

# The Catholic Record.

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

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## THE NEW BISHOP OF BUFFALO.

Great was the interest manifested in the consecration of the new Bishop of Buffalo, which took place in that city on February 24, and we may take to ourselves no little pride in the fact that the late saintly prelate of that See, as well as the newly consecrated, are both Canadians by birth. From the *Illustrated Buffalo Express* we learn that the Right Rev. James Edw. Quigley, D. D., third Bishop of Buffalo, first saw the light of day on Oct. 15, 1855, in the thriving little village of Oshawa, Ont., situated about forty miles east of Toronto, on the shore of Lake Ontario. When the future Bishop was little more than a prattling infant in his mother's arms, both his parents, with their household, moved from Canada to the pretty and picturesque village of Lima, Livingston county, N. Y., where they remained for three years, finally moving into the city of Rochester, which in the early '70's was a fast-growing town and then, as now, a very pleasant place of residence.

Rochester has been their permanent abode from that day to this. Both father and mother are still surviving, hale and hearty, vigorous and young, at the age of seventy-six years, surrounded and blessed by an ideal family of children and grandchildren.

James Edward, the oldest child of the household, was early selected by his pious mother to be the priest of the family; the traditions of her people being that no good Catholic Irish family should fail to present to God a young Levite, to offer up to Him the Great Sacrifice of the Altar, in the sanctuary of the Lord. Young James was then, as he is still (you may be sure), the idol of that devoted mother's heart.

Almost thirteen years ago Dr. Quigley entered the Cathedral of Buffalo as its rector. The late Rev. Edward Kelly having resigned the rectorship, Dr. Quigley out of his more than two hundred priests to be rector of his cathedral.

### THE CONSECRATION.

St. Joseph's Cathedral was more than ever beautiful with the hangings in the Papal colors and streamers and flags told of loyalty to the Supreme Pontiff and joyful acquiescence in his will, the simple color scheme being carried out in every part. The coat-of-arms of the Holy Father between the Papal and the United States flags were suspended from the sanctuary arch; the organ loft bore on its front Bishop Quigley's coat-of-arms, also between the Papal and national flags. The drapings between the columns were marked with yellow and white banners with green wreaths encircling inscriptions giving dates of importance in the life of the Bishop as follows: Birth, 1855; St. Joseph's college, 1868; Our Lady of Angels, 1872; Propaganda, 1872; Innsbruck, 1875; ordained, 1879; Attica, 1879; Cathedral, 1884; St. Bridget's, 1896. Everywhere the wealth of the architectural design, accentuating instead of hiding its beauty. The neatness and tastefulness of the work is a credit to the skill of the decorator, Mr. O'Rourke. The great number of dignitaries who filled the sanctuary necessarily forbade elaborate floral decorations. Beneath the altar table was a bank of foliage plants, while the altar was crowded with St. Joseph lilies. This work was a labor of love done by the hands of Miss Nardin's community. The Bishop's throne on the gospel side of the altar was draped with crimson and bore his coat-of-arms. On the epistle side, the throne of the Archbishop was erected, and was likewise hung with crimson. The beauty of their simplicity. The hundreds of tapers and wax lights made of the sanctuary a brilliant and entrancing picture.

The murmur of voices and rustling of people anxious to place themselves hushed as the wonderful Hallelujah Chorus rolled from the organ; and expectation was breathless when a long line of priests followed choir boys and acolytes, and the venerable metropolitan, Most Rev. Archbishop Corrigan, followed the Bishops of the Province into the draped and flower-decked sanctuary. The procession was most impressive. The white-haired veterans, who have borne the heat and burden of the day, who are penitent of the struggles of life, and who have seen the reward of their labors, were beside the young priests strong in zeal and with the oil of ordination still fresh upon their brows, few of whom had probably ever witnessed a ceremony of the kind, and the sombre-robed Franciscans and Passionists with faces showing victory over human loves and sorrows. Who can tell the possibilities of the future, who among the throng of clerics present may have the responsibilities of the episcopate laid upon them, who receive the mitre and crozier?

The Mandate, or Brier, was read by Very Rev. J. Bandinelli, the Passionist Provincial, the Bishop-elect kneeling before the consecrator, Most Rev. Archbishop Corrigan.

The Mitigating prelates and officers of the Mass were as follows: Celebrant and Consecrator—Most Rev. Michael A. Corrigan, D. D., Archbishop of New York. Senior Assistant

Bishop—Rt. Rev. Bernard J. McQuaid, D. D., Bishop of Rochester. Assistant Bishop—Rt. Rev. Charles E. McDonnell, D. D., Bishop of Brooklyn. Michael P. Convery, Buffalo; Rev. Michael P. Convery, Buffalo; Rev. Thomas Brougham, Batavia; Rev. Lambert Vandepoel, Leroy. Assistant Priest—Very Rev. James A. Lantieri, Administrator, Buffalo. Deacon of Honor—Very Rev. Dean P. J. Cannon, Lockport; Very Rev. Dean John Pitass, Buffalo. Deacon—Rev. James J. Bloomer, Elmira. Subdeacon—Very Rev. Dean Henry M. Leddy, Wellsville. Notary—Very Rev. John Bandinelli, C. P., Hoboken, N. J. Masters of Ceremonies—Rev. Chancellor John J. Sheahan, Buffalo; Rev. James F. McGloin, Buffalo.

A notable feature of the ceremony was the taking of the oath by Bishop Quigley. As he knelt before the consecrator, the sun came from behind the altar, and rays of light streamed through the beautiful stained windows and rested like a benediction upon his head, a symbolism which must have soled his anxious heart and which thrilled the congregation as a prophecy of his golden future. Thousands of hearts breathed a prayer that the light of heaven might always rest upon him.

The beautiful form of consecration as prescribed by the Church was carried out in all its wealth of detail and grand ceremonial.

After the Examen the Bishops and the Bishop-elect prostrated themselves before the altar, while the priests and sanctuary choir chanted the Litany of the Saints, and then came the consecration proper, the blessing and placing of the ring, the blessing of the mitre and other insignia of the office. When the ceremonies were complete and during the singing of the "Te Deum," the newly consecrated Bishop proceeded, with his attending priests, and, robed in white and gold cope, wearing his mitre and gloves, carrying his crozier, through the main aisle, giving his first episcopal benediction to the kneeling congregation. His bearing combined the dignity of a Bishop with the simplicity of a child, and charmed and touched those who received his blessing.

The sermon was delivered by Rev. C. H. McKenna, O. P., in a most impassioned manner, and commanded earnest attention. It closed the ceremonies of the day, and was fitting the occasion. Herewith follows the sermon in full:

"You have not chosen Me, but I have chosen you, and I have appointed you that you should go and bring forth fruit and your fruit remain." (John xv., c. 16.)

We read in the Book of Numbers that the King of Moab brought the Prophet Balaam to a high place which commanded a view of the Camps of Israel, in order that he should curse the chosen people of God. But when the Prophet beheld the beauty, and order, and harmony of the hosts of Jacob, captains ruling the army, Aaron governing the priests and the Levites, and Moses, the representative of the God of Jacob, ruling and governing the whole hosts of Israel, far from cursing, the prophet was filled with admiration, and cried out, "How beautiful are Thy tabernacles, O Jacob, and thy tents, O Israel." (Numbers, xxiv., 5.) Yet, my brethren, that unity and order and beauty which inspired the prophet's soul, were but shadows and figures of the perfect unity and order and harmony which are manifested in the Church established by Jesus Christ. In her we behold the people obedient to their pastors, and pastors and people obedient to their Bishops and all in perfect obedience to the Supreme Pontiff, the viceroy of the Son of God. It is to consider the secret of that wonderful unity and harmony of the Catholic Church which commanded the admiration of Guizot and Leibnitz and Macaulay, and so many others outside her fold, that I now wish to occupy your attention.

But, let us first consider the scene that is presented before us. Here we are witnesses of the imposition of hands, by which a faithful priest is honored by the Church, and raised to the sublime dignity of Bishop and successor to the Apostles. Here takes place that transmission of power and of Apostolic succession found only in the Catholic Church. To-day the widowed Church of Buffalo rejoices in the possession of a worthy successor to the saintly sons of Vincent de Paul, who so long and so faithfully labored in building up the Church in this diocese, in fostering vocations for the ministry, in establishing religious communities and in promoting the cause of Catholic education. Here we behold crowded within the walls of this venerable cathedral a faithful people, eager to witness the consecration of one they have loved and venerated, and untiring zeal consumed in their behalf. Here also are assembled the hard working priests of the diocese, who have ever cherished for Dr. Quigley a fraternal affection, who for years have looked up to him for guidance and encouragement in their labors of the ministry. They are here to manifest their love for their fellow-worker in Christ's

vineyard, and to show their willingness to obey him as their father and pledge him their loyal sympathy and support. Here, too, are the venerable Bishops of this vast province, one of the most important provinces of the whole Church. They have come to take part in these solemn rites, and to welcome to their ranks a co-laborer so energetic, so zealous, so learned, and so universally loved by priests and people. But more—here is the venerable Archbishop of Toronto; and still more, you have with you the saintly Archbishop of this Province, whose zeal, and learning, and prudence, and firmness, have gained for him the admiration not only of the Church of America, but of the whole Church throughout the world.

Dr. Quigley has one more source of consolation, which but few Bishops enjoy at their consecration. He has here his father, so justly proud of his noble son; he has here the fond mother, who so lovingly cherished her boy at her heart and who sees to-day her cup of happiness filled. We beg to congratulate parents and son. We beg to congratulate the new Bishop of Buffalo in having the love, the prayers and best wishes of this vast congregation. All this bespeaks for him a glorious pontificate. We congratulate also the priests and people of this extensive diocese, and we know we are voicing the sentiments of their heart of hearts in thanking our illustrious Supreme Pontiff for the blessing he has conferred on this diocese in giving it Dr. Quigley for its Bishop.

It is now generally believed that temporal authority comes to our state rulers through the people; but in submitting to a moral obligation also, we acknowledge a moral obligation also. For St. Paul says, "All authority comes from God." (Rom. xiii., 1.) God is party to the contract between subject and ruler, as He is party to the marriage contract, and requires that these contracts be faithfully observed. But it is different with regard to the tradition of spiritual authority. Here the people have no say, have no part, in its tradition. All spiritual power must come from God alone. Hence to the Catholic the absurdity of a minister of the Gospel receiving a "call" from the people, or a Church or a Bishop claiming Apostolic succession, asking power and jurisdiction from a temporal throne. Witness the conduct of the new Archbishop of Canterbury, who asked jurisdiction from her Royal Majesty the Queen.

As all spiritual powers must come from God, so also must our holy vocation to the priesthood and to the episcopacy come from God. St. Paul says, "Neither doth any man take the honor to himself, but he that is called by God as Aaron was." (Heb. v., c. 4.)

"You have not chosen Me, but I have chosen you," said Jesus, "and I have appointed you that you should go and bring forth fruit and your fruit remain." (John xv., c. 16.)

"And He gave some Apostles and some prophets and other some evangelists, and other some pastors and doctors. For the perfection of the saints, for the work of the ministry, for the building up of the body of Christ, until we all meet in the unity of faith and of the knowledge of the Son of God unto a perfect man unto the measure of the age of the fullness of Christ." (Ephes. iv., c. 11.)

In the Old Law it was the same. "Is it a small thing to you," said Moses, "that the God of Israel hath separated you from the people and hath joined you to Himself?" (Num. xvi., c. 9.) Hence St. John in the Apocalypse says: "He hath made us a kingdom and priests to God, and to His Father." (Apoc. i., c. 6.)

As vocation to the priesthood and to the episcopacy must come from God, so must power and jurisdiction; and this brings us to consider the very fountain head of the power and jurisdiction exercised by the Church.

When the framers of our wonderful American Constitution designated the offices through which the people should be governed, they at the same time designated how these offices were to be filled. Can it be supposed that He who is the "Wisdom of the Father" established His kingdom on earth but failed to provide rulers for it to the end? In the natural order, ruler succeeds ruler, a father lives in his son, plant and bird and beast live on in their offspring. And will it be said that the Omnipotent was unable to transmit order and power and jurisdiction in His Church from one generation to another? It is evident that He willed His Church to remain with her all days even to the consummation of the world. (Matt. xxviii., c. 20.) And the gates of hell should not prevail against her. (Matt. xvi., c. 18.) How, then, was the governing power and the order of the episcopacy and of the priesthood transmitted? We answer, through the Apostles and their lawful successors in the one holy Catholic and Apostolic Church, and in her alone. In establishing His Church, Christ called to Him His disciples. Day by day He formed them into one body. Gradually He elevated their faith by performing before them stupendous miracles. They saw Him cure the dis-

eased, command the winds and the waves, raise the dead, read their secret thoughts. At length He was rejected at receiving from Peter that sublime profession of divine faith: "Thou art the Christ, the Son of the living God." (Matt. xvi., c. 16.) Then did Christ in return bestow on Simon a new name; called and made him a Rock, on which He built His Church to last forever. Then, too, did He bestow power and jurisdiction on Peter by giving him the keys of the Kingdom of Heaven. (Matt. xvi., c. 19.) And that power and jurisdiction were to continue in His successors even to the end of the world. But that was not all. He secured the faith of Peter and of his successors, the Bishops of Rome, when he prayed for Peter that his faith should not fail and appointed him to confirm his brethren. (Luke xxiii., c. 32.) Still more, Peter was not only to confirm and strengthen his brethren, he was to watch over them as their shepherd, feed and nourish them with heavenly doctrine. (John xx., c. 16.) Did Peter and his successors fail in this? If so, the Church failed and Christ failed to protect her, and the gates of hell prevailed against her, to maintain which would be to contradict the Son of God.

But besides the power and jurisdiction given to Peter singly and to his successors, Christ gave wonderful power to all His Apostles when He said, "All power is given to Me in heaven, and on earth: as My Father sent Me, I also send you." (John xx., c. 22.) Then He breathed on them and said to them, "Receive ye the Holy Ghost and with the Holy Ghost the power of pardoning sins, a power which belongs to God alone and can only be transmitted to man by the power of God." Hear these words, "As My Father delegated Me to delegate others to you, so I delegate you to delegate others to you, or I delegate you and your lawful successors to the end."

The Son of God made some other promises that must not be forgotten. "I shall send you the Holy Ghost," He said, "the Spirit of Truth, who will lead you into all truth and abide with you forever." (John xiv., c. 11; John xvi., c. 16.) That Divine Spirit who is the Spirit of Power still remains then in the one true Church; and as in the days of the Apostles, the Holy Ghost was conferred on the Bishops that were then consecrated by the imposition of hands, so to day we see Dr. Quigley elevated to the sublime dignity of the episcopacy by the power of hands. He who yesterday was in the ranks of the priesthood, without the fullness of sacerdotal power, is today at the voice of Rome elevated to the fullness of order and the fullness of Apostolic jurisdiction. He who yesterday had no power to elevate one to the ranks of the priesthood, to day has power to raise his fellow man to the highest order in the Church of God.

Let us now consider another promise made by the Son of God in favor of His spotless spouse the Church. It was the most tender and loving of all His promises, "Lo, I am with you all days even to the end of the world." (Matt. xxviii., c. 20.) Surely, then, the Church was to remain and the Apostles to the end of the world? How is Jesus with His Church? How is that as God He is everywhere with the good and the bad, with the saint and the sinner; but when our Lord spoke these words He was God and Man.

"And what He once put on," said the theologians, "He never laid aside." He is still God and Man. Where is He God and Man? We answer, on our altars and in the tabernacle by His corporal presence. But more, He is with us by His official presence in His priests, in His Bishops, but especially in His Vicar, the Supreme Pontiff. From the tabernacles of His Church streams of grace are ever flowing on His devout children, who visit Him there on His throne of mercy. Through the sacrament of Holy Communion He unites all the faithful intimately with Himself. (John vi., c. 58.) He molds and welds all the faithful into one body. "We, being many," says St. Paul, "are one bread, one body, all that partake of one bread." (1 Cor. xi., c. 28.) He unites us with His heavenly Father. For the same divine life He received from His Father He gives to those who receive Him. (John vi., c. 59.)

He is officially with His priests in baptizing, in absolving sinners, and in celebrating Mass. For there is but one God, one Faith, one baptism, as the hidden Mysteries of that Baptism. There is but one Sacrifice, and Jesus is both the Priest and the Victim. There is but one Priesthood, which the Heavenly Father gave His Son when He swore to Him "Thou art a Priest forever according to the order of Melchisedech." (Psalm cix., c. 5.) But Jesus Christ is especially present in His Bishops and in the Holy Father, ruling them, guiding them, directing them, identifying Himself with them that when they speak He speaks through them. Hence He said, "He that hears you hears Me, and he that despises you despises Me, and he that despises Me despises him that sent Me." (Luke x., c. 16.)

Oh, sublime dignity of the Catholic

priesthood through which Jesus acts and purifies the souls of men, through which He is present on our altars, and is offered for us again and again in the Sacrifice of the Mass! Sublime dignity of the Episcopacy! through which Jesus rules and governs His Church and guards her from every danger and enables her to live on and maintain her vigor and her youth, when all else withers and disintegrates and dies.

We have no reason, then, to fear for the perpetuity of Our Holy Mother the Church. The Son of God ever remains in the vessel with Peter. And you, the newly consecrated Bishop of Buffalo, fear not! You have much to encourage and sustain you; you have the best wishes of all your fellow-citizens with you; you have the fervent prayers of your faithful children, and of the religious communities with you; you will have the loyal support of your devoted priests with you; your venerable brothers in the Episcopacy, and especially your saintly Metropolitan will help you by their counsel and their prayers. Mary, your mother, whom you have ever loved, will help you. St. Joseph, to whom your Cathedral is dedicated, will be your protector. And He, the invisible Head of the Church, will aid you during life, and reward all your labors with the Crown of Eternal Glory.

### THE CATHOLIC DOCTRINE OF INSPIRATION.

Several of our lay readers have asked us to explain the Catholic doctrine of the inspiration of the Bible, to which we alluded last week in discussing the anti-Protestant position assumed by the leading Congregationalist minister in the country, the Rev. Dr. Lyman Abbott, of Brooklyn. And it is interesting to find that this subject having leaked out, after a conference of Methodist clergymen held in New York on Monday, that many of the ministers of that denomination, if not indeed a majority of them, have ceased to believe in the inspiration of the official English version known as the King James' Bible. Every English speaking Protestant, of course, who has accepted the recent Revision had already done so; but the world was hardly prepared for the repudiation of Protestantism implied in the denial by Protestant ministers in good standing that some of the books of the Bible were ever inspired. It was natural to expect, however, that the enlightenment of this age would bring about a reaction against that original Protestant article of faith, the verbal inspiration of the Sacred Scriptures. On the other hand, the Catholic view of inspiration has ever remained the same and unshaken, because it is the only rational view.

It has often been defined in ways differing in words, but not in substance and meaning. The clearest and most concise definition that we have found is that of the Abbe Glaire, who describes inspiration properly so called as "a supernatural assistance which, influencing the will of the sacred writer, urged and determined him to write, enlightening his understanding in such a way as to suggest to him at least the basis of what he was going to say." It differs, then, from both poetic impulse and the mere assistance of the Holy Ghost on the one hand, and on the other from Revelation. Pious impulse, of which the author of the "Following of Christ" is cited as an example, is an ordinary assistance by which God moves a writer, aiding the efforts that he makes so as not to depart from truth, but giving him no assurance of infallibility. The assistance of the Holy Ghost is that by which the third Person of the Blessed Trinity watches over and if need be directs the writer in the use of his faculties, so as not to allow him to fall into error in faith or morals. Such is the assistance that Jesus Christ promised to His Church and to her visible head upon earth in the person of St. Peter and his successors in the Papacy. Both of these, it is clear, are rather of the negative character, while that of inspiration is positive. In the first and second the determination to write may not come directly from God, while in the third it comes from Him, and He is consequently its chief author. Revelation, on the other hand, in its strict meaning, is the supernatural manifestation of a truth hitherto unknown to him to whom it has been manifested, the prophecies recorded in the Bible being examples in point.

Inspiration, then, consequently implies, in the first place, a supernatural determination of the will to write, by explicit urging, as when God, for example, commanded Moses and Isaiah to make records in a book, or even by unconscious urging, as seems probable in regard to the second book of Machabees and the Gospel according to St. Luke. In the second place, it is an illuminating of the intellect by which the Holy Ghost either reveals to the writer something he did not know, or suggests to him what he ought to set down among the things already known to him, or at least assists him in such a way that the writer avoids all error in the things that he knows, and that he hears you hears Me, and he that despises you despises Me, and he that despises Me despises him that sent Me." (Luke x., c. 16.)

Oh, sublime dignity of the Catholic

order of arranging thoughts, either by dictating them or by watching over them and aiding the author so that no falsehood be introduced into his work.

The Church teaches, then, that there is no non-verbal, or merely substantial, as well as verbal inspiration; nay, farther, that that of the bible is of former character, and Catholic commentators have adduced several reasons for this teaching. Among these are that God does only what is necessary or useful, and the choice of words by those gifted with the power of speech did not need His intervention; that there is a great variety of literary style in the sacred writings; that there is diversity in the various narratives of the same fact; that the writers themselves tell us that they had to make researches, and that, otherwise, all those who cannot read the word of God in the original, which indeed is not always the same in different copies, would not have the true word of God at all. As a matter of fact, we have not the original text of the Old Testament, such as it came from the pen of the inspired writers. Yet it is of Catholic faith that the whole of the Bible such as St. Jerome has left it in the version known as the Vulgate is inspired, and contains no material error or explicit denial of a truth, even in the fields of history, chronology or science, as well as in faith and morals. In regard to science the inspired writers had to use language that would be understood by those for whom they wrote as well as to day speak of the sun rising and setting; and with reference to history and chronology, whatever errors there are must be attributed to careless copyists and presumptuous commentators and annotators, and these can be corrected by means of the ordinary rules of criticism. It is not the bible, then, that is in error, but men's misconceptions of it, chiefly through their neglect to consult the authority appointed by God to interpret it. The legal bibles of our State and United States laws require courts to interpret them. Are they to be despised because individuals often misunderstand them?—Catholic Standard and Times.

### HOW TO TREAT CATHOLICS.

A Venerable Protestant Divine Gives Wholesome Advice to His Co-Religionists.

From an article entitled "How to Treat the Roman Catholics," published in the *Evangelist* over the signature of the Rev. Dr. Field, we take the following extracts:

When I first went abroad fifty years ago it was with all the prejudices of a Puritan against Romanism in every form. Nor was I captivated by the great displays in Rome during the Holy Week. But alongside of all this pomp and splendor were innumerable institutions for the poor and the sick and for every form of suffering humanity. Coming up from Italy I had to cross the Alps, and having an American friend as a companion, we walked over the Simplon Pass, on the very top of which is the hospice, where the monks spend their lives amid eternal snows, that they may rescue lost travelers. One night we slept in the convent and when in the morning we parted from our kind hosts I could not feel that we were in a position to compare ourselves with them as to which were the better Christians.

Such devotion I have found all over the world. Away off on the other side of the globe, coming from the Island of Java to Singapore, the most southern point of Asia, I observed sitting on the upper deck a Catholic priest, and, approaching him as a stranger, I spoke to him in French, asking the question which would have been the first to address to an American missionary: "When are you going to return home?" To which I received an answer which I never had before: "Jamais!" Never! Never! He had given his life to the service of the Church and of his Divine Master. There is another reason why we should have a care how we disparage the Catholic priests, namely, that some day, not so far off in the next century, we may have to call upon them for help against political and social dangers. The late Professor Roswell D. Hitchcock has often said to me that the time might come when the Roman Catholic Church would prove the greatest bulwark and safeguard against the socialism and communism which have been imported into our country from abroad. That is what all Europe is afraid of at this moment—a cataclysm not from above but from beneath; an earthquake that will yawn so wide and so deep as to swallow up civilization itself! If such destruction sweeps over the Old World, it will not be long in crossing the ocean to the New. Let us be on our guard that we do not break down any strong barrier against it.

So long as suffering appears grievous to thee, and thou seek to try from it, so long will it be ill with thee, and the tribulation from which thou flinest will every where follow thee.—The Imitation.

Nothing is so degrading to our nature, nothing so well calculated to divest man of all nobility of soul, as the scepticism which questions his future existence—the infidelity which consigns the hope of immortality to the grave.

FEBRUARY 27, 1897.

## MARKET REPORTS.

LONDON.

Wheat, 75 to 80c per bush. Barley, 15 to 20c per bush. Oats, 15 to 20c per bush. Potatoes, 15 to 20c per bush. Beans, 15 to 20c per bush. Corn, 15 to 20c per bush. Cattle, 15 to 20c per head. Sheep, 15 to 20c per head. Pigs, 15 to 20c per head. Butter, 15 to 20c per lb. Eggs, 15 to 20c per doz. Hides, 15 to 20c per lb. Tallow, 15 to 20c per lb. Lard, 15 to 20c per lb. Sugar, 15 to 20c per lb. Coffee, 15 to 20c per lb. Tea, 15 to 20c per lb. Spices, 15 to 20c per lb. Wool, 15 to 20c per lb. Iron, 15 to 20c per lb. Steel, 15 to 20c per lb. Copper, 15 to 20c per lb. Lead, 15 to 20c per lb. Zinc, 15 to 20c per lb. Tin, 15 to 20c per lb. Gold, 15 to 20c per oz. Silver, 15 to 20c per oz. Platinum, 15 to 20c per oz. Palladium, 15 to 20c per oz. Rhodium, 15 to 20c per oz. Iridium, 15 to 20c per oz. Osmium, 15 to 20c per oz. Selenium, 15 to 20c per lb. Tellurium, 15 to 20c per lb. Bismuth, 15 to 20c per lb. Antimony, 15 to 20c per lb. Arsenic, 15 to 20c per lb. Mercury, 15 to 20c per lb. 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A WOMAN OF FORTUNE

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CHAPTER XV.

"MY SON AND I DO NOT AGREE." "One knows that the world is a small place," said Grace Marriott, as the carriage rolled toward the Piazza di Spagna, near which their lodgings were.

"But he has not reappeared," said Cecil; "and, according to his sister's account, he is more likely to be shot in Ireland than to appear in Rome."

"There was no reason, as it appears, why he should not have explained our and what he was. It is rather unfortunate to be an Irish landlord under existing circumstances, but not disgraceful."

"She looks very delicate," remarked Mrs. Severn. "But there is something quite attractive about her."

"I was struck with her face in Sant' Agnese," said Cecil. "It has a very peculiar charm. I am afraid I might not have thought of asking her to come with us but for that."

"There is no charm, peculiar or otherwise, about the mother," said Miss Marriott. "I think from her manner she must be an Englishwoman. The Irish are not usually so brusque."

The conversation dropped at this point for the carriage rolled under the portone of their own house—that is, of the house in which they had established themselves for the winter—and, alighting, the three ladies passed up a broad staircase to their apartment on the first floor.

It was a very spacious and handsome apartment—such as only a person of wealth could have inhabited, yet not so magnificent as to necessarily argue great wealth.

"That is a charming girl," said Miss Marriott. "We must cultivate her for her own sake as well as for her brother's."

"I am at a loss," said Cecil, "to know why we should cultivate her for her brother's sake at all."

"I will ask her," said Cecil, "and you shall see that she will accept. I flatter myself that I have a little tact."

"Understand that it is to be your establishment, dear Mrs. Severn," she said; "and my name is not to be mentioned in connection with it any more than Miss Marriott's."

"The girl is romantic," thought Mrs. Severn, as Craven had thought before her. Aloud she said: "I think, my dear, that I have sufficient discretion not to betray anything which you would like kept secret."

"Do I not know it?" said Cecil, smiling. "I always know when people like me. And do you suppose I should make such a proposition if I had not fallen in love with you also?"

"That is a charming girl," said Miss Marriott. "We must cultivate her for her own sake as well as for her brother's."

"I am at a loss," said Cecil, "to know why we should cultivate her for her brother's sake at all."

"Because we liked him so much," replied Grace. "Is not that a good reason? Perhaps you have forgotten how agreeable he was. But I, who have not met any fascinating Frenchmen in the interval, remember very well."

Cecil laughed. "I also remember Mr. Tyrconnel very well," she remarked; "but if I had no such memory I should wish to see more of his sister. Let us return this visit very soon."

A few days later their carriage again drew up before the dark, massive entrance of the old palace near the Foro Trajano. They were directed to the second floor for the Tyrconnel apartment; and mounting thither the door was opened for them by an Italian servant, who received their cards, and ushered them into a saloon with a more cheerful aspect than might have been expected—where a bright fire was burning and the air was filled with the fragrance of violets.

"I think we would make a very nice party," she said to the latter, to whom she spoke first of her plan. "When you remarked not long ago that you would like to spend the winter in Rome, I determined to ask you to do so—as my guest, of course. I had already decided to set up my *Lapses* and *Penates* there for that length of time, if I could make any suitable arrangement."

"It is a charming plan," said Miss Marriott. "For myself I can only say that I shall be delighted to go. But I doubt if you can induce Mrs. Severn to accept such a position. Frankly, I should not like to ask her to do so."

is the most fascinating place in the world." "You have been here before?" asked Miss Lorimer.

"Oh, yes, often! Therefore, you see, it is not as if I did not already know it well. And I have many friends—real Roman friends—who come to see me and make my life very pleasant. But here is mamma, who was as sorry as I not to find you at home the other day."

"I wanted to thank you again for your kindness to my daughter," said Mrs. Tyrconnel, coming forward to shake hands with Cecil first. "She tells me, too, that you are friends of my son."

"We met Mr. Tyrconnel on ship-board," said Miss Lorimer; "and after having passed through some danger with him, we felt as if we knew one another very well."

"And we liked him exceedingly," added Grace Marriott, who thought this statement rather cool. "He was so very kind and pleasant."

"Oh, yes, he is always that!" said his mother, in a matter of course way. "I remember the accident which delayed his return. It was a critical time, and his presence was very much needed—but he was not to blame for the delay."

"Her tone suggested that he might be blamed for other things," said Cecil; "but it was one of the cases in life where impatience is of no use. On land, if a journey is interrupted one can find various expedients for getting on—charter a train, if necessary—but at sea nothing of the kind is practicable. One is at the mercy of the waves and the captain."

"We were all too glad to escape with our lives to be impatient on that occasion," said Grace.

"Yes, it was a narrow escape," observed Mrs. Tyrconnel, absently. Then she looked at her daughter. "Kathleen, have you ordered tea?" she asked.

Miss Tyrconnel responded by ringing the bell. A servant came in with the tea tray, and soon the fragrant beverage which has become an afternoon necessity was handed in delicate cups of lovely old china, together with plates of small, dainty cakes.

"I can never admit that, mamma," said Kathleen, gently. While talking to Miss Marriott, she had plainly been listening with one ear to her mother's conversation. "I can never agree

that any place is better for me than Ireland." "You are a foolish girl, then," said her mother; "and other people must be wiser for you than you are for yourself."

Her whole tone and manner changed, however, as she said these words. It was evident that if her son roused the hardness of her nature, her daughter brought out all its softness. There was a glimpse of family complications in these accidental revelations, which seemed to give Cecil the *mad de l'enigme* of much that she remembered in Tyrconnel. Had he not hinted at some hard, unwelcome task which awaited him—a task in which duty might be arrayed against the tenderest susceptibilities of others? She recalled the very words in which he had spoken, and how she had seen the sensitive fibre of the man shrink from the responsibility of the burden and its pain. A glimpse of both had been given her, and she felt saddened—she hardly knew why—as she rose to take leave.

TO BE CONTINUED.

TEMPERANCE NOTES.

Bacchus Dethroned. Sacred Heart Review. This sober cup Of which we sip, A thousand times surpasses The ruddy bowl That stains the soul

Expense of a Bad Habit. The writer has neither liking nor disliking for teetotalers. He loves neither a bigot nor a sot. But he can not shut his eyes to the fact that a quite disproportionate amount of an ordinary man's personal expenses is due to what he drinks.

He'd a bottle in his pocket, La de da, He'd a red nose like a rocket, La de da.

Sometimes girls wonder what they will do when they go into society where wine is offered. Some will be brave and say, "No, I thank you," very quietly and in a ladylike way, or, what is better, they will turn down their glasses at first and have it understood. That is what Mrs. Cleveland, the President's wife at Washington, does.

The Bonars of Scotland were saintly men, and it is interesting to know that Andrew, spending sixty-three of his eighty-three years in the ministry, was ever an ardent friend of temperance. Among his last efforts was an appeal to his countrymen on the "Untrustworthiness of Moderate Drinking."

In a trial before a justice's court one of the attorneys in the case said: "Mr. —, where is your place of business?" "What for you ask me such things? You drinks at my place more as a hundred dimes."

"A crack in the back," a pain under the shoulder-blades, water brash, biliousness, and constipation, are symptoms of disordered stomach, kidneys, liver, and bowels. For all ailments originating in a derangement of these organs, take Ayer's Pills.

LEAGUE OF THE SACRED HEART.

General Intention For March. THE TRICENTENARY OF BLESSED PETER CANISIUS.

Messenger of the Sacred Heart. Three hundred years ago there died at Friburg, Switzerland, an eminent man and great saint, the Blessed Peter Canisius, on whom the Holy See has bestowed the glorious title of Apostle of Germany.

During his long career, Canisius, the missionary, the preacher, the controversialist, the writer, the counsellor of kings, of Bishops and of Popes, the founder of colleges and of universities, and above all the priest eminently holy, had struggled perseveringly against the rising flood of Lutheranism and had forced it back.

What was the state of Christendom when Canisius entered upon his apostolic career? We quote from Lord Macaulay: "In the northern parts of Europe the victory of Protestantism was rapid and decisive. Within fifty years from the day on which Luther publicly renounced communion with the Papacy, and burned the Bull of Leo before the gates of Wittenberg, Protestantism attained its highest ascendancy—an ascendancy it soon lost, and which it has never regained. Hundreds, who could well remember Brother Martin, a devout Catholic, lived to see the revolution, of which he was the chief author, victorious in half the state in Europe. In England, Scotland, Denmark, Sweden, Livonia, Prussia, Saxony, Hesse, Wurtemberg, the Palatinate, in several cantons of Switzerland, in the Northern Netherlands, the Reformation had completely triumphed; and in all the other countries on this side of the Alps and the Pyrenees, it seemed on the point of triumphing."

And further on the same author completes his sketch: "In Poland, the king was still a Catholic; but the Protestants, who had the upper hand in the Diet, filled the chief offices in the administration, and, in the large towns, took possession of the parish churches. 'It appeared,' says the Papal nuncio, 'that in Poland, Protestantism would completely supersede Catholicism.' In Bavaria, the state of things was nearly the same. The Protestants had a majority in the assembly of the states and demanded from the duke concessions in favor of their religion, as the price of their subsidies. In Transylvania, the House of Austria was unable to prevent the Diet from confiscating, by one sweeping decree, the estates of the Church. In Austria Proper it was generally said that only one-thirtieth part of the population could be counted on as good Catholics. In Belgium the adherents of the new opinions were reckoned by hundreds of thousands."

Such was the gloomy outlook when Canisius entered upon the scene. There is no page in the history of the Church more thrilling with interest than that on which is recorded the deeds of the indefatigable apostle of Germany. He met heresy at every point, and at every point vanquished it. And when he was called to his eternal reward he left the Church in possession of whole kingdoms where previously she had scarcely a foothold. It is to this change that the great Protestant historian, already quoted, refers in the following passages:

"The history of the two succeeding generations is the history of the struggle between Protestantism possessed of the North of Europe, and Catholicism possessed of the South, for the doubtful territory which lay between. All weapons of carnal and of spiritual warfare were employed. At first the chances seemed to be decidedly in favour of Protestantism; but the victory remained with the Church of Rome. On every point she was successful. If we overleap another half century, we find her victorious and dominant in France, Belgium, Bavaria, Bohemia, Austria, Poland and Hungary. Nor has Protestantism, in the course of two hundred years, been able to reconquer any portion of what was then lost."

It is, moreover, not to be dissembled that this triumph of the Papacy is to be chiefly attributed, not to the force of arms, but to a great reflux in public opinion. During the first half century after the commencement of the Reformation, the current of feeling in the countries on this side of the Alps and of the Pyrenees ran impetuously towards the new doctrines. Then the tide turned, and rushed as fiercely in the opposite direction. Neither during the one period, nor during the other, did much depend upon battles or sieges. The Protestant movement was hardly checked for an instant by the defeat at Muhlbarg. The Catholic reaction went on at full speed in spite of the destruction of the Armada. It is difficult to say whether the violence of the first blow or of the recoil was the greater. Fifty years after the Lutheran separation Catholicism could hardly maintain itself on the shores of the Mediterranean. A hundred years after the separation, Protestantism could scarcely maintain itself on the shores of the Baltic."

The life of a man who contributed in so large a measure to bring about changes so momentous cannot fail to be of interest to the Associates of the Apostleship. We regret that we can

give but a faint outline of the able events in the career of the Faith. Canisius was born capital of the duchy May 8, 1521. His father, was so favorably disposed toward the young priest that he was able to send him to the University of Vienna. Canisius' mother was a noble lady, and she was able to send him to the University of Vienna. Canisius' mother was a noble lady, and she was able to send him to the University of Vienna.

Whether in a through foresight discernment was Canisius' advancement as he He was gentle ever respectful was, moreover, tasks allotted to it acquitting himself was well gifted in penetrating mind memory, with quiet and an ardent edge, he astonished rapid progress he made.

But what charming child far more than seemed to be in the company of piety. years, prayer had for him, and in youth on the most secluded could commune with recollectedness; hours of his sick given to his Maker comforts might be this holy exercise make his innocency.

At the age of to the university the ordinary day youth in a universe something more period. Heresy ogne as elsewhere God had in store preservative in a priest, Nicholas his parents had to stand waist soul. Had Canisius lay bare all his soul to his spirit in the company around him, have path of virtue. The saints are far misdeeds, but, been the faults repented of them for them by a h age of nineteen, of perpetual vir

If Canisius h clever scholar's halls of his liancy of his shade many sta but of lesser ma that centre of upon him. For two years his case with which abstruse questions of the marvellous praiseworthy, own eyes as he mation of other puffs up had n He advanced w rapid a pace in the Cross as h knowledge of divine. To be but to know was he went to of his former in all; all with vanity.

It is, therefore, one so well gro whose heart respect of every within easy r devoting him ligions life. I God might mak will and direct state of life. child, a pious and whose pr great through Nimegnen, h parents, made "You see that will belong to Jesus and will harm that her on the Church courage, my that hope bear store for you very year the companions c God in the ch laid the found which, later o of the bright

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give but a faint outline of the remarkable events in the career of this champion of the Faith.

Canisius was born at Nimegueu, capital of the duchy of Guelders, on May 24, 1521. His father, James Canisius, was so favorably known as an upright and learned man that the Duchess Philippina of Guelders, consort of Rene II., summoned him to Loraine to preside over the education of the young princes, her children. Owing to his natural tact and shrewdness he was attached to several embassies of importance. Gillettefouvingane, Peter Canisius' mother, was a woman of tender piety, scrupulous in the fulfillment of all her duties, the most important of which she rightly considered to be the education of her son. This, during the few years that God spared her to him, was for her a labour of love. After the loss of this pious mother, God, in His goodness, provided for the further formation in virtue of the young saint in the person of the sister of James Canisius' second wife. This lady, who formed part of the household, led a secluded and as well ordered a life as if passed within the pale of the most rigid cloister. Her sole concern was to please God, and she deemed that nothing could be more agreeable to Him than to cultivate the good dispositions which she admired in the child, and to make them more fit for the furtherance of the designs of God's providence yet hidden in the future.

Whether in all this she acted through foresight or inspiration her discernment was not at fault, for Canisius advanced in perfection as he grew in years. He was gentle, truthful and ever respectful to his betters. He was, moreover, eager to undertake all tasks allotted to him, and earnest in acquitting himself of his duties. He was well gifted intellectually; with a penetrating mind and a retentive memory, with quickness and perception and an ardent thirst for knowledge, he astonished his teachers by the rapid progress he made at so early an age.

But what charmed all who knew the child far more than all else was what seemed to be in him a natural tendency to piety. From his tenderest years, prayer had a singular attraction for him, and in yielding to it he sought out the most secluded spots where he could commune with God with greater recollection; he shortened the hours of his sleep to lengthen those given to his Maker; and that creature comforts might be no hindrance to this holy exercise he devised means to make his innoxious body suffer.

At the age of thirteen he was sent to the university of Cologne. Besides the ordinary dangers which threatened youth in a university town there was something more to be dreaded at this period. Heresy was rampant at Cologne as elsewhere in Germany; but God had in store for this chosen soul a preservative in the person of a holy priest, Nicholas Eskius, to whose care his parents had confided him, and who was to stand watch and ward over his soul. Had Canisius been less ready to lay bare all the innermost recesses of his soul to his spiritual guide he might, in the company of the dissolute youths around him, have strayed far from the path of virtue. This he humbly confesses in the writings he has left us. The saints are wont to exaggerate their misdeeds, but, whatever may have been the faults into which he fell, he repented of them sincerely and atoned for them by a heroic act, when, at the age of nineteen, he made a vow to God of perpetual virginity.

If Canisius had proved himself a clever scholar when at home, in the halls of the university the brilliancy of his talents cast into the shade many stars, fairly resplendent, but of lesser magnitude. All eyes in that centre of learning were turned upon him. For a man of his immature years his penetration and the ease with which he mastered the most abstruse questions seemed to partake of the marvellous. But what is more praiseworthy, he was as little in the estimation of others. Knowledge which puffs up had no evil effect upon him, as rapidly advanced with as steady and as rapid a pace as he did in the sublime knowledge of theology or things divine. To be ignorant of everything, but to know perfectly Jesus Christ, was he wont to say, after the example of his former master Eskius, is to know all: all without that is deceit and vanity.

It is, therefore, not surprising that one so well grounded in humility, and whose heart remained cold at the prospect of every worldly advantage lying within easy reach, should think of devoting himself wholly to God in religious life. Long had he prayed that God might make known to him His holy will and direct him in the choice of a state of life. Years ago, when but a child, a pious widow, a relative of his, and whose reputation for sanctity was great throughout the neighbourhood of Nimegueu, had, in the presence of his parents, made known to him his future. "You see that child," she said, "he will belong to that society of priests of Jesus and will work hard to repair the harm that heresy will strive to inflict on the Church of Jesus Christ. Take courage, my child," she added, "let that hope bear you up, for you will not have to wait long for the blessing in store for you. This happened in the very year that Saint Ignatius and his companions consecrated themselves to God in the chapel of Montmartre, and laid the foundations of the Society of which, later on Canisius was to be one of the brightest ornaments. God was

now about to make His call heard in an unmistakable manner.

Father Favre, the first companion of St. Ignatius, while on his way to Spire to attend the Council of Trent, was forced to sojourn longer at Mayence, than he expected on account of the hostilities which had broken out between Charles V. and Francis I. Thereupon, the Cardinal Archbishop of Mayence besought Favre to expound Holy Scripture in the university under his care. The success of the lessons was in keeping with the great reputation of the learned but humble religious. His zeal, however, was not to be circumscribed within such narrow limits. It showed itself even more effective in the pulpits and in the private conferences that were held with the new heretics, and in a still higher degree in the retreats which the Father gave, according to the method of St. Ignatius, to persons of every rank and condition. Crowds flocked to listen to him and to place themselves under his guidance, eager to be led onwards in the paths of perfection.

Reports of the wonderful changes wrought soon reached Cologne and came to the ears of Canisius. He bethought himself that this might well be the man whom God had appointed to lead him in his vocation. He immediately set out for Mayence, and there took up his abode with an ecclesiastic named Contade who now, filled with that spirit of fervor he had acquired during a retreat, was doing much honor to this calling by the new life he was leading as he had previously disgraced it by his worldly living.

Canisius was as much impressed by Favre's character as by his genius. "Never," said he, "have I known or listened to a more learned man, or to one of more eminent virtue—if, indeed, he be a man and not rather an angel from Heaven." He proved himself at least a heaven-sent messenger for Canisius, and received him into the Society of Jesus.

While Canisius was with Favre at Cologne, a message summoned him to his father's deathbed at Nimegueu. The old man recognized his son and died. Peter was overwhelmed with distress, for his father had led a worldly, though an honorable life. But that night a divine message answered his prayers. It was revealed to him that his father and mother were saved. In the fervor of his thankfulness he distributed his large inheritance among the poor, and then set out for Cologne. On his journey he met three young men going like himself to that city; in those days travellers were glad for protection, and they went on together. He spoke to them so well on the subject of salvation through Christ, that two of them gave up all to worship Him in the cloisters of the Charter House, and the other entered the novitiate under Favre.

As soon as our Blessed Canisius had completed his novitiate and taken the vows of religion, he resumed his studies with more assiduity than ever. He not only distinguished himself among his fellow scholars, but at the college of Montan he taught Holy Scripture and presided daily over the same course at the university, where he expounded the Epistles of St. Paul to Timothy. He was unwearied in his labors and privately applied himself to the reading of the Holy Fathers. To his unremitting application and his vigils we are indebted for a more correct translation of St. Cyril, in two volumes; the first he dedicated to the Archbishop of Mayence, and the second to the same university. It was at this period also that he brought out the works of the Great St. Leo, most carefully revised. How a man of his years could find time for so many different occupations and give satisfaction in all is scarcely conceivable.

When Canisius had reached the age required for priesthood, he was ordained by an uncompromising Catholic Bishop. He draws attention to this fact himself which he deemed a singular favor from Heaven at a time when the faith of more than one of the German prelates began to cause distrust. Clothed with the priesthood, which gave a closer of the priestly authority, he was now ready, under the direction of St. Ignatius, to enter upon his great public career. It would be impossible in these pages to follow him step by step, or to note even in a superficial way all that he accomplished for the glory of Holy Church and for the discomfiture of the followers of the Reformation. Christian piety again enthroned in the hearts of men; the sacraments honored and once more reverently frequented; public morality religiously restored; discipline re-introduced into many monasteries; the clergy recalled to a sense of the duties of their holy state; the future of Catholicism assured through the proper formation and education of youth; whole provinces and kingdoms snatched from the grasp of heresy, more especially Austria, Bohemia, Bavaria, Westphalia and the canton of Friburg; Protestantism arrested in its rapid expansion; and the old Faith resuming in the eyes of many holy pastors of souls, holy evangelical laborers, and he set to work with all his energy and with great success at this all important task. His familiar and frequent relations with prelates and sovereigns afforded him opportunities not to be neglected. Wherever a college was founded there did he begin to prepare vocations for the priesthood. He enjoined on all under him to cultivate with more than ordinary care those chosen souls, among intelligent youth, whom God seemed to call to that exalted function. This thought was uppermost in his mind during his many retreats and

great reforms: the apostleship of Education, the apostleship of the Word and the apostleship of the Pen.

It was in 1549, at the age of twenty-eight, after six years membership in the Society of Jesus, that, known already by his editions of St. Cyril of Alexandria and Leo the Great and by his theological labors at the Council of Trent, Canisius returned again to Germany. He had received his last formation, as a religious, from St. Ignatius himself, and had made his solemn profession in his presence.

He and his companions were received at Munich with open arms by William, duke of Bavaria, and with equal warmth at Ingolstadt by the heads of the university. In an incredibly short space of time the whole face of the university was changed. For his care was not expended on the intellect alone, but in the formation of the heart as well. He was soon chosen, with the unanimous applause of all, as rector of the university. In this capacity he stimulated the brighter minds to greater intellectual activity and painfully instructed and encouraged those of duller comprehension.

Heresy had crept into the very grammars of the institution. Canisius recast them to his liking, and inserted a short catechism as an appendix. All heretical books were banished from the university, and pious associations were founded among the students. The by-laws of the great school were no longer a dead letter. After six months of firm and paternal government, from a standing menace, Ingolstadt had become a bulwark of the faith.

He renewed at Vienna and at Prague the marvels wrought at Ingolstadt in the same regenerative means.

In 1552, with thirteen fellow religious, he began his labors at Vienna, which he interrupted only to teach catechism to the children of the poor and to serve the plague stricken of the city. In 1553, at the earnest request of Ferdinand, he was named rector of the college of Vienna. Here he opened the first boarding school, to counteract the influence of a corrupt society. And knowing full well that without the help of heaven all his efforts to shield their innocence would be unavailing, he prayed fervently for those young hearts confided to his care. The following prayer we find among his writings:

"O my God, O faithful guardian and compassionate lover of mankind, I beseech Thee, vouchsafe to these many little ones the grace Thou didst not refuse me in my unworthiness, when I was still young. Let this grace be even more abundant for them. Grant that, rescued early from the turmoil and dangers of the world, they may meet with pious and worthy instructors, who, by the energy of their exhortations, and still more by their example may inspire them with a much greater hatred of sin than of ignorance."

The king of the Romans saw with satisfaction the transformation for good that was going on at Vienna owing to the zeal, prudence and energy of Canisius. He conceived the idea of having him named to the episcopal See of that city. It was a mistaken idea of gratitude. In vain were all the springs of diplomacy set to work to prevail upon Pope Julius III. to sanction this appointment. Three repeated attempts failed to overcome Canisius' humility and the firm determination of Ignatius. The most that could be obtained was that Canisius would consent to take upon himself the ecclesiastical administration of the diocese for six months.

The next scene of his apostolic zeal was Prague. In spite of countless difficulties and the most violent opposition on the part of the heretics, he was thoroughly aroused at the sight of the thousands of their followers who were renewing their allegiance to Holy Church, another great number of the students drawn thither by the reputation of similar institutions which the holy and learned man had established elsewhere. In 1556 Canisius was appointed Provincial of his Order in Germany, and the good work of rescuing youth from the hands of the heretics went on apace. The unbroken series of triumphs of truth over error, following each other in rapid succession, presented everywhere the same features. It would be monotonous to detail them here. A bare enumeration of the places where, in turn, Catholicism gained the ascendancy, through the apostleship of education, will suffice for our present purpose. Munich, Friburg, Dillingen, Tirmun, Wurzburg, Augsburg, Treves, Mayence, Spire, Trent, Inspruck, Hall, Ratisbon, Luzerne and Porentruy, all are indebted for houses of learning, in a greater or lesser degree, to the initiative or influence of Canisius.

But there was something more to be done in the way of education. From the very outset, from the very first entrance of Canisius with the absolute necessity, he had understood the absolute necessity of forming holy priests, and of authority, which only days and weeks of their instruction could give. The movements of Canisius' marvellous activity and zeal. We can not do better than group under three headings the labors of Canisius and his companions in winning back to Christ the multitudes which had fallen away from the true belief, and in confirming in their faith those who, amid scandal and persecution, had clung to their religion. These means were effective then, and they will remain so until the end, the triple apostleship for bringing about

missions and more so during the important legations entrusted to him by the Apostolic See.

"To form good priests," he would say, "is the easiest and shortest way to sanctify whole nations. A man who relishes the things of God will soon make others relish them; a saintly pastor seldom fails to have an edifying flock." He himself repeatedly begged funds to establish seminaries in Germany, thinking it disgraceful that error should do so much to prevail, and that Catholics should not make great sacrifices for the education of their clergy.

It was in Rome, especially, that his influence for good in this respect was felt. In the Eternal City the German College was thoroughly equipped for the reception of ecclesiastical students from the Teutonic nations. Similar establishments were opened there for the English, Greeks and Maronites. It is not here the place to determine how much all these schools of science and virtue contributed to the defence and propagation of the Catholic faith; it will be enough to call to mind that, after God, the good accruing must be ascribed to Canisius, who conceived the idea, and to Gregory XIII. who carried it into execution. It was the same idea that led to the founding of seminaries in far off India and Japan.

Education prepares the future of a people, but on the present it has little bearing. At most the rising generation may exert on their elders a certain influence, that of good example, or gain an ascendancy through the winsomeness of virtue, ever lovable, and which the ties of blood sometimes render so powerful. But this is the rare exception. As a rule, it is the man that reacts upon the youth; and how often does it not happen that the germ of virtue, planted in the heart of the child even by the most painstaking master, fall in fruitless contact with loose morals and a depraved public opinion.

Consequently, if the masses have strayed from the path of rectitude, if error and passion are the dominant guides, instead of reason and faith, the only resource left, to bring back wayward minds, is the power of persuasion, seconded by grace from on high; recourse must be had to the apostleship of the word and of the pen. This Canisius fully understood. Brought to the notice of old and young, and presented in its many phases, truth, little by little, will reassert its sway, and the written and spoken word will render more lasting the effects of sound education. A revival will follow, first in the family, then in the state, of those principles of religion, of honor or respect for authority, which are the surest, or rather the only source of material prosperity as well as of moral progress among nations. These alone offer a substantial and enduring guarantee of stability.

There was no time at which Canisius did not exercise the ministry of preaching and of the apostleship of the pen. Even while founding and directing colleges, he found time for sermons, retreats and controversial lectures. Besides the works already mentioned, we are indebted to him for an edition of the *Corruptiones* of God's Word (two *in folio* volumes); a Summary of the Epistles and Gospels annotated, a Manual for Catholics, Notes on Gospel Readings and a Summary of the Christian Doctrine. This Catechism, for such it is, went through numberless editions, was translated into several languages, and did inestimable service in placing in the hands of the faithful a complete vindication of the teachings of the Church.

We have not spoken of the laurels showered upon the humble religious, and which he endeavored in vain to shun. He was present at the Council of Trent; was deputed by the citizens of Cologne to act as their representative before the Emperor Charles V.; took part in the Diets of Ratisbon, Piorok, and Augsburg, and in the Conferences of Worms and Inspruck; and acted as Papal Nuncio under Pius IV., and Pius V. and Gregory XIII.

Canisius died at Friburg, December 21, 1597, and this year, 1897, Germany, Austria and Switzerland, as a token of their undying gratitude, are preparing to celebrate, with all the solemnity and splendor possible, the three hundredth anniversary of his glorious and saintly death. The Teutonic races will not be satisfied with empty oratorical displays, at the foot of some statue of their patron, but will take advantage of the occasion to recall to the Catholic populations of the Fatherland the heroic struggles of the sixteenth century, and to spur them on to fight still more strenuously for their faith.

Already, in the Congress of Dortmund, in that of Salzburg and in that of Sursee, the announcement of this celebration was hailed with enthusiastic applause. His Excellency the Cardinal of Munich quite recently expressed his conviction to Reverend Canon Kleiser, the organizer of the movement, that the festivals would produce "an outburst of Catholic sentiment and life throughout Germany."

Pilgrimages will pour into Friburg, where the relics of the Blessed are kept. From all sides prayers will go up asking for the canonization of Peter Canisius, and that he be enrolled among the Doctors of the Church.

One thing especially must enlist the sympathies of our Associates. It may not be known to all, but not one hundred years before Blessed Margaret Mary, Canisius honored with a special worship the Sacred Heart of our Lord, and received in re-

turn many extraordinary graces. Let us, therefore, join our prayers with those of our co-religionists of Germany and Switzerland, and beg this great champion of the faith to inspire us with some of that indefatigable zeal which he derived from the very Heart of the Divine Master.

PRAYER.

O Jesus! through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass in reparation of all sins, and for all requests presented through the Apostleship of Prayer: in particular that Catholics may struggle valiantly for their faith after the example of Blessed Peter Canisius. Amen.

THE BAD SON.

There is one thing in the world worse than a bad son, but he is an affliction that makes the heart quiver with pain. The love that was lavished on him in infancy, the care that was taken of him in childhood, the hopes that were built on him in boyhood, the comfort that was expected from him in adolescence—all these add to the woe of his worthlessness. He is the shame of the family.

The bad son usually begins to go down shortly after he is sent out to work. The possession of pocket money urges him to find out where to spend it. He visits saloons, cheap theatres and other resorts. He learns to stay out late at night. He forms friendships with vicious companions. As he grows a little older, nature stirs within him and he commences to flirt. The restraints of religion grow irksome. Confession becomes repugnant. Holy Communion has no longer a charm. He loses his innocence and to evil he says: "Be thou my good!"—In the five years from his fifteenth to his twentieth birthday, he takes all the degrees of degradation—he drinks, he swears, he gambles, he talks obscenely, he thinks impure thoughts, he consorts with the vile, he seeks carnal gratifications.

If his mother chides him, he shuts her up with insolence and profanity. If his father rebukes him, he responds with sullenness or defiance. "I can take care of myself!" he mutters, knowing that he has the ability to earn some wages, but unmindful that he owes that ability to the training offered to him by his parents. Eventually home becomes disagreeable to him—he either visits it only to eat and sleep, or he foresees it altogether.

All the while he is going down further and further. The prayers that he first lisped at his mother's knees are no longer said; the sweet affections of family life, are despised; the principles of virtue are derided; the duties of religion are ignored; the glory of self-mastery is scorned; and a free rein is given to passion, sensuality and debauchery.

Sometimes he gets married and his wife either rescues him or completes his ruin; sometimes he winds up in the penitentiary; sometimes he is placed among the incurables of the insane asylum; sometimes he fills a drunkard's grave. In most cases, he is lost to self respect, lost to a useful career, lost to the honor of his family, lost to the love of God. The downward grade is steep and smooth; it is the upward track that is of easy incline even if it be rugged.

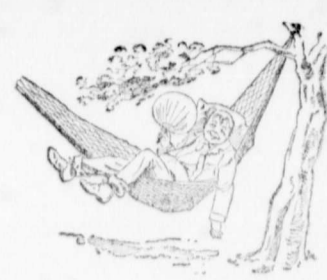
See the steps toward the precipice—too much spending money, late hours, evil companions, malevolent resorts, disrespect of parents, dissipation, profligacy, absence from home, neglect of religion, deliberate and persistent rejection of grace, vice, ruin!

Is there a young man who will read this who is on the slope of perdition? Let him change his ways to-day. Let him take the counsel of his parents, or the malediction of Heaven may come upon him. "The eye that mocketh at his father or his mother and despiseth to obey, the ravens of the valley shall pick it out and the young eagles shall eat it!"—Catholic Columbian.

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London, Saturday, March 6, 1897.

DIocese of London.

Lenten Regulations for 1897.

(OFFICIAL)

The following are the Lenten regulations for the diocese of London:

1st. All days of Lent, Sundays excepted, are fast days.

2nd. By a special indulgent from the Holy See, A. D. 1884, meat is allowed on Sundays at every meal, and at one meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember week and Holy Saturday.

3rd. The use of flesh and fish at the same time is not allowed in Lent. The following persons are exempted from abstinence, viz., Children under seven years; and from fasting, persons under twenty-one; and from either or both, those who, on account of ill health, advanced age, hard labor, or some other legitimate cause, cannot observe the law. In case of doubt the pastor should be consulted.

Lard may be used in preparing fasting food during the season of Lent, except on Good Friday, as also on all days of abstinence throughout the year by those who cannot easily procure butter.

Pastors are required to hold in their respective churches, at least twice in the week during Lent, devotions and instructions suited to the holy season, and they should earnestly exhort their people to attend these public devotions. They are hereby authorized to give on these occasions Benediction of the Blessed Sacrament. Besides the public devotions, family prayers, especially the holy Rosary of the Blessed Virgin, should be recited in every Catholic household of the diocese.

M. J. Tiernan, Sec.

LENT.

The holy season of Lent which begins this week is appointed by the Church as a preparation for the great festival of the Resurrection of our Lord, and also for the imitation of our Lord, who fasted for forty days before beginning His ministry on earth.

These two objects in the fast of Lent are suggested particularly in the gospels read at Mass on Ash Wednesday and the first Sunday of this holy season. In that of Ash Wednesday our Blessed Lord lays down the rule according to which His disciples should fast:

"And when you fast be not as the hypocrites, said: for they disguise their faces that they may appear unto men to fast. Amen I say to you, they have received their reward. But thou, when thou fastest, anoint thy head and wash thy face that thou appear not to men to fast by to thy Father who is in secret, and thy Father who seeth in secret will repay thee."

The purpose of this fast and of all our good actions is then given:

"Lay not up to yourselves treasures on earth where they rust and moth consume and where thieves break through and steal. But lay up to yourselves treasures in heaven, where neither rust nor moth doth consume, and where thieves do not break through nor steal." (St. Matt. vi. 17, e.)

In the Gospel of the Sunday we are told Jesus was led by the Spirit into the desert where He fasted forty days and forty nights, and was afterwards hungry. He was then tempted by the devil, who laid before him motives of vain glory and ambition to seduce Him from the service of God, shewing Him from a high mountain all the kingdoms of the world and their glory, and saying: "All these will I give thee if falling down thou wilt adore me." But Jesus dismissed him saying: "Begone Satan, for it is written: 'The Lord thy God shalt thou adore and Him only shalt thou serve.'" (St. Matt. iv.)

To enable us to resist the temptations of the devil, we must mortify our sinful passions and appetites, and it is by fasting and prayer especially that this mortification is to be effected, and God's grace obtained, whereby alone we can gain our salvation.

As the Passion and death of Christ are the means whereby our Redemption was brought about, and the work of Redemption culminated in the triumph of our Lord over sin and death, and the powers of evil, by His glorious Resurrection, the purpose of all which events was to redeem us from sin and open to us the gates of heaven, it is needful that we should prepare for the

celebration of these events by prayer and fasting, and therefore the holy season of Lent was instituted with this object in view. It is incumbent on all Catholics during this season to prepare to celebrate Easter Sunday, and all the mysteries connected with our Redemption, by a good confession and a worthy Communion. The Easter time, within which it is of strict obligation to receive Holy Communion, begins with Ash Wednesday and extends to Trinity Sunday, which will occur this year on June 13. It is desirable that all Catholics should frequently receive the Holy Eucharist, but during the Easter time there is a strict obligation to do so, and we trust that none of our readers will neglect this duty.

The fast of Lent is of very great antiquity, or at least a fast preparatory to Easter, though it is somewhat in doubt how long this fast lasted in the beginning. St. Irenaeus, who wrote in the second century, declares that there was a diversity of practice in his day, the fast being kept by some for one day, by some two days, and by others many days up to forty. He says also that this diversity was of very ancient date, so that we thus trace the observance of a Lent of greater or less length back to the days of the Apostles. Tertullian also, toward the close of the same century, speaks of the fast before Easter as being instituted for the purpose of mourning the period when the bridegroom was taken from us—that is, when Christ suffered and was put to death on the cross.

The practice of fasting was observed even under the old law as a mode of expiation for sin. Thus we read in the prophecy of Joel the command of God to His people:

"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 garments, and turn to the Lord your God, for He is gracious and merciful, patient and rich in mercy, and ready to repent of the evil. Blow the trumpet in Zion, sanctify a fast, call a solemn assembly." Joel ii. 13.

Fasting was also used as a form of prayer for the obtaining of favors from God, and for the dead, and it is recorded in Scripture that David appointed a fast on account of the death of Abner, the general of the house of Saul, also for the recovery of his child when it was at the point of death. 2 Kings iii. xii. For these and for similar purposes the Church appoints several fasts throughout the year, the principal of which is the fast of Lent.

FAITH AND GOOD WORKS.

The Christian Guardian takes great offence at a statement made by His Grace the Archbishop of Toronto in a lecture recently delivered on Protestant Fictions and Catholic Facts.

The general matter of the lecture is objectionable to our contemporary because it is calculated to give the impression that Protestants are accustomed to misrepresent Catholic doctrine in their efforts to refute it. The Guardian says on this point that it would afford matter for many editorials, or might suggest a lengthy reply, and "stir up a host of Protestant champions."

Of the readiness of Protestant champions to give battle against Catholic teaching we have plenty of evidence in the Toronto papers week after week, but at the same time they afford evidence of the fact that these champions are always ready to rehash the absurd and exploded fictions and misrepresentations which, in the absence of plausible arguments against Catholic truth, have been made use of by Protestant controversialists for many generations. An example of this is found in the pertinacity with which these champions maintained recently the falsehood that Catholics give to images and to saints the worship due to God alone. The title "Protestant fictions" is fully justified by this persistent misrepresentation, though we do not by any means assert that all Protestants take part in them, and we admit also that some of those who make such misrepresentations are sincere though mistaken in their statements. They are dupes of those who have invented such calumnies.

The Guardian makes special objection against His Grace's assertions in regard to the mode by which sins are forgiven according to the Catholic and Protestant doctrines respectively. His Grace explained that Christ gave power to the Catholic priests to forgive sin, but the conditions under which this power is applied are contrition, confession and satisfaction on the part of the penitent. He continued:

"These, and these alone, are ordinarily the conditions which actual grievous sin can be forgiven in the Catholic Church. Is this an easy process? Is this ordeal calculated to encourage the commission of sin, or is it not? It has proved to be an efficient deterrent from the commission of sin. How much easier is the Protestant doctrine and practice on this point! The Protestant says: 'Believe in Christ and all grievous sins will be forgiven.' An easy system, truly. It is indeed, salvation made easy, and the narrow road to heaven broadened and made smooth."

It must be borne in mind that His Grace is here refuting a Protestant assertion to the effect that Catholics are encouraged to commit sin by the ease with which they suppose they can obtain forgiveness. It is said: "Catholics may sin freely, and all they have to do is to go to confession, and they will be forgiven."

His Grace shows that this is a misrepresentation. It is not merely on making a confession of the sin that forgiveness is obtained, but also by the penitents exciting themselves to real contrition, which is a "hearty sorrow and detestation of sin for having offended God, with the firm purpose of sinning no more." In addition to this, the penitent must expiate his sin by penitential works to be performed after he receives absolution, as well as those penitential works which he performs while preparing for confession, and exciting himself to a heartfelt sorrow for his sins.

These conditions which are prescribed by the Catholic Church as necessary in order that the absolution from sin be given by the priest, are those laid down in Holy Scripture and by the constant tradition of the Church.

The Guardian accuses the Archbishop of misrepresentation in stating that Protestant teachers have "nothing to say about repentance as a condition of forgiveness: nothing to say about contrition, confession and satisfaction. . . nothing to say but 'Believe that salvation may be easy, and the road to heaven broad and smooth.'" It quotes words from John Wesley to show that Protestantism, and Methodism in particular, does require also that men "should repent, believe and obey" as a condition of forgiveness and practical holiness. It quotes also Dr. Pope's Systematic Theology to the same effect.

It is to be remarked that the Archbishop does not specify any particular form of Protestantism in his statement, but speaks of Protestantism in its general features. It is very difficult to say exactly what Protestantism teaches on any particular subject, for the views of Protestant sects and divines are so diverse that it is almost impossible to lay down any doctrine in particular as the doctrine of Protestantism, as there is scarcely an article of the creed that is not denied by some and affirmed by other Protestant sects; but it so happens that this particular doctrine of salvation through faith alone without good works, such as contrition, penance and the like, is taught by nearly all the sects, and, moreover, the faith which is said to justify the sinner is not that faith which gives assent to the doctrines which God has taught, but is merely the conviction or persuasion of the sinner that he has been justified through Christ, or that he is saved. This doctrine may be regarded as truly the characteristic of Protestantism, if it can be said there is in it any characteristic, whereas there is so much laxity of belief therein on all doctrinal points.

It was part of this theological system, as laid down by Luther, that not only are we to be saved by faith alone, but that all the so called good works which man performs are sins, even when we endeavor to escape from the demon! (See his work on Christian Liberty.) It suffices to believe in the Lamb who takes away the sins of the world. Sin cannot snatch us from this Lamb though we were to commit murder or other crimes a thousand times a day.

The Methodists are undoubtedly with Luther on this point, and it is well known to be the common practice of Methodist preachers to exhort their hearers to believe themselves justified. Also it is regularly announced as the greatest triumph of a revival to convince a crowd that they are justified, and to induce them to declare themselves so. The Rev. Wm. Anam of Pittsburg tells us in his history of Armenian Methodism that it is precisely because the Wesleyan Methodists teach that the works of man are essentially evil that Armenian Methodism was established as a separate sect. This doctrine is contained in the articles of religion. If such works are evil, of course it follows that they are not

wanted in the justification of the sinner. It is proved by the articles of faith of the Methodist Church that this is their doctrine, and the occasional statements of Wesley and Dr. Pope cannot set aside the standards and constant practice of the Methodist Church.

So resolute was Luther in propagating his doctrine of salvation by faith alone without good works, that he actually rejected the Epistle of St. James from the Scripture canon and called it an epistle of straw because it asserts the necessity of good works:

"Do you see that by works a man is justified, and not by faith only? For even as the body without the spirit is dead, so also faith without works is dead."

St. Paul's Epistles he could not so easily get rid of without destroying a great part of the New Testament, so he corrupted them for the same purpose, and where the Apostle tells us concerning the works of the Old Law that we are "justified by the faith of Christ and not by the works of the law," (Gal. ii. 16.) he made the Apostle say we are not justified "by all works of all laws."

The Archbishop of Toronto was correct in saying that Protestantism requires only that we "believe" in order to obtain forgiveness, and the faith it requires is rather the sin of presumption than real faith: for it is "a foolish expectation of salvation without making use of the proper means to obtain it."

An instance of the usage of the Methodists occurred at Simpon Church, Detroit, on Thursday evening, Feb. 25, where the minister, after a revival sermon, "called upon the unsanctified to come to the altar." The Detroit News describes the scene: the clergy man said:

"Will those who are already confident of salvation please rise."

The whole audience stood—or those who remained seated were few and far between. Then another minister asked that those who were not perfectly sure of their salvation should rise whereupon about two score arose, one or two at a time. These being invited to take a front seat were soon converted and declared themselves saved.

Where are the contrition, belief in Christ's doctrine, and obedience to God's law in this mode of conversion? Yet the like of this is a daily occurrence among Methodists.

ULSTER MOVES FOR TENANT RIGHT.

It has always been understood by the Irish Nationalists that the grievances under which Ireland labors on account of its being governed from Westminster instead of by an Irish Parliament holding its sessions in Dublin, bear as heavily on the people of the North as of the South, and on Orangemen and Protestants as well as on Catholics; yet it is a cause for wonder that the people of the North, or at least the Protestant portion of them, have not to any great extent hitherto taken part in the agitation for Home Rule, or established branches of the Land League for the purpose of securing the undeniable rights of the tenantry.

They have been led to believe that the Home Rule movement is a religious rather than a political one, the object of it being to hand over the government of Ireland to the Pope, or what they imagine to be the same thing, to the Catholic clergy of Ireland; and so it has been a favorite cry with the Tories that "Home Rule is Rome rule."

This fallacy is now being gradually dissipated among the Ulster tenantry and farmers who have begun to see that the cause of the Nationalists is as much theirs as it is that of the tenants of the Catholic South.

We have already recorded the movement which recently took place among Irish Unionists in consequence of the discovery that Ireland is overtaxed to the tune of £2,700,000 per annum. This discovery caused so much excitement that at one moment it seemed likely that all Ireland would unite in the demand for Home Rule, but this is not the movement of which we now speak. The latest movement is among the Ulster tenants, whereas the anti-overtaxation agitation was chiefly among the landlords.

Several meetings have been held recently in various parts of Ulster by tenant farmers to condemn the arbitrary conduct of landlords, and have passed resolutions as vigorous in favor of tenant rights as were passed in other sections under the influence of the Land League.

One meeting held by the farmers of Randalstown and Toome was especially

enthusiastic, exhibiting a determination to join with the Nationalists in the demand for Home Rule as the only cure for Ireland's ills. One of the principal speakers, a Mr. McKillop, declared that they had not joined the Land League hitherto because they had been led to believe that the League is an association for wrong doing, but when the cry was raised by the other farmers present, "It is the Land League we want now," Mr. McKillop said:

"Yes, you now see that it is the Land League you want if you expect to secure any fair measure of justice, and if you do not take the Rev. Mr. Eaton's advice you will go to the wall when you come to fight the landlords, whose determination it is to break down the tenants in the Appeal Courts."

He recommended them to organize an appeal fund for the purpose of fighting the landlords in the Appeal Courts, but he added:

"That is not enough. Sub-Commissioners have been appointed for the South, and why? It is because the Southern farmers have struck against landlord representation, and have sent men to Parliament who are not afraid to speak out and demand justice for their constituents. You must do the same. If you do not see that the Macartneys and O'Neils are turned out and proper men sent to Parliament to represent you, you deserve no sympathy."

These sentiments were uproariously applauded, and if acted upon with any degree of unanimity by the tenantry, they indicate that there will be a truly united Irish party in the House of Commons after the next general election, even independently of the stand which may be taken by the landlords on the question of overtaxation.

It is quite possible that the titled land-owners who figured so conspicuously in the recent meetings against Ireland's over-taxation may be conciliated by the Government. They have, to some extent at least, accepted the Government promise of a new Financial Commission as a sufficient answer to their recent demands for redress, and delay is just what the Government wants, but the tenantry are not so likely as the landlords to be bought over cheaply. There is, therefore, perhaps, more hope for Ireland in this movement of the tenants than from that of the landlords. However, it is to be said that some of the landlords, too, are certainly sincere in protesting against the continued misgovernment of the country. From both movements we may reasonably hope for renewed vigor, and a better prospect of success for the Home Rule cause.

INFIDELITY PREACHED FROM THE PULPIT.

Another minister has within the last few days created a sensation by preaching Ingersollian doctrines.

The Rev. T. E. Barr, Congregationalist, and late pastor of the First Congregational Church of Kalamazoo, Mich., asserted in a lecture before the Twentieth Century Club that members of churches with well-defined creeds do not believe the doctrines they profess. He declared that he does not believe in an everlasting hell, and he approvingly quoted Colonel Ingersoll's words: "You can make heaven for yourself, if you want to, but you must not dig a hell for other people." "Religion," he said, "is for all men, but creeds are for those who wish to accept them." Protestantism is fast tending to be a religion without a creed. The Rev. Mr. Barr's ideas are becoming very prevalent.

It is now quite a common thing to rail at Christianity with a creed, and the doctrine of everlasting punishment is especially denounced by Latitudinarian preachers and lay lecturers as one to be rejected as uncharitable and without foundation. But Christianity must necessarily have a creed. If there is a revelation from God with the purpose of leading souls to salvation, there must be a belief in salvation and the eternal rewards of heaven, and likewise a knowledge and belief in the opposite state of reprobation and everlasting punishment. A creedless revelation from God is an absurdity.

There is no want of charity in the belief in never-ending punishment, for it is the revealed truth, and it is a charity to warn sinners from the paths which lead thereto, just as it would be no charity to shut our eyes to the fact that a tenement house is on fire, and that its hundreds of occupants are in danger of being burned to death. True charity would dictate that we make an effort to save those in danger, and the case is precisely the same when we warn the erring from the paths which lead to everlasting punishment. The want of charity is on the

part of those who lull the ignorant to a false security by telling them there is no danger, while the danger is imminent, or even by advocating the commission of those crimes which lead surely to eternal torment, as was the case with Colonel Ingersoll, and more recently a preacher in New York who openly declared in their public addresses and sermons that suicide is a proper and commendable mode of escaping the tribulations of life. As a natural consequence such teachings as these are followed by a great increase in the commission of the crimes which deserve everlasting punishment.

The evil of such teachings is much augmented when they are pronounced from the pulpit, which was erected for the purpose of teaching God's revelation to men, and by a Christian minister whose chief duty is to make known that truth to others that their souls may be saved.

The Kalamazoo minister's quotation from Col. Ingersoll is a glaring fallacy. We cannot make for ourselves either heaven or hell; but we can warn others of, as well as pursue ourselves, the path which leads to one or the other.

"DIANA VAUGHAN."

We publish with pleasure the following extract from a letter received from a distinguished priest. Our readers will remember that we last week copied from the Boston Pilot an article written by its Roman correspondent, treating of the investigation of the Roman Committee as to the existence of Miss Diana Vaughan. Our own impression has always been that this lady is very much alive:—

Dear Mr. Coffey,—The Catholic papers, especially those who from the beginning ridiculed the "Diana Vaughan" revelations, are making a great ado about the so-called decision of the Roman Committee that was to investigate the existence and conversion of the mysterious lady. Most of the papers openly declare the whole thing as a barefaced swindle, while the commission only declared that they could find nothing either for or against the person in question.

Having followed the whole discussion as carefully as possible, I think the Catholic press is too hasty in its verdict. So far I could not find one single decisive argument proving the revelations a swindle. Miss Vaughan promised to prove her existence and conversion, publicly and convincingly, in her own good time and manner. In the meantime I think the wisest course to follow is to wait and see what she is going to do. Should she prove her existence and Catholicity, as I think she will and can, the incredulous editors will be placed in a very humiliating position, for having followed the cue of the Freemasons in this matter.

THE DAYS OF THE CANADA COMPANY.

A most interesting and well written volume has been issued by two young ladies of Stratford, Ont., the Misses Robina and Kathleen McFarlane Lizars, entitled, "In the Days of the Canada Company."

The history of the Canada Company constitutes no small portion of the history of Canada, and though the policy of handing over a large tract of land to a huge corporation for a small consideration that it may be sold at a high price to settlers is a very dubious one, there is no doubt that the Canada Company did much to open up such parts of the country as they had this interest in. It was necessary they should do this to promote their own interests and to secure good returns for their investment.

Mr. John Galt, who was called "the Father of the Company," was a poet and an author, and one would not expect that such a person would be a suitable one to take the management of the affairs of a great business corporation like the Canada Company, nevertheless the Company had evidently great confidence in his ability to do their business, or they would not have selected him for the purpose. His able management justified the selection, and much of the work of the ladies we have named is occupied with incidents connected with Mr. Galt's management of the Company's affairs.

The book is not to be regarded as a consecutive history. It is rather a narrative of interesting events in the history of the Western part of Ontario known as the Huron Tract, and these events are told so pleasantly and graphically that the reading of them is sure to awaken an interest in the history of our country which will make the reader more Canadian and more patriotic.

There are in the volume some pleasant reminiscences of the late Father Schneider, formerly parish priest of Goderich, and indeed of the whole

tract of country from Huron.

Of Father Schneider say:

"He was an enterprising man, a peace-maker. He was among the enemies of the British. Once betwixt Huron he met them on a walk. The ranks to let him pass he did, bowing right up the aisle made up such a position money to a man's was a constant and houses outside of Huron.

The book has been written by Rev. Principal Granger, University, Kingston, Mr. William Briggs, Book Concern, Toronto.

EDITORIAL.

LAST week's issue of the Catholic Union contained a historical portrait of a distinguished ecclesiastical Quigley, as well as of the prominent of the diocese. A finest specimen of a priest we have yet seen in the Catholic press, congratulations, Father.

The European last arrived at an annexation of Turkey, Greece cannot be said to be honorable to the powers. Little of self capable of making if left alone, but to assert that Crete Turkey, paying a while otherwise. They agree that it is to be maintained by the island. Greece ment declared the draw, as the annexation of Crete to the effect Greece has yielded the powers. The England are indeed of the British Government for having led in the Cretan insurrection.

The appointment of Syro-Chaldean rite for the Christian Malabar coast has given great address has been and laity of Erith three new dioceses. Pope thanking his Robina and Kathleen Lizars, has taken in their ing given them rite in accordance they have many See. The general adopted the address loyalty, true aff to the Apostolic incidents as this station of the united Catholic Churches of race and out the world.

The objections to the arbitration United States are to notice the dif sovereign so from towards one or concerned, as to pire when an it under considera as a matter of any peaceful settlement as their policy "twisting the li so makes them p stitutions. But difficulties than desire for more believed by our King Oscar of Sweden, and fore be objection There is only perfectly free fr and that is the for this reason he was regarded between the n and in the pre have a reliable it is among the testant and Cat agree on making arbitrator for th between nation

tract of country from Guelph to Lake Huron.

Of Father Schneider the authoresses say:

"He was an important character apart from his constant role of peacemaker. He had a charmed life among the enemies of his religion."

The book has an introduction by the Rev. Principal Grant of Queen's University, Kingston, and is published by Mr. William Briggs of the Methodist Book Concern, Toronto.

EDITORIAL NOTES.

LAST week's issue of the Buffalo Catholic Union and Times reflects great credit upon its managers.

It contained a historical sketch of the diocese of Buffalo, and beautifully printed portraits of the most distinguished ecclesiastics attending the consecration of the Right Rev. Dr. Quigley, as well as interesting pictures of the prominent Catholic institutions of the diocese.

Altogether, it was the finest specimen of newspaper enterprise we have yet seen on the part of the Catholic press of America.

The European great powers have at last arrived at an agreement concerning the policy to be observed in regard to Turkey, Greece, and Crete, but it cannot be said that the agreement is honorable to the half a dozen nations which are styled the Great Christian powers.

Little Greece has shown itself capable of mastering the situation, if left alone, but the great powers now assert that Crete must remain part of Turkey, paying a tribute to the Sultan while otherwise enjoying autonomy.

They agree that Turkey's sovereignty is to be maintained and Greece compelled to withdraw her troops from the island.

Greece has up to the last moment declared that she will not withdraw, as the entire nation is for the annexation of Crete; but there is a report to the effect that King George of Greece has yielded to the demands of the powers.

The Liberal party in England are indignant at the attitude of the British Government, especially for having led in the bombardment of the Cretan insurgents' position at Canca.

The appointment of Bishops of the Syro-Chaldean rite by the Holy Father for the Christians of that rite on the Malabar coast in Southern India has given great satisfaction.

An address has been sent by the clergy and laity of Ernakulam, one of the three new dioceses of that rite, to the Pope thanking him for the interest he has taken in their behalf, and for having given them Bishops of their own rite in accordance with petitions which they have many times sent to the Holy See.

The general meeting which adopted the address expresses sincere loyalty, true affection and obedience to the Apostolic See. Such touching incidents as this are a grand manifestation of the universality and unity of the Catholic Church amid all the diversities of race and language throughout the world.

The objections raised in the Senate to the arbitration treaty between the United States and Great Britain bring to notice the difficulty of finding any sovereign so free from political bias towards one or other of the nations concerned, as to be an impartial umpire when an international dispute is under consideration.

Some Senators as a matter of course are opposed to any peaceful settlement with England, as their political capital consists in "twisting the lion's tail." Their doing so makes them popular with their constituents. But there are more serious difficulties than those arising out of a desire for mere tail-twisting. It is believed by many that the interests of King Oscar of Sweden are on the side of England, and that he would therefore be objectionable as an umpire.

There is only one sovereign who is perfectly free from national prejudices, and that is the Pope. It was partly for this reason that in the Middle Ages he was regarded as the general arbiter between the nations of Christendom, and in the present general desire to have a reliable tribunal of arbitration it is among the possibilities that Protestant and Catholic nations alike may agree on making the Pope the general arbitrator for the settlement of disputes between nations.

THE MANITOBA SCHOOLS.

Rev. Father Marion, of Douglas, Ont., Answers Premier Laurier.

To the Editor of the True Witness:

From the very outset I wish it to be understood that my opposition to the Hon. Wilfrid Laurier does not, in the slightest degree, proceed from personal animosity, for not very long ago I counted myself among the number of his admirers. If I stated in my letter of the 20th ult. aught that appears harsh, it was because the honorable gentleman, before an immense audience, quoted inaccurately, in every instance, from the "Memorandum of Settlement," and thus endeavored to rehabilitate a settlement which is repudiated by the Hierarchy of the Dominion and by every impartial man who understands the nature of its provisions.

The Hon. Premier is evidently not in love with his "settlement"; he never reads it before a public gathering; he does not want to speak of it, and when he does speak of it, he appears to be ashamed of it.

Justice for the oppressed and down-trodden minority of Manitoba bade me to say more; charity forbade me to say less.

The question at issue is acknowledged by all to be of supreme importance.

The imperative duty of the Premier is to explain and not to conceal the nature and the true meaning of the settlement, its scope and consequences.

The reader must recollect, that the honorable gentleman, unsolicited by the minority and the Hierarchy of the Dominion, assumed the roll of champion or vindicator of the acknowledged, though sacrificed educational rights of his compatriots in the Province of Manitoba.

Still, what is the fact? The Honorable Premier accepted the "settlement," notwithstanding its preamble indicates it to be a final one, without presenting it to the minority for consideration, or the Episcopacy for examination or approval, and permitted it to be submitted to and receive the endorsement of the electors of the constituency (Brandon) of Dalton McCarthy—the fiercest foe of Catholic educational rights.

Is this not an extraordinary situation? It is, I think, unparalleled in the history of our times.

Few persons in foreign countries can comprehend the situation as it actually exists.

In this country sincere Catholics are so humiliated, amazed and perplexed by the multitudinous and manifold procedures of the Honorable Premier that they are breathlessly awaiting rather than predicting future developments.

The writer's opinion is that the Premier has made out of the sacred rights of the minority a political ball for his own purposes, and, after exploiting it, unconcernedly leaves it to the mercy of the winds.

If I am mistaken in my judgment, and I hope I am, I will humbly apologize and make ample amends. His present attitude, at all events, challenges the electorate, who may at times, but not at all times, be deceived to pronounce, in a constitutional manner, a righteous judgment upon his extraordinary and incomprehensible procedure.

The Honorable Premier, as is well known, took the question out of the hands of Sir Charles Tupper, under the pretext of giving the minority of Manitoba a better settlement of their grievance.

Now, by his lack of diplomacy—using the mildest word at my command—the rights of the minority are in a most perilous position, and by the present "settlement" entirely sacrificed.

The Hon. gentleman appears to be working for the minority and is yet found laboring in behalf of the majority. Surely this is confusion.

The Premier, by his blundering diplomacy, has finally brought the educational question into discredit and ridicule—a question which has occupied the minds of parliamentary legislators more than any other question since Confederation.

The Conservatives, in July, 1895, blundered by procrastination, and again, during the first part of the session of 1896, by pusillanimity.

But the Honorable Premier, as far as Catholic interests are concerned, blundered during the whole period. And finally he blundered in accepting from the hands of Mr. Greenway a settlement which does not contain the essential features of Separate schools.

This barren settlement brings upon the Premier the opprobrium of Catholics, the scorn of liberal minded Protestants and the ridicule of the enemies of the minority's rights.

Just fancy the answer of an intelligent Protestant to a Catholic who enquired if he liked the School Bill. The prompt answer was, "It is a good Protestant Bill."

If our Premier had the pluck of Sir A. T. Galt, the determination of Protestants generally, we would not be reduced to the humiliating position of begging for crumbs at the feet of Mr. Greenway.

This should not be our position by the history of the question; but we have been brought there by over-confidence in the oft repeated words: "I am a Catholic and a Frenchman."

If a Liberal or a Conservative French member had the courage of a Galt or an English speaking Catholic member the earnestness of a Winthorpe, the question would be saved and the Premier necessitated to remember his promises and to "settle" no longer about his having "settled" the question in six months. Surely

any child could have "settled" the question as he did!

In my last letter I proved that Clause 5, which was inserted in the memorandum, to secure Catholic teachers, is abortive.

The clause, I showed, requires 25 Catholic children of average attendance, etc., and not 25 children, as Mr. Laurier says. I there proved, by the statistics of the 42 mixed schools in the County of Renfrew, having a Catholic teacher, that the proportion between the average and roll or register attendance for these schools was two and two-thirds; and that, therefore, 25 of average attendance means almost 67 children.

I further proved from the same figures that only 9 of an average attendance is necessary to secure a Catholic teacher.

It is well to remember that the Manitoba School Act requires only 10 children to form a school section. This clause 5 is disposed of. It is more barren than the desert Sahara, affording not one single oasis for the enjoyment of Catholic rights.

The Premier might just as well have said: "When you have 300 children attending a school I will permit you to have a Catholic teacher."

I shall now proceed, as indicated in my last letter, to consider the religion clauses.

Bear in mind that by the "settlement" Catholic Separate schools have disappeared from the statutes of Manitoba, and are now substituted by Godless, neutral or secular schools. I shall even, at the hazard of lengthening this letter beyond the bounds of contemplation, reproduce all the religion clauses, that the reader may have every facility of judging their value for himself.

Clause 2. Religious teaching to be conducted as hereinafter provided: (1) If authorized by a resolution passed by a majority of the school trustees, or (2) If a petition be presented to the Board of school trustees asking for religious teaching and signed by the parents or guardians of at least ten children attending the school in the case of a rural district, or by the parents or guardians of at least twenty five children attending the school in a city, town or village.

Clause 3. Such religious teaching to take place between the hours of 8:30 and 10 o'clock in the afternoon, and to be conducted by any Christian clergyman whose charge includes any portion of the school district, or by any person duly authorized by such clergyman, or by a teacher when so authorized.

Clause 4. Where so specified in such resolution of the Trustees, or where so required by the petition of the parents or guardians, religious teaching during the prescribed period may take place only on specified days of the week instead of on every teaching day.

Clause 5. Where religious teaching is required to be carried on in school in pursuance of the foregoing provisions, and there are Roman Catholic children and non-Roman Catholic children attending such school, and the schoolroom accommodation does not permit of the pupils being placed in separate rooms for the purpose of religious teaching, provisions shall be made by the regulations of the Department of Education which regulations the Board of School Trustees shall observe, whereby the time allotted for religious teaching shall be divided in such a way that the religious teaching of the Roman Catholic children may be carried on during the prescribed period on one-half of the teaching days in each month, and the religious teaching of the non-Roman Catholic children may be carried on during the prescribed period on one-half of the teaching days in each month.

Clause 6. Where the school-room accommodation at the disposal of the trustees permits, instead of allotting different days of the week to different denominations for the purpose of religious teaching the pupils may be separated when the hour for religious teaching arrives and placed in separate rooms.

I notice lengthy discussions in the Province of Quebec as to whether one half an hour a day is sufficient for religious instruction. I think this is trifling with time, for in Catholic minority schools in Manitoba, of the same number as found in my parish, I could as a priest impart religious instruction in each school during only six half hours for the whole year and at most fifteen half hours for the whole year.

The Hon. Mr. Laurier, in his speech at the Windsor Hotel, Montreal, said: "Now, here is the proposition offered by Mr. Greenway: Wherever there are ten Catholic children it will be permitted to 'priests' to enter the school at half-past 3 o'clock and give religious teaching."

I shall briefly but clearly show to the Hon. Premier how often that I as a "priest," might enter in virtue of his "settlement" my schools for the purpose aforesaid.

The careful reader may observe while considering the religion clauses that two legal ways are provided for the introduction of religion into schools and two equally legal methods for determining the number of days of the week on which the said religious instruction may be imparted.

It is perplexing to notice that the Hon. Premier, by the religion clauses, give non-Catholics new statutory rights to which they are not entitled by the Public School Act of Manitoba, and at the same time ignores and abrogates the rights of their persecuted brethren—rights which they formerly enjoyed and rights which he promised to restore.

But the perplexity vanishes, in Mr. Greenway's case, when one assumes that his object in the settlement is not to give privileges to Catholics—for it was easily to be foreseen that the Catholics of Manitoba would never accept such a settlement—but to give non-Catholics the right of teaching religion in schools which had been recognized even by the Privy Council as non-sectarian. Perhaps, after all, the Protestant's ready answer to the enquiry of his Catholic friend is as truthful as witty.

Let Protestants know that no bigotry tinges the writer's pen. I refer to the anomalous position of the Hon. Premier to show Catholics the degradation to which they are subjected by the "settlement."

Sub-sections 1 and 2 of clause 2 prescribe the manner or mode by which religion may be introduced: 1st, by a majority resolution of the Board of Trustees; 2nd, by the petition of the parents or guardians of ten children (not necessarily Catholics) in rural districts, and of 25 in cities, towns and villages.

Observe right here that by these two sub-sections Protestants acquire a new statutory right which is not given them by the present Public School law, while Catholics lose their rights acquired by the legislation of 1871.

These two sub-sections of clause 2 may appear at first sight harmless and necessary for the purpose intended, but on reading clause 4 the reader will be astounded to find that such is really not true.

Clause 3 determines the hour for religious instruction and the persons by whom it may be conducted.

Here again the Protestants acquire a new statutory right and the Catholics lose their acquired rights.

Clause 1, which I shall designate as the "insidious" clause, permits sub-sections 1 and 2 to limit the number of teaching days for religious instruction at least to two. Let clause 4 be carefully read and it will definitely exhibit the full meaning of sub-sections 1 and 2. For the Board of Trustees, as found in 1, or the petitioners, as found in 2, may, while introducing the teaching of religion in schools, determine or specify, at the same time, the number of days on which religion may be taught.

Now, if the "resolution" or the "petition" did not specify the number of days, religion might be taught on every teaching day, but, if restricted by "resolution" or "petition," then religious teaching would be permitted only on two days of the week.

Since there are five teaching days in the week clause 4, if unaltered by 1 and 2, would give for religious instruction, to Protestants and Catholics combined, 20 days in the month; and, if restricted to two days in the week, 8 days in the month. A clear apprehension of the "insidious" clause 4, is required to understand clause 6.

I will designate clause 6 as the "deceptive" clause. It defines the number of days belonging to Catholics and non-Catholics for imparting religious instruction in mixed schools. The concluding lines of clause 6 are apt to convey the idea that Catholics invariably have 10 days, that is, one-half of the teaching days in a month. As a matter of fact, it gives Catholics just what clause 4 did through sub-sections 1 and 2—no more and no less. Thus, if clause 4 restricts the religious teaching days to two a week for Catholics and Protestants combined, clause 6 will permit 8 days a month, or 4 days for Catholics.

That this is the correct construction of clause 6 will be readily seen from its introductory wording: "In pursuance of the foregoing provisions"; and, further on, "whereby the time allotted for religious teaching"; and again, "shall be carried on during the prescribed period." Moreover, this construction is borne out by the fact that otherwise the Government would be by its own act introducing religion in schools—an intention altogether foreign to the general tenor of the "settlement."

Here again the Protestants acquire a new statutory right and Catholics lose their acquired rights.

Clause 9, which is for schools having more than one room, will not except on certain suppositions, grant a greater number of days. This clause, in turn, creates a new statutory right for Protestants and forfeits the acquired rights of Catholics.

I shall presently inform the Hon. Premier the number of half hours I am permitted by his "settlement" to enter the schools of my parish as a "priest" for the purpose of giving religious instruction.

By the most liberal construction of the "settlement" Catholics have a right to 10 half hours during each school month. There are 209 school days during the school year. One half of these are mine and it means 103 half hours. Divide 103 by 7, the number of my schools, and the result manifestly is that all the time I might devote, without omitting one day, to teaching religion in each of my schools would be 15 half hours during the year. I shall now figure out the number of half hours at my disposal if the number of days for religious purposes by clause were I limited to two in the week. I should in that case be entitled to only one half hour each week, making 41 half-hours during the scholastic year. Divide these 41 half-hours between my seven schools, and the miserably outrageous result is manifestly that all the time I am entitled to give religious instruction in each of my schools for only six half hours during the year.

How supremely ridiculous would the religion clauses appear if the Hon. Premier had gone into details and stated: "Wherever there are seven

mixed schools in a parish the priest may, by my "settlement," enter each of these schools seven and a half hours, at most, and, in certain conditions, three hours, in the whole year." Still this statement would be perfectly true for all mixed rural schools in Manitoba even—mark it well—should there be only one non-Catholic child attending school in each of the school districts.

When the reader considers the laborious duty of the Catholic ministry, the number of sick calls the priest has at all hours to attend, visits to his missions, inclemency of weather, necessary absence, etc., I believe he will feel inclined to reduce the aforesaid number of hours by one-half.

The foregoing needs no comment. It brings to our door humiliation and accumulated degradation.

Yet it may be said that the Hon. Premier was mystifying his audience or indulging in hyperbole when speak of the priest alone; for clause 3 enacts that religious instruction may be given not only by the priest and minister in charge of a district but also by any person duly authorized by such clergyman or by a teacher when so authorized.

The priest's assistant, or deputy, in rural districts is a myth. Anybody familiar with the requirements of the office of religious instructor will perceive that the mention of the priest's deputy in the Act is for the purpose of effect.

The Catholic teacher is an important factor, and the value of the religion clauses depends on his presence. When he disappears from the school section so does religious instruction. But since clause 5 does not give Catholics more teachers than they had without the settlement, the religion clauses lose whatever little value they might have possessed. Moreover, by the settlement, Catholic school sections having but one Protestant pupil may claim the services of a Catholic teacher for only half the teaching hours.

In my next letter I may show the difference that exists between the Smith-Dickey-Desjardins propositions and the so-called Act of Settlement. The comparison of one with the other will be the comparison of a lordly oak with a withered briar bush.

H. S. Marion, P. P., Douglas, Ont.

EVERYDAY QUESTIONS.

Father Elliot Answers Inquiries on Religious Subjects that Arise Almost Daily.

Rev. Walter Elliot, the eloquent Paulist, is conducting a series of lectures or rather missions to non-Catholics in New York City, which are being attended by large numbers. Here are some of the questions that have been put to him and his answers thereto:

CATHOLICS AND FREEMASONS.

"Why are Catholics now allowed to become Freemasons?" Because in Freemasonry there are things which are morally wrong, and, consequently, the Catholic Church is opposed to the system. First, there was the oath which had the death penalty attached to it, so that a person who violated it subjected himself to death, to have his body cut in four quarters and thrown into the sea at low tide. Again, Masonry was a sort of religion; they had their particular forms of worship, their creed and their code of morality. In Europe, South America and one or two other countries Masons were opposed not only to the Catholic religion, but to all Christianity.

PROTESTANT SPONSORS IN BAPTISM.

"Can a Protestant man be sponsor in the Catholic Church?" No; it is not permitted.

MARRIAGE IN PROTESTANT CHURCHES.

"Can a Catholic girl get married in a Protestant church?" Yes, she can; but she ought not to do it. It is a grievous sin against her conscience. She should seek celebration of the sacrament in her own Church.

THE LESSER OF TWO EVILS.

"Is it ever necessary to be between two evils? If so, is it a sin to choose the smaller one if we must choose one or the other?" It sometimes happens that we have to choose the lesser of two evils, but in this case we do not choose; we are forced along the way in which the least harm is done. For instance, a man who is detesting his child from a burglar has got either to see his child killed by the burglar or to kill the burglar in self-defense. He chooses the latter, being the lesser of the two evils.

WHERE CAIN GOT HIS WIFE.

"Adam and Eve had two sons, Cain and Abel. Cain killed Abel; where did he get his wife, and where did Cain's descendants come from?" Cain did not go into the land of Nod, as many suppose, to get a wife there. Neither were Cain and Abel the only sons of Adam and Eve. There was Seth for instance, and no one knows how many more. However, after the lapse of years, Cain must have married one of his nieces, or perhaps, one of his sisters, from the necessity of the case.

PROTESTANTS GO "STRAIGHT" TO HEAVEN.

"If Protestants are taken straight to heaven, where do Catholics go to, and why should they go to purgatory?" Father Elliot said he hoped the questioner did not suppose that purgatory was the exclusive place of Catholics. Catholics and Protestants go to purgatory, if they die in venial sin, and until they have been fully prepared for the kingdom of heaven.

WHY CATHOLICS GENUFLECT.

"Why do Catholics genuflect before

going into their places in church?" Because they believe the Blessed Redeemer is present, and they therefore bow the knee to Him. They know He is present when they see the light burning before the altar.

THE JEW AND SALVATION.

"Will the Jew have any hope of heaven?" He will, if he is honest, and if he thinks he is right. God will take that into account. If he thinks he is wrong he is bound to examine and find out where to get right.

PROTESTANT CHANCES.

"Will the Protestant who has a chance of salvation, and who willingly rejects it, and who has a chance of learning the truth, and does not embrace it, get to heaven?" "I do not judge any man," said Father Elliot, "but sins against the Holy Spirit are very serious ones."

Story by Archbishop Ryan.

Archbishop Ryan says that at the banquet of the Press Association in Philadelphia a Catholic gentleman asked him for a dispensation for that occasion only from the pledge which he had recently taken, giving as an excuse that he had many friends there from every part of the United States whom he had not met for years, and who would, as he put it, look upon him as a reformed toper if he did not drink. The Archbishop's answer to the request was: "won't but come sit beside me and they can't think you are a reformed toper unless they think I am. And," continued His Grace, "we drank excellent cold water."

WEDDING BELLS.

O'NEIL AGNEW.

St. Michael's church, Douglas, was, on Monday morning, Feb. 22, the scene of a very happy and pleasing marriage, rendered particularly interesting by the high esteem in which the two contracting parties are held. The bride was Miss Lizzie A. Agnew, eldest daughter of Mr. James Agnew, of Bromley; and the groom, Mr. William L. O'Neil, one of the best known and most highly respected young men of Bromley. The bride, arrayed in a handsome suit of pearl grey, with silk and beaded trimmings, looked the perfection of taste and elegance. A very pretty toper, with gloves to match, completed the costume. She was assisted through the nuptial ceremony by her sister, Miss Tessie M. Agnew, who performed her part gracefully and looked pleasing in a handsome suit of blue with hat and gloves to match. Mr. Jeremiah O'Neil did the honors for the groom in his usual easy, gentlemanly manner.

The bridal party arrived at the church at 8 o'clock, and as they proceeded up the aisle (the bride leaning on the arm of her father), the organ, under the skillful fingers of Miss A. Agnew, pealed forth harmonious strains well selected for the occasion. The nuptial Mass was celebrated by Rev. H. S. Marion, during which the choir rendered choice musical selections. The pastoral benedictions being given, the bridal party, accompanied by the friends of the bride and groom, repaired to the bride's home, where a sumptuous repast awaited them, and where nothing that good will and generous hospitality could furnish was left undone to entertain the guests. After spending a very pleasant afternoon the newly-wedded couple, with their immediate friends, enjoyed a drive to the future home of the young couple, where a most hearty welcome awaited them.

The bride was the recipient of many handsome and useful presents, which she testified the great respect in which she was held. Her many friends congratulated Mr. O'Neil on winning such an amiable bride, and join in wishing both a long and happy journey through life.

KENNY-FAGAN.

A very pretty event occurred in St. Columba's church, Irlabrown, on Wednesday morning of last week, being the nuptial of Mr. P. O'Neil, of Milton, North Dakota, and Miss Annie Hagan, daughter of Mrs. C. Dale, Seaforth. The interesting ceremony was performed by the Rev. Dean Murphy, after which an adjournment was made to the residence of the bride's aunt, Miss B. O'Neil, where an elegant repast was partaken of by a few of their most intimate friends. The happy couple left on the afternoon train for their home in the States, followed by the best wishes of a large circle of friends and acquaintances.

"SEPARATE SCHOOLS IN UPPER CANADA."

Dr. Hodgins—who was Chief of the Staff in the Education Department from the time of the Rev. Dr. Ryerson's appointment, as head of the Department, in 1841, until his retirement, in 1870, and until the end of 1881—has in the press of William Briggs a work of the "Legislation and History of Separate Schools in Upper Canada," from their inception, in 1810, to the passage of the "Finality Act" of 1881. On this latter measure were based the provisions of the British North America Act relating to Separate schools. In this connection will be given the text of the legal opinion of three noted Queen's Counsel on these provisions, which was published in March 1887. The work will extend to between 200 and 250 pages of printed matter. It will contain a sketch or narrative of the principal proceedings, incidents, and more important correspondence and conferences which took place in the act of the Separate school question in 1820, and until the end of 1881—back to 1820, and such later proceedings in regard to these schools as have since been of importance. The text of a summary thereof of the various Separate school Bills, amendments, etc., prepared by promoters of Separate schools, members of the Legislature, or others, during those years will be given; also the principal division lists, with names of the members voting, etc. In this work will be given the particulars of the immediate causes which led to the introduction of the principle of Separate schools into the legislation of 1841—the early opinions of Representatives of the Roman Catholic Church and others upon the school system of Upper Canada; tributes to Bishop Power and his report—extracts from correspondence on the subject—Bishop Macdonell's friendly relations with the Home Government—grant to him for churches and schools—the Rev. Fr. Stafford on Bishop Macdonell's educational efforts, and other matters also, opinions on the Separate School Question by public men—Sir John Macdonald, Rev. Dr. Ryerson, and Senator Fenwick giving a Lower Canada view of the question; William Lyon Mackenzie, as summarized by Macdonell; John Emsley, George Brown, John G. Hawes, J. W. Gamble, and several other public men; and Dr. Ryerson's Confidential Report to the Governor General on Separate schools in 1858.

personal and parliamentary incidents of the struggles on the Separate school question in 1850, 1852 and 1856—attitude of the members of the Legislature on both sides and methods employed in mobilizing the Separate school legislation of these years, etc. The number and variety of these papers and references to prominent individuals will give an especial interest to this work. Altogether, this book will prove to be a most valuable and necessary work of authentic and reliable information on the interesting subject of which it treats. The name of the author is a sufficient guarantee for both the fulness and correctness, as well as accuracy, of the information given.

There is nothing like courage in misfortune. Next to faith in God and in our overruling Providence, a man's faith in himself is his salvation. It is the root of all power and success. It makes a man strong as the pillars of iron; or elastic as the springing steel.

Suffer with Christ, and for Christ, if thou desirest to reign with Christ. (2 Tim. ii. 12.) Bad habits are thistles in the heart.



FIVE-MINUTE'S SERMON.

Quinquagesima Sunday. CHRISTIAN SELF-LOVE.

If I speak with the tongues of men and of angels, and have not charity, I have become as sounding brass and a tinkling cymbal.

We see from these texts that charity is indispensable. We must have it or we shall never see the face of God in heaven.

But what does this love of God consist in? It consists chiefly in keeping faithfully God's commandments.

This being so, I can express the meaning of my text by saying: "If I speak with the tongues of men and of angels and do not keep the commandments of God, I am become as a sounding brass and a tinkling cymbal."

If we faithfully keep God's commandments we pay Him true homage and worship—such as is acceptable to Him and worthy of Him.

Another says: I will fast; I will give alms; I will help to build churches and schools; I will feed the poor, but I cannot give up that sin that I am addicted to.

Not that kind. St. Thomas' Emulsion does not delimitate the stomach as other cough medicines do; but on the contrary, it improves digestion and strengthens the stomach.

Some people have periodical attacks of cholera, cholera, dysentery or diarrhoea, and have to use great precautions to avoid the disease.

Not that kind. The dog must have seemed a gigantic monster to him; but in spite of that he had not remained safe on his lofty perch.

It is said of one of the monarchs of Germany that he was one day annoyed at ringing his bell more than once without receiving an answer.

OUR BOYS AND GIRLS. A Beautiful Legend.

When the Holy Family had returned to Nazareth, and St. Joseph was following his trade in peace, he received an order to make a certain cabinet for which he needed a straight and fine piece of wood.

Early in the morning, therefore, St. Joseph took his axe and started for the house of Caius, for such was the soldier's name and the Child Jesus went with him and helped him to carry the cords with which the tree was to be bound.

Now, as it happened, Caius' little daughter, a baby scarce three years old, came trotting out in pursuit of her mother, whom she had missed, and in her tiny arms, which could barely hold it, she carried a little lamb.

Her mother thought she meant her little pet she carried, and which feeling himself released, ran nimbly off, in the direction of the falling tree, which snapped just at that moment and fell heavily on the head of the little creature.

Then the Child Jesus came forward, and gently asked her to give Him the lamb, and though the woman was inclined to refuse to allow Him to touch it she could not resist the eyes, already in childhood so beyond all others in force and mildness.

Twenty years afterwards the soldiers, Caius' legion, being stationed in Jerusalem, the mother and child, then a woman grown, followed Jesus to Calvary, amongst the few believers; and twenty years later than that the mother had died peacefully a Christian, the daughter sealed her faith with her blood at Rome, confessing in martyrdom the God Whom she had known from her infancy in Judea.

A Sparrow's Love.

I returned home from the chase and wandered through an alley in my garden. My dog bounded before me. Suddenly he checked himself and moved forward cautiously as if he sensed game.

The dog approached it softly, when suddenly an old sparrow with a black breast, quitted a neighboring tree, dropped like a stone right before the dog's nose, and with ruffled plumage and chirping desperately and pitifully sprang twice at the open mouth.

There is a tender sweetness about some of our common phrases of affectionate greeting, simple and unobtrusive as they are, which falls like dew upon the heart.

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But consider. We are, as voyagers, putting off from time to time upon an unexplored sea. Our barks of life set sail and go onward into the darkness and we sleep on our pillows, taking no such care as we do when awake and journeying by daylight.

It is said of one of the monarchs of Germany that he was one day annoyed at ringing his bell more than once without receiving an answer.

CHATTS WITH YOUNG MEN. Catholic Columnist.

All work and no play makes Jack a dull young man, as well as formerly it made him a dull boy. He needs recreation. The only question is—Where, when and how shall he seek amusement? That question is no fun to answer—it is too serious.

This problem of amusements is serious enough to deserve the name of a battle. It has to be dealt with not only in the way of sober thinking, but also in the way of eager watchfulness and inflexible determination.

But amusements are not to be placed in the category of things essentially evil. With them our battle is of a different order. Its aim is not to destroy, but to regulate.

No amusement should be allowed to diminish the vital force. Ah! that word vitality—that mysterious and subtle force, compared with which steam is a bungler, and electricity a wandering tramp.

First of all in his business. Whatever your calling in life you will have to consider the relation of amusements to that calling.

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Best for Wash Day. USE SURPRISE SOAP. Best for Every Day. For quick and easy work. For cleanest, sweetest and whitest clothes. Surprise is best.

may be, we take no heed. An un-sleeping vigilance watches over us: it is the vigilance of One stronger and wiser than we, who is the Eternal God.

Good and God, springing from the same root, are the same in meaning. "Good-ye" is only "God be with you."

Lead kindly Light, amid th' encircling gloom; Lead Thou me on; The night is dark, and I am far from home, Lead Thou me on.

A Wonderful Cure. A poor widow named Wilhelmina Riehl, who lived at Neubau, in Austria, fell dangerously ill of a most painful disease, and, being confined to her bed, was unable to work to support her four little children.

Well, take one very cloudy afternoon, Johnny was coming from the druggist's with a small bottle of paregoric for the baby, who had a pain in her stomach.

At last Johnny, who was by this time a mile from home, and it was fast getting dark, asked the man what they were.

"Cakes," said the man. "Gimmie one?" begged Johnny. "No," said the man, "I don't give them to little boys."

It was a cake of soap! Good Night. There is a tender sweetness about some of our common phrases of affectionate greeting, simple and unobtrusive as they are, which falls like dew upon the heart.

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ES ge. S. ANNUAL. Fast. Merit. and Instructed. Marion Ames Tangar. Maurice Francis Egan. By Clara Mulholland. By Joseph Schaefer. A. R. Bennett-Gladstone. By Marion J. Brnoora. (Lough Derg). US OF PRAGUE. Under the Snow. "The etc., besides historical. paid to any of our. CARD, LONDON, ONT. PERSONAL CARDS. T. TALBOT ST. LONDON, N.W. F. NO. 188 QUEEN'S AVE. CHARLES B. BROWN. BERAL OFFERS. Family Bible at small Outlay. HOLY BIBLE. The entire Canonical Scrip... HOLY BIBLE. SMALLER EDITION.

COLEMAN'S... SALT. Best for Table use. Best for Daily use. CANADA SALT ASSOCIATION. CLINTON, ONT.

**BANNERS, COLLARS, FLAGS, EMBLEMS FOR BRANCH HALLS, GAVELS, BALLOT BOXES, CUSHINGS'S MANUELS.**

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**PINK PILL TRADE MARKS.**

**C. M. B. A. REVERSIBLE BADGES.**

**FOR EASTER COMMUNIONS A SPECIALTY.**

**E. P. Tansley, 14 Drummond-st., Montreal, Que.**

ESTABLISHED 1879. 1907-9

**C. M. B. A.**

**Resolution of Condolence.**

The following resolution was adopted in meeting last evening:

"In the midst of life we are in death." Once again has the truth of this adage been exemplified in the sudden death of F. W. Hahndorf, father of T. W. Hahndorf, a member of Branch 49, C. M. B. A.

In this hour of affliction the genuine sympathy of brother members is extended to Bro. Hahndorf and family, and they unite in common prayer to God that He soothe the sorrow of the living, while granting grace and salvation to the soul of the departed. That this message of condolence be conveyed to Bro. Hahndorf, to the press and inscribed on the minutes of the branch by the Recording Secretary.

Signed: W. J. Smith, Recording Secretary, Toronto, Feb. 27, 1907.

**Branch No. 23, Seaforth.**

A grand musical and literary entertainment was held in the C. M. B. A. hall, Seaforth, on Friday evening, Feb. 26. Dr. McGinnis occupied the chair. The following programme was disposed of in a manner that reflects very much credit upon the Catholic young men and women who so kindly lent a helping hand in forwarding the interests of the society in Seaforth:

- Selection—Daly orchestra.**
- Vocal solo—Miss M. McQuade.
- Reading—Miss M. McQuade.
- Vocal solo—W. Moran.
- Instrumental solo—W. Moran.
- Vocal solo—Miss M. McQuade.
- Reading—Miss M. McQuade.
- Vocal solo—Miss E. Daly.

**E. B. A.**

St. Helen's Branch and Circle, Toronto.

The regular meetings of St. Helen's Branch and Circle are well attended, and the membership steadily increasing. The Rev. Father Cruise, Chaplain, and his assistant, the Rev. Father Dollard, are frequent visitors. The members, to show their appreciation of the great interest shown by the chaplain in the association, have decided to present him with a large statue of St. Ann, to be placed in the parish church.

St. Mary's Branch, No. 21, Almonte.

At their last regular meeting unanimously adopted the following resolution of condolence:

"Whereas it has pleased Almighty God, in His infinite wisdom, to call to his eternal reward Mrs. McCreedy (Westport), mother-in-law of our Bro. John O'Leary, be it Resolved, that while we bow with submission to the will of Divine Providence, we wish to tender to our brother and his family our sincere sympathy in this their hour of affliction.

Resolved that this resolution be spread on the minutes, and copies sent to Bro. O'Leary, the local press and the G. S. T.

**A. O. H.**

**RESOLUTION OF CONDOLENCE.**

Division No. 1, St. Thomas.

At the regular meeting, held on February 23, the following resolution was moved by Bro. John McCaffrey, seconded by Bro. John O'Boole, and unanimously adopted:

"That the members of this Division extend their heartfelt sympathy to Bro. James Walsh, in the double affliction he has sustained by the loss of a dear and loving sister, and a fond, pious, and Christian mother.

Moved, also, that this resolution be recorded on the minutes of the meeting and a copy forwarded to CATHOLIC RECORD and Register for publication.

P. J. McManus, Rec. Sec.

**C. O. F.**

St. Joseph Court, No. 370, C. O. F. meets on the 2nd and 4th Thursday in Dingman's Hall, Toronto.

The officers for the present term are: Chief Ranger, John J. Hovorth; Vice Chief Ranger, Joseph Cadaret; Rec. Sec., Richard J. Howorth; Financial Sec., C. J. McCabe; Walter E. Brock; Trustees, Henry Sloman, Wm. Prout and P. Hatley; Conductors, Daniel Murphy and Hugh Gallagher; Sentinels, Wm. Bechtley; and G. M. O'Donoghue; Medical Examiner, P. J. Brown; Chaplain, Rev. J. McEntee.

The installation was a most pleasing and successful event. Among the visitors present were: Rev. Father Lynott, Provincial Chief Ranger; W. P. J. Lee, and a large deputation from Sacred Heart Court. The ceremony was conducted by Deputy High Chief Ranger Wm. Mitchell, and was performed in a highly creditable and effective manner.

The Chief Ranger in his opening address referred to the good work done by his predecessors in the past. Past Chief Ranger, Joseph Cadaret, William Mitchell and John W. Mogan.

He complimented the court on the great progress made in the past and was confident of its increased prosperity in the future. After touching upon several points in connection with the welfare of the Court he was followed by the other officers, all of whom made short speeches thanking the court for the honor conferred upon them. Past Chief Ranger, Bro. John W. Mogan, in the course of his remarks, dwelt upon the work performed during the past term, and instanced numerous occasions of gentlemen enquiring about the Court, and how they might become members, without being solicited at all. Provincial Chief Ranger Bro. Lee addressed the Court at considerable length, after which Rev. Father Lynott complimented the members on the success of their meeting, eulogizing the good work performed by them, and promising to further the interests of the Order, and St. Joseph Court in particular.

A highly successful and entertaining meeting was brought to a close with prayer by Rev. Father Lynott.

Richard J. Howorth, Sec., 18 Brooklyn avenue.

**C. M. B. A.—Branch No. 4, London.**

Meeting on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, 4110 Block Richmond Street. G. Barry, President; C. J. O'Meara, Vice-President; P. F. Boylan, Recording Secretary.

**DIOCESE OF HAMILTON.**

THE FORTY-FOURTH FESTIVAL OF ST. MARY'S ORPHAN ASYLUM.

These who attend the St. Mary's Orphan Asylum festival, says the Hamilton Spectator of Feb. 25, never fail to receive full musical value for the money expended. Last evening's festival—the forty-fourth in the grand Opera house—was no exception to the rule; in fact it was a case of full measure and running over, for the entire afternoon which began at 8 o'clock, did not end until 11:30. The programme was an exceptionally fine one, several of those who took part in it ranking high in the profession, and with the attendance of the orphans, their singing and specifying and the addresses of Bishop Dowling, the mayor and representative citizens, it afforded satisfaction for all tastes.

In the boxes were seated His Lordship Bishop Dowling, Mr. McEvey, Rev. Fathers O'Reilly, Mahoney, Brady, Hinchey, Holden, Burke, O'Connell, Mayor Cavanagh, Dr. H. Macpherson, M. P. J. T. Middleton, M. L. A., Rev. Father Geoghegan and Rev. Dr. Burns. The audience crowded the parquette and the balcony, and was most enthusiastic throughout the evening. The programme was as follows:

- Selection—"Wizard of the Nile," Victor Herbert
- Thirteenth Battalion band.
- Song—"The Angel," Harold Jarvis.
- Song—"Autumn Love," Chamindale.
- Song—"The Girl of the Year," Miss Lizzie Addison.
- Violin solo—"Valse Capriccio," Wieniawski.
- Song—"Oh for a Day of Spring," Stern.
- Song—"The Silver Ring," Chamindale.
- Song—"The Girl of the Year," Chamindale.
- Vocal solo—"At the Mill," Gounod.
- Duet—"Dusky Night," leads Her Pinions.
- Song—"The Girl of the Year," Chamindale.
- Miss Lizzie Addison and Harold Jarvis.
- Song—"The Girl of the Year," Chamindale.
- Aria—"Kathie Mavourneen," Crouch.
- Miss Edith Miller.
- Song—"Island of Dreams," Adams.
- Violin solo—"Fantasie de Concert," (Amber) Alard.
- Song—"Stars Love the Night," Mattel.
- Miss Lizzie Addison.
- Duet—"After the Fair," Bonheur.
- H. Jarvis and P. Delasco.

With such an array of talent, it was no surprising that an encore was demanded after nearly every number, thus spinning out the programme to an unreasonable length. It was only through the good offices of Miss Edith J. Miller, contralto, of Toronto. Despite the fact that her first programme numbers went over the heads of most of her auditors, she made a splendid impression by her artistic style and rich, deep voice. There was too much vibrato in her tones to make her singing entirely pleasing, but, nevertheless, artistic excellence was plainly stamped upon her work, and she was heartily encored. For her second number she was down on the programme for a heavy aria by Saint-Saens, but she wisely substituted for it the charming and ever popular "Kathie Mavourneen," which she sang splendidly. It is needless to go into details concerning the work of Miss Addison, Signor Delasco, Geo. Fox, Harold Jarvis and the Thirteenth Battalion band, all of whom did their best, and received pronounced encores. George Fox's violin solo and the singing of Mr. Jarvis and Signor Delasco especially met the audience's favor. Mr. Morrissey played the accompaniments.

At the close of the first part the curtain was rung down, and when it was lifted again the audience was treated to a splendid vocal and instrumental concert by the orphans—sixty boys and sixty girls—all healthy looking, neatly dressed and apparently somewhat surprised at their novel position. To the accompaniment of Margaret Bowen on the piano they first sang a chorus, Fairy Land, and then Charles McTague, a ten-year old, stepped to the front and in a loud, clear voice delivered the following address:

"My Lord, Reverend Fathers, Ladies and Gentlemen—Just think of a little lad like me making a speech about orphans, a subject upon which I have had to learn for four years. I have already been made. Wouldn't it puzzle the G. O. M. himself to say anything new on the subject, and those little boys and girls who have already been made? I don't know, but I think I will try to do my best. I have written by God's own hand. Just look upon this platform and see those little boys and girls who have come once more to thank you for all your kindness towards them. See their happy smiling, beautiful faces, and you surely feel that such a sight is speech enough for your generous hearts.

The necessary fifty years have passed since the first orphans' festival, and though many of the noble hearts that took part in that good work are no more, yet their memory is still dear to the hearts of those who remain. The charity that provided a home for the little waifs of that sad long ago, still lives and thrives among the orphans of this day. Oh, what indeed, would have been the fate of those poor children whose parents, far from their homes, were lying in their graves, if it were not for the charity of those who have taken them into their hearts and homes the poor orphans of today. Two of those dear Sisters still live, and sometimes take the orphans to their hearts and homes the poor orphans of today. At that time the Sisters means and accommodation were limited; but the good people of this day have extended their charity, and the little orphans of St. Mary's in whose hearts have never been appealed to in vain page on their history will be brightened by that which records your charity to the little orphans. May their prayers ascend for you to the throne of the Most High, and bring down upon yourselves and families heaven's choicest blessings.

The little orator was heartily applauded, and Bishop Dowling rose to speak. He said that in presenting the annual report of the asylum it was a great pleasure for him to meet the friends of the orphans. Among the duties of a Bishop none was of more importance to the Church than this looking after the orphan children. They gloried in their institutions, but none did them more credit than such institutions as the orphanage. He thanked all for their portion of assistance in making the festival so successful. Turning to statistics, His Lordship said that, since the foundation of St. Mary's Orphan Asylum in 1852, over 3,000 children had been cared for. Last year 13 boys and 27 girls were admitted, and 41 boys and 17 girls were provided with homes. At present there were 89 boys and 45 girls in the institution. It received 25 cents a day for each inmate from the Ontario Government, and this, with the civic grant and private donations, was all they had to depend upon for the asylum's maintenance. They had also incurred a considerable expense by providing a large playground and enlarging the building.

Mayor Colquhoun said he had never seen a more pleasing picture than that he saw upon the stage. He had visited the orphanage and it had been found one of the best managed and best equipped. He trusted that it would receive from the public even better support than it had done in the past.

At this stage tiny Robert Wilson, aged five, raised his little voice from among the little stamper front row orphans. He remarked that it was a shame he hadn't been asked to make the address, but he had been told he couldn't make a speech because his tongue was so big. He was particularly desirous of kissing all the ladies in the house, but he guessed he would postpone the salutatory process for a more befitting occasion. The young orator was given a big round of applause when he bowed himself back to his place.

T. H. Macpherson, M. P., was called upon by the Bishop. He said that it was not the first time he had been present at orphan festivals, and he always enjoyed them. Apart from creeds and beliefs, he thought, this helping the orphans was the one thing on which all could agree. It was one of the pleasures allotted to mankind to attend to the wants of the orphans and friendless. He wished continued prosperity to St. Mary's Orphan Asylum.

Mr. Middleton, Dr. Burns and Father Geoghegan followed with brief speeches, in which they spoke highly of the work of those in charge of the orphanage, and expressed their delight at being able to meet on the common ground of love for the little ones.

The boys on the stage then sang a chorus and the curtain dropped.

Dr. Burns, in his master of ceremonies, and the festival was under the direction of Chancellor Craven, of St. Patrick's church, who is worthy of all praise for the grand programme provided and the untiring efforts of the orphans.

An immense audience was present at the matinee performance. The orphans sang the opening chorus, and also took part in a four-act comedy, "The Girl of the Year," the makers for the afternoon were Harry Rich and W. E. Ramsay, who sang a number of comic songs and gave several funny sketches, to the great delight of the audience.

Dr. Burns, in his master of ceremonies, who recited Aunt Polly's George Washington; Nora Galvin, The Little Quaker Sinner; and Mary Dermody, Jerry. They all did well and were applauded.

**ARCHDIOCESE OF TORONTO.**

Official.

The following are the Lenten regulations to be observed in the Archdiocese of Toronto, 1st. All days within Lent, Sundays excepted, are fast days, for those who are bound by the law of fasting.

2nd. By a special Indult from the Holy See, the fast of Lent is relaxed on Sundays, every meal, and at one meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember Week and Holy Saturday. The fast of Lent is relaxed on Wednesdays, and is also permitted every day of Lent.

3rd. The following persons are exempt from abstinence, viz.: children under seven years; and from fasting, persons under twenty years; and from both, those who on account of ill health, advanced age, hard work, or some other legitimate cause could not observe the law without great prejudice to their health. In case of doubt as to the sufficiency of reasons for exemption the confessor should be consulted. Those who are thus dispensed are not exempt from the law of penance and should by other acts of piety make up for the fish with their vigils and penances.

4th. Persons who are not bound to fast for legitimate reasons are not strictly obliged to abstain from using meat, only at one meal on each day, and that meal should be taken in the afternoon. The law of abstinence is not relaxed as to the use of eggs, but as a rule they should do so as much as possible through spirit of penance.

Lard and suet may be used in preparing food during the season of Lent, and also on all days of abstinence throughout the year, but butter cannot be easily obtained.

5th. Fish and shell meat may not be used at any one meal on Sundays or week days within the city of Toronto, but it may be used at other meals.

6th. Pastors are required to hold in their respective churches, at least twice in the week during Lent, devotions and instructions for the people, and to exhort them to observe these public devotions. They are hereby authorized to give on these occasions Benediction of the Blessed Sacrament. Benediction of the Blessed Sacrament, especially the holy Rosary of the Blessed Virgin, should be recited in every Catholic household of the diocese.

7th. The fast of Lent is relaxed on the Holy Saturday of the week of the Easter Communion dates from Ash Wednesday and terminates on Trinity Sunday.

**DATES FOR FORTY HOURS' ADORATION**

IN THE CHURCHES OF THE

First Sunday in Lent, March 7th, St. Michael's Cathedral.

Second Sunday in Lent, March 14th, St. Michael's Cathedral.

Thursday, March 15th, Sacred Heart.

Third Sunday in Lent, March 21st, St. Mary's.

Thursday, March 25th, St. Joseph's.

Fourth Sunday in Lent, March 25th, St. Basil's.

Thursday, April 1st, St. Patrick's.

Fifth Sunday, April 4th, St. Helen's.

Thursday, April 5th, House of Providence.

Palm Sunday, April 8th, Holy Trinity.

Second Sunday after Easter, May 2nd, Lourdes.

Thursday, May 6th, Holy Rosary.

Third Sunday after Easter, May 9th, St. Cecilia.

May 12th, St. John's.

By order of His Grace the Archbishop, James Walsh, Secretary.

**OBITUARY.**

**D. MCNEIL BYNG INLET, ONT.**

We regret very much to announce the death of Mr. D. McNeil, of Byng Inlet, Parry Sound District, Ontario, which sad event took place at the family homestead on Wednesday morning, February 17, 1907. He was sitting only four days, heart disease being the cause of his death. Mr. McNeil was a member of Branch 71, C. M. B. A., Freeport, Ontario.

To his family and other relatives we extend our heartfelt sympathy, and we ask our readers to join with us in the prayer that God will have mercy upon the departed soul.

**MR. JOHN STEPHENSON, INVERLOLL.**

It is with feelings of deepest regret that we announce the death of Mr. John Stephenson, which occurred at his home, Inverlooll, on Jan. 26. Deceased, who was in his sixty-ninth year, had been ailing for some time. His sudden failure was the immediate cause of death.

Mr. Stephenson was the eldest son of the late John Stephenson of London township. He was born in Cumberland, England; came to Canada in the year 1837, with his parents, brother and sisters, and settled on a farm near Inverlooll, where he remained until the year 1859, when he removed to North Oxford to make a home for himself out of what was then a forest. In the year 1860 he married Emily, eldest daughter of Abn. Hillsdon. Deceased was of a quiet disposition, honest and charitable in all his dealings. He leaves to mourn his loss, a loving wife, four sons and one daughter.

The funeral took place from his late residence, on Jan. 28, to the Church of the Sacred Heart, Inverlooll, where Requiem Mass was offered up for the repose of his soul by Rev. Father Connelly. The remains were then conveyed to the Catholic cemetery, where they were interred. The pall bearers were: Messrs. John Henderson, Fred. Foster,

**THOMAS CONNOLLY, NIAGARA FALLS, ONT.**

The sudden death of an old resident, in the person named above, took place on Sunday evening, Feb. 14, at his home. He had the happiness of receiving the last sacraments and all the aid and consolation of his holy religion, as he was known to be a devoted member of the Holy Trinity, a simple, a simple specimen of the good, honest, simple Catholic, always jealous of the honor of his Church, and generous, kindly, and large minded in his relations with his neighbors. He was a well known figure on the platform of the G. T. R. station here for forty years, and every one knew him to love and esteem him. He was for many years a member of the Separate School Board and a member up to the time of his death.

His funeral, which was largely attended, took place at St. Patrick's church, Wednesday morning, Feb. 15, at 10 o'clock, by Rev. Father O'Malley, O. C. C., the pastor, officiating.

Deceased was in his seventy-third year. He leaves a widow, three sons and four daughters to mourn his loss.

R. I. P.

The pall bearers were: Messrs. John O'Rourke, John Dolan, Maurice McMahon, James Quillman, Patrick Whelan and Daniel Doran.

**Wm. Joyce, J. P., North Orillia.**

On Monday last, there died at his residence in North Orillia, one of the few remaining members of the district, Mr. Wm. Joyce, J. P. He was born in the county of Wicklow, Ireland, on the 2nd of July, 1829, a son of Patrick Joyce, Assessor of the county of Wicklow, and Mrs. Wesley (the Duke of Wellington) in India, 1828. His father was a member of the British Army, and he himself was a member of the same. He was a member of the British Army, and he himself was a member of the same. He was a member of the British Army, and he himself was a member of the same.

**MARKET REPORTS.**

**LONDON.**

London, March 4.—Wheat, 72 to 73c; Peas, 12 1/2 to 13; Barley, 15 to 15 1/2; Buckwheat, 14 1/2 to 15 1/2; Oats, 11 to 12; Rice, 10 to 11; Beans, 12 to 13; Corn, 10 to 11; Flour, 10 to 11; Sugar, 10 to 11; Coffee, 10 to 11; Tea, 10 to 11; Spices, 10 to 11; Oil, 10 to 11; Butter, 10 to 11; Eggs, 10 to 11; Hides, 10 to 11; Tallow, 10 to 11; Soap, 10 to 11; Candles, 10 to 11; Paper, 10 to 11; Cloth, 10 to 11; Linen, 10 to 11; Wool, 10 to 11; Iron, 10 to 11; Steel, 10 to 11; Lead, 10 to 11; Zinc, 10 to 11; Copper, 10 to 11; Tin, 10 to 11; Silver, 10 to 11; Gold, 10 to 11; Platinum, 10 to 11; Palladium, 10 to 11; Iridium, 10 to 11; Rhodium, 10 to 11; Osmium, 10 to 11; Selenium, 10 to 11; Tellurium, 10 to 11; Bismuth, 10 to 11; Antimony, 10 to 11; Arsenic, 10 to 11; Mercury, 10 to 11; Potassium, 10 to 11; Sodium, 10 to 11; Calcium, 10 to 11; Magnesium, 10 to 11; Strontium, 10 to 11; Barium, 10 to 11; Beryllium, 10 to 11; Boron, 10 to 11; Fluorine, 10 to 11; Chlorine, 10 to 11; Bromine, 10 to 11; 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