VOLUME XXIV.

LONDON, ONTARIO, SATURDAY, APRIL 19, 1902

# The Catholic Record. London, Saturday, April 19, 1902.

NOT YET OUT OF DATE.

acters is, however, not yet out of date: these discussions that are carried on without end regarding Thee: I would serve Thee according to Thy will; but each man whom I consult would have me serve Thee according to his."

RELIGIOUS UNITY.

Fr. Hecker used to say that the tendency of religious minds was unity and not to disunion. Up to date, however, it is but a tendency.

No sensible Christian can ever hope to have the scheme of unity brought to realization unless on the lines laid down by the Builder of Christianity. This is forgotten by the good people who are foisting their petty schemes en the public. The unity which was to be forever a distinctive mark of the Church of those who wished to come to the truth. They who are dreaming of unity, which play to strive to go home.

AN UNSCRUPULOUS PUBLICA-

pondent we beg to state that Dr. Little- next deliverance will merit him a betdale's "Plain Reasons" was reviewed ter title than that of an "outspoken in our columns a few years ago. The clergyman" given him by the daily book was published for the purpose of press. exposing "the errors of Rome," and, The gentleman inquired if it was to exposing "the errors of Rome," and, needless to say, it has signally failed in its purpose. Were it written in a calm and judicial spirit it might have a mid judicial spirit it might have a be under the condition of the state. The danger was met, and the held had been proved by history—when the child had been proved by history—when the child had been taken up by the State exclusively and treatmeasure of influence: its unfair methods, but we do not think they had any intemperate language, quotation garb- reason to wax eloquent over the treatling and downright calumnies have dis- ment meted out to them by England. credited it even amongst Anglicans and They had given of their best for the have made it a monument to the un- maintenance of English supremacy and scrupulous mendacity of its rev. author. were rewarded by being east off and Rev. Dr. Lee declared that the work left to their own devices after the signuntrustworthy and counted within its not blind to the part they have played congery of fallacies and erroneous Canada was flourishing long before they

Parliament there are a few individuals who are striking examples of what can "aint so." be done by pluck and tenacity and perseverance. One of them began his career at an early age in a printing office in Nova Scotia. He had few ad-

There is a picture, Napoleon after Friedland, which has always a great attraction for us. But it is not Napoleon and the generals surrounding him who interest us the most. It is the squadron of hussars—the bronzed soldiers who rush by madly, portrayed with such vivid reality that one fancies he hears the hoarse breathing of tired men, the jangling of bridle chains, and the thunder of hoof beats. Each face is aglow with the exaltation of victory, and one's ears are greeted with the deep-chested shout—the testimony of love to their leader-" Vive l'Empereur." There is another which

them the burning city, above them the deavor to learn one thing well - not pitiless winter's sky, around them their many badly; that he should be grounded comrades in arms turning from war to | thoroughly in the principles of his paroff the tonics of the society of the prayer of one of his charper of the prayer of the p

gleam in salute and again the try to read not that which is easy of soldiers' hearts going out to comprehension, but which requires ap-

#### AN OTTAWA CLERGYMAN.

"wear and tear of unpoetic life."

The Rev. Mr. Bland's characterization thing well. It is always hard to obtain matic critic The Rev. Mr. Bland's characterization of the action of the Laurier Government regarding the war in South Africa as "pig patriotism" and that of the Opposition as "everlasting whine" was a fair bid for notoriety. The gentleman is evidently an Imperialist of an adipartment of the second of the Post tens us that one of Mrs. Campbell's plays the bottom: but there is always room at the top, if we remember that the man who gets there is bound to be tired.

PLACE OF STATE IN EDUCATION

matic critic of the Post tens us that one of Mrs. Campbell's plays that one of Mrs. Campbell's plays that one of Mrs. Campbell's plays the top, if we remember that the man who gets there is bound to be tired.

providently an Imperialist of an adipartment of the Post tens us that one of Mrs. Campbell's plays that one of Mrs. Campbell's plays the top, if we remember that the man who gets there is bound to be tired.

PLACE OF STATE IN EDUCATION is evidently an Imperialist of an ad- PLACE OF STATE IN EDUCATION vanced type, but he should try to let his a distinctive mark of the Charlet of moderation be known to all men. Good a teacher to protect and to guide all taste and clerical dignity demand something better than the eloquence of the stump. And we believe that even a is generally a mutual toleration, are clergyman should, if given to utterances like little children astray in a tangled on things political, conduct himself in thicket, and too engrossed with their gentlemanly fashion. "Pig patriotism" may be a picturesque phrase in Chicago, but in Canada it bears the hall mark of crude vulgarity. Mr. Bland can easily find stronger and more cultured phrases with which to In reply to a Halifax, N. S., corresciolate his censure, and we hope his

was mercilessly unfair and altogether ing of the treaty of Versailles. We are pages, and they are not many, two hun- in the upbuilding of Canada, but to dred and one errors. Fair minded say they founded Canada is, to put it dred and one errors. Fair minded Anglicans agree that the work is a rude mildly, an astonishing exaggeration. statements; and we do not believe it came to it for a home and safety. Its statements; and we do not believe it statements; and we do not upon the statements. to show how a clever man can be mis- And we say that the pages of that histo show how a clever man can be mis-led by prejudice and unreasoning hostil-led by prejudice and unreasoning hostilvalor and sanctity, can bear comparison with any others that have been written QUALITIES NECESSARY FOR SUC- on this continent. That Canada has CESS.

Our readers have read of men who, without anything that is considered essential to success, have made a place for themselves in the world. But to come nearer home. In the Dominion Parliament there are a few individuals the province of the province been overpaid for everything she has many things that | s thing not to know so

We think that the old adage regardvantages, but he had hope and ing fearing the man of one book is as enthusiasm, the ability to work true to-day as when it was first quoted. and wait and the ambition to do True, there are Mirandolas, Admirable the very best with himself. We sup- Crichtons, Andrew Langs - men of pose that his sky was oftimes grey, amazing breadth and grasp of intellect, but he plodded on. To-day he in every generation; but the rule is is a representative Canadian. All do that they only succeed who concentrate not share his political views, but there their attention upon some particular are few who do not regard him as a poof branch of knowledge. This, we imof what may be effected by energy and agine, cannot be insisted on too much. perseverance. We might go on and refer We are surrounded by so many oracular to others among us who have won out dicta upon every subject: we have so despite every obstacle. But we think many temptations in the shape of books we have said enough to convince those and periodicals that one can read with who bemoan what they term their hard one eye shut and the other not open that luck, that their slow advancement is we must needs be told time and again due not to lack of opportunities but to that all this, if yielded to, themselves. It is an old saying that means dissipation of mind and every man has Thor's hammer hidden not mental growth. The man, thereabout him. His business is to find and fore, who has any desire to attain prothe charms of versatility. He must be TWO INTERESTING PICTURES. a student. He must realize that there are no short cuts to the learning which means anything, and that the road thither is toilsome. In a word, he must realize that he must think and judgethat he must master a study if he would avoid being shallow and incompetent. Once he has made something, whatsoever it may be, his own, he has an instrument to his hand for good work. This is true of every walk in life. They who speak authoritatively on any subject give it their whole and undivided attention. We do not mean that our horizon should be bounded altogether by our life's work — that the

THE PRURIENT DRAMA. depicts the same gallant company in his art, or the lawyer in digests and

The New entury the real business of the world. One reason why some of us are just able to keep the wolf from the door is because we do not know any one ties of these productions. The drathing well. It is always hard to obtain matic critic of the Post tells us

Toronto Mail and Empire, April 5. In choosing such a subject as "The State and Education" for his address to the Canadian Club at Webb's yesterday, Rev. Dr. Teefy, president of St. Michael's Roman Catholic College, was well aware, as he said, that his views well aware, as he said, that his upon this subject were not the views of meny of those present, and approached this delicate and debatable topic with infinite courage and tact. The subject was handled with the graceful eloquence for which the President of St. Michael's is well known, and in such a way as to give not the slightest offence to the many who, doubtless, differed from his views. Mr. S. Casey Wood, president of the club, made, as usual, a model chairman.

The family- the Church, and the State were held by the speaker to be perpetual partners in the education of ed merely as a citizen of a very large corporation subservient only to the State. On this point Dr. Teefy was most emphatic. " That, "cannot be allowed. The Church—my own Church especially—has always been most zealous, most earnest, and most impressive upon this point."

The great danger of excluding the Church from the plan of education was that the ethical or religious nature of the individual was ignored or sacrificed

of the individual.
Education, he said, devolved primar knowledge and fear of God, according to his own conscience or the conscience of his parents. This was one very serious obligation which devolved upon

gnoring the final cause there was erious danger of undermining, not only the morality of the individual, but of

the state itself. As a result of insisting that this prominence be given to the ethical rather than the material, he was aware that the Church which he represented did not stand in a very high place just no in the estimation of some, but this by means proved that the Church wa swung back, as it would, then would

to the speaker on conclusion. Striking Tribute to Father Dollard

A hearty vote of thanks was passed

Maurice W. Casey, an able literary critic, in a scholarly article on Irish Literature, written for the Ottawa Uni fore, who has any desire to attain pro-ficiency in any subject must beware of versity Review, says: "If I were asked to point out the

two poems that I considered the most thetic in the whole course of Irish literature, I should unhesitatingly literature, I snown unicont, by Lady dicate 'The Irish Emigrant,' by Lady Dufferin, and the exquisite When the Shadows on the Heather, by the Rev. James B. Dollard, an Irish priest at present of the city of Toronto. Dollard writes no line that does contain a portion of the 'undefinable polished diction and rhetoric poetry, and without which no trick of style can produce poetry. I have n hesitation in affirming that Father Dollard's best is the high-water mark of latter day Irish poetry.

Providence is that care which God takes of His creatures both in the nataltogether by our life's work—that the engineer should find no pleasure save in Edmund O'Rielly, S. J.

retreat from Moscow. Back of statutes. We mean that we should en- An Analysis of Some Latter-Day Tendencies

One of the incidents of Holy Week It is a long time since Montesquieu of the riders set and strained, and some of the follies of the society of his off the follies of the ters is, however, not yet out of date: is not dead. And, as the "Little Corters is, however, not yet out of date: is not dead. And, as the "Little Corters is, however, not yet out of date: is not dead. And, as the "Little Corters is, however, not yet out of date: is not dead. And, as the "Little Corters is, however, not yet out of date: is not dead. And, as the "Little Corters is, however, not yet out of date: is not dead. And, as the "Little Corters is, however, not yet out of date: is not dead. And, as the "Little Corters is, however, not yet out of date: is not dead. And, as the "Little Corters is, however, not yet out of date: is not dead. And, as the "Little Corters is, however, not yet out of date: is not dead. And, as the "Little Corters is, however, not yet out of date: is not dead. And, as the "Little Corters is, however, not yet out of date: is not dead. And, as the "Little Corters is, however, not yet out of date: is not dead. And, as the "Little Corters is, however, not yet out of date: is not dead. And, as the "Little Corters is not dead. And as the "Little Corters is not d such plays at such a season. Surely this episode is a most Would we had that enthusiasm and love for the Lord—the Captain—as St. Ignatius loved to call Him—to be His soldiers—to be faithful amidst the the lord of the lord sophistry or hypocrisy can do away with this obvious fact. I call it an obvious obvious fact. I call it an obvious because it has been made clear time and again by the newspaper no-

> appreciations of things theatrical. Hence when one of them assures us that a dramatic performance is deliber-ately planned to feed the prurient mind, we may rest assured that it does feed prurient mind. And we may be ased, likewise, that it cannot but sully the imaginations of those—if there have been any such in Mrs. Campbell's audies—whose minds are not prurient same critic commends this actress the sensibilities of an

ay upon the sensitimities of an dience keyed up to anticipation of antis risque and bizarre in Pinero's ays." The "risque and bizarre," en, in other words, the unclean and the sensational, are prominent features in these dramas, and the audience is on the alert to see how the actress will

ring out these features.
But there are other actresses who the individual. The family could not ignore the Church or the State, nor could the Church ignore the family or could the Church ignore the family or these elements in all their foul details. These, too, invariably draw crowded Olga Nethersole used to show with disgusting realism of word and tion how a shameless woman could enslave an unsophisticated youth by the sheer force of carnal attraction Here again, be it remembered, I am aking the estimate of the dramatic critics, not the judgment of some overrigorous moralist. Mrs. Leslie Carter portrays the every-day life and deeds of "one of the most deprayed and disblute women that hang upon the fringes of history. \* \* \* This courtesan—potent in her actual life by reason of her personal charms and fagrant debauchery, but in no otherwise notable among women—is the heroine now embodied by Mrs. Cartes at the Criterion Theatre; and a

ter at the Criterion Theatre; and precious privilege, obviously, it is, in this season of sacred festival, that the community can exalt itself by gazing on such an actress in such a part." So writes Mr. Wm. Winter, the dramatic critic of the New York Tribune, and it would be well if his words could be pondered in all honesty and seriousness by those who pretend to see in this performance only the triumph of the

"artist."

The truth, the honest, though for some unpalatable truth, is that every one of the plays which these three women present, and which always attract "large and fashionable audiences," treat of topics and episodes that are studiously kept out of the conversations studiously kept out of the conversations their consciences, then the state is in- of pure-minded men and women. Yet terfering with the most sacred and vital obligations that men have to perform." men and women who profess to be pure-minded will go to hear and see these tend the sick. bligations that men have to perform." minded will go to hear and see these them knowledge of final causes, he themes unfolded and "interpreted" with portant was the intellectual part. By side by side, though the blush of shame

would mantle their cheeks should they venture to speak to one another of the scenes that they witness. Again I say, let us be honest. Let us admit what our conscience unhesitatingly proclaims to be true, namely that the average person cannot attend one of these plays without grave danger of befouling his imagination. average person cannot repeatedly witness them without lowering his moral mankind. ideals, and dulling his appreciation of

sisted, that some of these dramas do not make sin attractive. But neither do they make it heinous. They picture grave violations of the moral law as caused by fate, or weakness, or environment— when it is too anything except the perverse and responsible will of the sinner. A false and such odds wi ndeserved pity is aroused in the hearts of the spectators. In the play the guilty one may be punished, indeed, but it is his frailty rather than his sinfulit is his fraity rather than his shift ness that is emphasized. The audience leaves the theatre feeling, not that the moral delinquent got what he deserved, but that he was weak, unfortunate, and to be pitied. The element of personal

responsibility, personal sinfulness, personal wickedness, is pushed into the background of the spectator's thoughts. Unconsciously he becomes filled with a morbid sentimentality that is fatal to healthy moral perceptions. It is only in the melodramas that the righteous punishment meted out to the villain is undeservedly applauded, and melo-dramas, we all know, appeal only to rustics and simple-minded folk. "The whole trend of thought in the society of our day," complains an English critic, is toward indulgence for the temptations which beset humanity.' Yes, in-

dulgence for the frailties of others, and,

wm. Winter stigmatizes the acting of one of the three women that I have mentioned as, "vociferating," "ranting," "shricking," "mere fuss and folly." However that may be, the total stigmatize that the evening express. The next train is the Northern Vestibule, at 3 may be a may a reaver was asked of the chilplays assuredly, are not, in any true sense of the word, art. "They are true to life," and "a faithful picture of nature," you will say. Pardon me, they are nothing of the kind. They give a one-sided, and, therefore, a perverted representation of life and of nature. The lewdness and vile intrigues portrayed in these dramas are not human nature, any more than a cantrigues portrayed in these dramas are not human nature, any more than a cancer upon the lip is the human face. And it is not the business of the artist, be he play-writer or play-actor, to deline ate moral diseases. The artist is not a pathologist, nor is the theatre a moral dissecting room. "Pathology," says Hamilton W. Mabie, "has usurped the place of art, and the artist has become a specialist in diseases of the nerves." Although Mr. Mabie said this especially a specialist in diseases of the nerves."
Although Mr. Mabie said this especially of literary artists, one is tempted to think that he had in his mind's eye our notorious emotional actresses. Certainly the characterization fits them perfectly. "The mission of art," says Balzac, "is not to copy nature, but to express it." To express it, yes, and to express it as a whole, with a due sense of proportion, and a decent regard for the moral law. It has been well said that, "in a work of art the depicting of deformity and evil is admissible only as it brings into stronger relief beauty and virtue; and capital sin of the plays that we are considering; the sensuous impression does "overpower the spiritual," and virtue, instead of being "brought into stronger relief," is portrayed as something too far above the reach of frail mortals like

Once again, let us be honest. Ninetenths of the patrons of these dramas know nothing about art or the principles know nothing aboutart or the principles of art beyond a few stereotyped phrases that they have called from the criticisms in the newspapers. They become eestatic when they behold the "emotional actress" tear a passion—and a 'vile passion at that—to tatters, but that is about the sum of tatters, but that is about the sum of tatters, but that is about the sum of their artistic appreciation. The truth is that the average person attends these plays either because it is fashionable to do so, or out of curiosity, or feed a jaded theatrical appetite with a new sensation, or for some still more un-worthy reason. So far as genuine art is concerned, they are hopeless ag-

Let me repeat that the ordinary effect of these plays is to sully the imagina-tion, blunt the moral perceptions, and lower one's moral ideals. There is no reason for the existence, and no excuse for witnessing them. They teach no healthy moral lesson, and give no instruc tion except in the ways of evil. They address themselves not to the intellectual and spiritual, but to the sensuous and the animal side of man.

Rev. John A. Ryan.

# A SICK CALL ON THE MISSIONS.

country, over seven thousand square manner

contended, was the most important feature of the education question and must always be kept in view. The least important was the intellectual part. mer months, as it is the case in all miasmatic regions. To invade these lower country districts, where the stagnant waters or rice fields fill the atmosphere with the superpart that it can only be said to with the same pestilence as the malarial districts outside of Rome, is quite enough — Diocesan Guild of Char to threaten one's health, if death, through the chills and fevers of malignant malaria. Thus, this frightful disease, whose perniciousness i equal to that of consumption, has chosen the most sultry and sweltering summer weather to make its ravages against

As the cotton manufacture has turned the virtue of purity.

It may be true, as one critic has into wage war upon the Southern belt of firs are suddenly faced by this terrible enemy, which has stolen upon them long before they are aware of their danger, when it is too late to flee, and too deadsuch odds with his life? which cannot be answered, nor does anybody know until the cry of the dying is heard in some distant, out-of-the-

Yes, more often the name is unknown to the priest, until he has reached the poor man's bedside for the last time, when he learns that the sick has been way lumber camp. one, who, in his last attempt to keep the wolf from the door has the wolf from the door, come from the North, leaving tle family behind to watch and pray. Ignorant of the danger, he exposes himself uselessly, while he is so intent upon providing a comfortable home for his dear ones. It is he who has succumbed to the fever—he who had forgotten the priest, the Church, and even the protection of his own life, so great was his

of course, indulgence for our own short- such sick call that Father Wood experof course, indulgence for our own shortcomings, until finally we lose the true
sense of the malice of sin, and try to
deceive ourselves into the persuasion
that we are not responsible for our own
free actions. Not the least among the
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free actions. Not the least among the
church of the church are the ious instruction given them once a week causes of these percentages are modern "problem-play."

Let it not be objected that these actresses are great "artists," and their plays "masterpieces of art." Mr. Wm. Winter stigmatizes the acting of Wm. Winter stigmatizes the acting of the problem of the prob stronger relief beauty and virtue; and the sensuous impression should not overpower the spiritual." Now this is the power the spiritual." Now this is the graph of the player that we are gon. capital sin of the plays that we are considering; the sensuous impression does performed his priestly functions, at consoles the much-tortured, wretched brain—Here we draw the veil upon this poor, sin-stained soul, who had not

> miles before him. He has been on the journey twelve hours; he has had not one morsel to eat, and worn in mind and body, he returns on a freight train with a joyful heart that he has been this day The poor man who needed a priest's ministration was in utter povetry and destitution. The cost of railroad fare and horse hire was \$7.00, and if it were not for the checking of the cost real Minister of Christ. not for the charity of the Guild members this mission priest would have been unable to make this sick call.

communed with God for years.

priest has recited the prayers,

finished his sacred rites, and now turns

his face homeward to the Mission of Saint Anthony. He has seventy-four

IliNow, my kind Guild readers, this little narrative is not intended to arouse or renew your charity, but it is that you may read what your generous charity and your divine love for our Lord has enabled our holy priest to do

Lord has enabled our holy priest to do
for the needy in their last hours, when
desirious to make their peace with God.
Let us repeat here that if there be on
earth one reward greater than another
for the sacrifice a priest is forever called
upon to make for his flock, it is the
dawn of hope and comfort that shines
in the eyes and on the faces of the paintriples on the correspell or the destricken, or the sorrowful, or the despairing, or the sorrowial, or the despairing, or even the insane, when a priest approaches their bed of sickness or suffering, and all the phantasms that haunt poor humanity fly at his ap-proach. The murmured "Thank BY F. C. CLARK.

Many have forgotten that besides you!" the little laugh; half-smothered, yoisiting all parts of a vast stretch of triumph and peace; the very manner in which the sick and miles, which has only one railroad system, that the priest is often called to attend the priest is often called to attend the priest is often called to attend the wounded arrange themselves the wounded arrange the wounded arran end the sick.

Sickness here is much beyond the now, for the Healer and Consoler is here!"-all this faith, and confidence, —Diocesan Guild of Charleston.

# DEFENDING THE FAITH.

The real defender of the faith is the man who can give the reason for the faith that is in him. It is true that, in a sense, the Church does not need a de-It has no more real need of being defended than has the proposition that two and two make four any need of being proved. Defense of the faith really means no more than a clear state-ment, an explanation of what is meant by the Catholic faith. Every one, then, who is a believer in Catholic truth should be able to explain that truth, to put it in a dress that may be attractive and acceptable to every one. He should be able to explain the reason of the doctrines that in a particular manner are liable to be misunderstood. fessional, for instance, should be shown to be no place of intimidation, its characteristic of a sacred tribunal where the sinner is by the power of God pardoned the wrongs he may have committed, should be plainly disclosed. The Church is a great complex organization, and its faith is difficult to be understood by those who from childhood have been unfamiliar with it and overland. unfamiliar with it, and explanation therefore is necessary. It is largely because many nominal Catholics are not able to give that rational explanation that so many harsh things are said about the Church. The duty of a Catholic, then is to learn the tection of his own lite, so great was and ambition, prompted by necessity and want in his little home many miles away. Oh! what sad, sad news must away. Oh! what sid, that little home. Yes, and what a sad life he has led!

The following is a synopsis of one

Tes,
is really taught and believed ever removed.—New World. is really taught and believed will be for-

1226

# AN ORIGINAL GIRL. By Christine Faber

CHAPTER LXXIII.

"Rachel knows everything?" said Notner, in a tone of inquiry, replying to what Herndon had told him of his recent interview.
"Everything; I did not tell her in so

many words that Trevor meant me, Terry, Trevor Herndon, nor did I tell her that my millionaire friend was Not-ner, but I think she understood that,

"Then you have not told her that my name of Notner was only assumed, and that my real name is Renton; Rentonng so called to humor a whim of my father, who wanted a place down here called after the family. Ugh! it grates upon my sensibilities—and I don't know but what I shall keep the name of -and I don't

Notner, for the present, anyhow."
"No one will object," said Herndon,
and Notner asked, "How did Rachel receive the story?

With more self-control than I exnected-at the close of it she went im-

mediately to her aunt."
"Her aunt?" that was the thought in Rachel's mind as she opened the door of Miss Burram's private parlor, expecting to go thence to the bedroom. But there, seated in the parlor, was some one Rachel for a minute did not recognize-not till two arms were outstretched to her and a voice hoarse and broken, but filled with love, sorrow and longing, called:
"Rachel! My nico

My niece, my child!" Then Rachel recognized the wrec in the chair; she went forward shud-deringly till the arms were wrapped about her and tears like drops of fire

fell upon her face.

Miss Burram was a wreck, from her white hair in which there was not a single streak of color, to her emaciated limbs which could not yet bear her alone. Her face was full of lines and wrinkles, and her head had a way of drooping forward which was in sad conto her old, haughty manner of holding it. Nothing about her was the same, and to Rachel it seemed as if same, and to Rachel it seemed as it some entirely new and different being had taken Miss Burram's place; it was a very tender, and loving and humble being, however; a being whose love, and tenderness and humility won speedily from Rachel almost the same affec-

tion she had given Tom.
Dr. Burney said Miss Burram would Dr. Burney said Miss Burram would in time entirely recover her old strength. and as a means to that end, he recomand as a means to that end, he recom-mended an ocean voyage. To his sur-prise, his patient agreed with him.

"I have been thinking of it," she said, smiling, "and thinking of asking

you to accompany me; but we shall not undertake it till after the wedding "The we lding!" repeated the doctor,

utterly bewildered. His patient laughed softly:

"You are not as penetrating as my niece, Miss Minturn, is; she divined it before I told her. I am to become Mrs.

An, yes!" said the doctor, smiling also, "I understand now—and when?"
"A month from to-day; immediately, we shall all, including Mr. Notner, and taking with us faithful Jim Hardman, sail for Europe. We shall stay there as long as we choose, leaving Sarah and Mrs. McElvain as caretakers of the house here; Mrs. McElvain's sonhouse here; Mrs. McElvain's son-quite well now, as you know-will live here also during our absence. I am going to have a sociable wedding, Doctor," said continued; 'I am going to invite the whole family of the Geddings, and Miss Fairfax and her uncle, and Mr. Burleigh, my man of business, though since the authorities razed that tenement-house of mine, he has had nothing to do for me; and Mrs. Toussel, and her son who did such good service with his salad when Herrick forced his way here, and Mr. Russell, and Father Hammond, and the day after, we shall an account of it in the papers, giving much mention of my niece, so Rentonville curiosity shall somewhat satisfied. We arranged it all, Terry and I, last evening; so, now, Doctor, you have a month in which to make me well enough to do the honors at my wedding.'

# CHAPTER LXXIV.

Miss Burram's wedding! It made such a stir in all Rentonville that it almost capped in importance Russel's election as Supervisor, and Herrick's trial, which had just begun.

Mrs. Gedding could not refuse to ac

cept her invitation, and truth to tell, though she made a little show of keeping up her former objections, she was as anxious to see Miss Burram married. as were the other members of her family.
Rose was wild with delight, being in

receipt of most affectionate and press-ing invitations from Miss Burram and niece to call upon them at once, and Rose having enlisted her father, he broke the news to his wife, adding: "You cannot have any reason for objecting to Rose's visits now, Martha;

Miss Burram has recovered her health. and her Charge, being Miss Burram' own niece, is a very proper young lady for our daughter to associate with. And Mrs. Gedding, thankful that

there was so good an excuse for yieldto her husband, answered Ill" Of course, Harold; Miss Burram's Charge being Miss Burram's own niece. puts a very different face on the mat-

At Miss Burram's wedding, there was no one, not even excepting the bride and groom, who was of such importance as young Toussel. He had been permitted to superintend the making of the salads, and even the serving of them, and when the speech-making was in order, he was made still more happy by being allowed to make a speech in favor of what he considered his lifework. He ended by wishing, as he said, the very best wish he could possibly make, "that Mr. and Mrs. Herndon during all their future life might always be blessed with good salads."

Rachel's happiness was added to by having Mr. Burleigh put into her hand

a letter, and telling her:
"It is from the flowe is from the flower-girl whose sister died in the tenement-house; your

aunt, now Mrs. Herndon, had me make try people for a search for her and for the family of sought her aid to the Rendeys. The letter will tell you the rest

tears come to her eyes; it told her of a comfortable home provided for them and would pause in delight before tuft all ; lucrative work obtained for Rendey. and of a good paying position, suited to her capabilities, obtained for the flower-girl herself—"All done by your aunt, Miss Rachel," the letter stated, "your aunt, to whom I said such awful things. wrote, in a letter to me that Mr Burleigh brought, that she never for got them, and that my dreadful wish for her dead to haunt her, seemed as if for her dead to haunt her, seemed as if it had come to pass, for her dead did haunt her-she could never get away from the look of one who, after wicked curse of mine, strangely died in her presence. I have written to her to forgive me, but you, too, ask her, Miss Rachel, and tell her, if prayers can avail against curses, mine, from my soul, shall go up daily."

Miss Burram, too, had received a let-ter that day. It was from Tudor Gasket, to whom his cousin, finding himself deserted by Mrs. Hubrey, and being unable longer to endure proaches of his conscience, confided everything to Tudor; that confession Tudor wrote in detail to Miss Burram. She gave the letter to Herndon, and he sent a message by cable to the effect that Miss Burram would give herself the pleasure of calling within a fortnight upon the Gaskets in London.

The eve of the wedding was one long to be remembered; the guests did not separate till an hour after midnight and even then husband and wife and Rachel did not separate for some time. "You have an uncle, as well as an said Mrs. Herndon ancle who will be to you all that Tom was, but in your love of him do not forget me—I whom you have rescued from

Below stairs Sarah Sinnot was crying if her heart would break, while McElvain was vainly striving to com-

fort her.
"It isn't that I'm not glad for all the joy that's come to the house, after the sorrow and suffering that's been here, but I'm thinking of the parting to-morrow, — maybe they'll be gone two or three years—all of them — Miss Rachel

But they'll come back," said Mrs. McElvain, McElvain, "and who knows but that being away from you Jim's heart will be made fonder like; so dry your eyes now, Sarah, and be sensible; sure, if you go on that way to-morrow at the ship. we're all going to see them off, you'll grace yourself, Sarah.'

But Sarah restrained herself at the hip until she came to say good-by to Rachel; then her tears burst forth, and Hardman, seeing her grief, drew near to her and whispered: Sarah, don't take on so, and I'll

write you myself every month we're 'Oh, Jim! you're so good; I'll never

ay again you were cut on the bias."

Between Rachel and Rose there were milar promises of correspondence, only theirs was to be weekly instead of monthly.

The visit to the Gaskets in London

resulted in five thousand dollars being placed to Rachel's account to do as she would with it; her wish was to purchase a vessel for John McElvain. His mother had said that was the dream of his life.

Herrick died in prison; his wife survived him but a few days, and before our travelers returned, Miss Fairfax had become Mrs. William Gedding, and Rose was engaged to Russell.

, before our travelers returned, Mrs. Hubrey was seen in Ren husband: she had left him without her in a hotel in New York. She had come all the way from England, urged to do so by her curiosity and her unsatisfied revenge, to learn why her schemes had so signally failed. What she heard er depart quickly, even unto the other side of the Atlantic, and America knew her no more

they did in three years, part of the time being spent by Rachel in study, Notner, or Renton, was the affianced of Miss Burram's Charge. THE END.

# THE TRUE ART OF LIFE.

#### Simplicity, Love of Nature, Freshness of Heart.

Gress error of our time is an æsthetic error. The belief is current that there are things which are necessarily

artistic which make you an artist from head to heel as soon as you touch them, and other things which can never be artistic. \* \* In reality there are some things to which art is applied. The art of life consists in living steadily, withperturbations, in doing honestly t at for which we were born, in doing it

I cannot forget, for example, the singular impression produced upon me, in a corner of the old hospital of Bruges, where Memlinc worked, by a group of beguines scraping carrots and murmurng their prayers the while. I was eaving the place with a band of tourists, my eyes filled with beauty, my heart hunted by the exquisite vision of Memline; these placid women, not one of whom raised her head at so comuplace an event as a stranger passing, ng the love of God with the fulfillment of His laws, well reflected the sentiment of the painter, the living ray of grace. ed to see arond them a glamouru of art.

Take a woman who from an entirely different point of view showed the same nstinct for finding loveliness in common things-the celebrated Madame Ro land, "The drying of her grapes and plums, the garnering of her nuts and apples, the dull preparation of her dried pears, her broods of hens, her lit-ters of rabbits, her frothing lye, the mending of her linen, the ranging of her napery in its lofty presses—all these were objects of her personal, unstinted, unremitting care and gave her pleasure. She was present at the village merrymakings and took her place among the dancers on the green. The country of the house.

miles friends whom the doctor had given up. She ranged the fields on foot and hor It did tell her that which made glad back to collect simples, to enrich her ears come to her eyes; it told her of a herbarium, to complete her collections, of violets bordering the hedgerows bursting with the first buds of spring, or before the ruddy-vine clusters, tremulous in the autumn breeze; for her, everything in meadow and wood had

voices, everything a smile. When a woman has armed herself with this special force of beauty, she has done much. It only remains for her to nourish and propagate it; her life is a permanent work of art; around her an tmosphere is naturally created which all things solicit and give play to our noblest sentiments. Ah! this art is no chimera, no vain or useless thing it is the very nursery of life. Even in a cottage it smiles upon the wayfarer, offering flowers to his view, teaching him the graciousness and the necessity of joy.—R. De Maulde La Claviere.

### BEAR YE ONE ANOTHER'S BUR-DENS.

John Adrian and Dorothy Higgins were commonplace sort of people. John Adrian was a farmer, and his sister Dorothy lived with him and looked after the woman's part of the house and

Their old grandmother was a French Canadian, and must have had a bi-heart and wise head, for through he influence her husband became a Cath olic, and Catholic the family had all been ever since, root and branch.

which belonged to a distant named Robert Le Couvert. Both farms are in New Hampshire and were bought as good bargains. They not only had two miles away

One Sunday there was Mass in the own hall, and all the Catholics for niles round were glad enough to hear Everybody went who could, including several babies, mothers were ready to run if they

wailed too much.

The sermon was from the text that gives the title to our story: "Bear ye one another's burdens." No one lis-John Adrian. Yet all the drive home neither spoke of it. At dinner John Adrian looked up suddenly at his sister and said: "Dorothy, what do you think of the good Father's sermon

"Well, I will tell you, John Adrian. I feel as if I had been travelling a long way and I had just come to a turn in the road. Do you understand how I mean it?" "Why, yes, sister, I do, and you put

it so I can see it clearer'n ever. What do you say to trying it ?" "I suppose you mean doing it—every day, for instance. Let us begin to-mor-

row morning and try it a week and com-pare notes every night." "Agreed, Dorothy, my good lass, only let us begin now. You were up before 4 o'clock; if you will take a nap I will

see everything is spick and span when you come back." Dorothy laughed and walked off with-

out a word, planning meantime how she could lift a burden for him. The next day and the next they both watched from morning till bed-time,

trying with merry hearts to see who ald have the most of this new kind of fun. One evening John Adrian came in and said he "had been wondering if helping

the poor, dumb animals wasn't kind of of the fun. said Dorothy, "I am quite 'Yes. sure of it, especially if we do it, as the priest said, 'for the glory of God;' and

you know St. Francis spoke of his 'little brothers, the birds,' and surely he was one of the great burden-bearers.

The next day John Adrian came in. king rather cross
'Dorothy,' said he, "those children

of Robert's drive me wild. I have been trying our new plan of burden-sharing with them, as with the rest; but they have chased the cows so many times the have chased the cows as hardly let down their poor beasts can hardly let down their milk, and there isn't an apple left on gins, at whose feet I lay this little offergins, at whose feet I lay this little offergins at the same at the lay the depending the lay the

while, and then suddenly brightened.
"John Adrian," said she, "I think it is all my fault. Those poor children haven't enough to do, and they are sure to be in mischief till they have. you think there is any way you could go to the village, so as to carry them one way to and from school? If you can, I will see Robert's wife, and we shall all

be relieved. John Adrian thought it out, and the result was that many burdens were lifted.

So things went on; every one was happier than before. Robert's courage began to rise, and, of course, his wife's

Before long they heard Mass would be said again, and Mrs. Robert "didn't see how they could go — no horse, and the last baby so little," etc.

As usual, Dorothy came to the res-

"Father Boyd said it was sometimes more for the glory of God to stay away from Mass than to go. I wasn't quite sure at the time just what he meant; but now I think I see. I am strong and neither young nor old. I went the last time he was here. You can leave the baby and four of the children with me. Then you and John Adrian and the two older ones can go in the wagon. Robert and Jean and Marie can walk. Then ou can ride back with Robert and the

children can change places."
So it was settled, and off they went. was a great treat to Mrs. Robert, if possible, more than to the children.

They had been gone about half an hour; the baby was asleep, and the other little ones were off somewhere at play, when there came a loud knock at the door.

Now, Dorothy Higgins was a brave woman, and never lost her h knew this was a strange time for anyone to be coming to her house, and she was alone. She also remembered John Adrian had paid \$50 for a fine Jersey cow

"Now," she said to herself, "leave everything with Our Lord, Dorothy, and He will surely protect you, and His Mother will pray for you. O Mother Mary, never was it known that one Mary, never

asked your help in vain!"
The knock was repeated, and Dorothy
opened the door. A man who can be
most easily described by saying he was unmistakable tramp looked her full

in the face and said:
"I should like some breakfast. "No one ever leaves our door hungry, she answered. "I can give you coffee,

bread, and cold meat, and you are wel-Her gentle and fearless manner seemed to puzzle the man; but, like all tramps, he was hungry, and he ate her good

When he finished he

things eagerly.

oked at her and said:
"You are Miss Higgins and your brother is John Henry Higgins. Yesterday he was paid \$50, and I know where it is, for I followed him home and saw e put it. It is locked up in his where he put it. It is locked up in his desk. If you will get the key I will help myself and go away. If not, I will fix you so you can neither move band nor foot until the folks come home, and that vill be an hour from now. I am armed. and I am not afraid to kill you or little brats if they make an outcry or

Dorothy had heard of murderers and burglars, but it had never entered her mind that they could come into her life. She said to herself: "What this man says is true. We must lose our money; but no doubt, as he is a human being and Christ died for him, I must think of s burdens as if he were my brother. This seemed quite plain to her pure

and honest soul. Yes," she said; "I see exactly how it all is. I am not going to scream or faint or beg for your mercy.
just a man with a soul that lamned unless you change your life. time a murderer, suppose you take my and becom e what your mothe oped you would be when you were a little boy. It would be expecting too much to ask you not to touch my brother's money - my brother's and ine, for we own everything together but I will tell you what I will do. I will give or lend you the money, so you cannot steal it. I think some day you will pay it back to us, if you can."

The astonished, would-be thief looked at her with amazement; then quietly took the key, went to the desk, opened he drawer and put the money in his ocket.

He started to go out of the door, but turned back. Dorothy was still standing in front of the fireplace, no longer but with the finest kind of auty, the beauty that shines from a noble soul.

The man took off his hat saying "Madam, you are the first person in many years to give me a word of help and courage. I will not go back on you. I will, as you say, borrow half of this oney, the rest I give back. If you do do not see me or hear from me you may know I am either dead, or so discour aged by not getting work, that I've gone to the bad again. But it's my last hance. It's heaven or hell."

In a moment he was gone, and poor Dorothy sat down and had a good cry all by herself. It was like a dreadful

dream. Soon after John Adrian came in happy

and hungry. "Sister," said he, "I just met the ueerest-looking chap—looked like a ery hard-up tramp, and yet he looked like something better. I hope he didn't bother you. You look as if something

Dorothy told him the whole story.
"Well," he said, "it's all right, and you've had a great escape-very cheap

the price."
' John Adrian, I shall always believe that man will come back and pay us.' And he did, but long, long after.

There came a letter one day, and little parcel with a Japanese postmark. The letter contained a check for \$25, and the parcel was a beautiful piece of carved ivory. The letter said: "not rich, but I pay my way, and I the Porter apple tree."
His sister was quietly thinking for a den I carried, and without her I should never have laid it down. Thanks to

God for all His mercies! "The Tramp Who Came One Sunday Morning."—(Mrs.) H. Washburn Brainard, in Magazine of Our Lady of Good Counsel.

# HOW TO DEAL WITH CONVERTS.

A convert gives a little account of Father Schomberg Kerr's method of dealing with converts. It is of so practical and helpful a nature that we think every one, priests or laity—for all of us are now interested, it is to be hoped, in the apostolate to non-Catholies-will find it useful in dealing with thoso not of the faith, while for the newcomer it contains sound advice and solid comfort. The favored person who came under his care—and it is to be remembered that Father Kerr was himself a convert—says:—
"His instructions were so full—the

catechism treated as so important, and so fully explained; life and work in Catholic Church so well and so forcibly described, and that in a way quite his own; the sayings and expressions; the examples of what was done and what was sometimes left undone; little vexa tions, trials, scandals, and such like all gone through. One lesson impressed me, and I have found it helpful. Shortly before my reception he was speaking of things in general, and said:
'Now, of course, you are thinking that everybody and everything is perfection in the Church. Don't run off with the idea. Let your good common sense tell you, when you come across something unexpected or the like: "Don't let it trouble you, some such trials or imperfections must needs be, must be faced and overcome." Pray especially in the Blessed Sacrament and to promote greater devotion to it in the form of frequent Communion. circumstances, and all will be right.'

Every noble life leaves the fibre it woven forever in the work of the world.—Ruskin.

# THE CHURCH AND SCIENCE.

It is strange that questions are alvays being raised as to the relations of the Church to the study of science when so many prelates, high in authority, have voiced their sentiments in this regard. Among others may be men-tioned the words of Cardinal Gibbons which are unequivocal. 'The Church," he says, "values

science for its own sake. Her mission earth is to glorify God, not only at ner altars and in her ritual solemnities but also by instructing markind that the invisible things of Him, from the creation of the world, may be clearly en, being understood by the things hat are made—His eternal power also and divinity.' (Rom. 1: 20.) all creatures declare, according to the measure of perfection which they severally possess, the glory of their Creator, in a far higher way must man, God's masterpiece, show forth His wisdom and power. Bearing in his intelligence the image of his Maker, it is by the use Bearing in his intelligence of his intelligence that he must glorif The more highly man's mind i developed the better is our knowledge of the Supreme Mind whence all under standing proceeds. The more thorough v the secrets of nature are master deeper must be our reverence for whose unfailing design all laws nd all elements are moved to 'one far-ff divine event.' ' Every advance, therefore, of real

science being a new evidence of man's ntelligence and affording a new insight nto the marvels of creation, is a caus of rejoicing for the Church. For whether we study the heavens or uneavel the mysteries of life about us, we are more deeply impressed at every step of our research with the idea of God's wisdom and bounty. This thought, which brings out to every serons mind the true relations between Catholicism and science, has found lognent expression in the pastoral doquent expression in tter of Cardinal Pecci, now happily reigning as Leo XIII, on the Churcand Civilization. To the faithful Perugia he says: 'And will it be urged that the Church is systematically sed, or cold and indifferent, to the dies and researches which yield such precious results, or that she stubbornly sists upon closing the bco'c of nature order that no one may read farther therein? Whosoever gives credit o grotesque shows how little he knows of the flame of zeal that burns in he heart of Christ's spo ise.'
"What was said in 1877 to a single

diocese has since been repeated, emphasis of Pontifical authority, to the whole Church. The measures adopted by Pope Leo for the restoraion of Thomistic philosophy and the promotion of scientific pursuits, are due not to impulsive enthusiasm, but rather to a penetrating, far-sighted prudence. realizes fully the actual needs of We can no longer content ourselves with a what is being done in the various de-partments of science; we must contribute our share of the work. As Monignor De Harlez, in his clear and forcible address to the Catholic asse Malines, in 1891, so well declared: 'It is not enough that we should be au courant in scientific matters, we must be masters of science.' Otherwise our Catholic youth, obliged to seek elsewhere their scientific information, will sensibly come to look on their non-Catholic teachers as the sole represen tatives of progressive knowledge.

then, of Catholics, in this matter, as the same distinguished scholar concludes, is, first, to take the ead in the scientific movement and aid in the promotion of science by original vestigation; second, to keep a watchful eye upon systems and theories that spring up daily, and by prudent critichypothesis from certainty, and established fact from erroneous deduc-

This is the most dignified and, in our day, the only effective form that apologetics can assume. As Catholics, we know of a certainty that no real conflict can arise between the truths of religion and those which science has solidly demonstrated. But this convicsibility demonstrated. But this convicsibility demonstrated is stilled, and yet He complains not tion must be brought home to those who are outside of the Church and who judge her rather by what her members do. than by what they write or say, in favor of science. Such critics, if they truly deserve the name, must recognize merit wherever they find it, and at least respect Catholicity, though they may not admit its supernatural claims. Once this respect is compelled by the work of Catholic scientists, apologetics, in the usual sense of the term, will be need-

# FREQUENT COMMUNION.

Repeatedly do we hear it urged by ertain individuals that they feel them-elves unworthy to receive the Blessed Eucharist frequently. In consequence they fix for themselves stated periods three, six and twelve months, as if at these times only they are in need or worthy of its reception. Nothing could be more absurd, or contrary to the teaching of the Church. The impres sion created by the argument is one of ignorance rather than overpious zeal.

The Blessed Sacrament is a spiritual nourishment necessary for the life of the soul, just as food is a natural sup port for the life of the body. As the latter is made, preserved and made strong by the ordinary food, so the spiritual life, which is grace, is maintained by the Holy Eucharist. Hence the more frequently we communicate, the more vigorous becomes our spiritual life. This was most aptly illustratnal life. This was most aptly illustrated last Sunday evening in a sermon on the subject by Rev. Father O'Malley, S. J. A better example could not be pointed. He referred to the Eucharistic Congress held in this city last summer and the more than five hundred priests

Here we were furnished the most positive evidence that the sacrament not only fortifies against interior weakness, but also against the external attacks of satan. Our own experience the church after the censers are put teaches us that we cannot long preserve out.—Louis Veuillot.

teaches us that we cannot long preserve ourselves free from sin without it. Bu if an undeniable proof of the efficacy o frequent Communion be desired, it is only necessery to recollect the devotion of the primitive Christians whose names are glorified in the list of martyrs. To these might be added all the

saints honored by the Church.

It is futile, also, to urge unworthiness as an excuse. That is easily remeasured and the control of the contro died; a good confession and hearty con-trition are all that is required. A greater danger of unworthiness is likely to follow from permitting long periods to intervene. We are more likely to purge our souls of sin by man by few visits to the tribunal ance. The priest is the sole our worthiness, nor is he liable to be mistaken. If he decides in our favor that is all sufficient and we need have no fear .- Church Progress.

### NOT MADE BY MONKS.

An American Benedictine of Atchion, Kan., Rev. Joseph Sittenb ently set out to find the truth the "liqueur benedictine," whi French Benedictines have been e The result of his investigati masks another plausible falsehood. Writing to Father Sittenbauer from Paris Rev. Louis Charon, O. S. B.

tates:
"The liqueur benedictine has never been manufactured by monks. The secret of making it was discovered by a druggist, who at first started small scale. But as the sale of liquor increased rapidly, he bough ruins of the old Benedictine Abbe Fecamp. He turned this dila structure into a distillery and people are well aware that the monks his liquor benedictine. Intelligent

people have not and never had, any, tenbauer received articles from two cyclopedias on the same subject. mentioning that the liquor is the old monastic buildings at Fecamp

whence it derives its name remarks:
"No bottle is sent out without bearing the seal of the prior, who has no en its form, seems to enjoy the public

In summing up the evidence, Father

Sittenbauer asks:
"How did the slander originate that the French Benedictines derived a yearly profit of seven million francs from the manufacture of this liquor; that Pope Leo compelled them to build the Benedictine University, St. Anmillion francs; that they must co ute two million a year toward its port ? These are inventions pure and The originator is a liar, who lie was circulated just previous to the enactment of the Association Laws, it is not difficult to guess its purpose

# THE BLESSED SACRAMENT.

Church Progress.

Of all the beautiful devotions of all the pious practices which the Catholic Church holds out to her children, the devotion to our Lord in the Ble Sacrament is the most exalted. And yet how few seem to realize this preci-ous privilege! Enter any of our Catholic churches, throughout the hours of the weary days, and perhaps you will find one worshipper, maybe an old man or an old woman, with tattered garments, and wearing the years of old age upor their furrowed check, that is for kneeling before that silent taberna pouring out their hearts' and that hidden God Who waits out their hearts' anguish to many a patient hour for some one

to visit Him. Strange to say, we always find time to visit some cherished friend, and the hours that we spend with that loved one, speed with their wings of flight into God's vast eternity, and Jesus in the Blessed Sacrament is forgotten.

That I may come, Oh. Hidden God, To tell my every care, And kneel in silence neath Thy love, Thy lonely watch to share.

Who has not felt a longing like this? Who has not felt the heart throb with a celestial peace, when kneeling before God's holy altar? Where is the sou that has not heard the voice of Jesus when perhaps He, too, whispers a little word, and they seem to hear His voice, through these touching words,

"My Shered Heart that throbs for all Has throbbed so oft for thea; Come. leave thy heart with Me, dear one, And find thy rest in Me!"

Most blessed invitation of Jesus in the Blessed Sacrament! His time is our time, our sorrows His sorrows, our bys His joys.

If Catholics would but think of this

occasionally! The fifteen minutes that we spend with God will never be lost when our career shall end on this earth When death with its great vision shall loom up before us, one unfailing Friend, that same sweet Jesus, will be be near us, to lead us to the beautiful home where all is one eternal feast.

# More Converts.

The mission to non-Catholics, given at the Holy Angels church, Chicagachieved splendid results. It laste two weeks, the church being packed nightly with 1,800 people. Over 3,300 confessions were heard and 2,300 copies of Father Searles' Plain Facts for Fair Minds were distributed. The results of the work of Fathers Conway and Younan was 86 converts, 40 of whom have already been prepared for baptism and reception. This is all the remarkable in view of the fact that last year 186 converts were received in the adjoining parish of St. Elizabeth's. Similar missions are to follow in Chicago at St. Charles, Holy Name cathedral and Corpus Christi parishes.

The grave sweetness of meditation rests upon the faces of those painted the church after the censers are put

" BRAINS A Lecture by Henr New Orlea

APRIL 19,

A perfect storm Adams advan Mr. Adams advanthe platform, and appreciation of the Mr. Adams said Every century, more explicit, eve distinct impress

man. Every age is a special messa The glorious ag from us, the ninet distinctive mark say of the ninete witnessed the lar knowledge of the and mental and m There were spl the analysis of I forces in the nine

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lief. Andrew D. Germany, devote his scholarship his great work Science and Fait how he has stray lief. There are do not go to M they have 'read Church.' Scien pompous know 'If you knew as we do, you we Almighty.' To young man who and gone to coback—well, we 'got it.' He ki one of the follo Sunday mornin mons are printe take for their and eschatology dug som

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have been a knowledge of things, or he in the domain of man's mate Let the presidet Andrew three boasti their knowle ness of their committee cases, wher products of ingenuity, has done for

> Roman Cath cause when or an anne: the Gothic architectur "In liter finest page earthly the tory, writt of the mide 'In the White spea

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Let the of them pai inferior pelled to Rafael's, Rubens'. pieces in ing upon her head. "For five hundred," said the Mother. "You care for five hundred!" said the Pope with marked surprise, and then immediately added, "I bless you, I bless your work; continue it. I bless all who help you!"

The great day closed in upon its fulnes

Turning her radiant face homeward,

day a dress of cloth of gold. At side lay her illuminated manuscri

was the wax-like appearance

to be found in everyone's heart. And here, before this dear saint, the three

lives for the Church, for the poor,

dence of Savonarolla.

sius, at the age of nine, made his of chastity, did Marie Kolinzuten,

eaven-taught, do the same, confiding

Mother. There are flowers which when transplanted to foreign soil bloom with

new and startling brilliancy; so it was with Marie Kolinzuten, the little human

Cardinal Richelieu.

Cardinal Richelieu, when Prime Min-

he confessed weekly, receiving Holy Communion from his chaplain. His re-

lationship with the Church contuined perfect until his death. When the

parish priest of St. Eustach approached with the holy oils, remarking that his

high ecclesiastical rank dispensed him

from answering the customary ques-

treated like an ordinary Christian

The priest then recited the principal articles of faith and asked him if he believed in them all. "Absolutely," he

and lives to give for the faith of the

As to Richelieu's private and politi-

cal life. His private life was undoubtedly far better than represented, Richelieu being a man of exact and conscien-

tious habits, with an irreproachable ecclesiastical character. Of his politi-

ecclesiastical character. Of his political acts, by which he allied France with Protestant powers, it may be said concerning both Pope and Cardinal: it is evident that, unlike all Protestant historians, Urban VIII. did not regard the Thirty Years' War as one of

ligion, but rather as one of worldly in-terests. The same may be said of Richelieu, who intended to cast Gusta-

vus Adolphus aside as soon as he had served the purposes of France.—North

dost thou hear me?" "I know not."

"Art thou speaking to me?" was the next question. "Yes." "With thy mouth?" "No." "With what,

Then the young man said: "See, now, thou sleepest—and yet thou seest, hearest and speakest. The hour will come when thou wilt sleep in death and

yet thou wilt see and hear and speak and feel." Gennadius awoke and knew

that God had sent an angel to teach him

British Shylocks Own Ireland.

The popular supposition that the landlords own Ireland would seem to be

incorrect. It appears that the Orange wing of the Tories has succeeded in collecting proof that Irish landlords are mortgaged up to their eyes with London bankers and usurers, and the secret

of their refusal to abate the villainous

TOBACCO, LIQUOR AND DRUGS.

rents is the obligations to pay

enormous interest on pass loans.

the real owners of Ireland.

mouth?" "No." then?" "I know not."

the existence of the soul.

the Thirty Years' War as one

Catholic Truth.

Richelieu insisted

lieved in them all. "Absolutely replied, "and would that I had a

ster of France, seldom said Mass;

dear secret afterwards to her

flower of St. Peter's Mission.

perfect until his death.

tions.

Next came Florence with its history

New Orleans Picayune. A perfect storm of applause ar se as Mr. Adams advanced near the edge of the platform, and smilingly bowed his appreciation of that friendly reception.

Mr. Adams said:
Every century, or, perhaps, to be more explicit, every epoch has left its distinct impression on the history of distinct impression
man. Every age has its true spirit. It
is a special message, a special inspiration which leave their impact and their

The glorious age that has just passed from us, the nineteenth century, left its distinctive mark. The historian will say of the nineteenth century that it witnessed the largest addition to man's

witnessed the largest addition to man's knowledge of the material and physical and mental and moral world.

There were splendid lives devoted to the malvest of material and the the analysis of material and physical

forces in the nineteenth century. It is not to be wondered at of the results of this deluge of the nineteenth century was to give a seeming impetus to the various forms of unbelief. Andrew D. White, our minister to lief. Andrew D. White, our minister is Germany, devoted the mature years of his scholarship to the development of his great work, 'The Conflict of Science and Faith.' He has only shown how he has strayed from the path of belief. There are thousands of men who do not go to Mass and who say that they have 'read themselves out of the Church.' Scientists, full of their pompous knowledge, ignore, or affect to ignore, God. They say a fif you knew as much about bugs

'If you knew as much about bugs as we do, you would not believe in God Almighty. Take the example of a young man who has left his pious home and gone to college, and who comes back—well, we have lost him. He has 'got it.' He knows it all, and he one of the followers of unbelief. Of a Sunday morning the men whose ser-mons are printed in the Monday papers take for their 'text that paleontology and eschatology and pots and kettles dug somewhere in Assyria cannot be reconciled with the doctrine of ratioci-

As to "Brains and Belief," the sub-As to "Brains and Bellet," the subject of the lecture, Mr. Adams said that he proposed to prove that "Brains and Belief" can be compatible, and that there can be no "brains" where there is "unbelief."

Rev. Father Clark completely demolished Andrew D. White's book, or its second edition, and showed where White had quoted from St. Thomas and purposely ignored the "per contra" of the Christian doctor. "Can a man have brains and belief?

When I became a Catholic some of my friends said I had committed intellectual suicide. They said I was a good fellow, a bright fellow—considerable gray matter—but unbalanced—' un-

Mr. Adams narrated how, once travelling with an elderly gentleman, the lat-ter asked him if he was a Roman Catho-lic and on his relying "Yes," the old gentlemen said, apparently amazed:
"Why, you are a Catholic. You seemed
'so intelligent!"

The enemies of the Catholic religin attacked it with the weapons of ridi-cule, on externals, and wonder how human intelligence can believe such

We in America are very practical. We first ask, 'What is it good for?'
We want some notion as to the prospective dividends; as to results; a practical value. All things can be tested in that same practicable, Ameri-

can, utilitarian way.

"Skulls can possess at the same time the faculty of thought and the glorious attribute of belief. Christian men and women have given unquestionable evidence of possession of intellectual power

of the highest order.
"If a man has brains and can think logically, it must be manifested in one of these four grand divisions: He must have been able to contribute to man's and of spiritual knowledge of materia things, or he must have created things in the domain of art, and in the domain of man's material conquest of the world. Let the president of Cornell University; et Andrew White and Seth Low, all three boasting of the universality of their knowledge and the comprehensive ness of their philosophy, be appointed committee to lead us up and down the aisles of time and look into the museum cases, where are displayed the best products of human skill, knowledge ingenuity, to prove what Catholicity has done for the world.

"Let them take us to the domain of art. They must take us first to a Roman Catholic cathedral. Why? Because when they want to build a door or an annex, or any structure for Cornell, or any other university they copy the Gothic style, or the Italian style of architecture.

"In literature, where can we find the finest pages that lift us above all earthly things? Dr. Elliot will be bound to refer us to a poem on purgatory, written by a 'Dago,' in the heart of the middle ages.

"In the domain of music let Dr. White speak, "Leave out the Christian."

white speak. 'Leave out the Christian composers, and we will have simply to give you rag-time,' he will be compelled

'Beethoven, Bach, Palestrina, Gounod, Verdi and others were grand in their genius, and grander in their Catholic-

"If you want a cake walk, or a waltz, or a 'Florodora,' then, ah! go to the self-satisfied, pompous, prim agnos-tics and unbelievers, and they will satisfy your request."
"Take in Haendel and the rest.

They were Christian men like the rest. When the soul of the musician was stirred to its deepest manifestation it came out in the expression of religious

"In painting. The man who paints immortal works must surely have brains. Let the committee speak. Concede to em painting, and all they can show is inferior work. And they will be compelled to go to Catholic paintings—to Rafael's, Murillo's, Michael Angelo's, Rubens'. Religion has invalid the state of the st Rubens'. Religion has inspired the intellect of man when it produced masterpieces in the field of painting.

"In the domains that test the prac tical intelligence, the committee would inform us that the Christian is handicapped.

After giving some humorous "take off " as to the ancient and the middle-age nations of the earth and of the laws of the solar system, Mr. Adams said that t was a monk, Copernicus, who set men right as the laws of the sidereal system. Monks have been generally burlesqued by unbelievers as drunkards and lazy fellows, but it seems that a monk found time between drinks to solve one of the reatest problems of the universe. And was a Catholic, Christopher Columous, who, acting on Copernicus' theory, liscovered the best half of the world—

the United States of America.

Then came the invention of printing
—the power of the press. What can
convey an adequate idea of the great
benefit to humanity from the invention of the printing press. Guttenburg, who invented the printing press, was a Cath-

So the world does owe a few things

to Roman Catholic brains.

The members of the religious orders in the fifteenth, sixteenth and seven-teenth centuries, contributed the most radical discoveries in botany, geology and in medicine. Coming back to the nineteenth century, with its amazing discoveries and inventions in graphy, in telephony, in photography—all these things prove the power of the nan intellect.

Electricity's realm is visited by the

"Electricity's realm is visited by the committee of three. Let Dr. White talk. What wonderful advances have been made with electricity for lighting, heating, palling, driving! Now there heating, pulling, driving! is a field. The men who is a field. The men who thought and devised and planned those wonders must have had gray matter in their skulls. Dr. White will be compelled to admit that the technical terms used in defin ing electricity are but the perpetual adaptation of the names of great invent ors in electrical science. So 'volt' the unit of momentum, is named after the great scientist, Volta, inventor of the voltaic pile, who was a pious Italian. Again, the unit of velocity, 'ampere,' is named after Dr. Ampere, a professed Roman Catholic layman. So you see that Christian thought has contributed most to human progress. Again ed most to human progress. Again, what is galvanic magnetism. It is called so from Galvani, another Roman Catholic. Is it not a pity? The three names which have done so much for electrical science, and which much for electrical science, and which have been immortalized, so to speak, by being selected to denote technical terms, were names of devout Roman Catholics! Now, Dr. White may say: 'Hold on! There's Edison; he is no Roman Catholic.' True, my friend, he is no Roman Catholic, but he is every is no Roman Catholic, but he is every bit of a Christian. Edison believes in God Almighty. He believes in Jesus, and declares that the further he prorresses his researches the more he feels God's power in every touch. Marconi, the wireless telegrapher and Nikola Tesla are Roman Catholics, too. the one exception of Edison, no name is prominent in electricity unless it be that of a Roman Catholic. Lord Kelvin, of England, was a devout Roman

Another science of the nineteenth century was bacteriology, that special

department of biology.

Mr. Adams made a very humorous description of his feelings at hearing the astounding scientific names of those bacteria and bacilli, and the millions and millions of infinitesimal creatures

that are said to exist everywhere. The scientist overawes us with such remendous knowledge. But whence tremendous knowledge. But whence did that scientist get his knowledge? Whose name is attached to those remarkable discoveries, and who taught us the A B C we know about Bacilli and the microbes? M. Louis Pasteur, a Catholic, who died fortified by all the eacraments of the Church, and who in dying said: 'Credo' ('I believe').

"In photography. This science has a message for the heart. It catches a message for the heart. It catches fleeting things and makes them permanent. It catches the sunset tinges and lights the night a little further off. Remember those quaint, old-fashioned pictures, the daguerrotypes, named after M. Daguerre, another Catholic. While all the agnostic brains of Europe were practicing Voltarian epigrams to be used after dinner, M. Daguerre was be used after dinner, M. Daguerre was

evolving that marvelous discovery, which was the parent of photography.

"Then the x-rays. Who was Dr. Retengen? He is one of the most prominent Catholics of Europe. Not long ago he was one of four distinguished laymen chosen by the emperor to accompany the Holy Sacrament during the yearly procession in honor of the

Feast of Corpus Christi."
In conclusion, Mr. Adams earnestly asked his hearers to stand firm on the eternal rock of God's revelation, because all the most illustrions names in every branch of human science, achieve-ment, knowledge were those of Roman Catholics.

Catholic and Protestant Charity Com-

pared. At Nice there is a hospital conducted and supported by English Protestants which receives only Protestant patients which receives only Protestant patients. In a hush of stlent stillness our great

' I understand from one of my readers that infectious cases are not admitted in (the Protestant hospital—I' Aslie Evangelique). If, therefore, a Protestant happens to have scarlet fever or tant nappens to nave scarlet fever or small-pox, he is sent on to the Catholic hospital of St. Roch. It seems to me that in this instance Catholic charity is a good deal more genuine than Protes-tant. If the consciences of sick Protest-nts would be outgraged by being systems ant. If the consciences of sick Protestants would be outraged by being nursed in a Roman Catholic institution, and if Protestants who are whole subscribe their money in order to save their sick neighbors from this inconvenience. It seems to me that provision ought to made for all classes of sickness alike, and that the Catholies would be quite justifled under the circumstances in refusing to accept cases which the Protestant institution has not the means or the inclination to deal with."

# MARIE KOLINZUTEN.

# A Bright Page from a Sweet Life.

From the Indian Sentinel. How her brown eyes glistened as we sped across the Atlantic! She was everybody's darling, our little Marie Kolinzuten, the quaint little Flathead girl! The sea was calm, and the Aquitaine side over her surface as upon a sheet of ice. One evening, as the child, picturesquely clad in buckskin, stood on deck, looking with trustful eyes into those of her Ursuline Mother, Madame Millet, daughter-in-law of the great French artist, remarked it was indeed a first the Church, the Mother and the Church the Church the Mother and the Church slid over her surface as upon a s French artist, remarked it was indeed.

Turning her radiant face homeward, protectress of the Indian race. "How beautiful the picture, how beautiful the thought," muscal Miss L— of Cincinnati, the noble benefactress of the two side lay her illuminated manuscripts, religious, and who was defraying the expenses of their voyage, while she her-self was going to make the Holy Year n Rome. The huge ship glided on to he music of the waves, and at last this little child of nature stood watching the many colored signals that told her dear Montana and the world that the Aquitaine was safe.

'Oh, how strange," dreamed the great eyes that seemed always full of tears, as they looked upon the garden beds of Normandy, upon the stern towers of Rouen, and upon the kaleidoscobic streets of Paris with their storied boems in stone and marble. The gra-ious Ladies of the Sacred Heart, at the famous Rue de Varenne, with that royal hospitality, characteristic of fervent reentertained the Rev. ligious, entertained the Rev. Mothers and their little companion. These good Madames, so learned, so brilliant, so full of refined courtesy, recognized the fine soul beneath the curiously beaded garb, and the Rev. Mother Digby delighted in the child's dimpled charms and characteristic sayings. The morning of Nov. 13 broke in glory over train, speeding on, brought Kolinzuten to the City of the Caesar's 'neath the Wolf and arches of antiquity—the only American in Rome! That morning, in the Church of Tant' Andrea del Quirindale she knelt in that oval gem of art dedicated to the saint of the day. Coming from the holy table, bearing in her soul all heaven, and in her hands the image of St. Stanislaus, presented by the assistant priest, how well did her illumined countenance exemplify Mac donald's sweetest line, "Better a child in God's great house, than king of all

Then on to Villa Maria, where the Then on to Villa Maria, where the memorable gathering of the Ursuline Superiors from all over the world was held for the purpose of unification. Obedient to the call of the Sovereign Pontiff, they came from distant climes to consolidate, where shines the beacon light of Wisdom, their efforts in education of the young. The work of the Chapter over, the Indian maid was The work of brought to the hall, where the Ursulines, now canonically united, were assembled, and Padre Eduard's pictured her in the pillared cloister, God's child, side by side with His espoused for eternal years. Coming from a walk with some kind friends, Kolinzuten brought with her one day a few leaves from the historic Tasso under whose silent shade the celestial poet sat and meditated, again a handful of sand from the coliseum, remarking that perhaps those very grains were once bright with the blood of those who refused to deify the heroes to whom Rome bent the knee. Another time she exultingly told of our Cardinal Gibbons' episcopal throne of white marble, in his titular church of S. Maria in Trastevere, and of the great scare-crow of children, Bocca della Verita, adding that she did not fear because she always told the truth, and so put her right hand in its mouth. Kolinzuten was presented to Mrs. Leland Stanford—the little and the great of the world meeting in that city, where all are free save one, the Prisoner of

the sun, from its meridian height, tri-umphed over the "Eternal City," and umphed over the "Eternal City," and the Angelus with musical sweep rang its notes of prayer as the Ursulines reached Bernini's magnificent Seala Regia and passed the Pope's picturesque Swiss Guards, whose commander led them to the Salla Clementina.

Marie Kolinzuten was dressed in her state of the sall of Regia and passed the Pope's pictures-que Swiss Guards, whose commander led them to the Salla Clementina. Marie Kolinzuten was dressed in her usual poetic costume, and upon the loving insistence of the Nuns from Java and South America the war-bonnet of and south America the man and south a merical plumes, richly dyed in the radiant coloring so dear to the North American Indian, was placed upon her head. How the great starry eyes drank in the splendors of the Vatican! Outside she thought the four-thousand-roomed building not attractive, but within the history of more than a thousand years, the resting places of the genius of centuries -the exquisite, facile grace of Raphael and Michael Angelo's power, the great est that ever breathed itself from color or marble—all spoke to her heart, and her eyes were lustrous with delight as

which receives only Protestant patients not having infectious diseases. But the Catholic hospital there makes no distinction either in the matter of creed or ailment, whereupon Mr. Labouchere, in London Truth, observed:

"I understand from one of my readers."

"I understand from one of my readers." door, an attenuant drew the searter robe away, and the Holy Father was before us, in white and gold. Oh, the calm, benignant beauty, the sublimity pervading his whole person and going the person are personal to the person and going the person and going the person are personal to the person and going the person and going the person are personally the person and going the person and going the person are personally the person and going the person are person and going the person are person and going the person are personally the person and going the person are person and going the person and going the person are person are person and going the person are person and going the person are person and going the person are person ar directly to one's heart! There was something God-like in him, something of "One who suffers little children to of "One who suffers little children to come unto Him," when Kolinzuten, led by the Mother, knelt before the highest living exponent of Christ's peace and love. The infinite in his eyes smiled upon the little one; the caresses of his blessed hand rested upon her cheek and brow. "Who is this child?" he asked with gracious exponents, turning to the Rey. Mother k meeling beside her, who told His Holiness that she was a little Indian girl from Montana, and of the Flathead tribe. "From what diocese?" asked the Holy Father, and on learning she came from the diocese of Helena, his clear mind at once placed the little one in her faraway home under Liberty's Stars and Stripes. "For how many in the little one in her faraway home under Liberty's Stars and Stripes. "For how many in the little one in her faraway home under Liberty's Stars and Stripes. "For how many in the little one in her faraway home under Liberty's Stars and Stripes. "For how many in the little one in her faraway home under Liberty's Stars and Stripes. "For how many in the little one in her faraway home under Liberty's Stars and Stripes. "For how many in the little one in her faraway home under Liberty's Stars and Stripes. "For how many in the little one in her faraway home under Liberty's Stars and Stripes. "For how many in the little one in her faraway home under Liberty's Stars and Stripes." "For how many in the little one in her faraway home under Liberty's Stars and Stripes. "For how many in the little one in her faraway home under Liberty's Stars and Stripes." "For how many in the little one in her faraway home under Liberty's Stars and Stripes." "For how many in the little one in her faraway home under Liberty's Stars and Stripes. "For how many in the little one in her faraway home under Liberty's Stars and Stripes." "For how many in the little one in her faraway home under Liberty's Stars and Stripes. "For how many in the little one in her faraway home under Liberty's Stars and Stripes." "For how many in the little one in her faraway home under Liberty's Stars and Stripes. "For how many in the little one in her faraway home under Liberty's Stars and Stripes. "For how many in the little one in her faraway home under Liberty's Stars and Stripes. "For how many in the little one in her faraway home under Liberty's Stars and Stripes in the little one in her faraway home under Liberty's Stars and Stripes i eagerness, turning to the Rev. Mother kneeling beside her, who told His Holi-

#### THE CHURCH AND THE ENGLISHsuch children do you provide ?" asked SPEAKING WORLD. the smiling lips, while again he caressed the child and placed his hand in bless-

Rev. John F. Mullany, LL. D., in Donahoe's. Whatever of greatness the English-speaking world has achieved, whatever there is that is broad and enduring in the inheritance which it has received from the past, is due to Catholic Christianity, which first reclaimed barbar-ism, and then educated it to all that is beautiful and honorable, w the lessons of justice and liberty—to the grand Old Church which erected nearly every church edifice worth visit-ing, and created every college and uni-versity of learning in the old world, and caused to be enacted every and to be framed every institution of which England has a right to be proud. But the day of England's calamity ar-rived, when unlawful passion minister-ing to unhallowed pride tempted a king and a tiny violin which she had made to lay sacrilegious hands upon the things of God and to grasp at a jurisand upon which, without previous in-structions, she repeated to her nuns the diction and authority which could be exercised only by him who held the keys of the kingdom of heaven. Henry and his advisers transferred the jurismelodies sung to her by the angels. But what impressed Kolinzuen most, lower lip where our little Lord had kissed her one Christmas night; the child wondered and asked if the luminous imprint of holy Communions was act in principle is anti-Christian.

Belief Forced on Scientists

By Rev. Henry A. Brann, D. D., in April Donahoe's. pilgrims knelt, praying for another of the same name, who, like unto her, Belief in the existence of God and of the soul is forced on the scientist by every problem which he cannot solve. God and the soul are facts which the scientist finds at the end of his spade, the Rev. Mother Katharine of the past haunting its streets, its piazzas, its every corner. Here she was shown the dome of Santa Marie his scalpel, or his telescope; under the microscope, or at the bottom of the re tort. He feels, he knows that only: Fiore, of which Michael Angelo said, ke it I will not, and better I canspiritual being could do his complex work of inductive and deductive ratio "Here, too, the stone by the side where Dante sat musing; and plazza whence rolled the powerful uence of Savonatolla. At the cination; and the spiritual being, which does this work, should prove the exist ence of a first cause like to itself, should find a spiritual Creator first link in the last analysis of physical, metaphysical and moral science. before the same altar where than four hundred years ago St.

> Valuable Advice to Mothers, first thing get your bottle of Nerviline. Rub the chest and neck with Nerviline, and give internal doses of ten drops of Nerviline in sweetened water every two hours. This wil prevent any serious trouble. No limiment or pain reliever equals Polson's Nerviline, which is a necessity in every household. Large bottles cost only 25c.

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sso near at hand;
If attacked with cholera or summer colaint of any kind send at once for a bott If attacked with choicer of salmine con-plaint of any kird send at once for a bottle of br. J. D. Kellogg's Dysentery Cordial and use it according to directions. It acts with won-derful rapidity in subduing that dreadful dis-case that weakens the strongest man and that destroys the young and delicate. Those who have used this choicer medicine say it acts promptly and never fails to effect a thorough Church." Being requested to pray to God for his recovery, he protested.
"God forbid! I pray only to do His will."

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The crowning glory of Kolinzuten's life was her audience with the Holy life was her audience with the Holy Father. It was the 7th of December; Father. It was the 7th of December; the soul.

St. Augustine tells a story of Genadius, a physician of Carthage, who life was her audience with the Holy would not believe in the existence of the life. No use to go hunting it with ordinary food and medit with ordina icine. That's only bird-shot. DR. WAUGH, 637 TALBOT ST., LONDON It still advances. Good heavy charges of Scott's Emulsion will stop the advance. The

disease feels that. what, then, dost thou see me?" "I know not." The young man continued: "Dost thou hear me?" "Yes." "With thine ears?" "No, for these, too, are wrapped in sleep." With what, then, dost they hear me?" "I know then. Scott's Emulsion makes the body strong to resist. It soothes and toughens the lungs and sustains the strength until the disease wears itself out.

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900. the Editor of THE CATHOLIC RECORD,

Out: For some time past I have read ble paper. THE CATHOLIC RECORD, rulate you upon the manner in which it is published.

It is matter and form are both good; and a bruly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful.

Classing you, and wishing you success.

e faithful.
seing you, and wishing you success.
Believe me, to remain,
Yours faithfully in Jesus Christ.
†D. FALCONIO, Arch. of Larissa,
Appet. Deleg.

London, Saturday April 19, 1902. THE PROGRESS OF THE CATHO-LIC CHURCH IN GREAT BRI-TAIN.

The Protestant religious press have very jubilantly proclaimed that the Catholic Church has made little or no progress in England and Scotland during the last fifty years, and it has even been asserted that it has made no progress whatsoever.

This is so far from being the case that very substantial progress is shown each successive year in the official reports sent in by the secretaries of different dioceses to the compilers of the Catholic Directory.

For the year 1902 these reports show that there are now in England and Wales 17 Archbishops and Bishops, much as the institutions established 3018 priests and 1572 churches: in Scotland 7 Bishops, 482 priests and 354 churches, making a total of 24 Bishops, 3,500 priests, 1926 churches. Of the secular clergy, 172 are invalids retired from the active ministry, and a few are resident abroad.

According to the Encyclopedia Brittanica the number of Catholics in Eng- following manner: land and Wales was 916,600 in 1854. 982,000 in 1866, and 1,000,000 in 1877. with 12 Bishops, 1 Archbishop, and 1892 priests.

In Scotland the Catholic Church had in 1888 six Bishops and 341 priests, so that the increase in the number of clergy was more than 59.5 per cent. in England and Wales in 25 years, and more than 41 and one third per cent, in and Wales.

contrary, keep pace with with the progress of the age, we may safely infer that the percentage of increase of the their profits lie. Catholic population is about the same as that of the number of priests, so that there has been a very substantial pro-

but this is not due to any want of vital- sale. ity in the Church, which keeps pace alien legislation from which Ireland has looking for much personal gain form suffered, and is still suffering.

In forty years the population of Ireland has decreased by one half, owing to the general oppression of the people by be more profitable. absentee landlordism, evictions and over-taxation. The condition of Ireland is due entirely to misgovernment; and it is no wonder that the people are disbut so far as the progress of the Catho- is expended for public improvements. lie Church is concerned it is quite satisfactory when the condition of the cessful in England we see no reason people is taken into consideration. But why it should not succeed quite as well land, the Church has not only held its italists who might be willing to enter own, but has gone forward more than upon the enterprise, but we do not supwith equal pace as these countries have progressed.

reasonably expected in Ireland, if the all circumstances, "an infamous trafcountry had been paternally ruled, has fic." at all events accompanied the Irish race to the countries to which it has emi- A NEW MOVE IN ITALIAN POLIgrated, especially to the United States. but also to Canada and Australia, and even to Brazil and Argentine.

The jubilations of the anti - Catholic Catholicism in Great Britain are without any solid foundation; and the fact that there are annually over eight thousand conversions to the faith in England alone, gives the assurance that progress in the future will equal if not surpass that of the past.

In another way there is a hopeful future for Catholicism in England and Scotland. High Churchism in England has caused hundreds and thousands of down by a constant tradition from the politics of the country in order to ar-Apostles, and that, therefore, it is much rest the progress of Anarchistic printeachings of the Church which has gards as abominable. maintained her claim to infallibility and or in the past.

The same reasoning applies to Scot- years. that country is concerned. In the occupation of Rome by Italian troops, Scotch Episcopal Church High-Church since which time, by command of the Pope ism was secured a more sure standing the Catholic party have abstained from than even in England, for the reason taking part in elections, but have left that there has been in Scotland less in- the matter entirely to the management terference from outside than is the of those who went with the government case in England; the reason for this in maintaining the occupation. being that the Episcopal Church in Scotland is not established. Thus thou- will take place in the composition of sands of people in both countries recog- parties in the Chamber which will be nize that if there is a true Church of almost revolutionary when Catholics Christ on earth, she is that Church begin to go to the polls. We do not which has maintained the truth venture to predict what will be the rethrough adversity and prosperity, sult of this new policy should it be inthrough times of persecution and peace with the same equanimity, holding fast to the faith once delivered to the Saints by our Blessed Lord Himself.

A NOVEL PLAN OF TEMPERANCE REFORM.

Some temperance workers in England are endeavoring to work a temperance reform on a basis which certainly appears at first sight to have in itself the elements of incoherency and inconsistency, yet it is claimed that the plan has been successful insomuch as its object is to diminish the sale of intoxicating liquors by encouraging the sale of nonintoxicants; and it is just here that the apparent inconsistency lies, inasunder the plan sell liquors. Thus in discouraging their sale they seem to be working against their own interests.

This plan of reform is being carried on by a company called "the English Public House Trust," and it is said that there are now twenty-two public houses carried on by the Trust in the

Licenses are secured by the Trust to carry on saloons, and in this way the ordinary saloons are prevented from sewould otherwise be the case.

The Trust saloon-keepers sell beer and liquors of all kinds, as well as food Tipperary, Ireland. Mr. Moran apand temperance drinks. The managers pears to be on the usual mission. He Scotland in 14 years, which is a still Thus they have no interest in the sale word to say for the priests of Ireland, greater increase than that of England of intoxicants, though they have in that for he says he hopes to see that country From the fact that the preparatory est leads them to push the sale of all requirements of candidates for the goods except intoxicants, and naturally priesthood are not relaxed, but, on the they will discourage the use of intoxi-

As a matter of course, only philan-

promoters of this trust, and it is said that the shareholders receive 5 per contented under such circumstances; while there is a handsome surplus which

If such a system has proved so suc in prosperous England, Wales and Scot- in Canada, if we could only get cappose that the more rigid prohibitionists would show any favor to such a com-

TICS. A telegram from Rome states that the Voce della Verita, a Catholic organ, publishes an article which intimates press at the supposed decadence of that the prohibition against Catholics participating in the Italian elections to arresting the progress of Socialism. It is to be understood that the sense in which Socialism is here taken makes the word almost if not quite identical in meaning with Anarchism.

It is true that in this country the a mess of pottage. Hence the reason date he indicates, long before the landsense much modified from that which it not of the household of the Faith. signifies on the European continent. About forty years ago there could be serious-minded and thinking people of The Socialists there are permeated with the Church of England to become Cath- the principles of Anarchism, and as olics. They have reasoned that if the Anarchism is so menacing a force in Church of England in the past has erred Italy, we should not be surprised if the by rejecting doctrines which are now Holy Father should recall his prohibiacknowledged to have been handed tion to Catholics to take part in the safer for them to embrace fully the ciples which the Church necessarily re-

The cablegram adds that there is apostolicity by constantly teaching these some sensation caused by this announcevery doctrines, than to remain in a ment, as the fact of Catholics taking Church which by her recent develop- part in Italian politics must have a nents admits that she was in serious er- more important influence than any event which has occurred in thirty

and, so far as the Episcopal Church of It is now thirty-two years since the

It is easy to be seen that a change augurated, but we cannot think otherwise than that religion will profit greatly by the change, not only in the impetus which will be given to the cause of Catholic education, but also in all matters which affect the relations between the Church and the State.

It has been said that 50 per cent, of the voting population have abstained hitherto from voting in obedience to the Pone's commands. The doubling of the vote to be cast in future cannot do otherwise than change radically the complexion of the Chamber and the Government, and it seems to us that it will have far-reaching effects in increasing the respect for the Pope himself and for the interests of the Church. It will be certainly an effective blow to Anarchistic Socialism, and it remains to be seen what will be the effect in the relations of the State to the Church.

REV. MR. MORAN, METHODIST, FROM CLONMEL.

For some years we have been enjoying a period of peace and good-will amongst the different classes of our people in London. We were, therefore, sorry to read in the Free Press of curing licenses in so great a number as last Monday a report of a lecture de- and an account of the Consecration Serlivered by the Rev. Mr. Moran, Methodist, who comes from Clonmel, County are paid salaries and a commission on delivers a lecture, takes up a collection sales of all goods except intoxicants. for his church, and has an unkindly of all other goods. Thus their inter- yet free from drink, priestcraft and political agitation. It is not the custom of the Episcopalian clergymen, when touring on this side of the ocean, cants in order to effect large sales in to tell everybody that the people of temperance drinks and food, wherein | England are drunkards; nor are Scotch Presbyterian clergymen given to the England, followed by an explanation No liquor is sold to children, and all habit of proclaiming to the world the of its doctrines and principles, which profits beyond 5 per cent. are to be ex- weaknesses of their fellow-countrymen. pended for public benefits, such as read- It remains for an Irishman to come and gress made by the Church under every ing rooms, gymnasiums, billiard rooms, leave the impression on the minds of to all to build their faith on that corner aspect both in England and in Scot- etc. The liquors are sold on the prem- those who listen to him that Ireland is stone, which is Christ, and to conseises for the sake of bringing those who a nation of drunkards. Statistics re-In Ireland it is to be regretted that drink such beverages within the influcently published, however, prove that the progress, so far as the Catholic ence of better surroundings, and not the consumption of drink in the Emerpopulation is concerned, is backward, for profits to be derived from their ald Isle is very much less per capita than either in England or Scotland.

We might say to the Rev. Mr. Moran, with the prosperity of the people. The thropic people who aim at bettering the what the whole world knows, that Ireland diminution in numbers is due to the bad condition of people in general, without is to-day the most moral and the most crimeless country in the world. And to this trust, as they who seek larger and the Irish priests is mainly due this satissurer profits on their money will invest factory condition of affairs. Why, then, it other ways which they may expect to does he speak in such an uncharitable and unChristian manner of the priests of Lord Grey is one of the chief English | Ireland? The rev. gentleman tells us that in the past ten years the population of Ireland has decreased a quarter cent. dividends with great regularity, of a million. And yet he hopes to see his country free from political agitation! Surely, if the population has decreased at such an alarming rate-and there is not the slightest doubt that it hasthere is abundant reason for political agitation.

Before the Rev. Mr. Moran extends we trust that some of his brethren will advise him to be more Christian-like in Whatever progress might have been promise with what they regard as, under his expressions regarding his fellowcountrymen. He tells us that his grandfather and his father were Methodist divines. Possibly they were. But how men bearing grand old Irish names bewill shortly be withdrawn with the view Schools," to which people were invited wished his hearers to believe that the

word Socialism is frequently used in a why we find men bearing Irish names ing of Augustine on the isle of Thanet, ing: "Eleutherius now in the twelfth heard in the streets of Dublin a ballad explaining the condition of things during the famine period. We still remem ber one verse in which a rollicking Irishman was made to say:

> "Then come along to Merrion Square, And as sure as my name is Reilly, Every murtherin' thief 'll get mutton and beef If he prays wud Mrs. Smiley."

Mr. Moran, you ought to be ashamed of yourself. You come from Clonmel, Ireland, three thousand miles away, to make collections amongst the Methodist people of Ontario for a meeting house which you are about to establish in that town to cost about \$900. And you fancy that collections will be all the more generous if you make sneering allusion to "Popery."

Please let us introduce you to a distinguished Protestant resident of Limerick, Mr. Robert Gibson. You will probably know him, as Limerick is only a short distance from Clonmel. This is what Mr. Gibson has to say, and we hope you will read it carefully and take it to heart:

"I have lived for fifty-eight years

among the Catholics of the south of Ireland, where we are in a minority of about one Protestant to forty Catholies. I am well known as being a Protestant and a Freemason, yet I hav never been persecuted, insulted or anoyed about my creed by the section of ny fellow countymen who are suppos those who don't know them, to be se, bloody, and brutal Papists, nor by the 'tyrant priests.' The more I know of my Roman Catholic countrymen and women the more I learn to esteem and respect them. If the Irish Church Missionary Society wants work, let them work among their own sects If they want Irish Roman Catholics made Christian men and women,' they say, let them subscribe to Christian Brothers, or to St. Ita's House (Catholic institutions), where boys and girls are taught to be not only The Christian Brothers' work and the St. Ita's House work is more truly Christian work done in a Christian spirit, and does more real good in a year than all the work of the proselytiz ers that ever tried to pervert their low Christians who differed from them in matters of doctrine."

THE CENTRE OF CATHOLIC UNITY.

Our attention has been called to the Consecration Service of a new Anglican Church in Woodstock, by the Rt. Reverend Bishop Baldwin of this city. The church is dedicated to St. Paul, vice appears in the Woodstock Daily Express of the 7th inst.

The sermon preached by the Bishop was based upon the text Ephesians ii. 20: "And you (Ephesian Christians, fellow citizens with the saints, and of the household of God) are built upon the foundation of the Apostles and prophets, Jesus Christ Himself being the chief corner stone.'

The Bishop applied these words to the Church of England, giving, we are told, "a resume of the history of the doctrines and origin of the Church of was closed by a reference to the wants crate themselves anew to His service.

"Any Church," he continued, "which conforms to the creeds to which we subscribe, must have three qualifications. It must represent antiquity, it must represent the Church of the Apostles: it must be Catholic in doctrine, that is, represent the universal Church; and it must be assured that that doctrine has come in ubnroken succession from primitive times until the present day.

The Bishop said then that "we have three creeds. In those creeds, what article no e we added to, or what subtracted from the Word of God?

"The history of the origin of the Church of England shows that she is primitive in her origin as well as in her doctrine. Her being extends back to such early times that it is impossible to speak with certainty of the time and place of her birth. Before Roman soldiers invaded British shores, before the landing of Augustine, there existed a native British Church. In the cenhis tour in this country much further turies that it has existed, it has gor through fierce storms, but it still stands unshaken on its foundation. Whatever earthly prosperity or adversity it may have had, it claims that its doctrine have been carried down from the living oracles of God's eternal truth."

The picture is a pretty one, undoubtedly, and we must give credit to come the followers of John Wesley is the Right Reverend Bishop Baldwin for easily explained. Many years ago, the graphic and eloquent description when the people were starving, the he has given of the glorious ancient "Missionary" societies sent food to the British Church; but his history is at impoverished districts. There were es- fault in the matter, whereas he applies tablished institutions known as "Soup the facts as if he really believed and to come for food. They were refused ancient British Church was identical any relief, however, unless they re- with the modern Church of England, nounced the Catholic religion. A few whereas it was the Catholic Church weak - minded and starving creatures in communion with the See of Rome were found willing to sell their faith for | that was planted in Britain at the early

but not so early as stated by the Bishop, place holds the office of the episcopate namely, "before Roman soldiers invaded British shores."

Christ defeated Cassivelaunus. The have come down to us." Roman conquest was completed by the 40th year of Christ, and we have no evidence whatsoever that even at this the heretics Marcion and Valentinus, date there was a Christian Church in says: Britain. The Bishop is evidently greatly astray in his statement.

Tertullian, who began to issue his vritings toward the close of the second century, relates that Christians were numerous in every rank of society in his time, so that they filled even the army. It is certain, therefore, that in that century there were Christians among the Roman soldiers occupying Britain and we cannot doubt that they assembled regularly to worship God. Moreover, it is probable that these zealous worshippers made converts among the islanders. There is no evidence, however, that any large number of Britons had become Christians before the conversion of King Lever-Maur, called by the Latins Lucius, most probably in the year 183.

But was it the modern Church of England which Lucius joined? Certainly not; for according to Bede and all the ancient historians the two missionaries Fugatius and Damian, called n the British tongue Fagan and Dwyan, were sent to Britain by Pope Eleutherius; and William of Malmesbury and Tesserius state that in the archives of the Abbey of Glastonbury they found the record of the fact that these two missionaries were sent by the Pope in response to the request of Lucius.

It is evident, therefore, that the ancient British Church was in communion with the Pope of that early day, and acknowledged the universal jusisdiction of the Pope, which was then everywhere recognized. The British Church was not a Church established independently, and teaching doctrines of its own invention, as does the modern Church of England; but it taught the doctrines of the universal Church, in communion with the Pope, and the Archbishops of Canterbury succeeding Fugatius constantly recognized the universal jurisdiction of the

Tertullian, who wrote only a few years after the baptism of Lucius, spoke of the British Church as part of Pope's supreme authority. the one universal Church, saying in his treatise against the Jews: (chap. 7.) from the writings of the early Fathers, 'The territories of the Britons as it is clear from the citations already which are inaccessible to the Romans, made that the faith of the period reare subject, however, to Christ." He ferred to was identical with that of the is speaking here of those parts of North | Catholic Church of to-day, and regard-Britain which the Romans had not con- ed the authority of the Pope as suquered, and which, therefore, were preme as it is now in the Church of civilly outside the dominion of the Ro- God, which is as truly the "pillar and man Empire, but these localities must have had their faith through the British Church of South Britain, and, there- Timothy. (iii. 15.) fore, indirectly, at least, from Rome, equally with the latter who had it directly from the same source.

tions of the universal Church with faith, and established a new episcopate, Rome at this period?

In Lyons the Church had already therius in the Greek Patrology.)

Churches of the world at this time were sanction of a servile parliament it asin communion with the Pope, and acknowledged his jurisdiction over them.

same Irenæus wrote his famous book selm. against heresies, in which that illustrious Martyr and Bishop says:

"It would take up too much space here to enumerate the successions of all the Churches by pointing out that tradition which the greatest, and most ar cient and universally known Church of Rome, founded and constituted by the two most glorious Apostles Peter and Paul holds from the Apostles · · · for to this Church, on account of (its) more powerful principality, it is necesthat every Church, that is the faithful everywhere (undique) resort, in which (Church) the tradition of the Apostles has been always preserved by those who are on every side."

This undoubtedly means by the authorities of the Church in Rome, as is shown by what follows. Irenaus then shows the succession of

Eleutherius from the Apostles Peter rity. As regards Augustine, we shall and Paul whom he joins together as the

from the Apostles. By this order, and by this succession, both that tradition Julius Caesar invaded Britain in the which is in the Church from the vear 55 before Christ, and in 54 before Apostles, and the preaching of the truth

Tertullian also, a few years after the baptism of Lucius, while condemning

"They at first believed in the doe trine of the Catholic Church in the Church of Rome under the episcopate of the blessed Eleutherius until by reason of their ever restless curiosi which the brethren avoided, being or and again expelled . last condemned to the banishment of a perpetual separation, they dissemin ated the poisons of their doctrines.

Why should Tertullian thus appeal to the teaching of the Church in Rome as the test of true faith, whereas his obed. ience was due directly to the Bishop of Carthage, unless it were that the authority of the Roman Pontiff extended over all the patriarchates of the Chris. tain world? At the Council of Arles held in 314

the Western portion of the Roman Empire, which was then under the rule of Constantine, was represented, and from Britain the names of three Bishops have been handed down : Eborius of York. Restitutus of London, and Adelphius of Colonia, Londinensium with his deacon Arminius. This Colony is understood to be Colchester. Pope Sylvester was represented at this Council by two priests, Claudianus and Vitus, and two deacons. The object of the Council was to condemn the Donatist heresy, which was done, and the acts of the Council were signed by the British Bishons along with the rest At the head of the list are the names of Pope Sylvester's delegates, inferior through they were to the Bishops in orders, and among the acts of the Conncil is a letter addressed to the Pope in which they all unite in saying: "In communion with the Catholic Church our mother, we salute you, most glorious Pope, with the respect due to you.' Then they report to Pope Sylvester their condemnation of the Donatist heresy, and conclude:

"It is for you whose jurisdiction is

It is evident, therefore, that the British Church agreed with the whole Catholic Church in recognizing the

It is unnecessary to quote further ground of truth" to-day, as when St. Paul so termed it in his 1st epistle to

When Henry VIII., Edward VI. and Elizabeth took to themselves the title of Supreme Head of the Church of Eng-Let us ask now, what were the rela- land, proclaimed a new standard of depriving the lawful Bishops of their Sees, they usurped an authority in the been long established, and in the year | Church which has no justification either 170, forty eight holy confessors of the | in Scripture or tradition. The Church these monarchs established was a nev addressed a letter to the same Pope, organization, with a new supreme Head, Eleutherius, the common father of Chris- a new episcopate without Apostolic tians, who had sent the missionaries succession, and without sanction from to convert Britain, asking him to in- the successor of St. Peter, a new litstruct them in the faith and practices urgy, and new doctrines. It was reof the Church. This letter was taken | pudiated by the living authority of the to Eleutherius by Irenæus, the most il- universal Catholic Church, and it was lustrious among the priests of Gaul. subject to the condemnation uttered by and as the Church of Lyons had lost the Church: Whosoever "will not hear its bishop, Pothinus, by martyrdom, the Church, let him be to thee as the Irenæus returned from Rome with the heathen and the publican." It is farcianswer of Eleutherius, commissioned by cal, therefore, to claim that the Pope Eleutherius to succeed Pothinus Church of England is identical with as Bishop of Lyons. The Pope's letter any Church which existed before it, was addressed "To all the Chu hes of whether Catholic or heretical. It was Gaul which are combatting for the entirely a new thing on earth framed to faith." (See Eusebius, Ecclesiastical suit the whims and interests of its History, and the Letters of Eleu- founders. It got the property of the ancient Church, but this was by an It is clear, therefore, that the open act of robbery; and with the sumed the title "Church of England," but it was not the Church of Fugatius This is the very period when this and Lucius, nor of Augustine and An-

Here we may note that Bishop Baldwin appears to repudiate the Church of St. Augustine, in favor of the ancient British Church.

So recently as during the last Pan-Anglican Council the assembled Bishops made a pilgrimage to the isle of Thanet to celebrate the establishment of the Church of England among the Saxons by St. Augustine, and the Archbishop of Canterbury proclaimed boastingly that he was the successor of Sts. Augustine and Anselm in that

Bishop Baldwin does wisely in tacitly passing over this claim, for the facts are well known that Augustine also received his mission from a Pope, and Anselm firmly maintained the Pope's authomerely quote a sentence from a sermon preached by Archdeacon Mills in St. James' Church, Montreal, on March 12,

The Archdeacon said: "It was in the year 596 that Augustine and 40 monks landed on the isle of Thanet, sent by Pope Grgeory, afterwards called the Great, for the conversion of the heathen in Britain."

The part taken by Popes in the conversion of the world is too prominent a fact in history to be ignored by honest historical students, and thus, the modern claims of Anglicans to have had a continuous Church of England throughout all ages from A. D. 183 or earlier. down to the Reformation, are from time to time admitted even by the most stalwart advocates of Anglicanism to be illusory. The fact that St. Augustine was sent by a Pope, with a company of monks to convert the Saxons is proof enough that a Church of England, independent of Rome previous to the schism of Henry VIII. is but a product of lively modern fancies. The Church of Christ is essentially subject to St. Peter's successor, because on St. Peter the Church was built by Christ, and to Peter was committed the care of Christ's whole flock. pastors and people, sheep and lambs; and even Christ's prayer for Peter was that His brethren, the other Apostles, should be strengthened or confirmed by Peter in the faith of which the Apostles were the custodians and pillars. Peter alone was constituted the foundation of Acts of the edifice, Christ being the chief corner-stone and the Builder.

It will be seen from what we have shown demonstratively that the Church of England has not the three qualifications admitted by the Bishop to be macessary to the Church of Christ. It does not represent antiquity or the Church of the Apostles; it is not Catholic representing the universal Church, but is a mere local institution cut off from the Church of all time and all nations; and its doctrine is an invention of the sixteenth century instead of having transmitted from primitive times. tituted not by Christ, but by a worldly and arbitrary king who made a new Church which should accommodate itself to his lascivious longings; and be accomplished his will.

# ELLIOT'S LIFE OF CHRIST.

.Chicago New World. Since the life of Christ was first writen by the Evangelists, almost as many Lives have been sent forth as there have been years since He appeared upon earth. The historical basis of all has been the same, but the manner of viewing the historical material, the interpretation of the facts, the conclusions arrived at, indeed the very object in presenting the old material again, have all varied in some way or other in accordance with the learning, the personal feelings, and with the pre judices of the innumerable writers of Lives of Christ. Looked at merely this point of view the life of Christ seems an inexhaustible source of literary inspiration. In a way this is good. Christ's influence upon men is of the purely personal kind. His apeal to the individual man and woman of the straightforward, direct kind, personal righteousness that He ed at attaining for those who believed in Him, and it is a personal salvation that He preached. The result is, that the number of books that have been written about Him, historical, emthat have been written against Him, are

tional and devotional, even the books all indications of the marvelous success Heachieved, and the marvelous personal nfluence He wielded. In this latest Life of Christ by Rev. Walter Elliot the personality of Christ is brought out so vividly that an explanation is plainly ven of the influence He exercised upon those with whom He came in contact, and upon those who know Him simply ugh the Gospel narratives. This the peculiar characteristic, and exellence of this new book : it is to put without. Christ as man, without, how obscuring His divinity, in such a adequate. that the people of to-day will be able to understand Him better, and by more rational understanding of to love Him more.

The book, therefore, does not aim at giv ing anything distinctly new, it is based almost entirely on Le Camus, "Vie de Jesus," but the whole spirit of it is new, in the sense of being modern in its way of considering the old facts. The book contains the entire Gospel history, blended together with il-lustrative passages from other New writings, and ruled off from This enables the reader to see at a glance the authoritative source Father Elliott's statements, and nelps also in acquiring a continuous life of Christ from the Gospels themselves. s hardly necessary to add," says reface, "that the life, besides givthe preface, "that the life, besides giving our Saviour's history, affirms, and briefly proves the doctrine that He taught and delivered to the Church, whose divine authority, Church, whose divine authority, whose sacraments, and whose incorporation into a living body are all fully explained." The book is profully explained." The book is pro-fusely illustrated, many of the illustra-

Rev. P. J. McCorry C. S. P.

tions being made from drawings by the

Pope Blesses Knights of Columbus At the meeting of the Grand Council of the Knights of Columbus at New Haven, Conn., Bishop Tierney was requested to send the Pope a message conveying expressions of the loyalty of the order. The reply is as follows: The Holy Father is grateful for the all his heart his apostolic benediction. "CARDINAL RAMPOLLA."

# THE LIMITATIONS OF "LIB-ERTY.

The Anarchistic Menaco.

Archbishop Ireland in the Boston Republic. The limitations of liberty! Rather should I say the conditions of liberty. Liberty is man's sweetest, most precious inheritance, his very birthright Supreme Creator which no fellow creature, by whatsoever innate right, ma obliterate or reduce. What seem it limitations are but the conditions of its life and vigor. Naught but liberty itself authorizes them, and thus author ized, they are, as liberty itself, holy and by the eternal ordinances of the Alnighty Master.

Liberty is the right of each one to be himself, to be what nature and nature's God will him, to expand and to grow in o fulness of manhood and of manhood' appurtenances. Liberty is a vital element in his being; to deprive him of it, even in a degree, is to that extent to wrest from him a part of himself, a part of what he is, or of what he is striving to become.

LIBERTY'S TRUE USES The value, the beauty of liberty, lie in this, that it permits man to be true to himself, true to his destiny, true to the aspirations that bear him onward toward the final goal of his being

Dare not dishonor liberty by the rostitution of its name, covering with it nefarious acts that turn man from th pathways over which stalk decay and death. Acts of this kind destroy liberty, for they destroy man by de-stroying the high purpose of his being which liberty is born to serve. Acts of this kind are abhorred by nature and nature's God, and the supreme use of our liberty is to abhor them and to hold them unalterably alien to all that we are and to all that we aim to be.

As the moral being which he is, by the simple fact that he is rational and not merely animal, man, taken in his single individuality, removed as far as we may suppose from fellowmen, standing, however, always in the presence of his Creator from Whom he is never removed, is not free from the law of moral rectitude; his individual liberty does not allow him to violate those laws, faithful obedience to which is the condition of rational life and manhood. To live as the beast, in its ignorance of the higher life, in the satisfaction of its base passions, is not liberty, it is license. It is not the righteousness of manhood; it is the per-

version of manhood.

And so, as the social being, which he is, because his individual life is not possible without contact with his fellows, man is not free to defy the laws of social rectitude. Social liberty, of its own essence, indeed, binds him to those laws; for only beneath their sheltering aegis can it find its own safety and grandeur.
CIVIC SOCIETY NECESSARY.

So necessary is civil society in the life of humanity, that we must hold it to have been decreed by the Supreme Power from which humanity issued. The solitary man is an impossibility Our entrance into existence, our de velopment from infancy to mature age, presuppose the family. individual requirements, as well as the requirements of the family itself, call for the larger organism, which is civil The moment several human beings, or several families, co-exist in proximity to one another, as co-exist they must, the interests of one will clash with those of another; the ambitions of one will encroach upon the personal rights of another : the pride and covetousness of one will insult the

timidity and weakness of another. Social life ceases altogether unless there be present, over and above in dividual and family, authority and power, capable of defending justice against brute force, and of substituting order and peace for chaos and war. Measures need to be taken for the th whether of individuals or of the collective aggregation into which individuals resolve themselves by force of their co-existence which the mere individual can neither set in motion or actively direct, and an authority there must be over and above the in-dividual, that will care for interests, to the guardianship of which the talents and the energies of individuals are in-

Never did men congregate without building up as from instinct the social organism in one form or another. Al ways and everywhere the social organ-ism was the shield against peril, the stimulus to growth, the measure of prosperity and progress. As it grew into firmer and wiser bonds civilization advanced in beauty and power; as it de-scended towards decay and dissolution, barbarism spread its blighting shade.

We hold that society is of divine in-stitution, embodied in the divine origin of the race; that the rights and powers of society are of divine appointment. Society is no mere result of chance aggregations or of voluntary agreements of men; it is no mere hum ship freely entered into by men and rescindible at their pleasure. It is a vital part of humanity, born with humanity, from which humanity cannot liberate itself, under penalty of death.
Society is an entity of itself, something beyond the individual will of men, possessing powers for its own protection and the furtherance of its mission, over and above aught that individuals can give to it. No one man, no number of men, have of themselves the right in justice to move, to restrain, For sale by Thomas Coffey, CATHOLIC EDUCATION OF THE LONG OF SIGN OF THE LONG men. Inasmuch as society pos-es such right, it derived it from

MORE THAN A MERE HUMAN COMPACT. It is a fatal error, that of Jean Jacques Rousseau and of other of his school which sees in society the mere result of a voluntary contract among men, and derives its authority and rights from the free grant of those who are parties to the contract. Logically sentiment expressed in the name of the Knights of Columbus, and sends with such error tears asunder the walls of the sentiment expressed in the name of the such error tears asunder the walls of the sentiment expressed entire the sentiment expressed in the name of the sentiment expressed entire the sentiment expressed in the name of the sentiment expressed in the social edifice, and undermines its foundation stones.

If society depends upon my consent or its existence and its powers, and am aggrieved by its action, why should I submit, beyond the measure of my judgment to its laws? Why should allow it to direct my interests? If I am pursuaded that far from being a to me, it is a hindrance and an injury, why should I not dispute its right If I withdraw prop of my voluntary adhesion, what are its laws and penalites to me but the

exercise of arbitrary despotism? Rousseau's philosophy is the philoso-hy of social chaos and anarchy. The antidote to it is the doctrine of the divine origin of society, which has as its unshakable basis the divine origin of humanity. Put upon the face of society the impress of the divine and all is well. Then he who uplifts the hand against it, uplifts the hand against the Soveign Master; he who bows the head reverence before it, bows the head to the Almighty.

REPRESENTATIVE GOVERNMENT. Then, however much it is true that we are "all created equal," that no man has by innate right authority over the other, it remains no less true that we are all—and all equally so—the subof the social organism within which we live and move; that this organism has over us, as from God, authority and power. "All men are created equal," no one man, deck him you may with garments of splendor, onor him as you may with titles of distinction, surround him as you may with self greater in authority than I or has of himself the right to speak to me words of command. "All men are words of command. "All men are created equal." But take from among as one, making him the legitimate spokesman of society, gilding his forehead with its halo, placing in his hand its sword of defence: he is at once my superior and my master; he represents the social organism of which I am the

law, to destroy all social organization.

There is the so-called philosophic anarchism, such as is prated by a Proudhon, a Rakouine, a Kropotkin, and in a degree, at least, by a Tolstoi. Philosophic anarchism is defined in the Century dictionary: "A social theory which regards the union of order with the absence of all direct government of man by man as the political ideal— absolute individual liberty." "The sense of solidarity" inherent in men is, according to Kropotkin, the all-sufficient to secure social peace and progress, quite independently of laws and government, and would do so far more effectively than we could hope to have

A strange world, indeed, it would be, ere nothing more than the "sense o were to be relied upon to solidarity protect life and property, and to direct the general concerns of the community! We could well afford to dismiss all such theories as idle dreams, fit only to amuse the fancy of dreaming doctrinaires, were it not that hard-by stand reckless crowds, too willing to take such theories as justification of their own evil im-As it is, men who dress up wild and dangerous theories in florid guage, and cover them with the respect ability of a literary name, do immense harm, and at all times should receive the scorn and contempt of right-think-

Then, there is the practical anarchism, the anarchism of "action," as its followers love to call it—the anarchism of Bresei, a Goldman, a Most — the anarchism of the crowd, which replaces books with bombs, and arguments with arson and murder. There is method in madness of practical anarchism. What results, we might ask, can it hope to secure by the murder here and there of a civil ruler, or the destruction here and there of a palace or a warehouse?

the institutions of the country corroborate this fact.

L. P. Desmarais, Pt. and there of a palace or a warehouse? What results? The answer is: The propagandism of ideas, the exemplification of the practicability of wholesale anarchism, at some moment in the not too distant future, when the multitudes will have understood fully its aims and

rocesses. Says a leader of European anarchism, Netschvew: "We must break into the lives of the people with a series of rash, even senseless deeds, inspire them with a belief in their powers, awake them, unite them, lead them on to the triumph of their cause."

Says another, Brousse: "Deeds are talked of on all sides; the masses inquire about their origin; they discuss one ruler that we so much covet; we sanguinary advertisement.

Shall I quote a third, Jean Grave? 'The struggle," says this apostle of narchism, "should be directed chiefly anarchism, "should be directed chiefly towards the destruction of institutions, the burning up of deeds, of land surpropriation of capitalists—all this to be done, by skirmishes, as it were, by small and scattered groups."

UNBELIEF AND SOCIALISM PARTNERS. The propagandism of anarchistic docand methods? There is the peril confronting us, far greater than any we may dread from the direct action of such as are already the declared adepts of anarchism. The ground is prepared for the seeds, to a clared degree that, perhaps, we dream little of Religious unbelief and wild socialism are potent co-workers with, and forerunners of, anarchism.

Take from the masses all faith in a Supreme Being; tell them they are sprung, in soul, as well as in body, from the dust of ages, that there is no moral arbiter save their own self, that no hope awaits them beyond what earth holds out—where, I ask, is moral power to come from? What will curb passion and command sacrifice? The world becomes the arena, over which creatures of a day scramble for their prey, the strongest carrying off the richer booty.

Shall there be an appeal to fine-spun theories of vague and uncertain righteousness, to the ultimate welfare of humanity? This may suffice, when no storm of passion rages within, and no of severe temptation comes

ion, without faith or hope have but a short step to make to cross the border into anarchism if anarchism pro-"bread and pleasure.

When the masses never utter a pray-never cross the threshold of a temple the living God; when their leaders and educators preach to them that the soul knows no morrow, that God, if

passion's fury.
FROM SOCIALISM TO ANARCHY. Then there is the wild socialism thich we hear preached on all sides, use designedly the qualifying adjective, wild, as the word socialism by itself is almost unlimited in its meaning, so many things it is made to cover. In a hundred ways, and under a hundred pretences, wild socialism dins daily that the area of the result that wealth pretences, wild socialism dins daily into the ears of the people that wealth is unfairly distributed, that there is an irreconcilable conflict between capita and labor, that social justice is beyond the reach of the poor and the weak and the people are maddened.

and the people are maddened.

The economic question is the main factor in anarchistic agitations. Men are angry with their economic situation; they blame society, as at present organized, for their miseries and their failures; and unrestrained by considerations experies to their material intervals. ations superior to their material interests, they rapidly reach the point where they see in the destruction the remedy of their ills. In what way they shall profit by the ruin and chaos towards which tend their efforts, they do not care to consider. Nothing will be lost; and something may be gained. That is wisdom enough for the moment.

The way is paved to anarchism more manners than we imagine. The poor do wrong when they dream of econnic equality with the rich; when their wn improvidence is forgotten, and the dame for their poverty is fastened upon society and its government. The rich do wrong, when they accumulate wealth without due regard to the services of the laborer; when they flaunt their ex-travagance in the eyes of the penniless, when they forget that wealth is a social Thoughtless agitators do wrong send over the land words of raying class against class. All of us orts by word and by example to make men love their fellowmen and to strengthen among them the ties of a citizenship and of a common

### THE CHURCH IN MEXICO. Letter From a Canadian Priest.

To the Editor of the CATHOLIC RECORD, Lon-

don, Canada Dear Sir-It may interest your readers to know a little about the great city of Mexico. I enclose a few remarks from the Mexican Herald, March 31st, 1902. There are one hundred and twenty Catholic churches in the city of Mexico and for fervor and Catholic progress I do not think Mexico can be surpassed by any other city in North America. I visited the Most Rev. Archbishop of the city, and he enquired in particular about the status of Catholicity in Canada—and seemed to be very much interested in all that concerned the great northern part of our continent. The Church in Mexico has lost much of her former estates, but she is yet Catholic to the core. The zeal and fervor of the Mexican women is the pride of the Catholic Church in this Republic. Charity abounds everywhere and self-sacrific e is a vital part of religion for every Mexican and

City of Mexico, March 31, 1902. Mexican Herald Mar. 31.

"Hoty Week in Mexico has afforded many interesting experiences for us," said Father L. P. Desmarais, of Baker's City, Oregon, Thursday evening, after thorough round of the churches of the city.

Father Desmarais arrived in Mexico

n Thursday morning, and he was joined Friday by Father P. C. Redings, parish priest of St. Mary's church in Washington, D. C., and Father M. J. Schneiderhahn of the St. Francis church, St. Louis, Mo. Father Desmarais has been for a number of years the parish priest of the Baker's City church, and he is spending a few weeks in Mexico for the purpose of studying the people, the national characteristics, their habits and customs, with a view to delivering number of lectures on Mexico to the people of the western part of the United

"Mexico City might give a number of the larger cities of the United States a few ideas on law and order among the people of crowded streets," continued Father Desmarais. "On Thursday evening during the hours that the streets were packed with pedestrians I was surprised to note the excellent order which prevailed throughout the evening. Among the large crowds which thronged the throughfares I did not see one person who seemed to be under the influence of liquor, nor was there a single evidence of disorder any sort. In itself that was a remarkable scene for one accustomed to the habits of the great crowds of the northern cities, and Mexico is to be congratulated upon the excellence of the system

which maintains these conditions. In visiting the churches I was particularly impressed by the devotion of the Indian children for the parish priests. Little folk, whose minds are yet unable to grasp the full meaning of religious things, evince a faith in their priests which is both beautiful and inspiring. There is no mistaking the great influence for good being exerted these fathers among the poorer classes throughout the republic of Mexico. Had the early races of American come under the influence of these in a way more creditable to the people of that country. In one of the churches here on Thursday evening I was struck

imagining. The masses without relig- little Indian children pushing their way through the crowds to get an opportunity of kissing the hand of an age Father who entered the church guided The elderly padre was scarcely able to make his way down the aisle of the church to the crucifix, but

most sublime reverence. the social structure is toppling upon lits base; society and its laws will soon disappear before the onward rush of passion's fury.

As a Catholic priest I was pleased with a few remarks on Mexico made by Bishop Hamilton in Los Angeles, Cal., a few weeks ago, in which he repassion's fury. As a Catholic priest I was pleased elergyman of the Methodist Church, and a grand old man. In a lecture on

### HONORING POPE LEO XIII. IN BALTIMORE.

Cardinal Gibbons' Pontifical Jubilee Sermon.

A Triduum or three days' prayer in honor of the Pontifical Jubilee year of Pope Leo XIII. opened on the morning of Low Sunday, April 6, in the Cathedral of Baltimore, Md., Cardinal Martinelli, the Apostolic Delegate, coming Washington to attend it. Cardinal Gibbons' sermon was, in part, as

For nearly two thousand years the Bishop of Rome has been the most conspicuous figure in the theatre of public tiff is indelibly marked on the pages of clesiastical history. It is intimately and inseparably associated with the progress and enlightenment and the

aristian civilization of the world. "As we are commemorating to-day e jubilee of our Holy Father Leo XIII., it is proper I should make some especial allusion to the life of that illustrious Pontiff. Joachim Pecci, the family name of the Pope, was born on March 2. 1810. He has consequently entered pon his ninety-third year, and has alupon his ninety-third year, and has air-most spanned a century. He was or-dained in December, 1837, and was con-secrated Archbishop in 1843, nearly sixty years ago. He was already an Archbishop before the yast majority of this congregation were born, and he has already lived longer in the episcopate than any of his predecessors. He was created a Cardinal in 1853, and was raised to the Chair of Peter in 1878. Only two Popes have exceeded Leo in longevity, and only three supreme Pon-tiffs have ruled the Universal Church for a longer period, namely, St. Peter, Pius VII. and Pius IX., and if Leo survives another year, he will have been Bishop of Rome longer than even Peter or Pius VII.

or Plus VII.

"Of the 260 Popes who have sat in
the Chair of Peter, few of them have
exerted a wider and more beneficial induence on the social, political and the religious world than the Pontif now happily reigning. He is a consummate statesman, as well as an enlightened churchman. In the course of his Ponting of the property tificate he has issued a series of mas terly and luminous Encyclicals which have served as moral landmarks to his spiritual children and have commanded the respect and admiration of the civilized world.

The Cardinal dwelt especially upon his Encyclicals: "The first is on 'Christian Marriage," " The first Encyclical published in 1880. He vindicates in strong and earnest language the unity, the sanctity and the indissolubility of the marriage bond. He tells us that the married couple are the source of the family, and the family is the source Social life cannot be maintained in its purity and integrity unles is sanctified at the fountain-head of

The Encyclical on the condition of workmen was promulgated in 1891, and is an exhaustive document on the rights and duties of the laboring classes. conflict between labor and capital is as unreasonable as would be a contention between the head and the hands. The interests of capital and labor are correlative. Capital without labor would unproductive labor without capital would be unprofitable

"The third Encyclical treats of the Constitution of the Christian States. This document clearly demonstrates that the Catholic Church can adapt her-

self to all forms of civil government.
"When I was invited to Rome by the Pope in 1887 to receive the insignia of Cardinal, I delivered an address in the Church of Santa Maria in Trastavere, my titular church, and as I took this Encyclical for the text of my remarks, I cannot do better than to give the following abstract of the sermon which was pronounced on that occasion:
"' Our Holy Father, Leo XIII., in

his luminous Encyclical on the constitu-tion of Christian States, declares that

the Church is not committed to any par-ticular form of civil government. She adapts herself to all. She leavens all

with the sacred leaven of the Gospel. She has lived under absolute empires under constitutional monarchies, and in free republics, and everywhere she grows and expands. She has often, in-deed, been hampered in her divine mission. She has even been forced to struggle for existence wherever despotplant shut out from the blessed sunlight of heaven. But in the general atmos phere of liberty she blossoms like the rose. For myself, as a citizen of the United States, and without ing my eyes to our shortcomings as a nation, I say with a deep sense of pride and gratitude that I belong to a country where the civil I belong to a country where the civil government holds over us the aegis of its protection without interfering with in the legitimate exercise of sublime mission as ministers of the Gospel of Christ. Our country has liberty without license, and authority without despotism. She rears no wall the stranger from coming among us. She has few frowning fortifications to repel the invader, for she is can come under the influence of these good men the Indian question of the united States might have been settled in a way more creditable to the people in the consciousness of her strength and her good will toward all. Her harbors are open to welcome the honest emigrant who comes to advance | that from without. With the masses of men it is purposeless talk and vain with admiration at the sight of the his temporal interests and find a peace- and I have never forgotten it.

ful home, but, while we are acknowledged to have a free government, per-haps we do not receive the credit that elongs to us for also having a strong

I may here remark parenthetically that, since our war with Spain, Europe has been impressed with our military

'Yes, our nation is strong, and her strength lies under the overruling guidance of Providence in the majesty and supremacy of the law, in the loyalty of her citizens and in the affection of her people for her free institutions, There are, indeed, grave social lems now engaging the earnest atten Mexico delivered in Los Angeles he lauded the purity of Mexican woman-hood, which to me was very gratifying."

tion of the citizens of the United States, but I have no doubt that, with God's blessing, these problems will be solved by the sound judgment and common-sense of the American people without violence or revolution,

or any injury to their individual rights.'
"I know not whether Providence
will spare me to pay homage to other
supreme Pontiffs, but whether my life is short or long, or whatever may be the future line of Popes sitting in the Chair of Peter, I shall always che a special filial affection for and tenderest memories of Leo XIII .-

### "SUPERSTITIOUS VENERATION."

Philadelphia Catholic Standard and Times.

One of the most backneved charges brought against the Catholic Church and people is that they are unduly re-verent to relies. It is amazing to the Mark Twain sort of mind that men should have a reverence for anything save a resuscitated or transformed joke or a huge hoard of money. This attitude we often find in various writings, et one is rather surprised to find ex-ibited in a publication like the Chautauquan-the magazine of modern "culture''—a bald-headed endorsement of such Philistine sentiment. The "su-perstitious veneration" of European ment of superiority at the survival of ideas so much out of harmony with the music of modern progress. these gentle palmers was at Wittenberg lately and was shocked at what he found, or she found, as the case may be, The story of relies there is what would be called "a full one" in a trade advertisement. Chautauqua's gorge rises

the display:
"Why, this very castle church in Wittenberg was built as a shrine for one of the original thorns from the crown of Christ which the King of France gave the elector. Then other relics were added till eight great groups of them existed, carefully preserved in strong metal and wood cases. In this church there were 5,005 relics. They belonged mostly to virgins, widows, confessors, apostles, prophets and martyrs of the Church. One set was connected with Christ-bits of His cross, wisps of the riginal straw in the manger, pieces of His garments, hair and teeth , memorials of His mother, milk from the Virgin, pieces of her handicraft, and so forth. All persons beholding these relics were entitled to 1,443 years of indulgence. This was more merit than one person would need, and he share it with his friends. The traveler in Europe to-day sees enough pieces of the original cross to build a substantial house, and he hears enough old wives' fables about relics to fill the biggest book in the world. Excepting Assisi no place was so famous for its re-

lies as Wittenberg." "Superstitious veneration" is the phrase used to describe the esteem in which these sacred objects are held. "superstitious?" their authenticity is questioned? but simply because they are directly related to the holy and martyr things of Christianity - the great facts upon which modern religion is based. One Scotland and goes to grouped around the swords of Wallace and Bruce in Edinburgh Castle; he hears expressions of pity and admiration for the noble Wallace and the hero Bannockburn of London and forms part of a crowd who are asked by a Beefeater guard to "drop a tear" over the place where Lady Jane Seymour met her fate and is shown the axe which chopped off her head. He visits Nelson's old ship the "Victory" on the Thames and goes to Greenwich palace and views the relies of many a bloody sea fight in old days; he comes here to Philadelphia and beholds crowds passing in reverential awe through the place where American liberty was born and views the "relics" with admiration. This sort of veneration is not "superstition." What sort is it, then? Not being connected with things of heaven, does it not bear a suspicious resemblance to idolatry—to mere worship of pieces of metal and timber and faded rags and papers and antique furniture couple of months ago the world b the old cracked Liberty Bell car ried on a long journey, escorted with great military and civic honors and cheered all the way by thousands upon of whom, no doubt, are taught to look upon the veneration of things connected with the sacrifice of Calvary and the has east its dark shadows, like a martyrdom of those who died for Christ as arrant "superstition." The wor-shipers of the Golden Calf are again with us to-day, and they sneer at any sort of reverence but that paid to their own worldly deities.

# Father Tom Burke.

The following anecdote is related of the boyish days of the famous Domini-can preacher. He had committed some youthful prank deserving of condign punishment. His mother took him into an inner room, and, locking the door, knelt down and repeated the prayer "Direct, O Lord, our actions," etc after which she administered a sound thrashing. In after years Father Burke said: "When I saw my mother enter mercy. I never got such a beating as that one directed by the Holy Spirit,

# THE TRUTH ABOUT THE CATH-OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CLXXXIV.

Some time ago, it will be remembered, it was said that Cardinal Gibbons, with other Catholics, was about addressing himself to the government, against the withdrawl of public and from the Indian

This deprecation was not supposed to include Protestants schools, very sufficient reason that the various Protestant bodies had formally re-nounced their share in Federal grants in aid of Indian schools under their care.

What was the ground of this general renunciation? Of course it was all in the name of carrying through more con-sistently the separation of Church and state. This stereotyped phrase, how-ever, which has become a national cant of ours, means more or less, according to the user.

There are those, and their number, at all events their boldness, waxes, who exclaim against any legislation in support of Christian morality. It is o natural morality, they declare, which civil law ought to regard. By natural orality they evidently mean merely such a prudent balance of the instinctive appetencies of the purely animal man as shall, by collective action, secure the maximum of earthly enjoyment. Not only do they rule out the instinctive religious sense, which is essential in developed man, but the moral sense, which requires the subordination of mere desire to ideals of the good, the

beautiful and the true.

It has been said that Herbert Spencer's morality is a mitigated specimen of this which some are endeavoring to of this which some are endeavoring to push among us. Some one describes him as believing that the end of human ashamed of speaking and deciding as life will have been secured when every body is reasonably sure of a comfortable meal, of decent clothing, unadulterated liquors, and a good brand of cigars. However, being a man of unexception-able morals, he pleads for strict monog-

I do not know how well this describes Herbert Spencer's system, not having read him much, but it well describes the system of these self-proclaimed adthese are likely to protest against the confinement of a man to one wife or indeed of a woman to one husband. Most of them, I take it, will either plead for simultaneous polygamy or for spragging. simultaneous polygamy or for successive polygamy, in the form of unrestricted divorce, or will plead outright for the abrogation of all marriage laws what-ever. The elder Henry James contended for this last, but maintained that he only sought it as a transition to a juster order. These "natural moralists" simply crave the complete slipping of bridle from uncontrolled appetite.

Their wish also, as represented in a Chicago professor, to let loose murder upon the weak, is something we will sider hereafter.

Now this is not the ideal at the bottom of American law. Even those who pass the loosest divorce laws commonly view these as an unhappy n sity, a concession to a self-willed and self-indulgent public feeling, which will not now accept any severer constraint, but which it would be good to educate up to a stricter standard of married fidelity. The Tablet is right in saying that at present general American feel-ing seems to be settling towards legislation that shall decidedly curtail the present license of our married prosti-

The vast reform of the careless English marriage laws after 1750 gives us great reason for hope. About that time foreign nations sometimes hesitated to own English marriages at all. They might hesitate over many of ours now.

One leading religious paper, it is

true, declares that it was all very well for Christ to nip rather severely rabbinical looseness, and to propose indissoluble marriage as something at least better than this, but that there is no need for us to concern ourselves parti cularly with His ideals now. In ou enlightened age, it signifies, and among such excellent Christians as we, it is for us, not for Him, to decide the bo ginning, the maintenance and the dissolution of the marriage contract, according to our views of an enlightened expediency.

Enlightened expediency, we see, pre rails with some religious editors to be pleasantly ready for the reign either of Christ or of Antichrist, so we will let such go. We may expect to see them, avoiding Sir Lancelot's rashness,

"bide a little till they see Which are the strenger, then to hurl into it Against the weaker."

Thus, at least from their own point of view, they will make the best of both worlds, the upper and the under. Setting aside then, these Waiters on

Providence, (the providence of God or of Apollyon, as it may be) we may pretty securely say that Americans generally, so far as they work towards moral ideals at all, (and they very largely do) wish to be understood as working for Christian morality.

Now Christian morality is indissolubly involved with Christian faith. Dr. Dorner says, Christ is the One Teacher all whose morality is religion and all whose religion is morality. Therefore, as President Cleveland (I think it is) has said, although with us the state stands apart from supporting or governing the Church, it does not stand apart from the Christian religion We are a Christian people, and ought not to be ashamed to own ourselves such, either in private or public acts As President Gilman of Johns Hopkins has said, it is distinctly disgraceful our young men to be ashamed of the religion of their country.

Then how, it may be asked, is it that

we suffer Jews, Mohammedans, heathens and avowed unbelievers, to vote and hold office? Just as the United King dom gives the franchise to Catholics and Nonconformists, although she is by law Episcopalian in the South, Presby-terian in the North, and non-confession al only in the West. Spain is not less a disfranchise unbelievers or Protestants,

Parliament. Nor is Ireland any less really a Catholic country because Catholicism has no advantage in law and is at a decided disadvantage in particular. is at a decided disadvantage in admin-istration. True, Ireland's hands need to be untied by some form of local self-

government.

It is plain now that the dominant party in every state may, and must, if it has any energy of conviction, endeavor to carry through its ideals. It only owes such deference to dissentient elements as may be dictated by prudence, humanity, or belief in the edu-cating force of truth, counselling some-

times a wise delay.

That Christianity is the law of the land, in such a sense as that all legislation is to be presumed favorable to its principles, has been again and again, from John Marshall down, set forth by the Supreme Court of the United States. When Daniel Webster disputed the validity of Stephen Girard's will, which shuts out clergymen from his college, holding this to be an insult to Christianity, the Court did not dispute the soundness of his principle, but only pointed out that a will which left the way open for Christian laymen to teach could not well be pronounced hostile to Christianity. Otherwise we should have to say that Quakers and Plymouth Brethren are enemies of Christianity, Otherwise we should which no one supposes.

So also the Court, to the intense exasperation of certain leading English haters of Christ, has declared polygamy incapable of being legalized, as utterly at variance with the morality of a Christian people. These English malignants say that they are not defending polygamy, but that the nine judges ought to be ashamed of themselves for founding their condemnation

dieting any rational interpretation of the separation of Church and State. The Court also, in deciding that the law against bringing in contract laborers does not apply to calling clergymen from abroad, is peculiarly explicit. It owns expressly that the terms of the law cover the case of clergymen, but, with contemptuous sareasm, pronounces it monstrous to suppose that Congress,

Christian men. They have no lunatic fear that, in doing so, they are contra-

of vital significance in our land, we will next week consider one or two more of its decisions, and thereupon draw some conclusions

CHARLES C. STARBUCK. Andover, Mass.

# THE EMERALD ISLE.

Atar on the ocean a green Isle is lying.
It receives at each sunrise Aurora's first And it answers her greeting with bright st of welcomes— That star of the ocean—the Emerald Isle.

The sweet songs of Erin in every heart echo, And serve weary hours of pain to beguile; For the sweetest of songsters was nursed at the For the sweetest of songsters was nursed at the bosom Of the fondest of mothers—the Emerald Isle.

'Midst bright scenes of beauty for many a Noble churches, and shrines of more humble

O Erin! the home of the brave and the faith-

# Facts About Intolerance.

There is no race which claims so trongly to have delivered itself from the trammels of religious intolerance as the Anglo-Saxon; there is no creed which protests so loudly the spirit of toleration and social and religious freeas Protestantism. Yet what do and? And what inference should we find? we draw from the facts? No constitu-ency in Ireland where Protestants are in the large majority returns or has returned a Catholic member. Many constituencies in which Catholics are in the majority have returned, and so still return Protestants. Yet the Catholic Irish are branded throughout the Anglo-Saxon world as its ty norant and narrow-minded Take another fact. No Catholic has ever been made president of the United Why? The Sovereign of the his subjects. He is the one being in it who, by law, is not permitted the freedom to choose and practice the faith conscience may commend. Again y? The Lord Lieutenant of Ireland may not be of the same religion as the vast majority of his subjects whose affairs he must administer. Again No Catholic has ever been Premier of England since the Revolution of France has had some non-Catholic Premiers, and at least one who was a Protestant. On whose side does intelerance lie? And the point is that while the fountain-heads are thus leavened, can we wonder that the streams

# Christian Mercy.

Third Sunday after Easter.

PLEASURE IN SERVING GOD. Rejoice in the Lord

r-joice "(Phil. iv. 4.)

It has often been noticed, my dear brethren, and we every day come across example of it, that when things are going well men think very little about God and about the practice of their religious duties. We may almost say that. as things are at present, most men will not perform their duty to God unless they are driven to do so by something unpleasant and hard to bear. It is when a man is taken ill that he sends for a priest and makes his confession and re-ceives the Sacraments; as soon, however, as he gets well it is only too probable that he will return to his ways.

Now, this shows that the service of God is felt by a great many to be a heavy burden and yoke. And I am sorry to say that this feeling is not confined to those whose passions and propensities are so strong as to hold m down for a great part of their lives in slavery and subjection to sin and vice. Many even of those who have freed themselves for the most part from this degrading bondage seem far from the possesion of that spirit of holy joy with which every one trying to serve God should be filled. Many even of these seem to find the yoke of the Lord a heavy one: and if they do not cast it off, it is chiefly because they are afraid

Now, I am not going to say a word against the service of God which springs from "the fear of the Lord, which is the beginning of wisdom." The fear of God is not merely good—it is necessary for salvation. But it is only the beginning, not the perfection of wisdom. Moreover, it should not be the habitual. dominant and constant motive of our re to fall back upon when higher motives are not felt. As St. Ignatius says: We should ask of God the grace to fear Him, so that if and when through our faults we grow forgetful of God's love, the fear of punishment may hold us back from offending Him. In other words, we ought, as a rule, to be serv ng God from love and holy joy rather than from

fear and dread.
This is teaching of the Holy Scripture, and especially of the great Apostle our patron, St. Paul. The text is but a sample of similar injunctions which might be found in every one of his Epistles: "Rejoice in the Lord always: again I say, rejoice." Do not be always looking upon the service of God as a MARIAN ELWOOD. OR HOW GIRLS LIVE. By Lady Gertrude MONTCALM AND WOLFE, Vel. I. & II. By Francis P. r. man. MARIAN ELWOOD. OR HOW GIRLS LIVE. By Sarah M. Brownson. heavy burden and yoke to which you must be driven as a fear of punishment, but let that service fill your souls at all times with delight and satisfaction. This is what St. Paul enjoins. Why is it not so with us? Why should it be so? Well, there are ten thousand reasons

the service of God should be delightful and satisfactory; but I can refor to one only this morning—one, how-ever, of which I think that we can all feel the force. As a rule, the man As you glide down the streams, or rove through the green valley, who is carrying on a profitable and successful business is, so long as everything goes well, tolerably happy. You don't see him going about with a long face, and although he may grumble a little. Mark the Isle of the saints—the fair Emerald as most men do, you can see that he does not mean it. Now, if this is the case Though we're pining in exile, far, far from thy in the midst of the uncertainties which Though we're pining in exile, far, far from thy mandows.

Away from the shores that we sigh for the while.

Our sweetest of pleasures is rambling in mem'ry.

Through the loved haunts of yore in the Emeral Ede.

The mandows.

In the midst of the uncertainties which will be insecurable from all human transactions, what ought to be the satisfaction and contentment of a man who has seriously taken in hand the one necessary business? For how does the case sary business? For how does the case stand with such a man? The man has who seriously taken in hand the business of him there is no such thing as failure. So long as he is willing he must be prosperous. And why? Because he has Almighty God as a partner. And God is ready to give him what I hope it is not irreverent to call unlimited credit. In this life he pours into his soul His seriously taken in hand the business of fal!

The love of our hearts no new charm can be guile:
Though on earth we are parted, we'll all meet in heaven
Through the Faith we have brought from the Emerald Isle.

A San Jose.

A San Jose.

A San Jose.

A San Jose. In this life he pours into his soul His heavenly grace, and this grace gives to all his actions a value which gives him a right to an eternal recompense. No action from morning to week's end to week's made profitable and fruitful, if done with a right intention, and, of course, if there is nothing sinful in it. This is the posiplaced and may remain if he so wills. and of the sense and judgment of a man who is not satisfied by such terms I have

# The Seeds we Sow.

but a poor opinion.

Each day is like a furrow lying before us : our thoughts, desires and actions are the seeds that each minute we drop into it, without seeming to perceive it The furrow finished we commence upon Empire is sworn to abjuration and to other; each day presents a fresh one, and so on to the end of life—sowing, ever sowing, And all we have springs up, grows and bears fruit, almost unknown to us. Even if by change most unknown to us. Even if by chance we cast a backward glance we fail to re-cognize our work. Behind us, angels and demons, like gleaners, gather gether in sheaves all that belongs them. Every night their store is in-creased. They preserve it, and at the creased. last day will present it to their Master Is not there a thought in this that should make us reflect?— Golden

# "Father Pat" a Convert.

The Western papers have been chronicling the death of "Father Pat" (Rev. Henry Irwin, M. A. Oxen) who was the pioneer minister of the Church of England in the Broadway district. Since the law by which God commands others to love us is like unto the law by which He commands us to love nearly forty miles to reach a telephone, A priest writes the Portland Catholic Himself, we should do nothing to give to call me to the bedside of a dying any one just cause of offense or displeasure, or to make it hard for them to see God's image in us, but in all our actions manifest the spirit of mercy man, I met 'Father Pat' and his joy and sweetness; the attributes which chiefly draw us to love God will I was in time to give all the last sacramake it easy for others to love us. And we should remember when we are offend good ending." Some time before his nor Germany less a monarchical country ed with the faults of others, how often death he was received into the Church.

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fidently expect our prayers to be granted. This our Lord Himself has

Father anything in My name, He will give it you.—Church Progress.

IMITATION OF CHRIST.

We ought to Walk to Truth and Hum-ility in God's Presence.

canst glory, but many things for which thou oughtest to humble thyself: for

thou art much weaker than thou art

able to comprehend.

Let nothing, then, of all thou doest

valuable or admirable, nothing worthy

of esteem, nothing high, nothing truly praiseworthy or desirable, but what is

all things, and thy own very great vile-ness ever displease thee. Fear nothing so much, blame and ab-

neglecting themselves and their own

These often fall into great temptations

Fear the judgments of God, dread the anger of the Almighty; presume

not, however, to examine the works of

hast offended, and how much good thou

Some carry their devotions in their

books only, some in pictures and some in outward signs and figures.

Some have Me in their mouths, but little in their hearts.

ened in their understanding and purified

things eternal, are unwilling to hear earthly things and grieve to be subjective.

as these perceive what the Spirit of Truth speaketh in them.

For it teacheth them to despise the

things of the earth and to love heaven

ly things; to disregard the world, and

all the day and night to aspire after

to the necessities of nature; and

There are others who, being enlight-

own iniquities, how many

in their affection, always

hast neglected.

ternal. Let eternal Truth please thee above

nothing appear great, nothing

n much to thee.

salvation.

Thou hast not anything in which thou

promised when He said "if you ask

CHESCOCKES CONTROL CON For Torpid Liver, Flatulence,

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A most reliable Household Medicine, can be taken at any essen, by Adults or

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# THE SPIRIT OF PRAYER.

During the present month members of the League of the Sacred Heart are given an intention which should hade common to all Catholics. It is The Spirit of Prayer." There are none who will fail to be benefited by a consideration of the subject and there are many in need of its salutary lessons. It is a spirit, also, greatly needed at the present time. Not, however, because the people have ceased to pray, but for the reason that many pray too much with the lips and too little

with the heart. Prayer, which is essential to salvation, is an elevation of the mind God to beg for all necessaries of soul and body to our eternal good. God, therefore, the Creator of all things, it to Whom we address our petitions. How necessary, then, that we should pray with devotion, with attention and with confidence. Prayer brings man ROME AND THE ABBEY By Mrs EC 1 25

ROSE BUSH, THE. By Father Schmid. 25

RELIM. Translated by Mrs Sadler. 30

SONGS OF THE SETTLEMENT. By Tros O'Hogan. 35

Acknowledging our absolute depend-

Measured by such requirements it is not to be wondered at that so many neglecting themselves and their own prayers remain unanswered. Weighed by this standard, what a mockery is the prayer of the giggling girl in the house of God! What an insult do they offer losity, because I stand against the thoughts on things unworthy the place? Why hope that the tired prayer, the sleepy prayer and the one-legged

prayer should ever ascend to Heaven?
The name of Our Lord pronounced with true devotion and with a proper prayerful spirit outweighs a world of such. It behooves us, therefore, when we pray to keep our gaze on God and cast ourselves in loving confidence and submissive dependence upon His providence, giving the soul opportunity to express a natural yearning for its Maker. This is the spirit of prayer. If we cultivate it we may be

that the things we seek, if conducive to our good, will always be granted whether be spiritual or temporal. God is the Author of nature, as well as

"I am the mother of nine children," writh Mrs. John Hanlan, of Mackey's Static Ont., "and have had occasion to use mumoricine for children, and I can truthful say I have never found anything to ed Baby's Own Tablets. They are prompt ir action and just the thing for little

Many little ones are troubled with consti-pation a Lit is a dangerous trouble. Mrs. John Asing, Sylvan Valley, Ont. says: "Me aby has been badly troubled with compation and I have never found any ficine to equal Baby's Own Tablets, they soon put baby all right."

Mrs. William Fitzgibbon, Steenburg, Ont., says:—' My little baby, six months old, was very sick. I gave him Baby's Own Tablets and was surprised to find the change they made in him in a few hours. I shall always keep the Tablets in the bouse after this."

because it prove than you though discouraged spend so much solve your propated. Persev only master a that will prov the affairs of lif made it much b other things .-" Moth

Bofore taking study — mather make up your n you will perseve thoroughly mas

APRIL 19 OUR BOY

A good test of ay he treats h in one of our ex best of earthly ndure any sac boy's happines her heart with is mentioned any imitators boys talking the for spending the posed, and one

oin the party.

at home by laughed at his "No," he sa be at home, an There were r nerves and wh ness, but the not give anxie was making g them all an ed by, and the n her efforts. I any success mother;" the hard study w Whenever she tore or maket

the youngest,

the bundles, v cars and findir The college sons "Their was a title to not be a bad among boys w lad who was a worry was the erally, and bi is too manly moment's pai such a boy!

The They were eds, surro brother seeds in cozy little breeze at the stem. Mother wheat homes wheat childre

two she would bath to wash clean for ther drinks in the could grow a bright and ould feel t and growing grow as fast urprise Mot to see them. One day in at last to vis green coats They nodde

proud were Suddenly th Mother Nat She smile children, I a you are all are strong a ou will har go out into planned for each one of ope you w. work ; that you ca I know wha

taken to a r and cold an Then on wheat grai Mother

nile as sl well, my c want to be winter. give pleas louse full send out Father's v A thous do, too! V

> work will and give p don't wan earth. I want to will slee want to 1

Mother

Mother

bright to said: " M

dren, you

# OUR BOYS AND GIRLS.

Bofore taking up any special line of Before taking up any special line of study — mathematics, for instance—make up your mind, at the outset, that you will persevere until the subject is thoroughly mastered. Do not drop it because it proves so much more difficult than you thought it would be. Do not be discouraged because you have to spend so much more time in trying to solve your problem than you anticisolve your problem than you anticipated. Persevere and you will not only master a branch of knowledge that will prove invaluable to you in the affairs of life, but you will also have clarified and enlarged your mind and made it much better fitted to cope with other things.—"Success" for Febru-

" Mother Will Worry."

A good test of a boy's manliness is the ray he treats his mother, says a writer in one of our exchanges. As a rule this best of earthly friends will cheerfully endure any sacrifice for the sake of he boy's happiness. A little thoughtful-ness and attention on his part will fill her heart with delight. The lad who is mentioned below ought to have many imitators. Don't worry mother,

One of our writers overheard some boys talking together lately. A plan for spending the evening had been proposed, and one of the boys refused to join the party. He had promised to be at home by suppertime. The rest laughed at his excuse. "No," he said, "I have promised to

be at home, and mother will worry."
There were many gibes at his mother's nerves and whims and the old maidishness, but the boy was firm; he would not give anxiety to his mother. She was making great exertions to give them all an education at a college near by, and the noble fellows appreciated her efforts. Their greatest pleasure in any success was the joy of "telling

their best recreation after hard study was a walk with mother. Whenever she was obliged to go to the

Ing her happy face.

The college boys dubbed the three sons "Their Mother's Knights." It was a title to be proud of, and it would not be a bad idea to start an order appendix be with worry was the leading scholar in the class, fond of sport and a live boy generally, and bids fair to recompense all his mother's care by his successful. lad who was afraid of making his mother emss, fond of sport and a live boy generally, and bids fair to recompense all his mother's care by his successes. He is too manly to willingly cause her a moment's pain. Herear the patches of the patches on the back of his faded babit; if forced to face you, he will blush from ear to ear like a young culminement's pain.

The Wheat Children.

They were tiny green seeds, baby seeds, surrounded by hundreds of brother seeds, all snugly packed away in cozy little shomes, waving in the breeze at the top of a long green wheat stem. Mother in the shows and thousands of wheat homes waving and bending in the breeze.

Kind old Mother Nature loved her wheat children dearly. Every day or two she would send a nice warm shower bath to wash away the dust, and house clean for them, and give them nice fresh drinks in their rootmouths, so they could grow and grow. Then she would send the warm sunshine to make them bright and happy. Each day they would feel their little bodies swelling and growing larger. They wanted to grow as fast as they could, so they could

One day in June Mother Nature came at last to visit her wheat children. Be-hold! they had changed their little reen coats for lovely golden jackets. They nodded gaily in the breeze, so proud were they of their new clothes. Suddenly they all settled down to a calm, beautiful stillness to hear what

Mother Nature had to say to them.

She smiled gently as she said: "My children, I am proud and happy to see you are all no longer baby seeds, but are strong and healthy grown-up seeds.

made into flour, too, so we can do some

Mother Nature smiled her sweetest smile as she said: "You have chosen well, my children, and your Heavenly

well, my children, and your Heavenry Father will surely bless your work."

Then another little grain said: "I want to be put to bed in the nice old want, to rest there all the cold, bleak winter. When the spring comes I will grow up tall and green and beautiful. People will love to look at me and I will People will love to look at me and I will be a troubles of his own.

Since the is obliged, by a rule made send out into the world to do their

Father's work.' A thousand little voices said: "We do, too! We do, too!"

Mother Nature smiles again and pats them on their heads as she said: "Your work will be a good one, too, my vain little wheat children who have chosen a life of beauty. Go into the world and give pleasure to all that see you."

Then a lazy little voice said: "I don't want to be ground into flour, and I just won't be planted in the dirty old earth. It isn't any use to work anyway. I want to be put in some farmer's barn, where I won't have any work to do, and I will sleep and sleep all the day long."

day long."
A lot of little lazy voices said: "We

bright tears stood in her eyes as she said: "My poor, lazy little wheat chil-dren, you have chosen a life of wretch-

your hearts so that some day you may

rise to a noble life of usefulne Then she said: "Good-bye, my children. The reapers have come and you must all now fulfil the life you have chosen."—The Western Recorder.

#### Trappist Aged 9.

Let me introduce to you Brother John monk; residence, Trappist monastery, Oka; age, nine year. Nine years old, a monk and happy as the day is long. Nine year old, with more grit, earnestness and strenuousness in his baby nake-up than is usually found in lives of full-grown people! Nine years old, and possessed of sufficient knowledge of the world to detest it and of sufficient love of God to give up all in order serve Him! Nine years old, at Oka, in the brown habit and cowl, serious, the brown habit and cowl, serious, silent, meditating, doing penance and chopping wood; this is Brother John.

But where is Oka? It is a little Canadian settlement, founded by the

Indians long years ago and renowned as a trading place, situated on the Ottawa river, near its confluence with the St Lawrence. A short distance off to the east, on the mountain side, is the Trap pist monastery—a large stone main building of severe aspect, with its numerous outhouses, shops, dairies, etc. nestling in a depression of the slope. Away from it on all sides stretch acres of finely cultivated land, orchards and vineyards. The monastery shelters some sixty monks of the strictest order in the Church, all of whom are intense ly interesting to the average outsider and one is sure to monopolize the attention of the visitor from the start and give him food for reflection for many a long day after his departure from Oka

Let us remember he is nine. His usual companion, in whose company I found him, is Brother Celestin, a giddy young thing of seventy-five or thereabouts, and behind him Brother John walks with downcast eyes, solemn tread and serious mein. He never talks, he fasts and keeps vigil, he prays and chants and works—leads the life of but the stiff little bow should be looped but the stiff little best, and looped but the stiff little best, and looped but the stiff little best, and looped but the stiff little best looped but the stiff little bow should be looped but the stiff little but the stiff little bow should be looped but the stiff little Whenever she was obliged to go to the store or maket, one of the boys, usually the youngest, was at her side carrying the bundles, waiting upon her into the cars and finding his pleasure in watch the provides.

At her three the boys is an end of the boys, usually a genuine monk, this marvelous a genuine monk, this marvelous as the first store of another and better age. If he breaks the rule, which happens sometimes, he confesses his fault in the community hall before the Father Abbot and Brothers assembled, and accepts and Brothers assembled, and accepts his penance with the philosophic humility of the most hardened, weather-

When you meet him he will not look up; if he surmises you are staring at him, he will try to direct your vision to o manly to willingly cause her a prit caught with his finger in the jam. Happy the mother of a boy!

prit caught with his finger in the jam. He will answer your question with a "Yes" and "No" if the abbot orders

> is his own element; he was made for it and it for him, and he lives this life to his little heart's content.

His father brought him here over a year ago because the lad, having heard of the place, by dint of termenting had exacted a promise, and the promise had to be kept. Once there he hazarded the remark that it would be a good place to stay. He was diplomatic in his advances; first asked, then begged, pleaded, besought and finally insisted crow as fast as they could, so they could urprise Mother Nature when she came on staying. What would mamma say? fourteen, to take up mamma's time, and what else does she want than to know her boy is happy? What would the abbot say? That could be ascertained by consulting him. And the abbot examined this novel postulant. He acquainted himself with the particulars of the case and, as much to humor this ex-traordinary fancy that had taken possession of the boy as to give the case a test, consented to allow him to remain for a two weeks' trial. Those two weeks were as good as a lifetime. That was enough, and more than enough.

expressly for him, if you please, to lie abed an hour longer than the others when they arise to chant Matins at 2 in the morning. He may listen if he likes, but to get up and join in is forbidden, absolutely forbidden. It might be were of course, but it is proportion. be worse, of course, but it is, nevertheless, a severe penance to be excluded from the community at that most solemn of all times.

Another shocking piece of partiality to which he is subjected; he is to eat meat every morning at breakfast. Who ever heard of such a thing in a Trappist monastery as eating meat! The Father abbot seems to be leagued with the evil one in an effort to spoil his vocation, to ruin his monastic prospects A lot of little lazy voices said: "We want to be put in a barn, too, so we won't have to work."

Mother Nature looked very sad and bright tears stood in her eyes as she said: "My poor, lazy little wheat children won here cheen a life of wretch."

A lot of little lazy voices said: "We won't have to work."

and deprive him of rights that are his by virtue of his calling. This humiliating condition of affairs probably accounts for his chubby face, his rosy cheeks, a countenance from which beams innocence and health.

# CHATS WITH YOUNG MEN.

"Resolute and unafraid always; a boy to be trusted and counted upon—sturdy and capable of hard knocks!" Show me a boy of whom this can be said, and who also possesses that other vital characteristic of Grant—promptness to see and seize an opportunity—and I will show you the making of a man who is bound to succeed in whatever he who is bound to succeed in whatever he undertakes. He may not become a great general, or a president, but he will, most assuredly, become a successful man. If he cultivates the spirit of kindness, generosity, magnanimity, justice, and honesty which distinguished General Grant, he will become a great man, such as Dean Stanley had in mind when he exclaimed: "Give us a man, young or old, high or low, on whom we know we can thoroughly depend; who will stand firm when others fail; a friend faithful and true, an adviser honest and fearless, an adversary just and chivalrous; in such a one there is a fragment of the Rock of Ages."—Suc-

#### About Your Appearance

It should be good. You owe that to yourself. And whether it is at the office or when you are out visiting you should be a clean, wholesome-looking young man. Cleanliness does much toward collings, and a clean body state. young man. Cleantiness does much to-ward godliness, and a clean body aids a clean soul. It may not be in your power to possess a dress suit, but if you should not, don't borrow one and don't ire one. Brush up the best clothes you have, make them immaculate, and then enjoy yourself and forget your clothes. Your linen can always be fresh and clean, and your tie can be in good style and your tie can be in good style and properly knotted. Never wear a loud scarf and never wear imitation j welry. Gentlemen select plain gold outtons, and simple gold links, and scarfpins of the most modest pattern. If you can afford dress clothes, remember never to appear in them until after dark. You may wear, as you like best, by yourself and not bought ready made.

### The Reward for Overcoming.

There is the basis of a great truth in he belief of some Indians that, when hey conquer an enemy, his strength is dded to their own.

idded to their own.

When we conquer an obstacle, or hold to our task in spite of great difficulties, unconsciously increase our strength o overcome. One victory gives power o win another. As the solid muscles and sturdy sinews of an athlete are the result of wrestling, running, and exereising, so the force and aggressiveness strong characters are largely the result of the effort required to surmount obstacles. To overcome means to be strong; to struggle with adversity

means to develop power.

The timber in the sapling in the for-The timber in the saping in the for-est has no rigidity, no sturdy fiber or strength, because it has never had to struggle with the tempest; but the tree which stands in an open field or on a mountain side, which has had to fight every inch of its way, from the tiny acorn to the giant oak, with the furious winds, which have tried to wrench it from its bed, and the arid soil which has grudgingly sheltered its roots, furnishes timber whose fibre and strength defy the waves of ocean and the fiercest hurricanes—material which will stand

the wear and tear of many years. "If a boy is not trained to endure and to bear trouble, he will grow up like a girl," says Beecher; "and a boy that is a girl has all a girl's weakness without her regal qualities." To be obliged to wrestle with circumstances, to clear one's own path through a tangled forest of difficulties, to walk, often, it may be, with aching heart and bleeding feet over the thorns and brambles that obstruct the way, but with undaunted spirit, is to call out qualities of resourcefulness, self-reliance, courage, and perseverance—qualities that make strong men and women
—which otherwise might remain

dormant.

It was through such a tangled forest that Samuel Drew, at twenty-one, a poor shoemaker that could hardly read the alphabet, cleared his way until he became the most profound metaphysician of his time, the author of works upon immortality of the soul which have

the true monk that he is, waives the permission to dine with his father and goes back to his tin plate and wooden spoon and sits with the Brothers in the refeatory.

# Success. What Alled Mother.

Last summer a famous specialist in nervous diseases visited a little village on Cape Cod. One day a tall, awkward young man called on him. He had a weak face which bore signs of dissipation; he wore cheap clothes cut in the latest fashion; there were rings on his fingers and a gold chain swung ostentatiously over a gay waistcoat. He came to consult the doctor about his mother, who had some obscure and, as he feared, mortal ailment. He spoke with much feeling, but did not forget to adjust his chain and to twirl his moustache as he talked.

"She has been a very active woman," gone all to pieces. She has no pain, no disease, but she can't eat nor sleep disease, but she can't eat nor sleep much and she is so weak she can hardmuch and she is so weak she can hardly walk. She cries if you look at her. What is the matter? Can you help her?"

"What work did she do?" asked the

doctor.
"She was a tailoress, and she worked harder than was necessary," said the young man, reluctantly. "She used to sew until 2 or 3 o'clock in the morning."

"What is your trade-your busi-

ness?'' demanded the doctor.

"Well—I—I'm not in business at present. It's pretty difficult to make a start, you know. I've considered several occupations, but I have not found anything suited to my peculiar bent as yet. But I came to consult you about mother. What do you think is the matter with her?"

"You!" said the doctor. "Nothing else. She has sapped her life for you; and now, when you should be supporting her and bringing comfort and honor ing her and bringing comfort and honor to her old age, you are a dead weight and a disgrace. If she dies, you and you only are to blame."

When he was gone the doctor said:

It is a common enough case. A wo-an is unselfish and energetic. She ives her life to serve a husband or a son. Her devotion only encourages them in idleness and selfishness. At middle age her vitality is exhausted. Her nerves give way under the long strain, and tonics are of no more use than putting wood on a fire that has gone out."

Poor, unhappy husband or son whose eyes open too late to the fact that "mother" is sinking under some mysterious disease, and who must hear from the doctor the frank verdiet. "It is you, and nothing else!"—Youth's Commission.

Conscience, Business and the Race for

BY REV. FATHER MORGAN M. SHEEDY. Let me remark, at the start, that as individuals or nations lose sight of Heaven they become more deeply en-grossed with the affairs of earth. In or greed of gain men voluntarily omit to "hard labor" that human tice imposes only on dangerous crim-The business man too often sacasures of home, rest, even life itself the desire for wealth. He sees in trade and commerce, of American life that wealth is the try is justly proud. M open door to social distinction; and he longs to be distinguished. The rich, the world over, have one appetite which is for the sensation of novelty—

ot often one hears a rich and succe ful man of business utter this plain truth: "Life is not summed up in the eumulation of riches. One may be appy though poor. I know that, for I as happy when I had but \$5 a week. here is much satisfaction in this world work well done." Life is not worth wing if one becomes the slave of busiless in the effort to get riches. In his country we have set up a false tandard and men have gone mad in the ace for wealth. This affects the busiace for weath. This affects the busi-ess man in our small towns quite as such as it does in the great cities and harts of trade. Out in the country vil-age store men are stirred to envy and he desire for great wealth when they ead of the costly entertainments, the ig dinners, the dazzling opera parties our merchant princes and captains of dustry. Wealth should be our cri rion. As long as it is we shall grow erion. ere and more dishonest and deceitful usiness; the daily list of frauds, dealcations, forgeries, embezzlements, micides and crimes will go on increasing until the time comes when we shall have forgotten the divine prohibition,

Thou shalt not steal."
We are fast putting conscience out of business as "a dangerous thing. There are too many people in business who seem to have resolved that they will have nothing to do with it just a the murderer resolved in Richard III., and for these reasons:

"A man cannot steal but it accuse the time. 'Tis a blushing, shamefaced spirit that mutinies in a man's bosom; it fills one full of obstacles; it is turned out of all towns and cities for a dangerous thing; it beggars any man that keeps it." Are we coming to this in our business methods? Let us see. Here are a few examples that have come under the observation of a single person who knows business and professional circles.

thuany left tried. My appears may appear the condition of a single perfect was losing in weight. I tried several medicines, but nothing did

was enough, and more than enough. Like the hero of Malakoff, he whispered to do the work that God, your Father in heaven, has planned for you to do. He has given each one of you some work to do, and hope you will do it faithfully and cheerfully. Each of you must choose to-day the work you want to do, the work that you can do best."

One little grain of wheat said: "Oh! Iknow what I want to do; I want to be knew to a mill and be ground into flour and be made into a nice biscuit for some poor little child that is hungry and be made into a nice biscuit for some poor little child that is hungry and be made into a nice biscuit for some poor little child that is hungry and cold and miserable."

Then on all sides a thousand little wheat grain said: "We want to be made into flour, too, so we can do some soul."

The on all sides a thousand little wheat grain said: "We want to be made into flour, too, so we can do some soul."

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The one all sides a thousand little wheat grain said: "We want to be made into flour, too, so we can do soome soul."

The one of you some work to do, and in soon ere listed end with no seed in the content of the proposals to return home were rejected. Then his attitude as time, here I stay," and he did. A week, a month passed with no beat "Here I am, here I stay," and he did. A week, a month passed with no beat "Here I am, here I stay," and he did. A week, a month passed with no beat "Here I am, here I stay," and he did. A week, a month passed with no beat "Here I am, here I stay," and he did. A week, a month passed with no beat "Here I am there of Malakoff, he whispered in his own each the unterformed him to the work supon in him or that no was not been the not of two king of the soul which have never been surpassed.

Samuel Lee, apprenticed to a carpenter the logs o

yer is approached by a manufacturer of bricks, who promises him a per cent. if he will induce his clients, who are building a large block, to use his bricks in their houses. He refuses. But how many architects demand such toll? A druggist in a certain town offers a physician a percentage on all prescriptions sent to his office. He knows it is

a very common practice, but he refuses as a man of honor. He is asked to take stock at a nominal rate in land com-panies in North Carolina, with house lots thrown in, if he will only send his patients to this place. He knows that this is done by a neighboring physician. Clergymen and churches even are almost daily solicited with tempting offers and big discounts if they will only influence their congregations to patronize this or that store, or call for this or that brand of soap or coffee. Thus it goes. The taint of fraudulent deceit infects classes of business or professions that claim honorable rules and he said. "Had tremendous energy all of her life, but now she seems to have esty is the best policy is discarded. In fact, dishonesty has become so prevalent a sin, from the sale of a railroad to the purchase of a pound of sugar, that

> Because we have banished conscience from many walks of the business world, trustfulness and good faith, honesty and fair dealing, security, integrity and honor are fast disappearing from the great marts and centres of commercial



and business life. How often have we heard that "an honest, conscientious man can no longer succeed in busi-There was a time when con science reigned supreme and honor was the very soul of business activity. It should be the aim of the moralist and preacher to bring business men back to the methods and practices of those days. Then a man's word was his bond; now it is difficult to prepare a bond that will hold the crooked man straight.

We thank God that there are hones men in this town and in every business centre. Would that they were more numerous! Would that they could others to be like them! They clean amid the dust of trade and commerce; they prosper, but riches have not hardened their hearts; they are true to the light within them ings rest upon them and the work of their hands. They are the ideal cap-tains of industry, the true princes of try is justly proud. May their number multiply!

# HEALTH IN SPRING.

Nature Requires Assistance During These Months

TO HELP THROW OFF THE IMPURITIES THAT HAVE ACCUMULATED DURING THE WINTER MONTHS-PURGATIVES SHOULD NOT BE USED-IT IS A TONIC THAT IS NEEDED.

In this climate there are many reasons why people feel all out of gear in the spring months. Perhaps the chief of these is the long hours in imperfectly ventilated offices, shops and houses during the winter months. You may feel that there is nothing serious the matter; you are only a little tired after slight exertion, or perhaps your appe-tite is fickle, or little pimples or eruptions on the skin show that the blood is not as pure as it should be. If you feel this way, not only your comfort but your health demands that you take proper steps to cleanse yourself of the blood impurities that are responsible for your condition. You need a tonic, blood purifier, nerve strengthener and general up-lifter of the entire system.

Dr. Williams' Pink Pills for Pale People and the strength of the entire system. meet all these requirements more perfectly than any other medicine. These are tonic pills and not violent and weakening like purgative medicines. Nature does not require a violent measure in spring, but a helping hand to throw off the impurities which have acumulated during the winter, and so toning and strengthening every organ and function that a condition of perfect health will prevail. Everyone—old and young—ought to take Dr. Williams' Pink Pills in the spring. There is no other medicine will do you so much the Mr. Lewes Salmon, postmaster. good. Mr. James Salmon, postmaster Salmon Creek, N. B., says: "Last spring I was feeling decidedly unwell. I was weak, dizzy at times, and continually felt tired. My appetite was

They Father Consumption.

Bad coughs, colds and catarth are responsible for mere consumption than is traceable even to heredity Catarrhozone cures more quickly than ordinary remedies because it is the only antisoptic yet discovered that is velagible enough to reach the root of the trouble in remote parts of the lungs and bronshial tubes, and impregnate every particle of the sir breathed with its healing, germ killing vapor, Colds cent last ten minutes, or coughs more than thirty minutes when Catarrhozone is inhaled. It clears nose, throat and air passages at once, stops dropping, headache, and cradicates catarrh from any part of the system. Two months' treatment, \$1; trial size 25; Druggists, or N. C. Polson & Co. Kingston, Ont.

DR. HAMILTON'S PILLS ARE MILD. DR. HAMILTON S PILLS ARE MILD.

THE MOST POPULAR PILL—The pill is the most popular of all forms of m-dicine, and of pills the most popular are Parmolec's Vegetable Pills, because they do what it is asserted they can do, and are not put forward on any fictitious claims to excellence. They are compact and portable, they are easily taken, they do not nauseate nor gripe, and they give relief in the most stubborn cases.

The NULL MEMORY YOU that the pain of

THIS WILL REMIND YOU that the pain of strains, bruises and sprains, common incidents of active out-door life is drawn from aching bodies by Perry Davis Painkiller, as a magnet draws bits of iron from sand.

bodies by Perry Davis' Painkiller, as almagnet draws bits of iron from sand.

Signals of Danger—Have you lost your appetlie? Have you a coated tongue? Have you an unpleasant taste in the mouth? Does your headache and have you dizziness? It so, your stomaen is out of order, and you need med'cine. But you do not like medicine. He that prefers sickness to medicine must suffer, but under the circumstances the wise man would procure a box of Parmelee's Vegetable Pills and speedily get himself in health, and strive to keep so.

Cheapest of All Medicines.—Considering the curative qualities of Dr. Thomas' Electric Oil it is the cheapest medicine now offered to the public. The dose required in any ailment is small and a bottle contains many doses. If it were valued at the benefit it confers it could not be purchased for many times the price asked for it, but increased consumption has simplified and oheapened its manufacture.



Use the genuine

MURRAY & LANMAN'S FLORIDA WATER PA

"The Universal Perfume."
For the Handkerchief, Toilet and Bath. Refuse all substitutes. \*\*\*\*\*\*\*\*\*\*

# MUTUAL LIFE OF CANADA

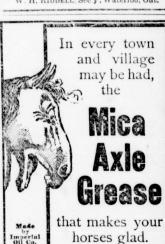
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An Income to Your Wife (if you have An Income to Your Children (if you have any) for twenty years after your and your wife's death.

They also guarantee Liberal Cash and Loan Values and Automatically Extended In-surance for full face of the policy.

ROBERT MELVIN. GEO. WEGENAST,
President. Manager.
W. H. RIDDELL, Sec'y, Waterloo, Ont.



# Allen's Lung Balsam

The best Cough Medicine.

ABSOLUTE SAFETY should be the first thought and must be rigorously insisted upon when buying medicine, for upon its safety depends one's life. ALLEN'S LUNG BALSAM contains no opium in any form and is safe, sure, and prompt in cases of Crous, Colds, deep-seated Coughs.

Try it now, and be convinced.

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### DOCTRINE OF IMMORTALITY.

New York Sun

The Easter discussions of immortality by Dr. Felix Adler and the Rev. Dr. Savage make pertinent at this time a reference to the Roman Catholic doctrine on the subject, as defined and ex-pounded by three Jesuit priests in the April number of the Catholic Homiletic The first, treating of "particular

judgment," explains the Catholic doc-trine to be that "as soon as the soul leaves the human body it is irrevocably assigned to an abiding place;" that
"at the very moment when the soul is
separated from the body" all it
thoughts, words and action oughts, words and actions during life will be judged in accordance with the way they presented themselves to God at the moment when they happened." As a conclusive illustration he refers to the parable of Dives and Lazarus. "The rich Dives was thrown into hell immediately after death and the poor Lazarus was taken to heaven." Nor would it be consistent with the justice of God, says the Jesuit preacher, to postpone the judgment to the last day or the day of general judgment, for "the just souls would be left in unceasing anxiety," and "the godless would still be left in the hope of being saved.' Moreover, he tells us that this "par-ticular judgment" will not be rendered on souls carried up to heaven and beon souls carried up to heaven and be-fore the throne of God, for a stained terian. "Where do the Baptists come in?" soul will never, in all eternity, have the happiness of feeling even for one moment the delights of heavenly joys." "Each soul will receive its judgment at the same place where the body happened to be at the time of death;" and do "at this judgment Jesus Christ shall appear as judge, the soul as the accused, the angel who was its guardian as advocate and the devil as accuser;" the judge " will render without delay the

the body comes, "so that," in life, do the sinner may be converted and do penance, but if he fails to do this ven-geance will surely come." "Now," he proceeds, "the sword of divine justhidden by the sheath of mercy, but there comes a time when this sheath will fall away and the naked sword of justice be drawn against all transgress-

The third priest treats of purgatory or the "place of purification" for those who have committed venial sins, in who have committed venial sins, in order that they may be made fit for heavenly society. But purgatory, as described by him and by the Fathers from whom he quotes, is of the nature of a hell for the time being; for "the cleansing in the same takes place by fire." According to St. Anselm, in this transitory fire "the best suffering of a poor soul is greater than the mos intense agony we can think of here," or, as St. Gregory expresses it, "more insupportable than all the afflictions of

this earth." "The greatest of all pains," comments the Jesait writer, "is that caused by fire;" "what, then, must it be to endure this agony for a whole day, a year, a hundred years?" Such suffer ing upon entering into the future state is inevitable for all of us, according to St. Bernard, for "who so perfect, who so holy, that when he departs from this life he will not owe something to that

It will seen, therefore, that the Roman Catholic Church not only teaches immortality, but also describes specifically the methods of entrance on it and in a way which Dr. Adler would say justifies the dread that led him on Easter Sunday to declare that "if immortality was a gift which we could take or leave" "the easiest way would be to decline it." Nor is the Rev. Dr. Savage's view of immortality, as we understand it of the soul, the spiritual identity, only, treated more kindly by the Catholic doctrine, as explained by torture must it be when the which is the direct seat of sensation in us, is tormented by flames of fire!'

A mission for non-Catholics was given at Our Lady of Lourdes Bohemian Church last week. The weather was unfavorable to the last degree. Fierce wind storms, rain, snow and cold was the combination evolved by the weather man to check a too-enthusiastic attendance. In spite of all, many non-Catholies were present and the nature of the questions proved that there was considerable number of fallen-away Catholics in the audiences. A striking feature of the mission was the predom inance of youthful faces in the pews.

Speaking on purgatory, the missionary asked if there was anyone in the church who felt that he was perfect enough to enter at once into God' presence. There was no response there presence. There was no response then and there; but as soon as Benediction was over an elderly lady made her way to the Communion railing and said in emphatic tones: "I was washed in the ood of Christ and I am saved now! blood of Christ and I am saved now?
Before the missionary could find his
breath she had grabbed a copy of
"Seven Lectures" and disappeared.
She is probably one of the "sanctified" contingents of the Methodist Church who believe they are incapable of fur-ther sin. It might have surprised her to be told that we believe no one is saved except through the blood of Christ, just as much as to learn that the real saints have all worked out their salvation in fear and trembling, fearing with St. Paul that, after all their graces and good deeds, should still become castaways .- Cath

# Beware of the Endless Chain.

"endless chain" prayer in hon of St. Joseph is being widely circulated through the mails in this as well as other cities, says the Columbian. Its origin is shrouded in mystery, and owing to the numerous times it has been copied and re-copied, it has become incoherent, absurd and scandalous. It is a species of pious fraud, the work of a crank, and

does considerable mischief. It is well enough to accept all these "endless chain" prayers and other alleged re-ligious schemes with several grains of

# THE DANGER.

Subtle Modern Influences Undermining Fatth.

The Rev. William O'Brien Pardow, S. J., delivered a sermon last Sunday evening at St. Ignatius' Church, New York, on "The Men of the Twentieth Century."

"Some time ago," he said, "a Bap-

tist minister called on me and invited me to occupy his pulpit on the following

judge" will render without delay the irrevocable sentence, which will be life or death for all eternity," and at the general judgment on the last day we "we shall receive the same sentence."

Judgment, explains the second Jesuit writer, is reserved until death of the body comes. "so thet" in life do ethical culture, and they are having a sentence.

He particularly counselled the pupils against to ining the modern throng who pride themselves on having read the "latest novel." He old them to let a book prove its value 'ere hep spent precious time in its perusal, in a word to allow it a year s existence before read ng it.

Though the learned author and critic spoke for over an hour, yet his hearers would gladly have prolonged the lecture, so delightful edifying and incroving did they find his "words wisdom," and every heart received His Lord ship's expressions of gratifude, and the chidren's pretty device "Come again, Rev. Dr. Taibot Smith.

ships expressions of gratitude, and the children's pretty device "Come again, Roy. Dr. Taibot Smith.

At the conclusion of the lecture, the Very Rey. Secretary of Delegation, on behalf of the audience, moved a vote of thanks to the rey. occtor for his elequent dissertation; this was seconded by Very Rey. Father James and rendered effective by His Lordship, who addressed in his genial way those present, pleasantly setting before them his own claim to a share of the gratitude, insamuch, as he had been instrumental in bringing the doctor to the Pines. The evening was pleasantly spent in the Music Hall, where a delightful programme was provided by the pupils, In the charming cantata, "Early Blossoms," the little ones represented the flowersstill sleeping in the chilly earth till wake'd by zephyr breezes, they goe'd their retais to the light of day. As they stood grouped in floral array, Hunrictta Collin, representing the Queen of Flowers, spok words of loving welcome to our beloved Bishop and the other reverend clergy. The entertainment brought to a close a most en inyable and profitable day and many were wishes expressed that the honored guests would come soon again.

St. Mary's C. L. & A. A., Toronto.

### DIOCESE OF HAMILTON

THE HOUSE OF PROVIDENCE FAIR.

The fair in aid of the House of Providence held in the armory, Hamilton, from the 4th, to the Hithinst., proved a very big success. Not withstanding the wretched weather the attendance cach evening was very large. Addresses were delivered on Tucsday evening by Mr Whitney, leadered the outsire Optosition, and Mr. J. J. Foy, Toronto. Thursday evening Hoo. J. R. Stratton, Provincial Scrietary was present and made an address.

The Quart ity meeting MEETING.

The Quart ity meeting the city conferences of St. Vincenarish hall society was held in the Editorial transfer in the city conference of St. Vincenarish hall society was held in the Editorial transfer in the Conference of the Conference of St. Vincenarish hall society was held in the Editorial transfer in the Conference of the Conference of St. Vincenarish hall society was held in the Editorial transfer in the Conference of St. Vincenarish hall society was held in the Editorial transfer in the Conference of St. Vincenarish hall society was held in the Editorial transfer in the Conference of St. Vincenarish hall society was held in the Editorial transfer in the Conference of St. Vincenarish hall society was held in the Editorial transfer in the Conference of St. Vincenarish hall society was held in the Editorial transfer in the Conference of St. Vincenarish hall society was held in the Editorial transfer in the Conference of St. Vincenarish hall society was held in the Conference of St. Vincenarish hall society was held in the Conference of St. Vincenarish hall society was held in the Conference of St. Vincenarish hall society was held in the Conference of St. Vincenarish hall society was held in the Conference of St. Vincenarish hall society was held in the Conference of St. Vincenarish hall society was held in the Conference of St. Vincenarish hall society was held in the Conference of St. Vincenarish hall society was held in the Conference of St. Vincenarish hall society was held in the Conference of St. Vincenarish hall society

### OBITUARY.

"Some time ago," he said, "a Baptate the minister culted on me and invited that the minister culted on the minister culted on the minister culted on the minister culted on the minister culted that the minister cul

Washington and romorbed that on overgroup were our symbols. I. H. S.

\*\*Adopted the Surgestion.

Rev. 2-bas F Commiss in the leaston Travely
"When Janua Cerelinna gave recently
"On the Great Highway," he devoted
the first charger of the volume to Leo
N.H.I. as incontractility the grandest
the first charger of the volume to Leo
N.H.I. as incontractility the grandest
flat and befulling title. But I said to
Mr. Crechman, Leo N.H. is more than
High and the strict of the volume to the strict of the west of the strict of the volume to the volume to the strict of the volume to the volume

# SUCCESSFUL BAZAAR.

Wallaceburg News, April 10.

Our R. C, friends conducted a very success ful bazaar in the opera house all last week. The bezaar afforded an outing for pleasure seekers and proved to be very interesting and amusing. Good music was furnished every evening and all enjoyed the delightful pastime. The hall was tastefully arranged for the occasion, booths arranged through the hall and used as sale stand and refreshment stands. Many excellent prizes were drawn and then offered for sale, refreshments ands soft drinks served. Altogether it was a great success and a pleasing affair to the public. In stating that the affair was a decided success, we draw it very mild for it was a gigantic success. The proceeds amounted to the handsome sum of \$2.200, which large amount being raised is due to the energy and management of Rev. Father Brady, assisted by the lady workers of the church. The ladies deserve more than praise for their good work in so good a cause, viz: church work to be used in the beautifying of the church property.

# NEW BOOK.

Practical Explanation and Application of Bible History, edited by Rev. John J. Nash. D. D. This practical and eminently useful work will be especially welcomed by catechism teachers and all who are charged with the instruction of youth. It bears the imprimatur of the Archbishop of New York. Published by Benziger Bros. A commendable feature of the book is that the type used in it is clear and the paper good. Cloth binding.

You never know what child in rags and piti-ful squalor that meets you in the street may have in him the germ of gifts that might add new treasures to the storehouse of beautiful things or noble acts.—John Morkey,

### THE CATHOLIC BAZAAR, WAL-LACEBURG, ONT.

Below is given the result of the grand prize drawing in connection with the Catholic bezart held in Opera House, Wallaceburg, beautiful to the Catholic beautiful to the Catho

April 7, 1902

No 7716 draws prize 1 \$255,90 in gold. donated by Rt Rev Bishop McEvay, D.D. London, won by Mr W F Denovan, 1602 Huron St. Toledo.

by Mr W F Donovan, 1602 Huron St, Teledo, Ohio, U S.
N. 21366 draws prize 2, \$10.00 in gold, donated by Very Rev Dean Savage, P P. Holy Trinity, Detroit, won by Mr G-o Donglass, Woodstock, Ont, soid by Mrs J E Thompson No 21185 draws prize No 3, \$10,007in books, donated by Rev Fatner McBrady, President Assumption Cellege, Sandwich, won by Mr. Rober Melve, Glanworth, Ont, sold by Bazaar Committee.

han, Wallaceburg, Ont, woo by Mr J D Carolen, Wallaceburg, Ont; sold by Miss F Carolan.

No 1612 draws prize No 35, a barrel of flour, donated by Mr M J Hurley, woo by Mr B F Guiney, Detroit, Mich; sold by same.

No 29899 draws prize No 35, a case of tea, don ated by Mr Thos O'Donnell, won by Gertrude Dunn, Parls, Ont. sold by same.

No 51890 draws prize No 37, a fancy water set, donated by Mr Andrew O Flynn, Wallaceburg, Ont, won by the Ursuline Sisters, Chatham, Ont; sold by Bazaar committee.

No 41974 draws prize No 38, \$10 in gold, donated by Mr T Hinnegan, Wallaceburg, Ont, won by Wilsa Helm, Wallaceburg, Ont, No 6944 draws prize No 38, \$10 in gold, donated by Mr J Hinnegan, Wallaceburg, Ont, No 6944 draws prize No 39 a meerschaum tipe, donated by Mr. John Marfell Wallaceburg, Ont, won by W Grant. 9 Aylener St Montrest, Que; sold by Mr J Mr J Donated by Mr J Donated by Wr J Donated by Mr J Donated by Donated by Mr J Donated by Mr J Donated by Donated by Mr J Donated by Donated Donated by Donated Donated by Donate

1057. Fort St., Detroit, Mich; sold by bazaar committee.

1398 draws prize No 42, a St. Bernard Pup, donated by Mr. Richard Burns, Wallaceburg, Ont., won by Mrs. C Hart, Windsor, Ont. 1908 draws prize No 43 an English Setter dog donated by Mr. W D O Leary, Wallaceburg, Ont., won by Mrs. Susan Roach, 273 Union St., Bartle Creek, sold by Bazaar Committee.

28081 draws prize No 44 a silk Cherrot covered couch, donated by Mr Jacob Helm, Wallaceburg, Ont., won by Mr John O'Gallaghan, Fordyce, Ont. sold by Mrs O'Callaghan, Fordyce, Ont.

No 49205 draws prize 45, a bird. Irish trush, donated by Master Parnell Mahoney, Dreeden, Ont., won by Mrs Gwen McRae, Wallaceburg, Ont, sold by Mrs D F McRae, Wallaceburg, Ont, sold by Mrs D F McRae, Wallaceburg, Ont, sold by Mrs D F McRae, Wallaceburg, Ont.

Death is natural to a man, but slavery unnatural: and the moment you strip a man of all his tiberty you strip him of all his virtues, you convert his heart into a dark hole, in which all the vices conspire against you.

#### FROM REGINA.

The serious illness of our beloved pastor made Holy Week one of acxiety for his devoted flock. All week key Father Van Heertum was very sick indeed with pneumonia. Dr. Jow was in constant attendance and all that a skilled physician and personal friend could do, was done; hence on Easter Sunday morning one of the most welcome announcements ever made from St. Mary's altar was heard, when Rey. Father Vermerien told the worshippers present, that the crisis was passed, Rey. Father Van Heertum was out of danger, Missionary work in the North-West is hard work, and although our pastor had an excellent constitution present, that the crisis was passed, Rev. Father Van Heertum was out of danger. Missionary work in the North-West is hard work, and although our pastor had an excellent constitution—long rides in all sorts of, weather, very often poor accommodation—all these things, have been the cause of his iliness. The self sacrificing nobility of our dearly loved priest—for we never before realized how dear he was to us—was clearly exemplified at the time of his iliness. He said Mass at 10 30 a, m and went immediately to bed to have his case pronounced, a severe attack of pneumonia. That he is daily progressing towards health is a matter of great gratification. Kev. Father Vermerian of Brandon came to the capital to conduct the services of Holy Weck and made manyadmiring friends during his stay. His sermons and instructions were of great interest and were listened to by very large congregation. His lecture on Esster Sunday afternoon on 'The Benefits of the Papacy' was especially good. After proving to his hearers the great spiritual and temporal benefits that have come from the papacy, he showed how God had been ever with His Church to the lasting good of humanity, and closed with a most touching appeal to those present to no matter at what hazard, hold fast to the Faith. We hope Father Vermerien may again visit us when we are not feeling so sad and our pastor will be in his usual good health so that we may extend to him a more hearty welcome and app eciation of hie sterling qualities.

Spring is here and with it a most unusual quota of mud and water. Settlers are daily striving and farmers are very busy. Land in the vicinity of R gina is almost unobtainable. Rev. Father Pennings of Wisconsin vicied Father Van Heertum during his lilness and celebrated High Mass on Sunday last. He preached a very fine sermon on the gospel of the day. A missionary from Qu'Appelie will remain at R gina ull Father Van Heertum will recover.

R gina, April 8 1902.

### MARKET REPORTS.

LONDON.

London, April 17. — Dairy Produce— Eggs, fresh laid, wholesale, 12½ to 13c; eggs, crates, per dozen, 10½ to 11c; butter, best roll, 18 to 21c; butter, best crock, 17 to 19c; butter, creamery, 21 to 25c; honey, strained, per lb, 11 to 12½c; honey, in comb, 14 to 15c; maple syrup, per gallon, 90c to \$i,00; maple sugar, per lb, 10. Poultry—Spring chickens, dressed, 65 to 80c.; e chickens, per pair, 45 to 60c.; turkeys, per 125 to 13c.

live chickens, per pair, 45 to 60c; turkeys, per bl. 125 to 13c.
Grain, per cental—Wheat. \$1.25; cats. \$1,20 to \$1.25; corn. \$1 10 to \$112; carley, \$1.10 to \$1.25; peas, \$1.15 to \$1.25 rye, \$1.10 to \$1.25; peas, \$1.15 to \$1.25 rye, \$1.10 to \$1.25; peas, \$1.50 to \$1.25 rye, \$1.10 to \$1.25; peas, \$2.15 to \$1.25 rye, \$1.10 to \$1.25; per \$1.10 to \$1.25; per \$1.10 to \$1.25; per \$1.10 to \$1.25; per \$1.25; per

TORONTO.

Toronto, April 17.—Flour, 90 per cent, Ontario patents, \$2.70 to \$275 in buyers' sacks. middle freights; straight rollers, in wood, \$3.10 to \$3.15; Manitoba patents, \$1 to \$4.10; Manitoba patents, \$1 to \$4.10; and strong bakers, at \$3.80 on track, Toronto, Oatmeal—Car lots in barrels, \$1.75 on track and in sacks \$4.00; broken lots, 25c extra. Milifeed—Bran, \$10.50 and chorts, \$18.50 cutside. Wheat—No. 1, Manitoba hard, \$16.50 day delivery; No. 2 Northern, 75jc May delivery; May delivery; No. 2 Northern, 75jc May delivery; Toronto and West No. 2 Ontario; white wheat off-red at \$72c, eas; No. 2 mixed, 71jc east; and No. 2 goose, \$65c middle freights on Pacific, Peas—No. 2 white offered at 9c high freights, with 78jc bid. Oats—No. 2, white, offered at 40c high freights, with 38c bid. Corn—No. 2 yellow, \$59c, bid. west. and No. 2 mixed, 71jc, but offered at \$65c bid. west. Rye—duil, \$5c bt. \$56c bid. outside. Buckwheat—Nominal \$6c low freights to New York.

East Buffalo, N. Y., April 17. — Cattle—Market steady to firm at recent strong prices; veals stronger: tops, \$6.25 to \$6.50; fair to good, \$5.25 to \$6.00; commen, \$4 to \$5. Hogs-5 to 10e higher; Yorkers good to choice and light medium, \$7.20 to \$7.35; mixed packers, \$7.30 to \$7.40; roughs, \$6.50 to \$6.0; stags \$4.50 to \$5. Sheep and lambs—Market strong; choice lambs, \$7.25 to \$7.35; good to choice, \$7.15 to \$7.20; culls to fair \$5.55 to \$7.10; sheep, choice, handy wethers, \$6.60 to \$6.75; common to extra, mixed, \$5.50 to \$6; culls and common, \$3 to \$5.25; heavy export ewes and wethers, \$5.50 to \$6.50; culls and company, \$5.50 to \$6.55; heavy export eves and wethers, \$5.50 to \$6.55.

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