

have been myself forgiven?" said the artist tenderly; and he took her home and pleaded with her to live a better life and dealt kindly with her.

And the Face of Christ hung on the

vall, unveiled.

Then, after a day or two, came Camillo

again to the priest, and there were tear in his eyes.

"Father Antonio," he said, "the Lord has shown me myself. I have been a bad son to old Marietta, my grandmother, a

bad husband to my wife a bad father to my children. My sins caused their error the poison of my life corrupted them Help me to atone." Father Autonio helped him, and

they sought out old Marietta, whom he had neglected many years, and before hem all the artist humbled hitself, and they fell upon his neck with tears, and they fell upon his neck with tears, and forgave and were forgiven. Only Marietta, who had forgotten by this time the sins of his boyhood, and remembered

sins of his boyhood, and remembered only his glory and great name, main-tained that she had nothing to forgive. So Camillo took her home, and his children dwelt near by in houses of their own, and all were happy and at peace among themselves. And the Face of Chrise shope, down upon them from the Christ shone down upon them from the wall. But they had few friends in the city who cared to enter their humble dwelling; for it was a fearful thing care-

essly to meet those pictured eyes.

Now when they had so dwelt for many days, Camillo came again to Father An-tonio, and said, "Father, may I yet be

But Padre Antonio did not answer. "What!" cried the painter, "is t ' cried the painter, " is there vet more to do?

'Thou shouldst know," said Father "I know not," said Camillo, sorrow-

fully. I have done all that can be done even the slightest tie of friendship that ath bound my soul in former days have sought to reunite; and if the friend had een wronged I have besought forgive

ness."
" Hath it been always granted?" asked the priest.

"Nay," said Camillo, "for to some the wrong hath been that my poison hath so tainted their son's that they have wronged me; and that wrong is hard to

tainted pardon. But the others have forgiven."
"It is well," said Padre Antonio.
"Yet you tell me there is more," said

the artist

"I tell thee? nay," said the priest.

"Thou shouldst know. What does the Face of Christ tell thee? My son, when thou hast won His absolution peace will

be thine."
Then Camillo went home very sorrow ful, and yet happy, for he felt that he could now look calmly and fearlessly into the eyes of the Christ; yet also he would have liked well the priest's absolution. So when night had fallen and he was

left alone with his masterpiece, he knelt down before his canvas, and, folding his hands like the hands of a little child at orayer, he looked upwards into the pic-And the Face of Christ shone down up

n his soul. The eyes were very searcharted lips seemed to smile like the lips f a mother over her naughty child. Then Camillo fell upon his face with a

reat cry.

And in the morning he went back to

Father Antonio.
"Ah, my Father! how dared I ask for absolution? I, who knew not the smallest fraction of my sin! What are all offenses against my fellowman to my sins against Him? what indeed !" said Padre An-

"I allied myself with his foes, I rejected His love, I cast Him out of my heart, I caused those to sin for whom He died."

"And I also," said Padre Antonio.

"And yet he forgives; he has always

orgiven; that crushes me," said Camillo is no effort in it with him-He rgives freely. There is no little by n it: I have come back to him step by es, but He has carried me always in His Padre Antonio, what shall I do to be saved?

"Go back." said the priest, " and look once more on the Face of Christ."
So Camillo went back, and knelt all night long before his masterpiece, and the eyes of the Christ shone down into his And a great sorrow came upon him, and also a great joy; a great angui a great peace; because the love without him was greater than the love within, for the first moment in his half century of years he felt all its weight.

Therefore, between the joy and the anguish, his heart broke, and his soul was drawn up into the ocean of love, eternal and illimitable. And in the morning they found him

lying dead beneath the eyes of Christ, with the peace of heaven upon his pallid The Lord Christ hath absolved him,

said Padre Antonio.

THE EASTER EGG.

Curious Customs in Christian Coun We make our Springtime holiday and take

we make our springine honday and take a bit of pleasure,
And gay as May, drive care away and give to mirth our leisure.
Then at this welcome season, boys, let's welcome, thus each other—
Each kind to each shake hands with each, each be to each a brother;
Next Easter holiday may each again see flowers springing.

flowers springing, And hear birds sing, and sing himself, while merry bells are ringing.

Of the three great annual festivals of the Christian Church-Christmas Easter and Whitsuntide-Easter, the day of resurrection, takes precedence, and the early Church history is often spoken of as the Queen of Festivals for on Easter day depend all the mov

able feasts of the year.

Although Easter is a movable feast h ld the first Sunday after the first full moon upon the 21st of March, it seldom falls in March oftener than twice in a decade. This is a very significant fact, for the Latin name Aprilits is derived from aperis, to open or set forth ; and as Easter is the festival of new life, so is April the month of the year full of budding life and hope. called it Oster (which signifies rising) also Eastermonath, in which month they held their feast of Eastre, Easter still older Astarte of Eastern nations

The French call it Paques, from the Greek Pascha, and still older Pesch Passover); and the English paschal is applied to the lamb of which Chris and His disciples partook before Hi crucifixion. In some districts of Eng-land the old people still use the word

It also used to be called the Great Day

Strange to relate, although Presby terian Scotland has retained many o the old customs belonging to the various saints days and the festivals of the Church of pre-Reformation times, the only day observed in Eastertide is Pace

Saturday.

It is one of the gala days of the children throughout the length and breadth of the land, and is eager! looked forward to. Even the thrift lest Scotch housewife relaxes her econ omies on this day, and gladdens the children's hearts by dying eggs for the afternoon games. For weeks ahead all the onion skins have been carefully preserved; the clippings of red flannel or turkey-red material o every kind are treasured up, and the a haifpenny (one cent) is expended on "cutbear" and logwood. The onion skins die a rich yellow brown, and red rags produce a soft shade of red, and the "cutbear" and logwood dye the eggs magenta and purple. farmer's wife sends her contribution to her little friends in canary yellowthe result of butter dye-and possibly half a dozen eggs apiece the hildren of the countryside collect in some old grass field, where the soft moss, found only in very old pasturage forms a cushion for the eggs.

How happy and merry every on is! As the eggs are tossed, now high, now low, they challenge each other: and what shouts of glee when in the general melee a number of the eggs are broken.

In the north of England the eggs are rolled and tossed on a Sunday af-ternoon in the field adjoining the parish church ; and eggs and oranges are freely exchanged between acquaintances and friends. oranges are supposed to typify the affianced, and shortly afterward marbitter herbs of the Passover feast. In Scotland and Ireland children

are taught by their nurses to crush the eggshell after eating its contents, or to push the spoon through the bottom of it. This is not so often seen here, because eggs are so seldom eaten out of the shell. This shellcrushing is a relic of a great super stitious belief that witches lived in empty eggshells and made boats of em, casting spells upon the house

hold. The use and exchange of eggs had a special symbolism attached thereto by the pagan nations before the Christian era. Eggs were of the greatest importance then, and entered largely into the sacrifices and obtations poured out upon the fields to secure good crops. They represented fullness and plenty, and the saving " as ful as an egg is of meat "dates from the earliest records.

As the hidden life within the egg could be called forth to light, so the earth cherish the seed, and of her falness produce smiling crops to gladden the hearts of herdsmen and tillers of the ground.

Coming to the children's custom o dyeing and playing with eggs, we find that it dates from the fourth century Daring the forty days of Lent the us of eggs for food was strictly forbidden. All were good Catholics then, and there were no herities to whom the eggs might be sold. The Church could com pel her children to obey, but she had no power to restrain the hens from producing, and so in every household the egg-basket overflowed with plenty. This was the children's opportunity, so the eggs were boiled hard, and then

they became excellent playthings. Dyeing in bright colors to attract th little ones is the next development, scarlet and the various shades of red being particularly popular; first be its brightness to the childish eye, and second, because red was the

In France during the Middle Ages there were many curious customs rela-tive to Easter eggs. Before Eastertide egan the priests paid a round of visits blessing and receiving eggs. largest eggs were picked out and sent to the King as a tribute.

Louvre on Easter day huge gayly de-corated baskets of gilded eggs were carried to the royal presence; the at-tendant chaplain blessed and distribted to those present. Then comes the substitution of the

After High Mass in the chapel of the

artificial egg of sugar, pasteboard, ivory, etc., the cover or case for some daintier gift. Beranger and other writers refer to the fabulous sums of money spent upon luxuries enclosed in Easter eggs

In Germany and the North of Eng land there is a common belief that hares lay eggs; and when a hare is seen bounding over the fields in March, which gave rise to our saving, "As mad as a march hare," the children clapping their hands, crying, "Hare hare, good little hare, lay plenty o

eggs for Easter day!"
Connected with the story of Easte eggs we must tell of the legend of the pells. In the Catholic countries of the Old World the bells are not rung during Passion Week and an ancient nursery fancy was that they went to Rome to be blessed by the Pope. But they returned on Easter morning bringing presents of scarlet eggs from the Holy Father to his good children; for presents are always looked for when one has come home from a far country The joy bells came first, and the angels, drawn from heaven by their they found the wife of Camillo sunk in or Eostor, probably derived from the joyous peals, filled the egg baskets of the children. The death bells car back, too, but brought nothing for Easter is full of joy only. So even in the Easter of the children the bells tell of the joy and the eggs tell of the gifts of love Christ brings to the little ones.

In rural Switzerland the egg dance of Easter Monday is still to be seen It differs little at the present day from what it was in the Middle Ages, and in describing an egg dance made famous in history we can better un derstand the history of the modern

Early in the sixteenth century, Mar guerite of Austria was governante of Fianders, and as was customary then, she visited her castle of Brou, near Bresse, on the western slope of the Alps, and there she decided to spend Easter. Philibert the Handsome, Dake of Savoy, who was hunting in this district, duly went to pay his respects to the fair chatelaine of the castle. Easter Monday, and all were merry the various Easter games were play and the dancing on the green was joined in by all. The old men amused themselves by shooting at a barrel o wine, and when one was successful in making his arrow stick in the wood he gained the privilege of drinking all wanted, or as the saying went

'Jusqu'a merci. Then the great egg dance, the spe al dance of the season, began. hundred eggs were scattered over level space covered with sand, and the young couple, taking hands, began If they finished without the dance. breaking an egg they were betrothed and not even an obdurate parent could

oppose the marriage. After three couples had failed, amidst the laughter and shouts of de-rision of the onlookers, Philibert of mind can conceive of. To assume that Savoy, bending on his knee before Marguerite, begged her consent to try the dance with him. The admiring crowd of retainers shouted in approval Savoy and Austria?" When the dance was ended and no eggs were broken the enthusiasm was unbounded.
Pailibert said, "Let us adopt the custom of Bresse." And they were

ried. Philibert did not long survive his

happy marriage, and in 1511 his devoted Marguerite erected the lovely Church of Notre Dame de Brou to his memory. There the tombs of Phili-bert and Marguerite may still be seen, There the tombs of Philiperpetual memorial of the med aval bservance and its " dause des aeufs.

It will indeed be a misfortune if these old customs are allowed to die out. They belong to history, and give us more real information regarding the manners, customs and social life of our ancestors than volumes of written his tory can. It is from such traditionary customs that we can best learn and appreciate the strong power the Church held over the daily life of her children in olden times -a power which incul ated above all things the absolute necessity of reverence.

We are educated as our forefathers never were. Education is the all pervading cry, but with this universal education we have lost power of rever We may laugh at the simple ence. faith and credulous beliefs of bygone superstitious times, but have we any thing equally beneficial for the guidance of our daily lives to show as the result of our superior knowledge?

The attention of the pupils of our chools ought to be drawn to these old customs. In place of the history les ons, so often a recitation of dry, hard facts and musty information, a weary task to the uninterested child, we might interweave with the necessary hard study a lesson of how our fore fathers lived and moved and had their being, influenced in their simple, lives by the practical lessons taught them at successive festivals by he Mother Church.

Each holiday season comes down to us laden with the influences of the past, for in the chain of life there can be no broken link. In observing them we but reverence the heritage we have received. May we never forge that as we have received so much we should hand them down unsullied to the

to be deceived, can one see in this THE LEADING AUTHORITY OF promise of Christ anything else except THE CHURCH. The Congregationalist in a recent

ssue cites Mivart's late defection as

an example of the waning of Catholic

Faith, and pretends to find in the Church's refusal to recognize in her subjects the right of private interpretation in doctrinal matters, an ob stacle to the future conversion of non-Catholics and on occasion of future ecession to many intelligent people at present within the fold. The forecast of our contemporary, solemn and significant, excites no anxiety in the Catholic breast. We notice it simply to call attention to the fact that what seems to our contemporary the great offence of the Church against the dignity of human reason, seems to us most reasonable, and to assure him that there is in the whole range of Catholic doctrine no dogma more agreeable to the sane Catholic mind that which asserts the absolute incompatibility between Cath olic Faith and the right of private interpretation in doctrinal matters. An understanding of the attitude of the Church on this matter is impos-sible to those outside the fold, simply because they refuse to form a clear idea of the mission of the Church as nstituted by Christ. There are but wo possible conceptions of a Church -either we must consider it as an agregation of individuals each enjoying the right of expounding to self the written word of God and so absolutely independent of all others in all his belief, or we must view it as ving teaching organism, a missioned to represent God on earth and to teach men in His name. N one who has read the New Testamen can pretend to accept the former definition as is evidenced by the fact tha the "reformers" who promised the greatest liberty to human reason still demanded a certain agreement among their followers in what they were pleased to call " essentials." idea of the Church was held then, sure ly, any authority which would attempt to saddle its own doctrines on such self sufficient judges of God's truth would of truth convict itself of the worst form of tyranny; but that no such idea of the Church prevails at present is simply proven by the various confes which non-Catholics are com sions to pelled to subscribe as an essential condition of Church membership. There then remains but one reasonable conception of the mission of the Church namely, that it is a Divinely commis sioned teaching body endowed with the prerogative of teaching religious truth in the name and by the authority of God.

This definition of a Church once ad mitted, not only does infallibility with its consequent exclusion of the right of private interpretation in doctrina natters appear rational and agreeable but so essential a characteristic of such Church, that any religion not claiming such divine prerogative does, by it very absence of such claim, convict it self of its own folly. To pretend to teach truth in the name of God; to pretend to teach it in virtue of a Divine commission, and still to admit that n that teaching there is no guarantee against error, is surely as great a tra Eternal Truth in the enjoyment o omnipotence has taken no means to pro tect itself against error, is certainly assumption that does small credit to Di vinity. Then there must be some way which God has established to conve His truth to men ; His whole truth and the truth undefiled. The Gospel narrative can surely be relied on to indicate what that way is, and so let us rlance back at it. the Gospel must admit that if there

is anything in it that is beyond the possibility of doubt, it is that Christ constituted the Apostles a teaching possibility ody when He says: "Going there fore to teach all nations; * * teaching them to observe all things whatso teachever I have commanded you" Their teaching was to include all truths taught by Him with never a distinction between the truths taught by Him and afterwards to be recorded by the inspired writers and those which would not thus be recorded. Now, truth is not of a nature to exclude development, and so the Master, who, in private word or veiled able, sowed the seed of future be-

lief, was as much the teacher of the teacher of this ulterior development of truth as is the sower of seed the sower of the fruit which is but the development of the seed once sown. But the question may be asked, How proof of infallibility result from such Divine Commission to teach, even admitting that the Apostles were thus warranted to develop any truth left by Christ in the germ state? guarantee can we have that the Apostles might not, when no longer under the spell of the Master's prevert the truths taught by Him? Let us remember that the d'tre of the apostolic commission was to supply the absence of Christ from earth until the end of time and we will at once understand that the commission was to endure as long as such substi tution would be required. Now, if we consult St. Matthew (Chap. 28, v 20) we find that not only was their commission to endure through-out all time, but that throughout all time, they were to enjoy the guarantee of perpetual union with Christ, the Way, the Truth and the Life :' am with you all days, even to the consummation of the world." since the Catholic understands by in fallibility nothing more or less than

Church whenever she speaks in His name to those whom she has been com missioned to teach? The exclusive right of the Catholic Church to the succession of the first apostolate is so clear that even those to whom the name Catholic was once a term of execration, now pose as Catho lies. And the exclusive claim of the Church to teach infallibly, instead of giving offence to intelligent Catholics. is, on the contrary, one of the strongest proofs of her Divine commission. giving to her children the assurance of session of the truth, as Protestantism's inability to lay claim to it is a real proof of its consciousness of its lacking Divine origin -Providence

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ST. PETER IN ROME.

Sacred Heart Review. Protestants are very fond of stating in a superior kind of way that St. Peter never lived in Rome. Thinking that to prove this would completely leave Papal claims without a leg to stand on, they have dwelt upon the unsatisfactory evidence that exists to support the Catholic assertion that St. Peter lived for some five-and twenty years in Rome, that he was the first Bishop of Rome, and that he was martyred there. The following extract, owever, from the London Spectator, which can hardly be accused of a leanthe truth of the Church's claim in this respect is making itself felt among brethren:

"It may at once be said that opinion has, on the whole, gone with the raditional or Catholic view as to St. Peter's residence in Rome. tire trend of the new school of Roman archæology, as represented by Professor Lanciani, is towards the acceptance of persistent tradition where not contradicted by patent facts. If this principle is applied to Roman classical archæology, it also holds good in regard to the Christian antiquities of Rome, and we must not be deterred from holding to it by the manufactured ' relics ' of which the Church has at times been so prolific. The literary arguments for the Petrine residence in Rome are more indirect than direct, but taken together they uphold the Catholic tradition. First, Babylon ' from which St. Peter dated his first epistle could not have been Babylon on the Euphrates, but meant Rome, just as it means Rome in the Apocalypse, in which prophetic work occurs the passage 'Rejoice over her thou heaven, and ye holy apostles and prophets; for God hath avenged you upon her.' The most obvious meaning here is that the coming fall of Rome seen in vision by the seer of Patmos is a divine vengeance for the murder of St. Peter and St. Paul—the two apostles who at that date had actually suffered martyrdom in Rome. But positive evidence is that derived from actual monuments. We have first the portraits of Peter and Paul accepted as genuine in the fourth century, con cerning which Professor Lanciana writes that they were 'carefully preserved in Rome ever since their lifetime,' and that ' they were familiar to everyone, even to school children. Next it is certain that Constantine raised the great basilicas over the tombs of both Peter and Paul, thus showing that there was no doubt early in the fourth century of their having suffered martyrdom in Rome. Damascus also put a memorial tablet in the Catacombs, whither their bodies are said to have been transferred for a The houses of Pudens and y is, and so let us time. The houses of Pudens and Whoever reads Aquila, where Peter is traditionally said to have lived, ware turned into oracor-

ies, -this is not so forcible. The date of June 29 was early accepted as that of Peter's execution. Christians and pagans slike began to name their shildren Peter and Paul, and the work ers in metals and stones began to reproduce in Rome the likenesses o. the two great Christian martyrs. It is inconceivable that this last step should have been taken unless Peter was in some way known to the nans; an obscure Jewish preacher in a distant part of the Roman empire would have been of no significance to the citizens of Rome. Such is the general evidence for the Roman resience of St. Peter, which, taken with the persistent tradition, would seem to an impartial mind to possess a fairly adequate weight."

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Martin Luther leave the Church? As a summary, however, the following will suffice: Pride, jealousy, and triumph of the carnal over the spiritual nature of the man. His own onfessions show this. He preached against Indulgences because the commission to preach a Plenary Indulgence by Pope Leo X. had ven to another order of monks than is own. He then taught that faith slone, without works, will save mankind; that the sacrifice of the Mass was an abomination ; that there is no call th necessity for confession, abstinence, fasting or any mortification whatever. He said that priests might marry : he denied the supremacy o the Pope, but and at not until the Pope decided against is that ; he wrote against purgatory, free sancti and almost every article of Chris the p will and almost every article of Chris tian belief. He broke his voluntary yow of celibacy to join a woman who broke a similar piedge to God. In from short, Martin Luther left the Church fault because he was a corrupt man. The sincerity of an ex priest denouncing the Church is open to question when there is "a woman in the case." Leaving the Church for conscientious reasons, if such a thing were possible. could not excuse the breaking of a vow

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and blood like He had.
"A Penitent" said that "we read in one of the Gospels that ' heaven and earth shall pass away, but my word never.' Please explain the meaning peop of heaven passing away."

Heaven and earth shall pass away. but My word shall not pass away "is even heaven" in this case means the firmament, and that it and the earth shall both pass away; second, taking it as meaning the abode of bliss, it is merely used as if Christ had said, "the earth will pass away, yea, even if from shall pass away," thus emphasizing the truth of His words. In either se the idea is the indefectibility of the words of Christ.

asked: (1) "Can grandparents stand sponsors for their grand-children?" (2) "Can a non Catholic has Catholic parents?"

stand sponsor for a Catholic child who In the Catholic Church grandparents would be allowed to serve as sponsors, though younger persons would be preferable, because more likely in the course of nature to survive the parents, and at their death see to the religious education of the child. Sponsors are to answer in the name of the child at m, and thus declare a belief in the doctrines of the Church, and they are to see that the child is brought up a Catholic in the event of the death of the parents or their failure to do so. Non-Catholics obviously cannot perform the first duty, and would not be likely, except in few instances, to do the second. They are therefore ineligible

music ?

Considering the fact that many Protestants neglect their own services in order to hear Catholic music, it seems as though a Catholic might find sufficent attraction in the sacred music o his own churches. To join in here ical worship is a sin. There may be times when for urgent social reasons, such as funerals or weddings, it is excusable to attend a Protestant church Christ while hating sin loves sinners, and His Church, though opposing heresy, is ever auxious for the salva tion of heretics, and it is not because of hostility to non Catholics that she forbids her children attending other places of worship. Catholics, believ-ing as they do in the "Real Presence," of and in their ewn Church what is really

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"A Penitent" said that "we read

in one of the Gospels that ' heaven and

"Heaven and earth shall pass away, but My word shall not pass away "is explained in two ways: First, that "heaven" in this case means the firmament, and that it and the earth shall both pass away; second, taking it as meaning the abode of bliss, it is merely used as if Christ had said, "the earth will pass away, yea, even if heaven will pass away before My word shall pass away," thus emphasizing the truth of His words. In either sense the idea is the indefectibility of the words of Christ.

asked: (1) "Can grandparents stand sponsors for their grand-children?" (2) "Can a non Catholic stand sponsor for a Catholic child who has Catholic parents?"

In the Catholic Church grandparents would be allowed to serve as sponsors, though younger persons would be pre ferable, because more likely in the course of nature to survive the parents and at their death see to the religious education of the child. Sponsors are to answer in the name of the child at the doctrines of the Church, and they are to see that the child is brought up a Catholic in the event of the death of the parents or their failure to do so. Non-Catholics obviously cannot perform the first duty, and would not be likely, except in few instances, to do the second. They are therefore ineligible as sponsors at Catholic baptisms.
(3) "Is it a sin for Catholics

"Is it a sin for Catholics to go to Protestant churches to listen to the

Considering the fact that many Protestants neglect their own services in order to hear Catholic music, it seems as though a Catholic might find suffictent attraction in the sacred music of his own churches. To join in here i-cal worship is a sin. There may be times when for urgent social reasons, such as funerals or weddings, it is excusable to attend a Protestant church. Christ while hating sin loves stnners, and His Church, though opposing beresy, is ever anxious for the salva-

"the house of God," and their respect for it is not helped by attending the churches of other denominations, where the congregations realize that they are but meeting places, and where the Catholic, by almost unconscious absorption, imbibes an indifference to

things spiritual.
"Married" says: young man married a Protestant girl, in the girl's house. Can he call him-a Catholic, and has he the right to go to confession and Communion the same as before?

From the form of the question it would appear that the marriage wa performed by a minister of one of the sects, and it does not appear whether the girl was baptized or not. If not, there was no marriage in the eyes of the Church. Where the decrees of the Council of Trent have been officially promulgated, the presence of the priest of the parish and two witnesses is essential. The young man can certainly go to confession; whether he should receive absolution and be per mitted to go to Communion is a matte for his confessor to decide after hear ing all the circumstances, which are

not clearly set forth in the question. A question with the rather paradox ical signature "Doubting Catholic" read thus: "Why does the Church allow one or two Catholics to be divorced and able to remarry, while poor persons with better reas only able to get a separation?"

Father Doyle said that one who doubts the truth of the doctrines of the Church can scarcely be called a Catholic. While the writer evidently insinuates the slander of the enemies of the Church regarding the power of money in obtaining dispensations and divorces, it would be well to remember that Henry VIII. was rather a rich fellow, and that the Church forfeited England rather than grant him a divorce, though Luther about the same time was more liberal to a German prince. Americans who recall the Bonaparte-Patterson case and the Pope's attitude then will readily acquit the Church of this charge. The impression of some Protestants, and at least one 'doubting Catholic,' is that the Church has occasionally sanctioned divorce, allowing one of the parties to remarry during the lifetime of the other. There are causes which render a marriage void from the beginning, such as "decauses which render a marriage void from the beginning, such as "default of consent," close affinity, illegal ity of contract, defect of age and other invalidating causes. In these cases the Church after inquiring into the matter, declares the marriage null and void from the beginning. This is not divorce, but a decision that no marriage ever existed, because of some impediever existed, because of some impedi ment which made the contract void. But a valid marriage consummated between baptized persons cannot in any case be dissolved. God has joined them together, and that sacred bond no one, not even a Pope, can break asunder. If in some particular cases this law may happen to be burdensome, especially to those who have not been want ing either in prudence in their choice or in justice and kindness towards their partners, the hardship to the few is small compared with the immense good derived by society at large.— Philadelphia Catholic Standard and

OUR EVERYDAY DUTY.

What a glorious day it will be for earth shall pass away, but my word the cause of Catholic truth when our never.' Please explain the meaning people really understand their position of heaven passing away." people really understand their position in America in relation to their Protestant fellow citizens! When each and every one of us, instead of living selfishly an almost useless existence (as far as our obligation to spread Catholic truth is concerned), will be inspired with a desire to offer to all men that blessed gift of which it has been our inestimable privilege to have received from God! When the consciousness of possessing the greatest treasure of time or eternity will be felt by us in our inmost souls, and when our loyalty to Christ and to His Church will take such possession of us that we will be most eager to sow the seed of faith that God may reap the greater harvest of

> There are many earnest hearts sighing for that day, many sanguine hearts hoping for it, many willing natures working to bring it closer to

Let us all ask ourselves what we are doing to conquer the world for Christ and the Church. Are we showing in our lives the beauty and blessedness of the faith we profess? Are we chaste, baptism, and thus declare a belief in sober, honest, upright, earnest? Do the teachings of the Church show them selves in our conversation and actions Are we better than our non Catholic fellows? Have we nobler thoughts, higher ideals, purer and better con-ceptions of life and its duties? Have we a keener consciousness of God's providence? Do we carry our faith into our every day dealings or do we keep it for Sunday display only? Are we more just than those who follow false teachings, more merciful, more charit-able? Or do we live our lives utterly unconscious of, or wilfully ignoring the duties and obligations imposed upon Catholics by the gift of faith?

Let every Catholic remember that upon him to a certain extent depends the salvation of those outside the Church. Let each one of us remember that he owes not only a duty to God but to his neighbor. The duty he owes to his non Catholic neighbor is, first of all, good example. A drunken Catholic can not very well point to himself as an example of the efficacy

exponent of the teaching of the Church with regard to the laws that should govern Christians in their dealings with others. An unchaste Catholic one who professes the religion of the God of purity, and yet lives directly contrary to that religion, excites only the disgust of the earnest minded non-Catholics who know him. A Catholic whose tongue is continually dripping slime in the shape of nasty stories or

profanity, closes the door of the Church in the face of those who might be led to take the first step by edifying con A sinful, unworthy Cathoversation. lic of any kind is the greatest stumbl ing-block in the path of those whom the promptings of D.vine grace is lead ing back to the true fold. Unworthy Catholics are continually undoing the work which is being performed in this country by the apostolic men who de vote their lives to showing to our non Catholic brethren the truth and beauty

of the Church of Christ.

Then there are the Catholics who are not bad, but apathetic. Catholics who are content to save their own souls, but whom it is hard to arouse to the glory of bringing back to the Catholic Church those who are as worthy of the faith as we are, but whose minds are shackled by the prejudices of centuries and who can not take a step forward without our help and encouragement. Catholics indifferent such as these should arouse themselves from so fatal a condition of mind and interest them. selves in winning the world for Christ Many ways will suggest themselves if there is a will. Example, prayer, teaching, the dissemination of Catholic literature—all these are excellent ways; but of course, through all, and in all this work there must be the spirit of the apostles, the prayerful, powerful, yet humble spirit of those who were sent to teach all nations. Without this spirit-dependence a Our Lord and submission to His willour best efforts will come to naught.

There is work for each and Catholic man and women in this field God give us the light to see the opportunities to do good that lie around us. Sacred Heart Review.

FIRST PROMISE OF LORD TO BLESSED MARGARET MARY.

"I will give them all the graces neces sary for their state of life. Though our friends rebel at the thought that the Apostle told the whole truth when he said, "If any man thirk himself to be something, whereas he is nothing, he deceiveth him-self," yet in calm judgment we must acknowledge that we are indeed nothing so far as our capability of doing of ourselves anything meritorious for eternal life is concerned. The words of our Divine Lord Himself confirms the fact: "Without Me you can do nothing." Still, with St. Paul we may all things in Him that nothing." Still, with St. Paul we may add: "I can do all things in Him that

God gives to every man sufficient grace to work out his salvation, yet He promises to those devoted to His Sacred Heart a more abundant particination in the treasures of His love. He engages to give them all the graces cessary for their state in life.

It is a most beautiful feature of the Providence of God that every man has a particular work in the vast scheme creation, and that he has only to correspond with the grace of God (which vill never be wanting to him and he will attain his eternal destiny-the unending bliss of Heaven.

Countless are the saints of God in every state enumerates kings, queens, peasants, religious, parents, soldiers, beggars hermits, and persons in the thousand other vocations followed by men, but the saints whose names are not in scribed in the Canon probably exceed by unthinkable numbers these whose sanctity has been declared by the

We are so apt to think that sanctity is, as it were, a plant so rare that it flourishes only in some sar-off clime under certain extraordinary conditions, It would cause merriment for some per sons to hear their neighbors or friends called "saints," those neighbors or friends who do not spend long hours in the Church, who do not perform great penance, who do not wear solemn faces or repel others by their severity, but who seem to perform their daily tasks and mingle with their fellow men very much as they do themselves; and yet to the All-seeing eye af God these persons may be very great saints. The secret of their sanctity is this: their lives are passed in conformity with God's Holy Will; every word and thought and act is directed to His greater glory; they are fulfilling perfectly their part in His eternal plan; or as, the well known saying puts it, "Doing ordinary things in an extraordinary manner."

The devotion to the Sacred Heart of Jesus is most conducive to the attainment of this perfection, for by means of the Morning Offering every thought, word, action, prayer and suffering is directed to the glory of God. This includes net only direct acts of virtue but those so-called indifferent actions, such as eating, sleeping, talking, the innumerable movements of body and soul, the thousand sufferings, incon-veniences and humiliations each man encounters daily -- all these are turned into eternal treasures by the true

Philosopher's Stone. In return for this zeal for His glory, our Divine Master, who is far more desirous of our salvation than we ourselves, promises to pour out abundant ly His precious graces, to give to each soul devoted to His Sacred Heart His

enable him to become a saint ; to attain | ly, obliged to content himself with the the place in Heaven Almighty God has destined him to occupy, to fulfil his chance left him. But what was the repart in the inscrutable designs of an sult? The three, vessels set sail on the All-wise Creator.
It is therefore of great importance

for all members of the L ague to exert themselves to great fidelity in making the Morning Offering and, when pos sible, renewing it during the day, so that they may lose none of the graces that our merciful Lord has promised to that our merciful Lord has promised to the faithful disciples of His Sacred Providence watched over His servant. Heart.

STATE OR PARENT.

Father Gasson Shows Who has the Right to Educate the Child

Rev. Thomas I Gasson, S. J., of Boston College, Boston, Mass, delivered another valuable lecture on ethical subets in Boston College Thursday evening. His topic was "The Existence of the State for the Citizen or the Citi zen or the Citizen for the State."

spoke in the part as follows:
"The vexed question as to whom
the right of the education of the child belongs can easily be solved philosophi-cally by considering that far more general problem, viz, does the state exist for the citizen or the citizen for the state? The various theories upon this all important subject can divided into two classes, viz into the class of philosophers who maintain that the object of the state is to secure the citizen in the enjoyment of his life and property, and into the class of philosophers who teach that the citizen exists for the state.
"This latter view, is the leading

thought in the legislation of Lycur-gus, and it was this peculiarity that gave Sparta her marked character, and distinguished her in so striking a manner f.om all the other states of Greece. Lycurgus was resolved that the Spartans should be a nation of soldiers. To accomplish this result he placed the complete training of the boys under the control of the state and introduced a system of state father hood that overthrew entirely all parental rights over the young. Every child after birth was subjected to a public examination of its physical condition. The weakly and the cripples were exposed on Mount Taygetus his seventh year the boy was taken from his mother's care and given over to the state teachers or trainers, who taught the youthful Spartans all the gymnastic games, exercises and movements that were calculated to harden the body and to strengthen the muscles. They were forced to wear the same garments winter and summer, and to bear the privations of

when he had completed his thirtieth year, but even then he was still under public discipline, and was not permitted to take his meals with his wife. The men messed together and slept at night in the public barracks. Not un-til he had reached his sixtleth year was the Spartan released from public training and from military service. The individual in this system was nothing, the state everything. The

individual existed solely for the state. The Christian theory of statehood is at utter variance with the Spartan According to Christian philosophy the state exists for the safeguard of the individual and for the protection of inalienable private rights. rived from civil society, for the indivi-

duals composing a state must necessar ily exist before the state can have ex-The individuals and the istence, family are certainly prior to the state, and hence it is impossible that the rights of the family should be derived from the state. Now, no society can lawfully claim to control or modify rights which it did not originate.
"Bearing this in mind, the question

of education resolves itself into this, viz: To whom does the child primar-ily belong? If to the state, then the state should have complete control of education. If to the parents, then to them belongs the sacred right of giv-ing the child that well proportioned development of his faculties which will enable him to secure by legitimate effort his well-being in this life and its happiness in the life to come. The state has its province, and that province is not to go beyond its own limits and to usurp inalienable private rights, but to protect the citizen in his home and in his sphere of action."

THE BARK OF ST. IGNATIUS. Nothing, is so admirable, children,

as the confidence wherewith the saints

abandoned themselves to the guidance of Providence. You shall soon see that they act more rationally than the people of the world would, who, every step invoke prudence, foresight and so forth. St. Ignatius Loyola had been on a pilgrimage to Jerusalem. On his return, the vessel in which he had sailed landed him at the Island of Cyprus, where he awaited an opportunity to return to Italy. There were three different vessels in port; the first belonged to the Turks, who were little likely to admit a Christian on board. The second, a Venetian vessel, was spacious and comfortable and well appointed. Finally, the third was small, old and rickety. Several pas-sengers interceded with the captain of the fine vessel that he might receive St. Ignatius on board, as he was a very tion of heretics, and it is not because of hostility to non Catholics that she for children attending other places of worship. Catholics, believing as they do in the "Real Presence," and beautify the spiritual life of those who know it. A dishonest Catholic truth to arouse the constitution of the efficacy soil devoted to His Sacred Heart His low card in meeting courageously the holy man, and a worker of miracles, those who know it. A dishonest Catholic truth to arouse the constitution of tife; His help in bearing the cross it is the lot of each to those who know it. A dishonest Catholic, one who is too sharp in his busing as they do in the "Real Presence," and beautify the spiritual life of the cross it is the lot of each to captain very shortly, "and besides, if he is a saint, he has no need of my vesting in their ewn Church what is really need to His Sacred Heart His low in the constant of tife; His help in bearing the constant of tife; H

word all the assistance necessary to Peter." St. Ignatius was, consequentlittle rickety bark, that being the only same day and in the same weather. All at once a frightful storm arose the Turkish vessel was buried in the sea; the handsome Venetian vessel a sandbank, went to pieces on every soul on board perished, and it was only the little bark that reached.

IMITATION OF CHRIST.

Of the Joy of a Good Conscience.

The good man's glory is the testi ony of a good conscience. Have a good conscience, and thou

shalt always have joy.

A good conscience can bear very much, and is very joyful in the midst

of adversity.

An evil conscience is always fearful

and unquiet ; sweetly shalt thou rest, if thy heart upbraid thee not. Never rejoice except when thou hast

done well.

The wicked never have true joy, nor feel interior peace, for "there is no peace to the wicked," saith the Lord.

And if they say: We are in peace, and there shall no evil come upon us, and who is there shall dare to harm

Believe them not, for suddenly the anger of God shall rise and bring their deeds to naught, and their thoughts shall perish. To glory in tribulation is not hard to

him that loves; for so to glory is to glory is in the cross of the Lord. Short-lived is the glory that is given

and received by men. Sadness ever accompanieth the glory of the world.

The glory of the good is in their own consciences, and not in the mouth of

The joy of the just is from God and and in God, and their rejoicing is in

the truth. He that longeth after true and everlasting glory careth not for temporal.

And he that seeketh temporal glory, or doth not from his soul despise

shows himself to have little love for that which is heavenly.

Great tranquility of heart hath he who careth neither for praise nor

Easily will he be content and at peace whose conscience is undefiled.

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upon the intestines, and to overcome costiveness the medicine administered must influence the action of these canals. Parmelee's
Vegetable Pills are so made, under the supervision of experts, that the substance in them
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stomach to the bowels.

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Did you ever hear of one? Most certainly not. Consumption is a disease that invariably causes loss of If you are light in weight,

even if your cough is only a slight one, you should certainly take

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of cod liver oil with hypophosphites. No remedy is such a perfect preventive to consumption. Just the moment your throat begins to weaken and you find you are losing flesh, you should begin to take it. And no other remedy has cured so many cases of consumption. Unless

you are far advanced with this disease, Scott's Emulsion will hold every inducement to you for a perfect cure.

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He'll Take an Ell."

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London, Saturday, April 14, 1900. LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA,

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

e faithful.

sing you, and wishing you success,
selieve me, to remain.

Yours faithfully in Jesus Christ,
+ D. FALCONIO, Arch. of Larissa

Apost. Deleg.

THE " MISSIONARIES."

The Rev. B. F. De Costa, who was not long since converted to the Catholie Church from Episcopalianism, the immediate occasion of his conversion being the ordination of the practically agnostic Dr. Briggs to the American Episcopalian ministry, made the following home thrust at the mission which Bishop Potter is endeavoring to estab lish on the Pailippine Islands to convert the Filipinos to Episcopalianism. Dr. Da Costa said :

the Philippines an army of missionaries under an agnostic Episcopalian, to close the Catholic churches there and to confiscate their property. They are sending the Bible to the natives who have had it as long as we have, and have more faith in it than the majority of those who are going to essay to teach it to them. Let them mind their own business and convert home people or themselves."

THE PHONOGRAPH.

An interesting incident occurred at the opening of the lecture on the marvels of science to be delivered by the Rev. Albert Blever, S. J., at the Catholic Winter school at New Orleans Archbishop Chapelle of that city, who is now at Manilla in his capacity as Apostolic Delegate to the Philippine islands and other territories recently acquired by the United States from Spain, addressed the Winter school by means of the phonograph. His words were clear and distinct. They were in part as follows :

"Although far away," His Grace said that his spirit and his heart were ever with the Catholics of New Orleans, and he hoped to accomplish his important mission and return ere long to this city. He sent his blessings to the Winter School, and invoked the blessings of heaven upon the Winter School, its officers, patrons and well-wishers, and concluded with giving all of them his solemn "may the grace of God, the Father, the Son and the Holy Ghost be with you, now and for evermore. Amen."

POPE AND EMPEROR.

The warmest and most cordial greetings sent to the Holy Father, Pope Leo XIII., on the ninetieth anniversary of his birth came from the Emperor William of Germany.

When it is remembered that not very many years have elapsed since Germany had in operation the severe penal code against the Church which was inaugurated by Bismarck, it will be seen how great a change has taken place. It is due to the determined stand taken by the late Herr Windthorst and the Catholic party in the Reichstag that the condition of Catholics has been so much improved. The present Emperor has shown on many occasions his good will toward Catholics, but as he was under the tutelage of the man of blood and iron, it required great courage on his part to show good will where Bismarck had manifested undying hate and had so taught his pupil. The Catholic party, however, by their determined resistance to oppression also showed that they were not to be trifled with, and all these causes worked to gether to bring about the presen happy result.

POPE LEO XIII.

On March 1st, the birthday of Pope Leo XIII. the Holy Father completed the ninetieth and entered upon the ninety-first year of his age. A recepth; Pontificate, as Pope Leo XIII has man was immediately arrested, and

done. A congratulatory address was read to the Holy Father by the dean sixteen years of age, named Sipido. of the Sacred College, Cardinal Areg- He gloried in his deed, and declared lia di Santo Stephano, who lis one of four Cardinals still living who were if he should get the chance. He was in the conclave which elected Pope Leo. The sight at the reception was a magnificient one with its brilliant colors, the red robes of the Cardinals, the purple of the prelates, and the silver helmets of the noble guard combining with the white dress of the Holy Father to form a grand guard. spectacle.

POPE ALEXANDER VI.

The Toronto Catholic Register of 5th inst. contains two letters addressed by Mr. J. F. Waters of Otawa to the editor of the CATHOLIC RECORD complaining somewhat bitterly of our re fusal to publish in our columus a continuation of his attack on Pope Alexander VI. on which we have made some comments, defending Pope Alexbeen made upon him by many histor-

We communicated to Mr. Waters the reason for our refusal. Our comments on his lecture were courteous toward himself personally, and did not entitle him to space in our columns for what we and our readers would regard as disedifying reading matter in a Catholic paper.

Pope Alexander VI. has been much maligned by historians, and even some Catholic writers have joined in the general outcry, but it has been ably proved that the charges brought so freely against him were calumnies. Mr. Waters repeats in a general way these charges, without specifying the acts which justify them according to his opinion. We therefore do not deem it necessary to deal with the matter at present any more fully than to make these few remarks.

SUN WORSHIP IN NEW YORK.

The latest religious or irreligious fad in New York is, according to the special correspondent of the Detroit News Tribune, Sun-Worship, imported from Persia by a "chief priest" who is called by his followers "Manthra Magis," but whose almost unpronounceable personal name is Dr. O:oman Zaradushthanish.

It is scarcely to be credited that in this age of ealightenment and univer sal education, there should be any to embrace this form of heathenism which was generally supposed to have died out long ago, but it appears to be a matter of course that among a population which has grown up amid influences wholly secular, and without any religious teaching in the schools the way is prepared for embracing any superstition, however gross, and is asserted that Sun Worship has some thousands of followers on this continent, most of them being in New York itself. It is, after all, not very surprising that where Theosophy, so called Faith Cure or Christian Science Mormonism and Spiritualism find votaries, the exploded Pagan superstitions of past ages should also be

revived with some measure of success. The "High priest "of the New York Sun worshippers declares that through the influence of his system of worship. the sun's rays can be made to enter the human soul. driving out darkness and shadows so that one may remain forever in the enjoyment of peace and

prosperity." Every one who is able to put to gether a few high sounding sentences of meaningless rubbish like this, appears to be sure, in this age of general education, to gain proselytes to the most absurd crudities which masquerade under the name of a new religion.

The most curious part of Dr. Zuradushthanish's religion is that he sums up the duties of sun-worshippers by saying that "sun-worship does not teach asceticism, but simple living on vegetarian diet."

If this is the sum total of human duties under the new religion, the world might well afford to do without it a little longer.

ATTEMPT TO ASSASSINATE THE PRINCE OF WALES.

While the Prince of Wales was at the Northern Railway Station at Brussels on Wednesday, the 4th inst., at 3 35 p. m., being about to start for Copenhagen to take part in the celebration tion was held in the throne room of of King Christian's birthday, a desperthe Vatican to commemorate the ate attempt was made to assassinate event, which was a highly interesting him. The would be assassin jumped one to the whole Catholic Church. It on the footboard of the Prince's saloon is a rare thing for men to reach so car as the train was starting, and fired great an age, and rare also for a Pops two shots point blank at his Royal sign an unequivocal profession of faith

was found to be a tinsmith of Brussels that he would make the attempt again preparing to fire a third shot just as the station master knocked down his arm, and at the same moment several persons assisted in arresting him. Daring the confusion he was severely beaten.

Sipido declared that his reason for the attempt was that the Prince was the cause of thousands being slaughtered in the South African war.

The Princess of Wales was with the Prince, but neither of them was injured.

Before the train left the Prince requested that the would-be assassin should be dealt with as leniently as possible.

There is a possibility that the outrage was committed at the instigation of the Anarchist Societies, but these ander VI. against attacks which have societies strenuously repudiate the deed, but from what Sipido himself said, and from his extreme youth, it is more probable that he is a foolhardy sympathizer with the Boers in the present war, and that he took this method of taking vengeance on the heir to the British throne. It was asserted, however, in the Balgian Raad that it was instigated by the Anarch ists, and some French papers express also this opinion.

THE DEATH OF DR. ST. GEORGE MIVART.

A cable despatch announces that Professor Dr. St. George Mivart, formerly Lecturer on Zoology at St. Mary's Hospital Medical School, and professor of Biology in the University of Louvain, died in London, England, on Sunday, April 1.

Dr. Mivart was recognized to be an eminent scientist, and he has long been regarded as one of the most prominent Catholics in the world of science, in which he ranked high ; nevertheless, he several times, especially since 1893, showed a disposition to wander away from Catholic truth, and to maintain publicly opinions which no Catholic hold.

This is probably to be attributed in a great measure to his early education as a Protestant, and partly to his high estimate of his own inerrancy. He was a native of London, having been born there in 1827, but became a Catholic in 1844, at the age of seventeen years.

He was educated partly in Protestant, and partly in Catholic institutions, finishing his education in St. Mary's College, Oscott. He was called to the Bar in 1851, and became afterward a fellow of the Royal, the Linnaan, and the Zoological Societies.

He was the author of a number of works, most of which were connected directly or indirectly with the natural sciences. Among them were "The Genesis of Species," "Types of Animal Life," "Elementary Anatomy, Origin of Human Reason," etc.

In the Nineteenth Century of Le ember, 1893, he published an article entitled "Happiness in Hell," wherein he endeavored to show that a Catholic may believe that hell is not a place of positive punishment, but is simply a condition of "natural beatitude wherein souls are merely separated from the enjoyment of the vision of God. This cast suspicion on the Professor's orthodoxy, and his article was condemned by the Roman Congregation of the Index. Dr. Mivart submitted to this adverse decision, and expressed regret for the article. But in the Fortnightly Review and the Nine teenth Century for January, 1900, two articles appeared from his pen under the respective titles: "Some recent Catholic Apologists," and "the Continuity of Catholicism," in which he developed his former notion that Catholies are free to accept the definitions for the Church in a sense different from that which the Church intended. On this theory he drew the inference that we need not believe that Christ was born of a virgin, that he actually rose from the dead, etc.

This theory is entirely subversive of Catholic faith, and contrary to the decree of the Vatican Council, which lays down plainly the teaching that: "Of all sacred dogmas, that sense must for ever be held which our Holy Mother Church has once decreed, nor are we ever permitted to depart from that sense under pretence of a better under standing thereof." Hence, also, Cardinal Vaughan, finding the Professor obstinate in holding to his views, pronounced him unworthy of receiving the sacraments, and forbade his priests to admit him thereto, until he should to complete his twenty-second year in Highness, missing him. The young withdrawing his erroneous opinions. The professor manifested consider-

able bitterness against the Roman Congregations in the course of the discusssion, and attacked them generally, as well as the Cardinals and the Pope himself, especially in reference to Galileo Galilei and his own former article on hell, and he even withdrew his former submission on this last subject.

We are not told in the telegraphic announcement of his death whether or not he finally submitted before his de cease, but it is to be feared that he did

We regret the obstinacy of the aged professor in the closing months of his Christ risen. brilliant career, but we may presume that his intellect was somewhat dimmed by insidious disease, whereby he may perhaps be less culpable in his rebellion against the Church than present appearances indicate.

EASTER SUNDAY.

The feast of Easter, which occurs on Sunday, the 15th inst., is the day on which is commemorated the glorious resurrection of our Lord and Saviour Jesus Christ from the dead when He had been part of three days and three nights in the temb, according to the Hebrew mode of counting the days and nights.

The word Easter is supposed to have been derived from Eostre, a deity in whose honor the ancient Saxons celebrated a feest in the month of April. and thus the descendants of the Saxons in England transferred the name to the Christian festival, though it had no connection with the heathen cele bration which occurred at nearly the same time at which we celebrate Easter. It is only in the English language that this anomaly exists, as the Latin and Greek word pascha is the root of the name of this festival in other European languages, it being called pascha in Latin, Italian and Greek, paques in French, etc.

In Exodus xii. 11 the great feast of the Jews is named in our Douay version of the Bible "the Phase" or 'passage of the Lord," as in the following text :

"It is the phase (that is the passage) of the Lord. And I will pass through the land of Egypt that night and will kill every first born in the land of Egypt... and the blood shall be unto you for a sign in the houses where you shall be: and I shall see the sign and shall pass over you; and the plague shall not be upon you to destroy you when I shall strike the land of Egypt. And this day shall be for a memorial to you; And you shall keep it a feast to the Lord in your generations with an everlasting observance."

This records the institution of the Paschal festival among the Hebrews. It was instituted by Almighty God to so commemorate their miraculous delivery from Egyptian bondage and idolatry, to effect which He inflicted upon the Egyptians the fearful punishment of the ten plagues, the last and most dreadful being the death of the first born in every Egyptian household.

The word Phase by which the festival is here called is simply the Hebrew word pesach, or in the more modern Hebrew, the Syro-Chaldaic of our Lord's time, pascha, suited to the pronounciation of the Latins, who could not readily articulate the Hebrew guttural. In the New Testament the word pasch is used.

As the feast of the Pasch was in stituted in memory of the Jewish deliverance from bondage, and was celebrated by the sacrifice of the Paschal lamb, so it was specially suitable that the deliverance of mankind from the power of the devil, which was to be effected by Christ, the Sacrificed Lamb of the new covenant, should take place on the same festival. The paschal festival of the Jews

began on the 14th day of the first month according to the Jewish calendar, and ended on the 21st, lasting seven full days, as it began and ended in the evening. As it began on Thursday, in the year of Christ's crucifixion and resurrection, on that day Christ eat the paschal lamb with His disciples, and instituted the adorable Sacrament of the Eucharist, which was to be also the Sacrifice of the New

On Friday He was crucified, dving to atone for the sins of the world : on Saturday He remained in His sepulchre, and on Sunday morning early He arose from the grave, triumphing over sin and death and the powers of darkness.

St. Matthew tells us that

"When it began to dawn towards the first day of the week (Sunday) came Mary Mag dalene and the other Mary to see the sepulchre. And behold there was a great earthquake. For an angel of the Lord descended from heaven, and coming, rolled back the stone and sat upon it. And his countenance was as lightning, and his raiment as snow, And for fear of him, the guards were struck with terror, and became as dead men. And the angel answering said to the women: the angel answering said to the women: Fear not you; for I know that you seek Jesus who was cractified. He is not here: for He is riseen, as he said. Come and see the place where the Lord was laid." (S. Matt. xxviii. 1-6.)

men went to tell the apostles what they had seen and heard, and were met by Jesus, whom they recognized and worshipped, after which they went on their way to give the news to the apostles.

From St. Luke's account, we learn that other plous women were with the two already mentioned, and accompanied them when they brought the information to the apostles, who, how- is not determined by choice, but by ever, did not believe, but thought it an idle tale. They became convinced only when they themselves had seen

Of so great importance] is the mysery of Christ's resurrection from the dead, that St. Paul says in I Cor. xv.

"If Christ be not risen' again, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have given testimony against God that He hath raised up Christ, whom He hath not raised up if the dead rise not again. For if the dead rise not again, neither is Christ risen again. And if Christ be not risen again, your faith is vain, for you are yet in your sins."

It is because this mystery is of so much importance that it was necessary it should be established by the most incontestable evidence. The resurredtion was necessary to complete the triumph of Christ over Satan, and our redemption, according to the above declaration of the Apostle. It was also the miracle which above all others establishes to the satisfaction of mankind the divinity of Christ and the truth of all His teachings.

Hence, to show that He had truly risen from the dead, Jesus remained forty days on earth, teaching and instructing His Apostles, conversing with them, eating at table with them, allow ing them to hear and see Him, to touch the wounds in His hands and feet and side, and to be thus assured that He was with them as surely as before His death on the cross. He was seen by them frequently, sometimes by two or three together, sometimes by all, and at one time by 500 of His disciples together, until at last they beheld Him ascending into heaven.

The Apostles could not have been mistaken in regard to the fact frequently brought to their notice, neither could they have been deceivers of mankind in regard to it. They could not have had any interest in concocting such a deception. They had no temporal interest, as they had nothing to expect from the world but persecu tion and even death after the most fearful tortures. Christ Himself had told them they would be persecuted for His sake, and He encouraged them to perseverance only by holding out the promise of an eternal reward: "Your reward shall be very great in heaven.'

But what eternal reward could they expect if Christ had not really risen from the dead? He would have been only a deceiver, since He had frequently foretold both His death and resurrection, and they could no longer place confidence in His promises. Their continuance of the deception vould be but extreme folly, and it is beyond possibility that so many witnesses should agree to keep up that deception in the face of the opposition and persecution they had to expect from both Jews and Gentiles.

In fact the Apostles and other disciples were men of sincere virtue, and their sole purpose in preaching Christ was to make men virtuous and lead them to the everlasting reward of heaven. It is impossible that they should have desired to deceive the world, and their testimony to what they were themselves witnesses of was unimpeachable, if we can under any circumstances or through any weight of human testimony be made sure of anything we have not ourselves seen.

The resurrection of Christ is there fore an absolutely certain fact, on which our hope in Christ is founded. We must be assured that as Christ rose glorious and immortal from the dead and ascended into heaven, so shall we arise from death to eternal life if we are faithful to His holy law. This is the Christian's hope, which places Christianity above all those empty religious systems which are based upon mere human fancies, and which have no foundation in the actual revelation

QUESTION AND ANSWER.

From "The Question Box," by Father Lentz Q. If you want us to read Catholic literature, why do you not like Catho-lies to read Protestant literature?

A. In asking you to read our literature we have no other desire than to have you learn the truth. When we wish to know what you are teaching, we buy your books and read your literature in order to know precisely what you do teach; but instead of imitating our example, I find that the most of my countrymen listen to every mountebank who gets up to speak, and believe him, although he may be By direction of the angel the woas are his hearers themselves.

MAN'S SEARCH FOR TRUTH. Archbishop Keane's Plea for High

Archbishop Keane, formerly rector of the Catholic University at Washing. ton, gave an interesting lecture in St.

Louis recently on "Christian Schools," He spoke in part as follows : " Tae desire to read the future and to lift the veil that surrounds every life is inherent with everyone. Yet it the central intelligence, with all of its wisdom and love, and while man has always been powerless to raise the curtain of the future, he has never ceased in his endeavor to look forward and te strive after ideals. The effect has ever been uplifting, if not successful,

The destiny of kings depends upon divine intelligence, and this intelli-gence deals with all of us reasonably. The star of destiny has always pointed to the great ideals of truth, of right, of the nobility of the soul.

" Napoleon said that 'the French are the only people who go to war for an ideal. He knew that ideals are nobler than selfish interests; and, aithough I have no mind to detract from chivalry of the high minded French nation, yet not alone to them belongs a monopoly of this characteristic. noble as it is. Believe that not evi / interest excludes all ideals. The greatest interests are bound up with the highest ideals. the world Napoleon saw two great motive powers at work - ideals and inter-To be impelled to action by ideals, he said he considered a far nobler thing than to be impelled to action by interests, and that highmindedness he claimed as the exclusive honor of the French.

" Napoleon had his own idea in all the march of his wonderful career. It was the ideal of the restored empire of the Casars, himself its Augustus, Paris its Rome.

"It was no plan of Providence, but the creation of his own brain. His star was a flaming meteor, which, after its awful rush of fiery light, exploded and left only darkness behind. The interests of mankind are all the better for the great failure. THE TRUE IDEAL

is not meteoric, leading to explosion and darkness. It is an ideal shining with the light of truth and leading to ward welfare. It is a providential ilumination leading to better things. There is a providence that shapes our ends. Its aim is the welfare of mankind. "It points the way and the means

for its attainment, and chosen souls are gifted with the power to see it and lead their fellows in the upward way.

Such a man unquestionably was our Washington. He would not, like Napoleon, claim to be a genius who could remodel the world. He was far better. He saw the right and wrong to follow that light toward the truth and the right. He had no thought of selfish interest and the crooked ways that led to it. So he was fit to be the instrument of Providence for the na-

tion's good and the good of the world. "True civilization is the organization of human society for mutual help -for the greatest good to the greatest number. All governments are but he agents of Providence, and none has the right to exist save for the good of the governed. "In the history of the world there

have been THREE DOMINATING IDEALS.

Oriental the Grane-Roman and the Christian.

"The mind of the Orient was haunted by the miseries of existence. ments of regal haughtiness which frowned down upon an oppressed people. The religion of the Orientals made them slaves of nature and only promised a deliverance from the curse of existence. The social organism made them bear rulers who were supposed to come from the gods. tinctive monuments of this Oriental ideal is the Sphinx, which through the centuries frowned down on the who had comented the stones with their in the Star of Destiny which the Orientals cherished.

"The Green Roman ideal was the opposite of the Oriental. The charms existence with which they invested all life served to make them believe in the development of the human to the utmost. In religion, their ideal was O.ympus, the incarnation of human possibilities, while in their social life the domination of the few made the lower masses only stepping stones for the success of the rulers, who were supposed to be the nearest approach to Olympus or the highest development of the human. From this view of life sprang Epicurism and Stoicism, both of which were fought by Socrates. They did not want to be disturbed, and when he persisted in doing so they gave him hemlock. Then came Virgil, followed by Tacitus, who turned the eyes of the world toward the East, whence the Star of Destiny came and THE MODERN IDEAL.

"The Star said: 'I am the Way,

the Truth and the Life.' He made good His words by the wonders of His life. Previous forms had failed because they were one-sided. Christ was the Word made flash. God was no longer an awful cosmic force ; He was love, the author of all human pos-sibilities. Man was no longer the cursed plaything of fate, no longer the Prometheus, snatching fire from heaven or chained to the rocks, but the offspring of the Infinite. This new ideal showed nature and man and God in harmony, for as the apostle so beautifully expressed it: 'All things are yours because you are Christ's and

Christ is God.'
"The life of mankind has always been a struggle between the forces of interest and those of duty.

Militarism is the very opposite of Christian brotherhood. History shows how governments have not always followed courses for the public good. Therefore, there have been revolution ary outbursts, which were but the cry stalization of the sense of oppression One of these outbursts gave birth to Washington Napoleon; another to How vast a difference there was between the two! Napoleon followed the Grano Roman ideal, and he and his power are gone forever. Washington followed another ideal. Behold the nation he builded. It was the Christian ideal which

FIRED THE SOUL OF WASHINGTON. It was this consecrated his sword, and enabled him to lead his country to victory. If ever man fought for an ideal Washington did. No patriot or statesman ever pointed out more clearly than he the way to be a happy nation. The life of Washington was a life of strong resolves, based on strong con-His fundamental principle victions. His fundamental principle was that the Christian ideal was the true one for the individual and the nation. This conviction was the mold of his character and the motive power of his life. It was that that made him upright, admirable and capable of such agt usefulness to his fellow-men.'

Continuing, the speaker delivered a brilliant encomium upon Washington, in which he pointed out ideals which he thought that he fought for. He claimed that Washington would have insisted that this is a Christian country, above all things, and that he would have had generous unselfishness moral ity and the Divine as the three ideals of this country. "Recent events made our international relations more extens ive than formerly, and henceforth we must take our part in the sorrows and tribulations of the world. There is a feeling abroad that we will enter into this new relationship with more of feeling of our strength than of our re sponsibilities It is our bounden duty correct this, and remember that with nations as with individuals, the greatest good to the greatest number is always our aim. WASHINGTON WERE ALIVE

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JESUIT ON EDUCATION. Sound and Logical Statement by R J. F. X. O'Conor. S. J.

Rev. J. F. X. O'Conor gave a ve interesting lecture on Educatio recently before the Quid Nunc Club New York. Others who spoke upon subject were Professor Nicholas Murr Butler, Rabbi Gottheil, Vernon Da and Rev. W. E. Merrington. Fatt and thorough knowledge of the ed cational question, by soundness a logic and a studied moderation statement and argument, which forced the truth more effectively the a more rhetorical treatment could h

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A PARTIAL DEVELOPMENT of particular faculties, rather than broadening of the mind to make by its complete equipment to any subject from every side. number of subjects taught in schools is so great, and the tim each so limited, as will be manife anyone who looks into the subject thoroughness, solidity or conteaching is made very difficult or

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JESUIT ON EDUCATION.

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A PARTIAL DEVELOPMENT of particular faculties, rather than to s by its complete equipment to grasp any subject from every side. number of subjects taught in the schools is so great, and the time for each so limited, as will be manifest to anyone who looks into the subject, that thoroughness, solidity or complete teaching is made very difficult or well

nigh impossible. The speaker treated of what education does accomplish, what it does not, and what it ought to do. On examina-

are yours because you are Christ's and the subjects taught, these very topics are not mastered as well as five or six years ago, and it does not develop the distinctively mental powers, the reasoning, judgment and will, to the ex-Militarism is the very opposite of Christian brotherhood. History shows tent that such important faculties rightly demand. Education to-day ought to be more thorough than at any time in the world's history, for there is need of the best educated men to solve problems more numerous and more complicated than those ever be fore presented. The mind should have the cohesion, flexibility and tenacity of teel, and be as true as steel to wisdom and truth. This is

THE EDUCATION NEEDED for the twentieth century—men's minds guided by wisdom and truth. One sees much assertion of know ledge and assurance that is appalling to thinking men. People with super ficial knowledge are ready to discuss the deepest and vastest subjects with out other preparation than their own conceit, and " rush in where angels fear to tread." This is the natural outcome of superficial training where "a little knowledge is a dangerous thing.

Education in art, social life, science, literature for a Christian people, with out religion and Christianity, would not be education. For Christians there should be not merely "education and religion," but "education in religion," for it becomes an integral factor of ed ucation with art, social life, science or

A sound civilization must depend upon sound popular education, which the world, it was left to her own choice must develop what is best in man and make him not only able but good. Religion is the condition of morality, and morality is even the condition of the physical preservation of a nation. So necessary has it been, that there never was a civilization worthy of the name without religion. The Spectator in a recent number says that every Christian well knows that "it is essential for the English people to be a religious people," and the same may be said of the American people.
'RELIGIOUS TRAINING

has not been given the place to which it is pedagogically entitled." says the Church-man, and Professor N M. But-ler, in the Educational Review, says that the integrity and completeness of education must be restored," and proposes that this be done by giving religion its rightful place in the pedagogical programme. It must be, as he says, "not education and religion, but education in religion."

For this education in religion he suggests various methods. Education should train the mental faculties of the child to the full extent of its powers but with wisdom and judgment, and form the whole character. This can not be well formed without the moulding influence of religious teaching, not apart from, but altogether with, that of the intellect in science, art, so cial life and letters.

NOTABLE CONVERSION IN FAR-OF INDIA.

An English Lady who had Passed Seventeen Years in an Anglican Sisterhood.

From the Catholic Examiner, Bombay. The Protestant Society for the propagation of the Gospel among the Mahratti inhabitants of Poona, which, under the direction of the Cowley Fathers, is greatly helped by the so-Fathers, is greatly helped by the solution of the line of the statement by Rev. J. F. X. O'Conor, S. J.

Rev. J. F. X. O'Conor gave a very Catholic Church. Miss Mary Rowles, Rev. J. F. X. O'Conor gave a very Catholic Church. Miss Mary Rowles, had already become Christians. We separated in the sixteenth century, as a fountain of religious error!"

Rev. J. F. X. O'Conor gave a very Catholic Church. Miss Mary Rowles, had already become Christians. We the order, was a fervent Ritualist all her lifetime, just like her brother, who is a clergyman in England, and all her listruction and probation for a long relatives at Wantage. About seven-teen years ago she joined the Wantage Sisters, a religious community in connection with the Cowley Fathers; during the last thirteen years she was employed at Poona. In every respect an accomplished lady, refined and highly educated, with a perfect knowledge of French and Mahratti, she was head mistress of a school for native girls She enjoyed the full confidence of her superiors in England and in India and had endeared herself to the mem bers of the whole community, as it became clear from the many letters written to her after her conversion had been made known.

According to her own statement it was last Whit-Sunday, 1899, whilst at Mass (as Ritualists call their celebration of the Holy Eucharist) when an in-terior voice told her to become a real Catholic by openly entering the Church which is established by Christ, and not by an act of Parliament, like the Church of England. That voice she had oftentimes heard on former occasions, but never with such a force and overwhelming power. The thought entered her mind, "If that Cowley Father there standing at the altar is not validly ordained, how can be consecrate bread and wine into the body and blood of Christ? How can he dare to absolve us when we confess our sins to him? There is certainty with rebroadening of the mind to make it fit gard to valid ordination in the Roman Catholic Church—and our own people assert it without contradiction therefore so many distinguished Ritualists, preferring certainty to doubts, have gone over to Rome. Consequently I can do nothing better than follow their example and become a Roman Catholic at once.

In that state of mind Sister Prisca paid a secret visit to the convent of the Nuns of Jesus and Mary. Here she was advised to speak first to her Protion of the courses of study and the testant superiors on the subject, to ex-schedules of time for the subjects each plain her doubts and difficulties to them day, and the results achieved, it is and eventually to declare that it was found that the method teaches with a her intention to become a Roman Cathmeasure of success, number, language and general information of scientific facts. But on account of increasing superior, whose assistant and counsel-

Cowlep father, saw in the whole affair the work of the devil and cautioned her against this awful illusion. However, Sister Prisca was of the opinion that it was the work of the Hely Ghest, who enlightened her mind, opened her eyes and showed her the way by His pre-vening grace of assistance. But she was told to remain alone in her cell and have no intercourse with the other sisters. The ring was taken from her finger and the sliver cross from her In her solitude she prayed and

lor Sister Prisca was. Her confessor,

lesus and Mary and settled everything. She mentioned also that she wished to become a nun of their congregation. As the most feasible arrangement it was decided that Miss Rowles should retire for some time to the Parel Convent where there is a resident chaplain who might impart to her the necessary instruction preparatory for her reception

into the Catholic Church.

Roman Catholic clergyman. So she

She parted in peace from the Wantage community and arrived at Parel Convent on Trinity Sunday, March 28 In due course of time she re-1899. ceived conditional baptism, made her first real Communion, and His Grace the Archbishop of Bombay administered to her the sacrament of Confirmation. As she did not wish to return to to ask for admission into any of the religious orders in India. She preferred to remain with the Nans of Jesus and Mary. Accordingly she started for Agra, where they have a novitiate. Though forty seven years old, she joined the young postulants of the con gregation there, and was clothed in the religious habit of the novices on the 14th of January, 1900, the feast of the Holy Name of Jesus, and is now called Sister Odia, in remembrance of the biind girl who received her eyesight by a miracle of our Lord.

TRICKY BRAHMINS.

The Rev. Father Billiard, S. J., in Trichinopoly (writes the Bombay Catholic paper,) baptized on January 1, the of Mr. Ramasawmy Iyer, a Brah min lady. There are now several excellent Brahmin Catholics at Trichinopoly, and we can only congratulate the reverend missionaries for the success of their patient labors. to be wondered at, on the other hand, that some dishonest Brahmins should not scruple to employ the vilest tricks just to get a little money from the Catholic clergy under the pretence of be-coming Christians. When a high casteman, especially a Brahmin, lends apparently a favorable ear to the arguments of the priest the latter does not grudge giving him a little assistance f necessary, just as he would do if any other stranger or poor man was to ask him for some help. But some dishonest men have gone about from priest to priest promising to become Christians. In some cases they recoived even baptism and disappeared after some time. It is quite possible that these rogues get baptized several times passing by different names in different places in order to get some means of substince. Rev. Father Bil liard has also received several letters from these roaming sham converts.

The Brahmins who have been conthat unless a Brahmin be kept under instruction and probation for a long time he cannot be relied on, and all his entreaties to be converted within a short time are generally bound up with self interest of some kind or another. This is especially the case with wouldbe converts that are not locally well known.

PROPAGATION OF THE FAITH.

The obligation of every Christian to spread the good odor of Christ can not be too much insisted upon. It would be the worst kind of heresy to assert that the propagation of the faith is the exclusive work of priests; and until the laity realize that they are in duty bound to co operate with those who labor to spread the Gospel, countless souls will continue to sit in darkness and the shadow of death. One of the most gratifying results of the missions to Protestants in our country is the opening of the eyes of Catholics to the vast harvest field in which they are called to labor.

At a mission given not long ago to the non Catholics of a little town in Massachussetts, the interest was such as to excite the wonder of those of the household of the faith. As early as 5 o'clock in the morning the church was thronged with non Catholic workmen, all eager to hear the instructions and throughout the day there was a crowd at every service. The Method-ist minister of the place and his wife were regular attendants, and other non-Catholics were heard to say that they had not missed a single sermon. "No wonder Catholics go to church when they have such preaching!" And these poor people had yet to learn about the Adorable Sacrifice and the life giving Sacraments of the Church It is for Catholics to continue by word and example the work so auspiciously begun. "If only Catholics every where were what they ought to be, writes a correspondent in describing "the kingdom of God this mission, would surely come."- Ave Maria.

Conscience and rattlesnakes warn and then strike. - Austin O'Malley.

CHURCH ATTENDANCE.

Ministers of the Gospel are generally credited with goodness, but they do and took on the ineffable majesty of not, as a class, enjoy a reputation for the Godhead, the tender, serrowful good sense. It is astonishing how foolgood sense. It is astonishing how foolish plous men can sometimes be—with out trying hard (Waydows) course, refer to that kind of folly which is wisdom in the true sense.) These religious leaders are forever course. ing of empty pews, and yet they themselves are the cause of it. It may be true that many persons have no use reconsidered the step she was about to take, and she waxed stronger in her resolution. It is a noteworthy fact that never in her life had she spoken to a superabundant—like water and air and sunshine. And preachers ought to recalled a second time at the Convent of member that grace is ofttimes drously swift in its action. Like St. Paul's jailer-who was ready to commit suicide one minute and was on his knees the next, crying, "What must I do that I may be saved?"—countless persons who are entirely taken up with vorldly affairs for six days of the week are sometimes eager to hear the Gospel preached in all its sternness when he seventh comes round. But, instead of taking advantage of these good dispositions, and reminding their flocks of the hereafter and the judgment, too many ministers discourse on secular subjects, thus emptying the pews which they complain are not full.

Daring the past week a non Catholic gentleman of our acquaintance sent us from one of the Chicago a clipping from one of the Chicago papers of Monday having this headline in bold type: "Five Leading Pastors on Foremost News Topics of the Day." Dr. Jackson talked on politics, Rev. Mr. Salter discoursed on strikes, Brother Lazenby expounded his views on the Boer war, etc. Not one of these men preached on the Gospel; and they are a sample lot. The wonder is not that so many people seldom go to church, but that they go at all. They may not be hungering for bread ; but if they were, the preachers have only a stone to reach them. It was said to the Pharisees of old, "This people honoreth Me with their lips, but their hearts are far from Me." Whatever hearts are far from Me." the hearts of many modern preachers be set on, they do not honor God with their lips, even in the pulpit, even on the Lord's Day .- Ave Maria.

FATHER SHEEDY ON "AUTHOR ITY IN RELIGION.

Altoona, March 26 -By way of in troduction to the fourth of his Lenten series of discourses, delivered yester day in St. John's Church, Rev. Mor gan M. Sheedy called attention to an editorial in the New York Sun of Wednesday last sustaining the conclutitled "Bible and Its Critics.

sion arrived at his third discourse, en The writer in the Sun proves that "Catholicism is now the sole champion of an infallible Bible ;" her position is unequivocal; since Catholicism "commands the layman, De Mivart, to render obedience to its dogma of an infallible Bible under pain of excommunication. Protestant ism retains in its ministry and as teachers of theology, many men whose teachings openly contradicts its stand-ards." And the editorial concludes, "Is it not a very remarkable situa-tion? Protestantism, the great distinguishing feature of which is reliance on the authority of the Bible above and without any other, surren-ders the keeping of the infallibility of

Father Sheedy's fourth sermon was on "Authority in Raligion." He preached from the following text: "Jesus spoke to them saying "All power is given to Me in heaven and in earth. Going, therefore, teach all na tions; and behold I am with you all days, even to the consummation of the world."—(Matthew xxviii., 18 20)

A NEW FEAST.

A Decree from the Holy See declaring the Venerable Bede to be a Doctor of the Universal Church appoints as his feast May 27th, the anniversary of his death. St. Bede's Day is at pres ent October 29th, but in 1901 and afterwards it will be May 27th.

Like that other Northumbrian scholar Alcuin, Bede made Europe his debtor. He had studied every science which survived the ruin of the Roman Em pire, and after his death at the Jarrow Convent, where he had spent sixty two years of his life, his work, especially his "Ecclesiastical History, of the Nations of the Angles,' were so widely read that the Angle Saxons regarded him as the pride of their nation. William of Malmesbury and Simeon of Durham have preserved from the nar-rative of a fellow-worker of Bede's, a full account of his last days, which shows in what a saintly way he ended Though suffering severely from asthma, he continued to pray, to instruct the younger monks, and to carry on his literary work until death took him away. - Carmelite Review.

A PROTESTANT ON THE BLESSED VIRGIN.

What a change has taken place in the religious world, says The Ave Maria, when a non-Catholic writer is found to pen words like these in explanation of the Blessed Virgin's place in Christian worship and the reason ableness of our devotion to her ! passage may be found in a recent book by Hamilton Wright Mable entitled it The Life of the Spirit." Our best thanks are due to the kind triend who called our attention to this precious little volume, which we have quoted once or twice before:

"Man must needs have the love of

man and the sympathy of man; and so it came to pass that, as Christ slowly climbed the steps of the white throne and took on the ineffable majesty of who understood their expersome one iences and spoke their language. so it came to pass, out of the deep necessities of the human soul and the human

THE DETESTED MONK.

brothers.

life, that Mary became the intercessor

between her Son and His Human

When we see the devil, and his agents, in our days very busy "civil-izing" harmless islanders and "reforming " innocent friars, our thoughts run to the many eloquent words used by Montelambert, when that great Frenchman wrote of "The Monks of Somewhere therein he tells us West. that since the end of the Roman persecution "the grandeur, the liberty, and the prosperity of the Church have always been exactly proportioned to the power, the regularity and the sanctity of the Religious Orders. Everywhere and always she has flourished most when her religious ommuties have been most numerous, most fervent, and most free. It is the menk whom the enemies of the Church have most detested and most pursued. Wherever it has been resolved to strike at the heart of religion, it has always been the Religious Orders who have received the first blows."-Carmelite

THE WORLD'S NEED.

On all sides we see too well, and bemoan, the deep rooted spirit of worldliness which exists in our day. It is in the very air which we breathe Like with all dangers we grow accus tomed to it. We shudder to think of the great contempt for, and indifference towards religion. Again witness the insane and frantic chase after the sensual pleasures, particularly when "Forbidden!" is conspicuously written on the same. There is indeed a great need of living examples of the the evangelical counsels - of bareheaded men with woolen cassocks on their backs-to show to the world the folly of the mad rush down the road of perdition. Perhaps it is true to day hat Lacordaire said fitty years ago Never was the world in such dread of bare-headed man with a wretched voolen cassock on his back."—Carmelite Review.

A SWEET LOW VOICE.

Editorially the Century pays a generous tribute to convent education. Speaking of the culture of the human voice the writer observes that "those who teach its use tell us that the re action of the voice upon the character is most important; that, in conflict, not to rise the voice is to expel anger and restore the control. know and practice this, and whatever may be the defects of couvent school education, it seldem fails to make an impression upon the speech." In cor-clusion the editor observes: "It would be well if every public and private school in the country would dress itself systematically to similar results, as, no doubt, many do."

We believe many teaching Sisters in the country will find this paragraph easant reading.

FATHER LACOMBE

The name of Father Albert Lacombe, venerable Oblate missionary, will be writ large" in the history of Can da. Many have heard something ada. about his arduous missionary labors among the Indians of the far North west, his travels, his literary works of the part he took in preventing a ser ious uprising of the Indians at the time of the last Riel rebellion. But it is not generally known that the vast district of Alberta was so named in honor of Father Lacombe. He was its first explorer and missionary. though the Golden Jubilee of his ordi nation was celebrated last year, Father Lacombe is still vigorous, and has no thought of retiring from the field where his labors have been so wondrously blessed .- Ave Maria.

There never was any heart truly great and generous that was not also tender and com-passionate; it is this noble quality that mrkes all men to be one kind; for every man would be a distinct species to himself were there no sympathy among individuals.

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THE PASSION FLOWER.

BY CLARENCE A. WALWORTH.

Of all the flowers that blow There is one idearly love to look upon in its time of bloom, all hough in its time of bloom, all hough its grieves me, by the pitcous show, of its scarlet vost, and the emblems of love and woe. (The crown, the hammer, the nails) that grown, upon its breast. eem to bleed; And often my eyes are wet With tears of shame, and sore regret. To think that a simple flower should heed What I forget.

It is an American flower;
It grows in Brazil and Peru,
reat God! was it felt here, too?—
The shock of that awful hour
Which heard the Saviour's dying groans?
When the sou grow dark at noon?
When the blood rushed full to the face of the when the blood rushed full to the face of the moon!
When stars fell headlong from their thrones.
When earth shook through her vast extent.
And the primeval rocks were rent?
Say! was the borror telegraphed through.
To this our continent too?
Say! did the same electric thrill.
Shake the heights and glades of Peru and.
Brazil,
Brenking the naws away!

Shake the heights and glades of Fort an Breakaing the news, sweet flower, to thee? Say! did it slamp thee so With these details of woe. And blezon thy breast with such heraldry? Say! did the trembling earth reveal it To the flowers that grew on her breast; And didst thou feel it, Dear mourner, more than the rest? Tell me, is that the reason why Thou bearest in every flowering bud These birth marks of blood, Appealing from man to the righteous sky?

Alas! have I a heart of steel? Assi: nave 1a neart of steel?
To me this trakedy is better known,
For me this deed of love was done.
Why am I then so slow to feel,
So loth by the Cross to linger
In silence and alone;
Whilst thou arrapt in meditation,
Each filament, like a prophet's finger
Pointing to Jesus' passion?

STABAT MATER DOLOROSA.

BY JACOPONE DA TODI-THE "FRANCISCAN; (A new translation.)

Stood the doleful Mother weeping, By the dark Road, vigil keeping. While uplifted, died her Son, Grief his sword relentless driving Through her soul, smote keenly riving, And she moaned, with pain fordone.

Oh, with what deep sorrow laden
Was that blessed Mother Maiden
Who God's One Begotten bore!
When he saw her Offspring peerless.
Hands and feet nailed, could she, tearless,
Look on agony so sore!

What man living so hard-hearted As to feel no grief impaced By th' excess of Mary's woe? Who could witness her great anguish, White she saw Him bleed and languish And could curb the hot tears' flow?

She beheld Christ agonizing— Victim scouraged, Priest sacrificing— For His people's debt of sin; On her Son she gazed with moaning, When with Death He struggled greaning, When He died our love to win,

Mother, fount of lave o'erflowing, Ah! may I, thy dolours knowing. In thy bitter grief have part: May my spirit cold, unruly, Burn with love of Christ, God truly, And console His Sacred Heart.

On mine heart be graven solely Jesus' deep wounds, Virgin holy, Wounds of Jesus crucified. All Pis pains, my Lord and Brother, Borne for me—O loving mother— Those dread pains with me divide,

Pity for thy tears so tender May I feel until I render At my death the last faint sigh. By the Cross where thou art ever, Place me, and desert me never: Hear, oh, hear my longing cry!

Virgin, all chaste maids excelling, Grant this wish, that aye is welling From mine heart, to mourn with thee, In my soul Christ's death to carry. In His Wounds all days to tarry, This obtain of God for me.

Be those bleeding Wounds my treasure, And His Cross my only pleasure; Be my drink His Blood Divine. Virgin, by thy prayer defend me, In the Judgment hour befriend me, Lest Hell's dreadful doom be mine.

Christ, when I through death am speeding, Give, by Thy dear Mother's pleading, Give to me the victor's palm. When at last my flesh shall perish, Oh, do Thou my tried soul cherish, In thy Heaven's all-blissful calm!

Sonnets and Lyrics by Rev. Michael Watson, S. J., Melbourne, Vic., Australia.

THE LIGHT OF THE LORD

BY CAROLINE D. SWA! O shine and song of Easter morn! O rouch of heaven low-bending! Our souls, like April buds now born, Ope at thy sweet descending.

O Risen Lord! Thy golden light Transfigures our contrition, And tears are but as dewdrops bright Where guilt hath found remission.

Thy lilied peace is solace sweet,

It quickens our reluctant souls;—
O warmth of deep desire,
Thy strength abides, Thy grace controls,
New flame of spirit fire!

It is Thy Presence, Lord of All! Like Magdalen, divining Thyself in this. Thy festival, May we adore its shining!

Rejoice, the Lord is risen. He is not here, Jesus, our God whose sorrows we have.

wept Whose doleful death-watch we so lately

He dieth now no more; our title clear
To reign with Him, His victory banished fear;
And Holy Church in Easter joy is wrapt
While oft repeated Alleluas waft
Their joyous strains upon the list/ning ear.

Oh Lord, grant I may truly rise with Thee
From sleep of death to newer, better life,
May all my actions with my faith agree
That I be crowned a victor in the strife,
That I may wholly live for Thee alway
And hear the Angel's song some Easter day.

BROTHER REMIGUIS, C. S. C.

TOLLING BELL!

O'er the scented tree-tops stealing From St. Peter's belfry, high, Hark! A tolling bell is pealing Mournfully beneath the sky— Pealing forth its song of prayer Out into the world of care.

Tolling bell! From out the olden, Happy times of long ago, Thou recallest faces golden— Faces pure as virgin snow— Happy hearts of youthful glory! Missing links in Lite's sad story!

Tolling bell! Thou bringest sorrow Sighing fraught with pain untold; Little know we what the morrow In its lap may yet unfold. It may bring a song of gladness—sighing, weeping, tears and sadness.

—J. William Fischer.

Acknowledgment.

To the Editor of the CATHOLIC RECORD. Dear Sir—I beg leave to acknowledge in your burns the following amounts received to

Sacred Heart Review PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER,

LXXX.

A courteous Lutheran correspondent Lutheran, as I suppose—expresses his judgment that my deficition of Pictism is "decidedly untenable." Undoubtedly it is untenable regarded as a formal description. The same would be true of my similar descrip-tion of Methodism. Both Pictists and early Methodists would have rescuted the imputation that they were diverging from Luther's doctrine of justification. Nothing is easier than to accept a consecrated formula, giving to it a other meaning than it really has. Some ten years ago, I myself, in the Congregationalist, not knowing Luther's true doctrine as well as I think I know it now, warmly vindicated it, as I then understood it. I have since sluded that for Luther I had really substituted Osiander, whose doctrine, that faith justifies because living faith is the root of holiness, raised such a tumult in the Lutheran world that it very nearly cost Osiander his life, as Melancthon's not widely dissimilar doctrine, though more cautiously expressed, was very nearly the ruin of his family. I shall presently revert to

As to Pietism, I do not deny that some of its schools may, like some Methodist schools, have emphasized religious emotion rather than holy living, and thereby even aggravated the Antinomian tendencies of Luther's own words. However, that certainly has not been true of Pietism as a whole. I know the history of Swedish Pietism more in detail than of German, and in Sweden it was plainly a force rebutting and finally overcoming the deadening power of Luther's original word, which most truly expresses his inner mind, "Faith justifies before love and without love." For a while in Sweden, a pastor, if he urged holy living, and works of active goodness, was sure to be denounced as a Pietist, even if he escaped imprisonment or exile. King Charles XII. especially, rigorously persecuted Pietism, in Sweden, Finland and Baltic Germany. However, to the honor of Swedish Lutheranism, and of Lutheranism generally, it final ly gave way to the inspiring and morally elevating power of the new movement, though largely rejecting its partizan peculiarities. King Charles himself, from a persecutor, became a patron of the Pietists. The ded pastors were re instated, the ban ished were recalled, and the prisoners were set at large. Deaneries, Bishopand even the Archbishopric, awaited those clergymen who had a little before been so much decried. The course of events, as I understand, as been very much the same in Germany, where also these Lutheraus who dislike Pietism by no means deny its great practical merits. The present writer frankly owns that he cordially dislikes Methodism, but he would be singularly illiberal if he denied that Calvinism, as he now holds it, has been deeply modified by the great work of the Wesleys. As to the inpalpable distinctions of dogmatic theology, he willingly owns that he would be very easily floored in attempting to handle He bardly thinks that this renders him less capable of apprehending the real current of opinion, how ever hidden beneath an overgrowth of theological propositions.

My Lutheran friend thinks that I do attributes to the Holy Spirit in justifi cation. Luther, a man of profoundly religious nature, and deeply versed in the Scriptures, could not possibly, when pressed by Melancthon, leave the Holy Spirit out of sight. No one can reasonably accuse the Augsburg Confession, in its mild elucidations, of Antinomianism. It breathes the very spirit of Melancthon. Indeed, great Catholic divines, even cardinals legates, were inclined to think that its doctrine of justification dld not differ very essentially from the Catholic. whenever negotiations fell back on Luther himself, they were shattered against his invincible unwillingness to own that justification, whatever its supposed effects, is itself in any way concerned with the state of the soul or e character of the man. Had the whole Council of Trent been as much disposed to concession as Pole or Contarini (if Contarini yet lived), it is hard to see how there could ever have been an understanding between the Catholics and Luther on this vital point. Doctor Briggs says he knows three American theologians, of three denominations, who have in all form rejected Luther and accepted the definition of Trent concerning justifica tion. If three leading divines have done this formally, it is not strange if, which I think is true, the greater part of Protestant Christendom now practically stands nearer to Trentind, in my judgment, to Saint Paulin this fundamental matter, than to

Methodism, as we know, is a develop ment of the Reformed wing, not of the Lutheran wing, of Protestantism. A Methodist, therefore, has not the immediate interest in defending Luther which a Lutheran has. Yet a Method ist theologian of a leading seminary has very zealously defended Luther to man's quotation, "Faith justifies ante et

works. All this may be natural, but it is not necessary, nor is it by any means invertable. We have Luther's express and repeated testimony that this was not the effect of his teaching that justification is anterior to love and holiness, and independent of them. He declared again that the result of this again and new gospel in Germany was a fearful and almost universal decline of morality. He is very much ashamed of this result, but he acknowledges it without

reserve. How little Luther's perfunctory de claration concerning the work of the Holy Spirit after justification had really entered into Lutheran consciousness is shown, not only by the tremend ous uproar arising over Osiander's de claration that sanctification is essen-tially involved in justification, but also by the bitter indignation of the fanatical extremist Fiacius after Luther' death, over "the pernicious opinion now spreading, that the Holy Spirit renews the nature of believers." Even an extremist like Flacius could not have so described this opinion had it been known from the beginning as essentially involved in Lutheranis

Luther's moral development, unlike his religious, appears defective and Yet undoubtedly, such as his standard was, he very much wished his disciples to live up to it. He did not propound his doctrine of justification to encourage anything which he viewed as loose living. He had a very strong sense of the glorious privileges of the children of God. Multitudes of Lutherans, and of other Protestants, have been encouraged by him to simple and fruitful trust in God. Ye unhappily he is so much more con cerned about comfort than about holi ness, that he has propounded a formula of justification which, disguise it or mitigate it as you may, turned out, as he himself did not deny, more effica cious for loose living than for the keeping of the commandments of God Do not let us, as Protestants, boast s wuch of our cheerful assurance of faith without also acknowledging that we are by no means so distinguished for strenuousness in the cultivation of holiness. "Why call ye Me Lord, Lord,

and do not the things which I say?" My correspondent thinks that I have stated Luther's position towards the Jews. I thought at first he meant that there was a better side which I sincerely hope that there was. However, I find on re-examination that he means that I have not given the facts in all their ugliness. To undertake to exhaust the vileness of Luther's invective would be beyond my power. However, having given Jans en's statement, I will add, from the chief Lutheran missionary magazine, that Luther utterly denied that the Jews, as a nation, could ever be converted. "A Jew's heart," says he, "if as hard as a stone." When re minded that Paul declares that all Israel shall yet be saved, he answers that he does not know what Paul means, but that he certainly does not mean that the Jews will ever be con verted. The word of an Apostle is ever suffered by Luther to stand in his way.

Charles C. Starbuck. 12 Meacham street. North Cambridge, Mass.

MEANNESS.

If we were asked to give from our striking example of meanness that has come under our observation we should two, three or four years without paying for it, and who, when he receives a written notice that a collector is about legend, "Paper refused."

Lawrence Sterne, whose judgment on such matters the world considers sound, says of this meanness :-

"I have so great a contempt and detesta-tion for meanness, that could sooner make a friend of one who has committed murder, than of a person who could be capable, in any instance, of the former vice. Under mean-ness, I comprehend dishonesty; under dis-honesty, ingratitude; under ingratitude, ir-religion; and under this latter, every species of vice and immorality." vice and immorality.'

Can anyone be more dishonest than the person who, week after week for a year, two, three or four years, takes a paper, on which much money, time and labor have been spent, and then when he may be pressed to pay what he owes, returns the paper marked "refused?" Ingratitude accompanies his dishonesty. All the advantages from such a paper are his. The publishers, more anxious to improve the paper than to make money, sink all the income in improvements, taking nothing for themselves. The sub scriber, therefore, is the sole gainer, and ought in decency to be grateful Irreligion must surely be a marked characteristic of the mean subscriber who refuses to support an enterprise whose sole reason of existence is to pro-mote the interests of religion. In the estimation of all competent judges, the Review is such an enterprise. Well. then, may we say that only a mean, dishonest, ungrateful and irreligious person will be willing, deliberately, to cheat and rob, and thus enfeeble and

injure such a work. Of course if we had many such sub me. Nevertheless he acknowledges scribers the Review would be simply without difficulty that Cardinal Newan impossibility. We hasten, there-fore, to say that the great body of our sine caritate" is authentic. Now this subscribers are noble minded, generacknowledgment gives away the whole ous hearted men and women who apcase. It is of no use to say that a man who knows himself to be justified will to promote the interests of religion, naturally be thankful to God, and and who, no doubt, feel bound in con-

that by compelling him to look into the mirror and see himself as others see him, we may help him to rise from his present slough, and become an honest, decent person.—Sacred Heart Review.

FIVE . MINUTES' SERMON. Easter Sunday.

OUR SPIRITUAL RESURRECTION.

"Behold the place, where they laid Him."

Mark. 16, 6.)
"This is the day, which the Lord hath made, let us be glad and rejoice therein. (Ps. 117, 24) For "The Lamb that was slain is worthy to receive power, and divinity and wirdom, and strength, and honor, and glory, and benediction." (Apoc. 5, 12.) With these triumphal words spoken

oy Almighty God in the Sacred Scripture, our holy mother Church re joices, and exults in the victory of her Divine Spouse, and she invites all her children to join her in giving thanks and praises to God. In the divine service, she introduces us, as it were, into our heavenly and eternal father land, by putting aside her usual hymns of praise, and, in their stead, intones the joyful Alleluia, which the blessed inhabitants of the eternal Jerusalem sing before the Majesty of God. The Church intends thus to God. The Church intends thu awaken in us a longing desire for our heavenly home; she wishes to teach us, even now, this glorious hymn, that we may be able to join in the celestial

What a beautiful, sublime and elevating idea! Will this holy desire of mother Church be fulfilled in all? Will it be fulfilled in those who know nothing, and desire to know nothing of their own spiritual resurrection from the grave of their sins; in those with whom it is still Good Friday, who by their life of sin, still cry out: "Crucify Him?" Ah, no, if we remain buried in sin, the resurrection of our Lord will avail us nothing : if our seared conscience still groans under the burden of crime, the joyful Alle luia, the glorious hymns can have naught in common with us. If we would profit by Christ's resurrection, we must ascend from the tomb of iniquity and be among the risen: We must separate from those who are still spiritually buried. When the ques tion arises among the hardened sin-ners, among the careless and indiffer ent, among the angry and envious, among the liars and unjust, among the scandal givers and the impure, concerning our whereabouts the an swer must be, "He is risen, he is not here," behold the place where he has ain, he is here no longer. Our resurrection, however, must be

an actual, a real rising from the grave of sin. Saul believed he saw the prophet Samuel recalled to life, it was, however, only an apparition. Thus we find many Christians, who, on the day of Easter, imagine that they are really risen from the sepulchre of unrighteousness, but alas! their resur-rection is only apparent. It is not a reality, but only a shadow, a decep-tion. Can we call it a resurrection when the Christian at his Easter con fession arises from the grave of sin, and as it were, looks around for a short time, and then returns to it? Do you call it a change of heart, if to-day you weep over your sins and to morrow you commit them anew; if to day you de clare that you would die rather than to offend God, and to morrow or at the next occasion, you break your promise Here you find a slave of impurity, scriber who has received a paper for two, three or four years without pay only to mock God with his promises; there, you find the drunkard daily making protestations and good resolu to call for the arrears, requests the tions to avoid his evil associates, withpostmaster to notify the publisher by a out, however, making an effort to keep postal card on which is written the his word. Again, you find the unlessed it Bonne forced. just man in possession of ill-gotten gains for years, without endeavoring to relinquish them and to make restitution. Think you, is this the re pentance which the Almighty God asks through the mouth of the prophet 'Let the wicked forsake his ways and the unjust man his thoughts? (Isaias 55, 7.) Is this to heed the admonition of the prophet Joel, "Now therefore saith the Lord : Be converted to me with all your heart, in fasting and in weeping, and in mourning. And rend your hearts and not your garment." (Joel 2, 12-13) My dear Christians, do not deceive yourselves. If you do not break the chains of your evil habits, if you do not give up your evil associations, if you do not abhor bad books and proximate occasions of sin, if you do not give up your enmities, if you are not willing to restore ill-gotten gains, unwillingly to make reparation for injuries done to your neighbor's good name and renuation, then do not even think of spiritual resurrection ; on the contrary, be assured that your Easter duties wil for profaning God's holiest gifts.

condemn you to a more terrible death It behoeves us, therefore, my dear brethren, to offer to God the sacrifice of sincere repentance and true conver ion, for the words of Holy Scripture, "Christ rising from the dead, dieth now no more" (Rom. 6, 9) should also be said of us. Nevermore should we be enslaved by the bonds of sin, the tyranny of Satan. Nevermore should we return to the grave of iniquity, but to the last mement of our life we should keep the promises made to our Lord. This is what St. Paul means, when he says "Therefore, if you be risen with Christ, seek the things that are above where Christ is aitting at the right hand of God." (Coles. 3, 1.) Hence forth, we should lift up our hearts to God, and seek in all things only the being thankful will naturally open his science, for this reason, to uphold the soul to the Holy Spirit, and under His work. We make the above comments honer and glory. We are pligrims non-irritating eathartic. Sold by all drug-power will naturally bring forth good on the mean subscriber in the hope and sojourners, who have here no per-

manent habitation, but we seek for one

If these are our dispositions, ther we can partake of the Easter joys then only can we understand the rap tures of the Church ; then only shall we be worthy ts unite in the joyful strains of this glorious celebration then only shall we be worthy to join the celestial choirs, and for all eternity sing the everlasting Alleluia before the throne of God. Amen.

ORIGIN OF THE UNIVERSE.

Rev. Thomas J. Gasson, S. J., Shows How Completely the Teaching of the Church is in Harmony With Science.

Recently, in the Church of the Immacuiate Conception, in Boston, Rev. Thomas I. Gasson, S. J., delivered his fourth sermon on "The Origin of the Universe," in which he spoke as fol-

"Before considering the special works assigned by Moses to the various epochs of creation, it will not be profitless to inquire into the purpose of the detailed sketch of the origin of things. Why did not the inspired writer confine himself to the brief statement that the universe was the result of a creative act on the part of a personal God, and not merely an outflow from the divine substance? Why is the development of the co given?

'To understand this as it should be understood we have to consider the object of written revelation, namely, the eligious, moral and theological bearing of what is related. The details of the world development must have, consequently, a moral influence upon

"In the first place the fact of creation is thereby brought out more distinctly. Not merely the general universe was summoned into being by the almighty fiat, but the individual objects in the universe—the star clus ters, the earth, the atmosphere, the restless ocean, the various grades of life—all these are the work of God and depend absolutely upon the Creator's will for their existence

"Moreover, to each work is added the statement that it was good. Car nage, lust, ruin are not from God The blots that mar the universe, the wounds that scar humanity are not of God, but of man; they are the result of a rebellious spirit misusing what is good in itself.

"Another motive for this detailed outline is to enumerate the different classes of beings over whom man has dominion. Man is the apex, the crown, the lord and emperor of the For him the seas were separated from the land, for him the flowers bloom and the earth yields its fruits, for him the cattle graze on the plain, to his need sheep and oxen minister These are his subjects, and it is fitting that their distinct mention should stamp them with the mark of man kingship and with the badge of their

service.
"Nor must we lose sight of the pe culiar sanction thereby given to the day of rest. 'Six days shalt thou labor, on the seventh shalt thou rest.' The seventh day was to be consecrated in an especial manner, to those acts whereby we own our dependence upon the Supreme Being and whereby we acknowledge our loyal purpose to serve Him unreservedly.

"These I take it are some of the mo tives that brought about a detailed sketch of creation on the part of the lawgiver of Israel. Is that sketch in armony with the teach nings o science? The opening picture is that of a vast, inert, shapeless mass over which hangs darkness and desolation. This primordial formicssness was no absolute, but relative; that is, the development, the completion, the symmetry, the beauty and the finish that belong to a definite work were absent. Yet is not this akin to the teachings o

science? "Whether we adopt the theory o Werner, known as the Nephenian hypothesis, which refers the formation of all rocks and strata to the agency of water, or the Piutonic theory, which teaches that the successive rocks of the earth's crust were formed by igneous fusion, or whether we embrace the teachings of Herschel, Laplace and others, according to whom the solar system existed originally in the form f a vast, diffused nebula, we can al ways say that the picture of the pri meval universe given by scientists is that of a huge mass without final shape, from which, through the agency of various forces, the earth which habit and the worlds that cluster

around us have emerged.
"The appearance of cosmic light, the breaking up of the primeval neb ular mass into solar and terrestrial nebula, the outlining of land and water, determining the earth's general appearance, all these series of works, as graphically, though briefly, described in the scriptures, are in perfect accord with the teachings

"Let a man devote his time to the two great books, the inspired record and the book of nature, and he will read a new lesson out of the stones of the street, out of the flowers of th wayside and out of the lofty mountain ranges, a lesson of deep import to his mental training and of solid strength to his spiritual aspirations

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MY NEW CURATE.

A Story Gathered from the Stray Leayes of an Old Diary by the Rev. P. A. Sheeffin, P. P., Doneraile (diocess of Cloyne), author of Geoffrey Austin; Student," "The Triumph of Failure," etc.

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OUR BOYS AND GIRLS.

Ten Little Girls and the Holy Father M. E. Curtis of the Chicago Record relates a pretty story which he heard at the Papal legation about ten little girls who belong to the noble families of Rome. As the Pope was approaching his ninetieth birthday they heard fathers and mothers discussing the probability of his living to be one hundred years old. In reply to their questions they were told such thing; were ordered by God; that he fixed the span of human life and decided when the usefulness of good mer should be terminated, This set th little ones thinking, and it was sug gested and decided among them the they would ask God to take one year off each of their lives and give it the Pope in order that he might liv ten years longer and complete h Their parents approved th century. plan, and the ten little girls went the parish church and there made vov and prayers that their lives might ! shortened in order that the life of the Holy Father might be prolonged. make the arrangement more form they drew up an agreement, signed in legal form, and left it with the parish priest. The Pope, having heard of this singular act of devotion sent for the young misses, thank them for their beautiful sacrifice, a gave them his blessing. He a asked them for a copy of the docume they had filed with the priest, and i placed it among the archives of t Vatican.

Hans the Cripple.

He lived in a little village in It at the foot of the Alps. His moti was a widow, and he, her only chi was a poor little cripple. When thought of his sad condition—that could not play like the other be and that if he grew up he would be able to work like other men—

felt very unbappy.

One day he was going through village and stood to rest under open window of a room in which so children were playing. One of the chanced to break a plaything, we another took hold of it, and, throw it out of the window, said: "I'll th it away ; it's no more use than H

the cripple."
Oh! now sad these words made Hans feel. He crept back home told his mother, while the hot t hard indeed. His mother took upon her knee, and sang a little to him that she had often sung bei It ended with this little chorus : " has His plan for every man." And although Hans felt very he

while listening to the sweet tune voice, and yet he could not believe God had any plan for him. Bu was mistaken. Just at this time Austrians were at war with the ans, and trying to take their cou In order that the Italians might when the Austrian soldiers were ing, they had built large piles o wood on the tops of the hills, and men to watch them night and When any of these men saw the trians coming, it was his duty t fire to the pile. Then the man the next hilltop would see it ar fire to his, and so on until all th leys were made aware that the e was approaching and the Italians aroused to meet him. The piles called beacons, and the men watched, the sentinels.

Now, one night a festival had kept up in Hams' village. A were there; and although Har one to bed, he could after a while he rose up silent crept up the hill to stay a while the sentinel. But no sentine there. Thinking there would danger that night, and being to to join the people in the village,

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Hans now thought he could some use, for he could watch the on the hill until the sentinel re-He had not watched long be saw the dark form of an Austr dier coming upon his hands and very stealthily along towards t Yes, so it was ; and now he cou distinctly the measured tramp, tramp of a number of arme Quick as a thought he set fir Now the country was

and the people would be saved. But the enraged Austrian saw and fired his rifle at him. saw and fired his rine at him-fell mortally wounded. Hour ward he was found by some villagers and carried, bleedi dying, to his mother. She to upon her knees and wept over though her heart would bres Hans looked into her face with ing eyes and faintly wh every man," and expired.

Too Beautiful to Kill In the Pittsburg Post is thi Fergus, a Scotch lad fourte old. His father had giv a new rifle and a new and now in the Adirondac Upper St. Regis Lake, he pecting to shoot his first deer August day he went from c Calvin, the guide, and was embark on the lake. It was that Fergus held his breath till at once he felt Calvin's ha shoulder. One look at the gr and he knew that somet happening. At first Fers nothing but his own h Then, as he recovered himse he could hear a rustling and sional crackle, and presentl up the bank, he discovered ing of a bush. Something w rs freeare hard -highest ise.

14, 1900

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open window of a room in which some children were playing. One of them chanced to break a plaything, when full baskets on the homeward faring.another took hold of it, and, throwing it out of the window, said: "I'll throw it away ; it's no more use than Hans, the cripple."

Oh ! now sad these words made poor Hans feel. He crept back home and told his mother, while the hot tears ran down his pinched little face very hard indeed. His mother took him upon her knee, and sang a little song to him that she had often sung before. It ended with this little chorus : " God has His plan for every man."

And although Hans felt very happy while listening to the sweet tune and voice, and yet he could not believe that God had any plan for him. But he was mistaken. Just at this time the Austrians were at war with the Itali ans, and trying to take their country In order that the Italians might know when the Austrian soldiers were com ing, they had built large piles of dry wood on the tops of the hills, and put men to watch them night and day. When any of these men saw the Austrians coming, it was his duty to set fire to the pile. Then the man upon the next hilltop would see it and set fire to his, and so on until all the valleys were made aware that the enemy was approaching and the Italians were aroused to meet him. The piles were called beacons, and the men that watched, the sentinels.

Now, one night a festival had been kept up in Hams' village. All the villagers except Hans and his mother were there; and although Hans had one to bed, he could after a while he rose up silently and crept up the hill to stay a while with the sentinel. But no sentinel was there. Thinking there would be no danger that night, and being tempted in the people in the village, he had

Hans now thought he could be of lett his post. some use, for he could watch the beacon on the hill until the sentinel returned.

He had not watched long before he saw the dark form of an Austrian soldier coming upon his hands and knees very stealthily along towards the pile. Yes, so it was ; and now he could hear distinctly the measured tramp, tramp, tramp of a number of armed men. Quick as a thought he set fire to the Now the country was warned and the people would be saved.

But the enraged Austrian soldier saw and fired his rifle at him. Hans saw and fired his rifle at him. Hans fell mortally wounded. Hours after-ward he was found by some of the villagers and carried, bleeding and dying, to his mother. She took him upon her knees and wept over him as though her heart would break. But Hans looked into her face with his loving eyes and faintly whispered: "Dear mother-God has His-plan for every man," and expired.

Too Beautiful to Kill,

In the Pittsburg Post is this story of Fergus, a Scotch lad fourteen years old. His father had given him a new rifle and a new cance, and now in the Adirondacks, near Upper St. Regis Lake, he was execting to shoot his first deer. On an August day he went from camp with Calvin, the guide, and was about to embark on the lake. It was so lovely that Fergus held his breath to look, that Fergus held his breath to look, till at once he felt Calvin's hand on his shoulder. One look at the guide's face and he knew that something was happening. At first Fergus heard happening. At first Fergus heard hosting but his own heart beats. Then, as he recovered himself a little, then things of beauty. Misfortune he could hear a rustling and an occahe could hear a rustling and a rust

Suddenly the bushes parted and a head looked through. It was the head of which Fergus had lovingly and longingly dreamed— a beautiful ant-lered head held proudly up, the eyes alert, the nostrils wide apart.

As the creature broke from cover his

mouth was open; he was hot and thirsty and eager to get the water.

"Does he see us?" whispered Calvin. Fergus shock his head.
"Let him get well cut of the bushes then raise your rifle," whispered the guide.

along it when the deer advanced, coming twenty feet nearer; and then assuring himself that all was safe, he stood, his ears at a sharp angle, directly facing Fergus. Fergus could see the beautiful, scared eyes of the deer.

the place was empty.
"Why, Fergus," cried Calvin, disappointed and amazed; "why did you do it?" He looked curiously into the boy's face and discovered that each bright eye had a tear in it, and that

couldn't do it. I hadn't the heart to do it, I'd die myself before I'd kill any-

CHATS WITH YOUNG MEN.

We all of us, from day to day, miss chances of far greater value than the gathering of the ripest peach that ever mellowed in the sun. The opportunity to say a kind and encouraging word swings low upon the bough of to day. Why not gather it in? The chance to thought of his sad condition—that he could not play like the other boys, and that if he grew up he would not den, to soothe a sorrow, to plant a loving thought, or twine a memory that shall blossom like a rose upon the ter-One day he was going through the race of to morrow, all our own as we village and stood to rest under the rass through the world on our way to heaven. We may not come this way again. See to it, then, that we carry

Making Mistakes. Defeat m kes the school in which most of us have to be trained. In all kinds of work men learn by mistakes. The successful business man did not begin with success. He learned by experience, and the experience was very costly. The true science of living is not to make no mistakes, but not to re peat one's mistakes. Defeat, when one has done one's best, and when one takes a lesson from his defeat, is not something to be ashamed of, but something to be glad for, since it sets one's feet on a little higher plane. Defeat which makes us wiser and better is a blessing to us. We owe more to defeats, with the humblings of the old nature, the cleansing of motive and affectic , and the deepening of trust in God, than we owe to the prouder experiences which we call our success.

His Principles.

The students of St. John's college, Fordham, N. Y., have recently held their annual retreat, under the direc tion of Father Halpin, S. J. At the close of the exercises souvenirs were distributed, in which the following are set forth as the principles of a Catholic college man:

Live a life that will always bear scrutiny.

2. Be proud of your faith, its doctrines, its principles, its practices. them. It is a glory and a distinction to be a Catholic. Loathe what is evil in act and

thought. Do not consort with corruption. 4. Be courageous in shunning dan-

Be the slave of no bad habit and let no man drag or cajole you into

Be a truthful man and hate de-

7. If you are a sodalist, be of some service.

8. Be ambitious to succeed. Be a

hard worker. Don't start in life by being a failure. Be outspoken in your respect for the laws of the college. Never be a

plotter or a traitor. Stumbling - Blocks Made Stepping.

Strive vigorously to form, early in life, a habit of using everything that comes to you, whether pleasant or unpleasant, fortunate or unfortunate, to your advantage. Do not allow unpleasant letter, a disagreeable criticism, an uncharitable remark, loss of property, or other trial of any kind, to cloud your whole day and cast shadows over your life. Resolve vigorously to make every seeming stumbling block a stepping stone to higher and nobler endeavor If you can make no other use of misfortune, you can use it as a point of departure for new and more determined effortan occasion for turning over a new

Make up your mind resolutely that nothing shall stand in the way of your genuine success. You cannot allow your life to be darkened by the clouds

ously that every apparent misfortune that comes to you shall be turned into a blessing, you will soon lose all fear of evil and will become strong to battle with seeming opposition. For, after all, what we call the misfortunes of life and the things that make us unhappy are not such in reality. - Amer-

To him who would succeed in life, decision is a quality of vital import ance. He need not, indeed, be blessed with an extraordinary amount of mental acumen, he may not be able to see through the words and deeds of men with the same ease and rapidity as others, but if he knows when to act, and how to follow an idea to the end, he is possessed of a power superior to strength of intelligence. What can appear more ridiculous than to see men of brains and skill, wasting their energies on trifles light as air, flitting from one thing to another, without any fixed, determinate object in view They might accomplish almost anything they undertake, and yet they undertake nothing worthy of their abilities, but like anxious swimmers, stand shivering on the bank, afraid to plunge into the stream. They are men of promise while youth's vigor re mains, and they go to their graves men of promise, leaving behind nothing to attest the great gifts with which God has endowed them. Life is too short for all such fearing, doubting, hesitating. Did we live in the days of the flood when man's life was numbered by centuries, we might with safety spend years in consultation, but the present age requires prompt decision, concentration of aim and tenacity of purpose. We have no time for experimenting on the various callings of life. We must be up and doing, keeping a steady eye on our cherished goal, working with might and main, never swerving to the right or the left.

Let us once for all, know distinctly what we wish. The greatest difficulty in life arises from the fact that men do not sufficiently understand their own aims. They undertake to build a mansion, but lay the foundation for a miserable hut. They would be great, are not without ambition, but lack the first requisite-decision. - The Owl.

Winning Greatness.

Everyone desires to succeed in life. Now if history teaches one thing, it is this-that every man who has been crowned with success has won that crown in spite of what may be considered overwhelming difficulties. They conquered their difficulties, and we must conquer ours.

It is not the tools that make the work man, but the trained skill and perseverance of the man himself. Someone asked Opic by what wonderful proces he mixed his colors. "I mix them with my brains, sir," was the reply. It is the same with every workman who excels.

Ferguson made marvellous thingssuch as his wooden clock, that actually measured the hours, by means of a common penknife, a tool in every-body's hands, but then everybody is not a Ferguson.

A pan of water and two thermome ters were the tools by which Dr. Black discovered latent heat; and a prism, a ens, and a sheet of pasteboard enable Newton to unfold the composition of light and the origin of color.

An eminent foreign savant once called upon Dr. Wollaston, and requested to be shown over his laboratory, in which science had been enriched with so many important discoveries, when the doctor took him into a Never minimize them, never apologize ittle study and pointed to an old teator them; know them and defend tray on the table, containing a few watch glasses, test papers, a small balance and a blow-pipe, and said: There is all the laboratory I have.

Stockhardt learned the art of combining colors by closely studying butter flies' wings; he would often say no one knew how much he owed to these tiny insects.

A burned stick and a barn door served Wilkie in lieu of pencil and

Bewick first practiced drawing on the cottage walls of his native village, which he covered with his sketches in chalk; and Benjamin West made his first brushes out of the cat's tail.

Ferguson laid himself down in the fields at night in a blanket and made a map of the heavenly bodies by means of a thread with small beads on stretched between his eyes and the

Franklin first robbed the thundercloud of its lightning by means of a kite with two cross-sticks and a silk handkerchief.

Watt made his first model of the condensing steam engine out of an old atanomist's syringe, used to inject the arteries previous to dissection.

Gifford worked his first problem in mathematics when a cobbler's apprentice upon small scraps of leather he beat smooth for the purpose; while Rittenhouse the astronomer first calcu lated eclipses on his plough handle.

Young Men in Susiness. A writer in the Philadelphia "Saturday Post states his view of the most general and potent causes of failure on the part of the young men of to-day as

"Chief among the causes which bring positive failure or a disappoint-ing portion of half success to thousands of honest strugglers is vacilitation. The lack of an undeviating application to one pursuit is a cardinal weakness in the younger generation of toilers in almost every line of effort. The young he could hear a rustling and an occa-sional crackle, and presently, looking who have the courage to surmount them and use them as stepping stones definite goal, never yielding an inch until their efforts are attended with mistead of stumbling blocks. If you instead of stumbling blocks. If you will determine resolutely and vigor-

types as we might wish. Indomitable will is a quality of character that the young man of to day may well afford to consider and cultivate.

"It is also my observation that uni form courtesy-kindliness of disposi tion expressed in graciousness of con dust-contributes, to a larger degree than is generally appreciated, to the advancement of the young man who osters this trait. On the other hand surliness and even indlfference militate against the promotion of the one who is so unfortunate as to allow these re pellent forces to influence his relations with others. Politeness is so easy of acquirement and so profitably entertained that I marvel its cultivation reeives so little serious attention. Certainly, the failure rightly to prize this ement of character gives the key to

many a life-failure. The disposition to look on work as a task to be thrown off at the earliest ossible moment is a too common failog, and is the reverse of that stalwart althfulness which attracts the attention and approval of employers and gains promotion and advancement for those who thus identify themselves with the interests of those whom they erve. It is with the young man a with the farmer: he best succeeds who plows deepest. To scratch the surface of things lightly is not enough to ensure a bountiful harvest. The crop of such a seeding is a failure. He who would win must go deeper, must live more seriously and with greater deter mination and fixedness of purpose."

A TRIBUTE TO THE CATHOLIC PRIESTHOOD.

Newark Evening Journal.

In the circumstances surrounding the death of the aged pastor of St. Mary's there is something which suggests to every intelligent observer, whether he is Protestant, Roman Catholic or infidel, the secret of the underying strength of the Roman Catholic

For fifty-nine years this man was a priest. He was ordained to the priestgood two years subsequent to the same event in the life of the present Pope. Father Senez was born in 1813. the age of twenty seven he finished his course of preparation and celebrat-ed his first Mass. Joachim Pecci was born in 1810. At the age of twentyeight he became a priest, and on the very day he entered the priesthood he uttered a sentiment which is strikingly descriptive of the singleness of purpose and thought in both men. is now the Sovereign Pontiff. The other has closed his life work in the modest parish parsonage. The former said: "The sublime object of the priesthood consists only in serving the Church for the glory of God," and therein is the whole story of Father

Senez's life.
That is why the Roman Catholic Church is strong. Among its best men discipline is devotion and devotion is discipline. Rank and station in this vast moving army offer no distraction to the minds of its noblest and worthlest leadess. In lowliness and with fidelity their eyes are forever fixed upon something more sacred than any honor within the gift of the Church or the world-the infinite wisdom of brotherly love, the fatherly compassion that comforts and uplifts humanity, the ennoblement of men which quickens the craving for growth in goodness, justice and light.

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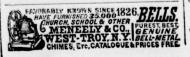
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CURATE.

His Excellency Mgr. Diomede Falconio, the Papal Delegate to Canada, and who is to visit His Grace Archibishop Gauthler in Kingston on the 17th instant, was born on the 25th of September, 1812, at Pesson Stady, a small par ish of the dicease of Month Casino, Italy, At the age of eighteen years be entered the Order of St. Francis. Having completed his studies under the direction of the learned religious of the Roman Province of his Order, be was sent to the missons of the United States. On the priesthood by Mgr. Timon Bishop of Buffalo. While in America Mgr. Falconio was charged with several important offices of trust in his Order. He was for a time Professor of Philosophy and Vice President of the Franciscan College at Alieghany N. Y. (1866). The following year he became Professor of Thelogy and Secretary of the Franciscan Province of the Immaculate Conception. In 1885 he was elected President of the College and Semmary of St. Bonaventure. The same year Mgr. Carfagnin, Bishop of Harbor Grace, entrusted him with a delica e mission to Newfoundhand and a year later he became root the cathedral parish of Harbor Grace. Kingston Freeman.

And Administration of the America of the States, In 1832 Mgr. Falconio returned to the States, where he remained until his election to the Provincialship of his Order in Abruzzo, he was recalled to Italy in 1834. During the next-eight or nine years, Mgr. Falconio occupied success, and resconsibility and was revincialism of the large in 1884. During the next eight scalled to Italy in 1884. During the next eight raine years, Mgr. Falconio occupied successive posts of honor and responsibility and was charged with several delicate and difficult missions in different Franciscan provinces. He was about to visit France in obedience to the commands of his Superior General, when on July 11, 1892, Leo XIII, proclaimed him Bishop elect of Lacedonia. On the 17th of the base mouth he was consecrated at Rome by op elect of Lacedonia. On the 17th of the 5 month he was consecrated at Rome by Eminence Cardinal Monaco La Valetta. Indicese of Lacedonia, that the Holy Father ded to him the difficult task of governing mited Sees of Accernza and Matera, with combined flock of one hundred and fifty sand souls, admidst whom he was zealous-boring when last August the voice of the creal Shepherd called him to a wider to of action as Apostolic Delegate to Can-

citizens of Kingston will give him a royal reception on the 17th instant which in keeping with the dignity of his posi-nd worthy of the Archbishop, priests and

ARCDIOCESE OF TORONTO.

Beligious Services for Italian Catholics

The annual Kaster services for the Roman Catholic Italians of Toronto were conducted as usual in St. John's chapel, St. Michael's cathedral, last week by Rev. Iv. Treach There are over one hundred and fifth the city of Toronto, divided amongst the different parishes. Evry year the priests of Toronto conversants with the Italian languages them the conversants with the Italian languages the conversants with the Italian languages the conversants with the Italian languages the conversant with the Italian languages to mean neglected, as some would lead us to believe its. John's chapel, and it was a consclaint of the priests to see how their efforts were appreciated by their brether no Sunny Italy. On Wednesday and Friday evenings the services were beld by Father Treacy, who preached short discourses on the necessity, it is a proceeded to the services of the services of the conversant of the cross were held on Friday night, the entire congregation joining in singing the Strophe 'Sancts Mater' accordant to the Italian custom. On Saturday night tooffessions were held and on Sunday morning at special Mass at 8 a.m. about one hundred aduits. heads of families, received Holy Communion with great devotion.

DIOCESE OF LONDON.

On Palm Sunday evening His Lordship Bishop Mckway visited St. Mary's church, Hill street, which is under the pastorate of Rev. H. G Traher. He was attended by the pastor, and Rev. P. J. McKeon sang Vespers and gave Benediction of the Blessed Sacrament. On account of the lamented death of the organist Miss Connor—to which we refer in another column—Mr. Hubert Traher took charge of the musical portion of the service, which was conducted in a very creditable manner. The soloists were Mrs. Traher and Miss Lenenhan, the former rendering "The Palms" and the latter "Thou Knowest, Lord." and "O Salutaris." Between Vosspers and Benediction His Lordship the Bishop delivered a powerful and eloquent discourse appropriate to the occasion. He prefaced his serious by remarking that he was glad to be present that evening at the invitation of the had fulfilled the promise made to the people of St. Mary's church some time ago. He promised that he would send them a good priest, one who would work earnestly and faithfully and teat them kindly, and he felt sure all would agree with him that he had succeeded in this respect. He hoped the good people of this end of the city would appreciate Father Traher's services. In the past they had given librarily of their means, but now more would be expected of them past they had given libraily of their means, but now more would be expected of them since they had extra advantages and privileges in having their pastor residing in their midst. but now more would be expected of them since they had extra advantageand privileges in having their pastor residing in their midst. He, however, felt sure they were all well disposed, and would in consequence deem it an honor and a pleasure to contribute to the support of their pastor. Reverting to the feast which the Church was that day celebrating. His Lordship, continuing, said now at this holy time of the year we snould endeavor to follow and meditate upon the career of Our Lord especially during the season of Pession-tide. Some thought this a hard thing to do. They very seldom took time to reflect on the movements of our Blessed Lord—the places where He visited and the beople with whom He associated and the lessons which He sought to inculcate. Beginning with the night corresponding to the previous Friday nineteen hundred years ago His Lordship vividly portrayed the different events in the career of Jesus, leading up to the tragic consummation of His life-work on that memorable Good Friday, and deduced therefrom the many lessons which we should learn from this Divine Model, Who was a pattern for people of all ages and stations, dwelling chiefly upon His characteristic love and compassion for the poor sinner. The mement the slinner manifests the least disposition of amendment of life, Jesus was ready to forget and forgive all his misdeeds. This, surely, said His Lordship, should be a consolation and an encouragement to everyone. All the love and tenderness of an earthly father and mother is only as a drop of water in the great ocean of God's love for mankind. The realization of this infinite love of Jesus being daily poured out upon the human race should stimulate us to prove our gratitude to such a loving and provident Father. Now at this acceptable time we should especially show our thankfuiness to Him for all the blessings which we have received. We should avoid, particul rly, mortal sin, remembering that each time we are thus guilty we cruefly again the Son of God. But if it is our misfortune to ourselv

DIOCESE OF HAMILTON.

Cathedral Happenings.

The Forty Hours' Devotion was begun in the Cathedral Friday, the 6th inst., at 8 o'clock. Mass for the exposition of the Blessed Sacrament was celebrated by Father Holden, assisted by Father Holden, assisted by Fathers Waiter and Mahony as deacon and sub-deacon respectively. The Bishop was present and was assisted by Father Doyle, His Lordship carried the Blessed Sacrament in procession. On Sunday the ceremony of blessing the palms took place, the Bishop officiating. Salemn High Mass was sung, Father Holden being the celebrant.

In the evening His Lordship was present on the throne. He spoke chiefly on the Forty Hours' Devotion. In the course of his remarks he made reference to the great fruit of the Forty Hours' Devotion, steaking of the very great number of confessions, he himself hearing Saturday evening until late at night, He also said he was pleased to hear of the fervor of the people during the hours of the devotion and of the numerous communicants. Speaking further he referred to the remarkable showing of the societies of the parish and the order exhibited by them in making their visits to the Blessed Sacrament. In conclusion he gave a blessing to which is attached a Flenary Indulgance. After the singing of the Litany of the Saints, the Blessed Sacrament was carried in

procession by His Lordship. He was assisted by Fathers Mahony, Holden and Waiter. The Holy Angels Society and the boysof the higher forms of St. Mary's school took part in the pro-cession. The devotion was brought to a close by the singing of the "Te Deum."

The St. Mary's Benevolent Society held its last meeting for the season Wednesday afternoon. The Bishop and the chaplain, Father Mahony, were present. The reports presented by the secretary in reference to the work done were very satisfactory. At the close of the meeting, his Lordship addressed the members congratulating them on the work done and on the financial standing of the society. The following are the officers of the society: Mrs. F. H. Whitton, President; Mrs. E. B. Wingate; Vice-president; Mrs. Win, Jessop, Treasurer; Miss Teresa Hogan, Secretary. The Rev. Father Brennan (Niagara-on-the-Lake) was in charge of the triduum at Loretto academy last week. This was given for the benefit of the sundents attending the institution. ST. MARY'S BENEVOLENT SOCIETY. undents attending the institution.

The Leo Literary Society intend giving a dra-natic entertainment in St. Mary's parish hall,

FROM SUUTH AFRICA.

Rev. J. C. Sinnett, Chaplain With the Second Contingent, Writes from Cape Town-The Stamp of Men Com-

Ridgetown Dominion, April 5.

Ridgetewn Dominion, April 5.

The Dominion is in receipt of the following letter posted at Capetown, S. A., Feb. 27th. from Rev. J. C. Sinnett. Chaplain of the Second Contingent Canadian Volunteers. The letter, which was begun on Feb. 22nd, was written aboard the transport and posted upon arrival at the Cape:

"We are not yet fighting—no, not even ameng ourselves. I fancy it would be a difficult task to bring together three hundred and twenty-two soldiers and seventy-seven sailors as good natured, as orderly and as joyous as the brave lade who are to-night, as I write, on their way to engage in one of the most deadly struggles that shall find its records on the pages of modern history.

their way to engage in one of the most deadly struggles that shall find its records on the pages of modern history.

Those men, some of them at least, are no novices in war. A great many of them took sart in the Northwest trouples of 1855; the others are the genuine Cowboys from the different parts of the Great Canadian Northwest. The Cowboys are commonly represented as young men who can drink hot Scotch, kill a stranger etc., with the same ease and indifference as they san catch and tie up a wild sterr or broncho. Yet nothing is so far from the real state of affairs—the truth—as the above. The truth is they are gentlemen and rarely forgot their manhood. They may like their glass of Scotch and soda and take it in public. There is no sham about them and they take their glass oall the world may know it—every thing is open and above board. Yet, after several years of life among them, I would write the words in letters of gold, they are a sobey lot; and I flatter myself I am a competent judge. I have seen them in towns and villages, I have seen them in towns and villages, I have seen them in a position to judge.

Of the Mounted Police I need not speak.

peculiar life, hence, I submit, I am in a position to judge.

Of the Mounted Police I need not speak. Their reputation has long since been established beyond doubt. They are men fully qualified for their hard duties. As an example, imagine yourself mounted on a spirited horse and sent off a distance of eighty miles where cattle thleves are at work. The mounted policeman starts off in the winter, with the weather at 50 below zero, as cheerfully as he would go to a country dance, an illustration I am sure my old companions in Ridgetown and Howard will understand. In a week perhaps the policeman returns and reports to his tried and kind chief. Col. Herchmer. What has he done? You may depend on it in every case he has done his duty. But the elements in many cases have left their mark upon him—often a foot, an ear or a nose frozen. In not a few cases the Mounted Policeman has met the fate of good Father Groten—frozen to death in the discharge of his duty. Father Groten was frozen to death in March 1891 coming from Willow-Branch (a half-breed station) to Regina. I succeeded him as pastor at Regina.

These men, then, are good and brave fellows. Never in my travels have I been treated with greater respect and affection than by the members of the N. W. M. P. If I chanced to pass their way the torosel of food would be divided with a great big heart and real pleasure, and I was made to feel that there was no humbug about their goodness. The priests in their turn have many occasions on their far west missions to do something for them and what little we do for any one is transmitted to the whole force. How sweet it is to live like beothers!

Regarding Col. Herchmer, the commander. I need only say he is an efficient officer and as kind as a father to the men and as anxious for their comfort. You may depend that the Colonei and his brave men will give a good account of themselves especially if left to their trade as scouts.

On board we rise at 5:30, breakfast 7 to 8, then drill which continues nearly all day. Rifle peculiar life, hence, I submit, I am in a posi-tion to judge.

Of the Mounted Police I need not speak.

count of themselves especially if left to their trade as soouts.

On board we rise at 5:30, breakfast 7 to 8, then drill which continues nearly all day. Rifle shooting forms part of the drill. The Colonei is ever on the watch to see each man's powers and encourage all in their efforts.

Feb. 27. We have reached our destination, and will soon be on land again. Farewell, and respects to all old friends.

THE TRANSVAAL WAR.

The past week has not been so favorable to British arms in the Transvaal war, as we were led to expect would have been the case, judg-ing from the triumphant march of General Roberts and the army of General Buller from

By from the triumphant march of General Roberts and the army of General Buller from the relief of Kimberly and Ladysmith to the capture of Bloemfontein

It has been known for some time that the Boers were preparing to check the British advance to Kroonstad, but we were not in expectation of such a check as the capture of the large conway under Col. Broadwood, who with 1,000 men, as already reported last week, fell into an ambush. The British loss was lo killed, 35 wounded, and 516 captured, together with seven runs and, as the Boers claim, 200 wagons. Two of the guns, however, have been ecovered through the timely coming of the Canadians and General French to the sid of the ambushed regiment, and it is not doubted that this timely help saved the remainder of Col. Broadwood's force from the fate of their companions in arms.

Canadians and General French to the sid of the ambushed regiment, and it is not doubted that this timely help saved the remainder of Col. Broadwood's force from the fate of their companions in arms.

Another unfortunate occurrence is reported by General Roberts, resulting in the capture of 3 companies of Royal Irish Fusiliers and 2 companies of Mounted Infantry at Reddersberg, a little east of Bethway and close to Bloemfontein. The Boers were in large force. The British loss here was nearly 600.

The only successes reported to counterbalance inpart these heavy losses are: 18t, the capture of 50 Boers at Boshop by General Methuen. In this small action 7 Boers were killed, besides Colonel Villebois Mareuil, a French officer who has been of very great utility to the Boers during the whole course of the war. Beside these losses, 8 Boers were wounded. The British casmities in this engagement were I man killed and if wounded.

2 mally. Two hundred insurgent Boers were captured at Kennardt. They were not aware that Sir Charles Parsons had eccupied the place, and they rode into the town falling unexpectedly into a trap.

For a couple of days General French's force was not heard of, and an alarming rumor got affoat have returned safely to Bloemfontein Acquisition of the Archive Parsons had converted to the Archive Parsons and the Archive Archive Broad and the Mafeking garrison to raise the siege of Mafeking by a combined attack on the bestering force, defers the relief of the beleaguered town indefinitely. He is off the beleaguered town indefinitely. He is off the beleaguered town indefinitely. He is off the beleaguered town indefinitely at the first to land troops at Beira, at the Northern extremity of the Portugaese territory on the East coast. This concession is made in accordance with a treaty whereby Great Britain the right to land troops at Beira, at the Northern extremity of the Portugaese territory on the East coast. This concession is made in accordance with a treaty whereby Great Britain the right to land troo

To become disgusted with doing good be-cause the object benefited is unworthy, is ren-dering benevolence a worldly calculation. That a fellow-creature suffers is sufficient reason for us to succor him, and the remem-brance of that act is ample recompense.—Emile

OBITUARY.

Miss Mary Connor. London.

On Thursday morning, April 5th, death's angel recorded the closing chapter of another bright and useful earthly life, which we have every confidence will be centinued in a glorious and happy eternity for the beloved departed. In the full vigor and strength of maidenhood, Miss Connor was attacked on Saturday, the 3lst, with a violent form of appendicitis, and as soon as possible was removed to St. Joseph's Hospital where the constant attention of the devoted Sisters in charge, together with the best medical attendance was lavished upon her, but our Heavenly Father willed that the gentle sufferer was not to recover, and she passed peacefully away fortified by all the rites of Holy Church, comforted and sustained by the fervent and heartfelt prayers of her beloved father, mother, brothers and sister. MISS MARY CONNOR. LONDON.

of her beloved father, mother, brothers and sister.
For about seven years Miss Connor was or ganist of St. Mary's Church, Hill Street, this city, in which capacity, as well as in her profession of music-teaching, by her tact, patience, perseverance and attention to every detail, she made true friends without number; and when the daily papers announced her unexpected death, it is safe to say that seldom or never before were uttered such expressions of genuine regret at the sudden ending of such a bright and promising career; and truly it was bright and promising career; and truly it was fitting that everyone should have a kind thought and word for her who in life was ever associated with all that was pure and good. She will indeed be sadly missed, not alone by the beloved family circle in which she was the household favorite, but by the members of the choir, her pupils and by the Catholic people in general in this city — for whenever occasion presented theelf Miss Connor could be counted amongst those who were to be relied upon as will in the capacit that the last and energy in or.

to the Eternal Choir, chanting the praises of the Holy Trinity in this fruitful and blessed season.

Besides a number of beautiful floral tributes to her memory, many spiritual bouquets were received from the pastor and her friends in the congregation.

The funeral, one of the largest we have for some time seen, took place on Saturday, the 7th, to the cathedral, which contained many more worshippers than even is usual on a Sunday, all proving their practical faith in the Communion of Saints and anxious to show their sympathy for the bereaved ones. Solemn High Mass of Requiem was celebrated at 9 o'clock for the repose of her soul by Rev. H. G. Traher, assisted by Rev. J. T. Aylward, as deacon, and Rev. P. J. McKeon, sub-deacon. During the Mass Mrs. Traher sang with much expression the consoling and beautifully suggestive hymn, "Angels Ever Bright and Fair." The organist on this occasion was Mr. Hubert Traher, of the Conservatory of Music, so well known in musical circles in this city, and who received his first lessons in music from Miss Connor. The pall bearers were Messrs. Wilfred and John Traher. Charles Povey, A Frazelle, J. Birmingham and Athol Hart.

Rev. Father Traher, of St. Mary's Church, accompanied the remains to the cemetery and performed the last sad rites at the grave.

To the members of the leaving household so sorely deprived of the earthly companionship of their bright and cherished daughter and

To the members of the loving household so sorely deprived of the earthly companionship of their bright and cherished daughter and sister we respectfully tender our heartfelt condence in their beravement. As faithful and devout Catholics they have ever the comforting hope of a happy requision in the Heavenly Home of our loving Father.

MR. P. P. LYNCH, NEW YORK CITY.

MR. P. P. LYNCH, NEW YORK CITY.

There died at 1474 Washington Avenue, New York City, on March 29th, Mr. P. P. Lynch, of the International Paper Co. Deceased was the second son of the late P. P. Lynch, Sr., of Belleville, and was born there nearly forty years ago. He received his education in that city, and afterwards entered the service of the G. T. R., in which he remained for some years, when he was appointed private secretary to Mr. Wragge, Local Manager at Toronto, and later was promoted to the G. T. R. Agency at York. Almost two years ago he left Canada and accepted a position on the West Shore railroad in New Jersey, In August of last year he severed his connection with railroading, and entered the International Paper Co., where he remained until a few days before his untimely death.

Mr. Lynch was a man of stering integrity

ing, and entered the International Paper Co., where he remained until a few days before his untimely death.

Mr. Lynch was a man of stering integrity and was held in the highest esteem by his employers in every calling. While his death in a material sense is a severe loss to his sorrowing wife and family, his holy life and editying example will live in the hearts of all that had the happiness to known him.

While we admire the heroic courage of a good solder in the trenches of South Africa today, we little know how brave a soldier of Christ in the person of decase held to his post, even when death's ruthless hand had marked him for its own. Though being in poor health for some months suffering from heart disease, he never ceased from his duties, in which he persevered till the last. He had every desire of clinging to life, but when told God had ordained otherwise, he united with our Divine Saviour in drinking His chalice during this holy passion time, and in the same beautiful words of His crucified God, said to those around him 'not my will, O Lord, but Thine be done," and when the Angel of Death closed his eyes, he found him still recting his rosary. During each repetition of the "Our Tather, he would add "Not my will, but Thine be done, O Lord," and thus his soul, pure in life, passed to his Maker, pure in death.

To such as her death had no terrors, for we might sum his life in those words, "He was a just man;" he shrank from everything ignoble and was never known to do deitherated and wan ever known to do do deitherated and wan ever known to do do deitherated and wan eve To such as her death had no terrors, for we might sum his life in those words, "He was a just man;" he shrank from everything ignoble and was never known to deliberately a wrong deed, To those who are left to mourn him, there is everything to console, for his passage to eternity has casta holy halo in its flight, and leaves no shadow of darkness, or no room for sorrow. May we all be able to leave this world as worthily as the subject of this sketch and may the light of heaven be cast upon hin for the resurrection.

Daniel Gorman, Bromley.

Died at his residence in the township of Bromley on March 24th, Daniel Gorman, aged seventy-eight years, four months and ten days. Born in the County Clare, Iraland, Nov. 14th, 1821, he emigrated to America in the year in Pakenham township, then he and his brothers and a few more venturesome spirits shouldered their packs and started west for the township of Bromley, then a howling wilderness, where they proceeded to hew out a home for themselves out of the dense forest that then prevailed in that section of country. Peter, his brother, lives on the spot where they made the first start in that section, and Daniel, the subject of this sketch, made a home for himself a short distance from the old home where he resided till the time of his death. One brother and a sister survive him, Peter on DANIEL GORMAN, BROMLEY.

where he resided till the time of his death. One brother and a sister survive him, Peter on the old home, and Mrs. Ellen Gannon of Maynooth.

A family of four sons and five daughters survive him, Patrick of Wyoming, Edward of Eganville, Michael on the homestead, and John who owns a smail farm a short distance away. The daughters are Mrs. C. E. Olson of Idaho, Mrs. H. Fitzpatrick of Ozecola, Mrs. T. Daley of Douglas, and Rose Anne and Mary on the homestead.

The remains were conveyed to St. Michael's church, Douglas, Sunday afternoon, and was largely attended from all parts of surrounding country, and among those that attended were noticed Messrs, M. J. and Robert Gorman of Ottawa, friends of deceased. The pastor, Rev. Father Marion, made a few appropriate remarks on the trials and hardscaps of deceased and his fellow laborers, when they first sexplored and hewed out homes for these selves in the wilds of the township of Bromley. The procession then formed agained wended its mournful way to the cementry, where all that remained of the late Daniel Gorman were consigned to mother earth, alongside of his partner in life, who proceed him two years ago, there to await the sound of the Angel Gabriel's trumpetar that last dread-tul day, the day of general judgment.

The pall bearers were Messrs. William O'Neil, Michael Muligan and John Devine.

Master Walter Butter, London.

Master Walter Butter, London.

One of the best loved and most popular pupils of St. Peter's Separate school, this city, died at his father's residence, 306 Central avenue, on Monday morning, April 9, in the person of Master Walter, eldest (twin) son of Mr. James Butler, propriefor of the G. T. R. restaurant, in the seventegith year of his age, after an illness of only about three days' duration.

after an illness of only about three days' duration.

His teachers, the Sistors of the Community
of St. Joseph, always found in Walter an obedient and conscientious pupil—one, too, whose
influence during school-life was ever exercised
in behalf of all that was morally elevating, and
in every work of picty or self-sacrifec—which
practice the good Sisters are constantly endeavoring to infuse into the daily lives of their
young charges—he was a faithful exemplar.
His happy temperament and kindily heart likewise won for him the esteem and good-will of
his fellow pupils. He was an invariable "First
y communicant and, during the holy
season of Lent just terminated he was one of
the pupils who regularly assisted at the 8
o clock Mass in the oathedral. On the first

Thursday of the present month, with his fellow-students he went to confession preparatory to the worthy reception of the Biessed Sacrament on Friday—and although on the morrow a sudden attack of spinal disease rendered him unable to approach the Holy Table as contemplated, Jesus came to him in the Holy Viatieum to console and strengthen him in his passage from time to tetrnity and to reward him for his constant and faithful service. At times apparently unconscious, in his delirium the sweet names of Jesus, Mary and Joseph were constantly falling from his lips; again, he fancied himself joining with his beloved father, mother and prothers in the recitation of the holy rosary.

joining with his beloved father, mother and brothers in the recitation of the holy rosary, and his fervent responses imploring the intercession of Our Lady "now and at the hour of our death" attested the depth of the sincerity and purity of his faith.

Before his bure young soul was defiled by the blighting influence of this world's ain and sorrow, the Sacred Heart of Jesus became his sure refuge, and his calm and happy death was, we trust, the harbinger of his eternal enjoyment of its influte love.

rust, the haroinger to make and edifying to fits infinite love.

It was indeed commendable and edifying to note the numerous and varied spiritual bouquets offered by his fellow-pupils, and others. Besides these meritorious tokens, many friends of the family presented beautiful floral

friends of the family presented beautit hos-tributes.
His school-companions, accompanied by their teachers, attended in a body the High Mass of Requiem on Wednesday morning celebrated in the Cathedral for the repose of his soul, and these, together with the other friends of the family, completely filled the sacred edifice. The pall-bearers were: Masters John Regan, Frederick Dewan, Hubert Peccock, Charles Conroy, James Giesson and Francis Loughnane. May his soul rest in peace!

Besolutions of Condolence.

At the last regular meeting of division No. 1, A. O. H., York County, the following resolutions of condolence were adopted:
Whereas it has pleased Almighty God in His Infinite Wisdom to take from this life the son of our esteemed member, Mr. John D'Arcy, therefore he fit.

of our esteemed member, Mr. John D'Arcy, therefore be it
Resolved, that we, the officers and members of division No. I. A. O. H., do hereby tender to Bro, D'Arcy and family our heartfelt sympathy and condolence in this their dark hour of affliction; and be it further
Resolved, that copies of this resolution be sent to Bro. D Darcy, to the CATHOLIC RECORD and Catholic Register for publication and also that a copy be spread on the minutes of this meeting.

Signed, on behalf of the division.

Signed, on behalf of the division. EDWARD KELLY, R. S.

Whereas it has pleased Almighty God in His Infinite Wisdom to take from this life the sister of our esteemed member, Mr. Martin J. Healey, therefore be it, Resolved, that we, the officers and member of div. No. 1 A. O. H., do hereby tender to Bro. Healey and family our heartfelt sympathy and condolence in this their dark hour of affliction; and be it further Resolved that copies of this resolution be sent to Bro. Healey and family, to the CATHOLIC RECORD, and Catholic Register for publication, and also that a copy be spread on the minutes of this meeting.

PARISH OF CAMPBELLFORD.

Rev. W. J. McCloskey, parish priest of Campbellford, Ont. has announced a bazaar to be held in that place to assist in the erection of a new church to replace the one destroyed by fire on last Christmas morning. The object is indeed a very worthy one, and it is to be hoped our people in all parts of the Dominion will cheerfully contribuse their mite to enable the good priest of Campbellford to carry on his beneficent work. Still another reason why all should assist in this undertaking is the fact that the Catholic people of that district are few and not possessed with much of this world's wealth. By all means, let there be a generous response to Rev. Father McCloskey's appeal.

The following poem, beautifully illustrated, appears in the Easter number of Donohoe's

KENMARE HEAD: - AN IRISH BALLAD.

BY SLIAV NA MON.

Sweet Mother of the Crucified,
Be nigh to aid me now,
My old eyes view the sad gray sea
Beyond the cliffs' high brow;
The wide gray sea that sullenly
Beats on the black rocks bare,
The while I moan, bereft and lone,
On the Head of Old Kenmare.

Oh bitter day I lost for aye
The dear ones of my soul!
And cruel sea. 'twist them and me
How wide and bleak you roll!
Two graves are lying far away
With none to kneel in prayer—
And I, their mother, weeping here
On the Head of Old Kenmare.

My Owen left our cottage door
A dreary winter day,
"Full quick I'll send ye gold galore
The heavy rentto pay."
Mo nuar! I' was the killing word
They sent from over there,
"He's dying and his love he sends
To those in Old Kenmare."

Then Mary, treasure of my life. How sweet her modest grace! How sweet her modest grace! My timid lamb, she left me too The hard world winds to face. Foor child, her heart was broken soon With all a strange land's care They laid her by her mother's side; Far, far from Old Kenmare.

Now ever to my anguished soul Their dying voices reach. I hear thom in the waves that roll And sob along the beach I listen and the crooning winds Those last love-whispers bear To me their mother waiting lone On the Head of Old Kenmare.

Sweet Mother of the Crucified, Thy woes were greater far, To Thee an earthly mother cries Who art the Ocean's Star. Thou standing by the awful cross Oh strengthen me to bear My sorrow swelling like the sea By the Head of Old Kenmare.

CONSOLATION.

A heart spoke up to heaven. Twas a soul in deepest pain; A babe lay decked in lilies, It would never smile again.

Two angels came one morning Clad in garments, snowy white; They knelt beside a cradle And closed two eyes so bright.

They bore a soul to heaven High above the sun lit air; A mother's heart was bleeding 'Neath the weight of pain—despair,

Life's prize—her only darling— Lay in a flowery bed; A sword had pierced aloved one— Her child, alas! lay dead.

A mother knelt that evining, With a face bedimmed in tears; Her heart spoke to that Mother, Who can still all earthly fears.

A heart spoke up to Mary In a prayer of love so sweet; A lily bud lay withered At the Virgin's holy teet.

From the wreath of smiling lilies She had brought and laid it there: "Twas a mother's humble off'ring Of the cross she had to bear.

That night the Queen of Sorrows Sent a message, that did calm The raging storm within her With a sweet and holy balm. Ah! Twas a voice consoling, That sent sweet blessings down; Cheer up! Poor child! Don't murr There's no cross without a crown.

A golden crown awaits you
It you offer up your loss;
My own Heart too was broken
When Christ died upon the Cross."

—J. William Fischer,

The more guilty we are, the greater must by treconfidence in Mary. Take courage, there re, timid soul; let Mary know all thy misery id hasten with joy to the throne of her mercy. B. Henry Suso.

HIGH SCHOOL ENTRANCE LITER

A Paalm of Life.

A Psalm of Life.

PURPOSE.—This psalm was written in 1838, when Longfellow was in his thirty-first year, and it is one of the most popular of his early poems. He says, "I kept it some time in manuscript, unwilling to show it to any one, it being a voice from my inmost heart, at a time when I was rallying from depression." A study of his character and actions proves how earnestly he tried to model his life on these high ideals, and so this song about life has for us a deeper interect than most of his poems. His clearly stated purpose is to inspire us to strive manfully and constantly towards more perfect living, since this life is but a preparation for that which is to come.

PLAN—The chief thoughts of this poem fall naturally into the following divisions, each, except the last, comprising two stanzas: I.—The eatnestness of life, since we are more than merely mortal. II.—It was in ended that we should constantly strive to do better, and life is short, III—The necessity of manful effort at the present time. IV.—The good and enduring influence of noble example. V.—Therefore we should bravely strive to reach ever higher levels, awaiting God's rewards.

PRELIMINARY STUDY — The inherent difficulty of this poem, dealing with Life and its serious purposes, forbids our requiring the pupils to do much interpretation of it except with the teacher's immediate guidance and assistance.

CLass STUDY—In his dejection (see "Pur-

MARKET REPORTS. TORONTO.

TORONTO.

TORONTO. April 12.—Wheat quiet: Ontario red and white, 65je to 66c, bid west; 66c to 65je, bid east; goose, wheat, 7lc. to 71je, low freights to New York; spring east, 67c to 67je; Manitobs, No. 1 hard, 80je. North Bay, and 81c. to g. 1. Flour quiet and easy outside millers offer straight rollers, in buyers bags, middle freights, at 24.65 per bbl.; and export agents bid \$2.55; straight roller in wood, middle freights offer at 22.85; special brand, in wood for local account, sell from \$3 to §3.10, according to brand. Millfeed scarce: bran quoted at \$16 to \$16.50, and shorts at \$17 to \$17.50 at the mill door through Western Ontario. Corn unchanged but duller; No. 2 American yellow quoted at 47c. on track Toronto, mixed at 40je; Chandian corn scarce. Peas steady; car lots 50c motth and west, and 61c east. Barley firm; car lots No. 2 middle freights, 42c, and east at 43c; No. 1 is quoted at 43je, to 44c, outside. Rye quiet; car lots 52c. west, and 53c, east. Oats quiet; white oats, north and west, 25 to 25jc, middle freights at 25jc, to 24c and east at 25jc. Buckwheat quiet: offerings light; car lots outside quoted at 51c to 52c.

Montreal, April 12.—The grain market is

28 to 28jc. middle freights at 28jc. to 29c. and east at 29jc. Buckwheat quiet: offerings light; car iots outside quoted at 5ic to 5zc.

MONTREAL.

Montreal, April 12.—The grain market is fairly active, but vatues are easier: Mantiboa No. 1 hard. wheat, afloat, Fort William. was quoted at 6ijc. spot, and 68jc. May. No. 2 oats are quoted 32c asked and 3lic. paid in store, and at 33c bid and 33jc. asked, afloat, May, peas are quoted at 68jc to 68c. in store: other grains are practically nominal; 6ild. in store and 62c, afloat, paid for May for rge; 56jc. in store, for buckwheat; and 19j to 49jc for No. 1 barley, in store. Flour is fairly active and unchanged; strong bakers, \$3.55 to \$3.60; \$3.90 to \$3.90; Ontario patents, \$3.55 to \$3.60; \$3.90 to \$3.90; Ontario patents, \$3.50 to \$3.90; in bags; Manitoba bran is firmly held at \$1 in mixed cars, and short, \$18; Ontario bran is oversoid and nominal at \$1.70, in bulk; and shorts, at \$19, in bags. Provisions are firm; country dressed hogs are in small supply; average light stock at \$7.25 to \$7.50; heavy weights, \$5.50 to \$6.75; abattoir hogs, sell at \$1.75 to \$8; pure lard. 7½ to \$6; in tierces; and \$jc. in pails; compound lard, 6½ to 6½c; hams. (large). He.; medium, 12c; and small, 12c; boneless breakfast bacon at 12jc; Wittshire bacon, 1½ to 12; bid; 50; short cut backs, \$15.50 to \$16; long out mess, \$16; Canada short, cut mess, heavy, \$16.50; short cut backs, \$15.50 to \$16; long out mess, \$16; Canada short cut clear, light, \$14.50 to \$15; barrel beef, \$13; spiced beef hams, 11c. Butter continues firm with a good demand for all offerings of fresh made creamery at round 29c. in large lots, but supplies of such are reliable spot quotation; it is understood that Ite. is being offered in the country for present make and 10¢c for last half of the month. Eggs are firm at 15 to 16c. Potatoes are easy; farmers are selling bags of 50 pounds; stock is reselling at about 5c. a bag of 90 pounds.

Latest Live Stock Markets.

Cattle — Shippers, per cwt., \$4.25 to \$5.00; butcher choice, do., \$3.75 to \$4.25; butcher; medium to good, \$3.25 to \$3.50; butcher; inferier, \$2.75 to \$3.00; stockers, per cwt., \$2.75 to \$3.50.25

\$5.50. to \$3.50 to \$5.50 to \$5.50 to \$5.50 to \$5.50 to \$5.50 to \$5.75; bucks, per cwt, \$2.50 to \$5.75; bucks, per cwt, \$2.50 to \$2.75. Mikers and Caives,—Cows, each, \$25 to \$45; caives, each, \$2 to \$10. Hogs—Choice hogs, per cwt. \$6 to \$6.25, light hogs, per cwt. \$5.50 to \$5.75; heavy hogs, per cwt. \$5.50 to \$5.75; sows, \$3.00 to \$3.25; stags, \$2.00 to \$2.25.

East Buffalo, N. Y., April 12.—Cattle-Canedian, \$4.40. Calves—Moderate demand steady; choice to extra, \$6.50 to \$7; good to choice, \$7.50 to \$8.50 to \$7; good to choice, \$7.50 to \$8.50 to \$7; mixed \$6.25 to \$7.50; yearlings, \$6.50 to \$7; mixed \$6.25 to \$6.25 to \$6.50; wethers, \$6.50 to \$7; mixed \$6.25 to \$7.50; yearlings, \$6.50 to \$7; mixed \$6.25 to \$7.50; yearlings, \$6.50 to \$7; mixed \$5.75 to \$5.75; light Yorkers, \$5.55 to \$5.55; good weight Yorkers, \$5.55 to \$5.55; pigs, \$5.55 to \$5.55; pigs, \$5.55 to \$5.55; pigs, \$5.55 to \$5.55; pigs, \$5.55;

IT ... CAME ON

THE GRIPPE



by more than half of the many who apply to Dr.

Most phy.

Know that the Bronleads to Pheumonia, Bronchitis, and Consumption.
They don't yet see that in
also opens the way for
any or all parts of the
secause they dor
Grip

chronic ailments in any or all parts of the body. They don't know this because they don't know the true nature of the Grippe. Grippe is Acute Cata rh. Its germs, unless tho produce deafness, or the chest and cause Consumption, Asthma, etc. Or the Stomach and bring on Dyspepsia. Or the Liver and Bowels, giving rise to chronic constipation, billiousness, etc. Or the Kidneys, resulting in Bright's Dis-

There is only one way to prevent this. Ca. tarrh can never be outgrown. The Germs Must be Killed Out. Local treatment will not do this. It requires a thorough and constitutional method. If you have had the Grippe and now feel its after effects-Don't Neglect Yourself. Write to Dr. Sproule and tell him how you feel. He will tell you what to

AFTER EFFECTS OF THE GRIPPE

AFTER EFFECTS OF THE GRIPPE.

1. Are you nervous?
2. Are you constipated?
3. Is your tongue coated?
4. Do you take cold easily?
5. Is your appetite variable?
6. Do you get tired easily?
7. Are you low-spirited at times?
8. Do you suffer from nausea?
9. Are you drowsy after meals?
10. Is your flesh soft and flabby?
11. Have you a pain in the back?
12. Do you feel bloated after eating?
13. Do you feel bloated after eating?
14. Do you have rumblings in your bowels
15. Have you palpitation of the heart?
16. Do you feel languid on the morning?
17. Are you short of breath in exercising?
18. Is there a gna wing sensation in Stomach?
19. Do you see specks floating before you eyes?

If you have some of the above symptoms If you have some of the above symptom

will diagnose your case free. Ask for his Free Book on Catarrh. Address. DR. SPROULE. B. A., Graduate Dublin University, Ireland, formerly Surgeon British Royal Navy.) 7 to 13 DOANE STREET, BOSTON.

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Sinceperette, the latest Wringers, Mangles, Cutlery, etc.

Cutlery, etc.

118 Dundas St. (North London, Ont-

The Cathol

JOTTI

VOLUME X

London, Saturday,

Capt. O'Leary, the torial magnate of farewell to the car office. The trying worry entailed by many statutes has un stitution and forced for the Guamites, to not content with le into new ways. Th a man of medio O'Leary's far reach concocting plans for the various domesti dogs and pigs rece his fatherly wisdon ally learning the a civilization. Ther grief in hen-hous O'Leary has made brated if not a cer

Britons have not their tributes of reof the late Gener Kipling has sung wooden verse. V because the patriot ing out and should least all literary la Joubert entered the Transvaal with tion. His indomi

tion, however, wo remain in ignora in after years a c languages and skirmishing with developed his r made him no unv best European ge His exploit of place among the present day: a that the valor an

by him in previ powise diminishe His chivalric enemies is deser and the greatest glad to find that defender of Lady in a speech at C and a gentlema

honorable oppon

Our ultra-Pre receive a shock Harper's Bazaa ful tribute by C Blessed Virgin sible, but the Harpers has si welcoming ar writers. It is their old policy ascribe it to a partiality.

> The pastora anent the wan in England's result only of paper articles brought forws should receiv tion from th glibly of equa The Cardin ors are allowe out these sp

tions by whic store : " Prot have their c Catholic chap pany each s that our Cat without spir tending nav say that par to join the want is pro their duty a dren's salva Cardinal is one but an i sert that the Catholics, m consolation

agine that the unanim the legisla against Bo placing the of the oppre