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the Indian Office, Winnipeg. The lowest or
any tender not necessarily accepted.

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HAYTER REED.

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Deputy Superintendest-General
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Department of Indian Affairs.
Ottawa, March. 1898. 910-3

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je Catholic Record.

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

LONDON, ONTARIO, SATURDAY, APRIL 11, 1896.

VOLUME XVIII.

Missing. JAMES JEFFREY ROCHE.

Have you seen my sailor boy, as you came across the sea? across the sea?

Have you seen my sailor boy with the laughing eyes of blue.

With the sunlight on his hair, and his face as young and fair.

And the smile he used to wear, brave and

Oh, he kissed me on the cheek as he sailed Oh, he kissed me on the cheek as he saired away to sea, Sailed away from Gloster Town, and I never saw him more. But the ships they come and go, and the tides they ebb and flow, And the waves are moaning low on the shore.

Ah! they told me he was dead, but I know it Ah! they to the fee to a clear, the second is not true;

For he comes to me at night when the world is all asleep.

And he speaks to me by day, when the tempests sweep the bay.

And the billows are at play on the deep.

For he said he would come back, and he never broke his word—
Have you seen my sailor boy? He is coming soon, I know. I would go to him to day, if I only knew the

Though the grave before me lay, I would go.

"WHY I BECAME A CATHOLIC." Prof. W. H. Thorne Gives His Reason

Catholic Columbian, Columbus, Ohio.

The initial paper in the current issue of the Globe Quarterly is from the pen of its dauntless editor, William Henry Thorne, and is an interesting, comprehensive account of his spiritual struggles and the reasons that led him

into the Catholic Church.

His early religious instruction, he school," which 'at the age of fourteen, through the unintended offence given by the superintendent," he ceased to attend. When sixteen he went to Philadelphia, where he became interested in the Presbyterian Church, and, after two years, feeling convinced he should enter the ministry, began a new course of study with that end in view He was ordained and appointed to the pastorate of the Allentown, Pa., First Presbyterian Church, in 1864. The next year he took charge of the Darby Presbyterian church near Philadel-phia, and "while there," he says, "1 read Strauss, Renan, Voltaire, Carlyle, Emerson, etc., all in the line of skepticism, and became enamored of the dreams of rationalistic pantheism : could not honestly preach the dogmas of Calvinism, especially objecting to its definitions of the Trinity, election, and the imputations of righteousness; my own mind dwelling always in the Divine Unity; my sympathetic sense of justice making it impossible for me to believe the Calvanistic doctrine of election to damnation, especially as applied to children : and my practical hatred of all legalistic shams making me insist that it was not the imputation, but the impartation of Christ's righteousness that we all ought to seek

"Meanwhile I had also made special study of the Sunday question, and had preached a series of sermons showing that the Sunday was not the Sabbath, had none of claims, and was purely a mat ecclesiastical arrangement and observ-

VITHDRAWAL FROM THE These sermons brought his orthodoxy, "under suspicion of the Presby " as well as under his own, and, in consequence, he resigned the Darby pastorship, and after receiving "the kindest attention from Unitarian ministers" began preaching in their churches. He confesses he "was no more at home in the Unitarian ministry than I had been in the Presbyterian : and, in 1872, while travelling in England for my health, I resolved to quit the ministry entirely and look to literature or other vocation for my future life. These were the bitterest days of my life-when I was obliged stand alone with my consciousness of God and duty, and meet such phases of the devil as few men are called to. On returning to the United States, he secured one position after another of a quasi-editorial character, and eventually became the literary critic and one of the political writers of the Philadelphia Daily Times.

His sympathy for the poor and op-pressed had made him "a liberal in Engsh political thought and an abolition ist in the United States," while, after his reception into the Unitarian Church, his "enthusiasm for Jesus and con sciousness of God" had led him to accept the "orthodox idea of the Scriptures" but, with the dawning of doubt and freedom from creeds, he "began to clearly saw and believed, therefore, question the very foundations out of in the total divine revelation of man's which these creeds, and also these the- history and redemption ; was one again ories of human equality, had been evolved" and "soon became convinced that there was not and never could be any such thing as human equalitybefore the laws of God or man, or in

'It was clear to me," he asserts, "that men were not equal; that there ion. always had been masters and kings among men, and always would be; but how was their mastership and kingship to be recognized and their words to

pass for authority and law? "Precisely in the same way it beto me that the worthy divines who constituted the Anglican and Westminster assemblies, not to without genuflecting in advance of entron and speak of their sickly imitators of later trance, and no one asked me to kneel of God."

date, were simply sets of rebels against the very organization and authority that had given them whatever of light and right they had to teach, even as private priests; and that, of course, in the precise measure of their rebelliousness against this older authority they were absolutely incapacitated alike for

teaching and supremely for founding any new basis of teaching that should be authority and guide for other teachers of religion. In a word, I saw clearly that in all Protestantism there was no moral, intellectual, or historical basis of authority in religious ques tions and matters; that any man's opinion was liable to be as good as another's, and that the devil of falsehood and confusion was at the helm."

HIS EARNEST SEARCH FOR TRUTH. For a period of ten years he studied "over and over again the religious systems of the East," sometimes "leaning toward one, sometimes toward another as the possible supplanters of Christianity," which then seemed to him to be "a hodge-podge of rebellious and wrangling contradictions.'

About 1875 he began to attend occasionally Vesper services at the Philadelphia Cathedral, which soon began to appear to him "as the gate of Heaven to His soul," but still "there was no practical movement or dream toward the Catholic Church." In 1892 failing health compelled him to seek a rest and he accepted the invitation of the Very Rev. Father Walker, former rector of St. Patrick's church, this city, and Vicar General of Columbu diocese, then and still chaplain of St Clara's Dominican convent at Sinsintells us, was "gathered from the church of England and its Sunday him. Of this quiet abode, and the result of his quiet sojourn there, he

> "In and about the convent of St Clara were sometimes from fifty to two hundred white-robed nuns-lovely and chaste and charitable as the angels of heaven-and St. Clara's academy had, for pupils, about one hundred and twenty-five little girls and young ladies. This was my place of rest and these were my surroundings. Father Walker talked of Catholic philosophy and theology to me; the dear nun provided me with every comfort of the most beautiful home-life, and, I doub not, prayed for me with a fervor and a faith known only to consecrated and stainless souls.

> They were all my friends; all as kind to me as my own sisters, and still I hardly dreamed that my final acceptance of the full and perfect faith of the Catholic Church was within the bounds of possibility.

> This sort of life and rest for me went on for nearly two months.

"Meanwhile these purely rationalistic truths had come to me, namely, that if Jesus of Nazareth was what my own previous reasoning had forced me to believe of Him, nothing in the whole realm of human absurdity was quite as absurd as to suppose, dream, or assert, that such a God-man, who had become man in order to save mankind, by His truth and life and death, should scatter His thoughts and life on the careless winds of chance; and nothing more reasonable than to suppose that He had entrusted His words and the soul of His precious martyrdom to the keeping of men fully informed of the value and meaning of His re-

demption. "Gradually also I saw from my old but over-looked studies of the Scrip-tures that the Apostles had been chosen as by light of God's own mind that they had been instructed in every phase of Christ's life that they could understand; that the Holy Ghost, the all-pervading divine spirit of truth, had been promised and given to instruct and guide them after Christ's by this God man and His Divine Spirit through His apostles; that beyond question in any one but a and of His Church had been vested in Peter, and that whatever might be my final conclusions as to the historic ques tions of Peter's founding of the Church in Rome, and the primacy of the See of Rome, etc., and whatever might be my final action in view of undeniable as the light of the sun in God's own cloudless skies. Still I was

not yet a Catholic by any means."
"I had seen the errors in cosmothe ism with results as already stated; I had at last seen the wonderful and compre hensive wisdom of the philosophical theology of the Catholic Church, and I the heart of Christendom, now with that commanding and con-tinuous center and head and soul of it that had held the mastery of nearly nineteen hundred years, and I began to feel that perhaps some day grace would be given me to enter its commun

THE TRIUMPH OF GRACE. Meanwhile I had frequently attended Mass, week days and Sundays, in the beautiful little chapel of the Dominican nuns, and was frequently the only man in attendance, except the priest

"At first I used to go into the pew without genuflecting in advance of en-

a light from heaven: Why, if the Literature at St. Viateur's College and real presence of God, consecrate in the resigned that post in order to give his Blessed Sacrament or sacrifice, is whole time to the Globe, a quarterly tabernacled in yon loving place, why magazine, which is characterized by should I not kneel? In truth, ought I the Rs. Rev. Archbishop of Philadelnot at once to kneel, as I would before phia as one of the ablest reviews in the English language. the blessed face of the Saviour Himself? But I could not that day nor the next, but on the third day after this

mediately after entering it, and have continued to do so to this day. "Gradually also I have grown to see the perfect reasonableness of the veneration paid to the Blessed Virgin, and the wisdom of offering prayers for her in-tercession and blessing; and one day, as I was entering the little Dominican

conviction I genuflected before enter

ing my pew and knelt in prayer im

chapel, it came to me as a new Britain. It has taken six years for thought, why these words: "Hail, the Irish Royal Commission to investithought, why these words: Hall, the Irish Royal Commission to Receive the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, duplicity to hide the injustice done to were the words the angel used to the Ireland in this respect. Since the Blessed Virgin in homage and in recognition of her divine motherhood, and why should not I use them with my whole heart? for if anything grew clearer and clearer to me in those days it was this: that the sanctified motherity was the state of the human race had been expected for the human race had been expected. Since the paper union the taxation of Ireland per head has increased at a startling rate, without any adequate corresponding advantages. She has, in fact, been financially 'sweated' for the benefit of Eugland. Before the union the taxation of Ireland per head has increased at a startling rate, without any adequate corresponding advantages. alted in this maiden of Bethlehem, that before the Royal Commission conclus her motherhood had been the seed-field ively proves, exceeded 9s. per head; of eternal redeemption and glory for now it is as high as £2 9s. and this of eternal redeemption and glory for now it is as high as £2 9s. and this our race, and in sheer love and honor with a falling population and decay I henceforth used the angel's words, night and morning, and sometimes

many times a day. . . . NOONDAY LIGHT OF TRUTH Walker I now saw more clearly than foreign policy fell on England alone. through His apostles; saw also the ferent to England's imperial march, continuity of this Church and the head-ship of Rome, during the early periods of the benefits. Notwithstanding this, which Protestant Church history had however, she was made to pay a very covered with doubt; saw more clearly large additional contribution to meet than ever the light of the dark ages, the rebellious wrong headedness and though the millions spent on the infamy of the Reformation, and on manufacture of the munitions of war every intellectual point of faith there and of naval shipbuilding were enseemed to be nothing between me and tirely confined to England, a grievance rest in the Catholic Church; saw, of from which Ireland still suffers. made the Scriptures, she alone was things as tobacco and snuff has ef authority for their interpretation; in fectually killed the manufactruth, that all her final conclusions ture of those articles in Ire must be divine.

in all things and supremely in every religious act of love and worship, seen blessed sacrifice consecrated by prayer, Christian Catholic Church of God.

"I would like to go into the spirit ual philosophy of my thought on this, English misgovernment in Ireland and of its heart and makes it Divine, in other words, even human love transub stantiates the presence, yea, the subdoors of its own heart and life. Love soul and God to man; makes all life and eternity divine; and it is the simple but beautiful mystery of the death; in a word, that a simple but beautiful mystery of the Divine Church had been founded Church's love for Christ, the love of ual body and soul, that transplants not these to and in the tabernacle of the quibbler, the headship of the apostles churches and the hearts of his own

eternal love. "Thus, through the painful process of many years, I was led from pious and beautiful, but imperfect Anglicanism, through pious and earnest, but distorted Calvinistic orthodoxy, by way of Unitarianism liberalism and these facts, the facts as stated and as held by the Church of Rome, were as that the Roman Catholic Church was the most rational, the most philosophi cal, the most scientific, the most perfect and divine; and in its final utterances, the most perfect and infallible system of human thought, discipline and life the world had ever known, hence the supernatural guide of the

"I must not prolong this article further. In short, on Pentecost Sunday, in the year of our Lord 1892, by the grace of God, through the patience of and inspired, I doubt not, by the bless-

then kind to me.
Later I was confirmed by Archbishop

AN ENGLISH CONFESSION.

A Chapter in English Misgovernment

Reynolds' Newspaper, the organ of the English democracy, in a long article on British rule in Ireland says " A question connected with Ireland, -probably in the next budget-is that which must arise almost immediately ood of the human race had been ex- taxes in Ireland never, as the evidence ing or extinct industries. In great and, of course, I use them still, every Britain, on the contrary, imperial taxtion has decreased since the beginning of the century.
"Prior to Ireland being incorporated

"Through my talks with Father in the union the burden of England's ever before the actual and perfect For many years after the union had organization of the Church from Christ been effected Ireland was still indifcourse, that as this divine Church had The increased duties passed on such land, as at a previous period "The doctrine of the Real Presence the prohibition by English Acts of Parhad never been a stumbling-block in liament of the Irish shipping and my way. For while I had not in previous years discriminated in favor of sources of industries wiped out these sources of industry and income. But the priestly office and its powers as no class in Ireland was to escape. In compared with the Protestant ministerial office or any other great and good much poorer in Ireland than in Eng-vocation, as I now began to do, I had land—were called upon for a proporalways, alike from my cosmotheistic tion out of their incomes in taxation view of nature and my clear and Again any taxes remitted were those intense view and feeling of the Divine which chiefly affected English indus

tries; these affecting Irish remained. 'To the Irish account are charged and felt with easy faith, the primal an army of 30,000 soldiers and some fact of the Divine Presence in the 18,000 armed constabulary, costing 500,000 annually. This is the and set apart and absolutely made price paid as an alternative to self divine by the acts of divine and loving government. The local Government tenderness that placed it where it was Board, the Board of Works, the law in the tabernacle of the temple of the charges are nearly as great in Ireland as in England-facts affording a stern condemnation of the incompetence of

but I must not linger. In a word, of the injustice done to her indigent even human love recreates the object, population. "As three-fourths of the taxation of Ireland falls upon the agricultural classes, and as Ireland depends for her stantial presence, the heart's core, the existence upon agriculture, it is obvi body and blood of its intensely loved ous that in any scheme of the Govobject, and brings it to the temple ernment for the relief of agricultural depression Ireland must be first considis the magic that transports soul to ered. The poverty of her farmers prevents them acquiring the machinery necessary to keep pace with the com-petition of Denmark, Normandy and ther European countries in dairy pro-His mystic body for His own individ duce. For a similar reason they can not take advantage of improved methods of culture or of cattle breeding. Consequently not only is the farmer porsted in the international contest. ut the capital value of the land is eadily falling, and the landlord's share, therefore, is rapidly diminish To the shame of wealthy Eugand be it said that she extracts from eland one-third of her taxable income while imposing on Great Britain only one ninth of hers. And what a cut-throat policy it is. Ireland's poverty is England's misfortune. In the one article of tea, the lessened consumption n Ireland, owing to the migration of its pulation to other countries within half a century, represents a loss to the English merchants of £1,000,000 soul and the end of all my hopes and yearly. And the consumption of all other English manufactures in Ireland has fallen proportionately. England's policy toward Ireland has driven a couple of millions of Irish people to compete in the labor markets my good friend Father Walker, aided of Great Britain-people who would have much preferred to stay at home ed prayers and spotless kindness of the had there been a chance of a decent ever lovely and by me almost wor- living for them in their native counshipped sisters of St. Clara's Academy, try. Finally, the expatriated Irish-I was received into the Catholic Church, man in America revenges himself the States and Great Britain, with the

baptized in their little chapel that day, against the conquering and evicting and God bless them ever, as they were nation by fomenting ill-will between Later I was confirmed by Archbishop result that England is put to several that dedicate their lives on battle additional millions yearly of war fields, in leper hospitals, amid scene -my first love - and from that day to expenditure to meet eventualities. this I have known only the thought of perfect loyalty to this mother of salvaling and to the Blessed Virgin, Mother

| Cold | Co

"Let us hope that the election of

Mr. Dillon to the chairmanship of the Irish party will mark a new era in the history of the sister island. Ireland now stands alone. The man who. through vain or ambitious motives, should continue the discreditable faction fighting which has shocked and disgusted the world would be an enemy to Ireland to be held up to public execration. Have the people of Ireland no voice? Do they mean to onvince both friends and enemies that there is nothing in the national cause, since the would-be leaders can afford to dissipate the strength of the move ment and hold Ireland up to ridicule and contempt by the continuance of a sordid and disgusting squabble?"

A PROMINENT CONVERT.

The Son of the Episcopal Bishop of Delaware Becomes a Catholic.

The announcement made recently that A. Irene Dupont Coleman, son o Bishop Leighton Coleman of the Delaware diocese of the Protestant Episcopa Church, had renounced the faith of his fathers and joined the Catholic Church, did not surprise his intimate friends in New York, to whom it was known that he was receiving daily instruction to this end from the Rev. Father William Smith, S. P. M., of the Church of St. Vincent de Paul in West 23rd street, etween Sixth and Seventh avenues. During the last sixteen months Father Smith has received eight persons into the Church who theretefore were professing Protestants. Among them were Mrs. Phil. Daly (Jennie Joyce), Frank Bang, son of the late Henry J. Bang, proprietor of the Sturtevant House; Mrs. E, P. Hagan, widow of Senator Hagan; Harold Depew, and a well-known Unitarian clergyman of this city, whose name is withheld.

LEFT A RICH CHARGE From a social standpoint, the most notable of these conversions is, of course, that of the Rev. Mr. Coleman. His mother's family is one of the oldest in Delaware, and his father's standing as Bishop of the diocese is very high. Both branches of the family have always been sturdy Protestants.

Mr. Dupont was received into the March 21 by the Rev Father Smith. The abjuration occurred in the Church of St. Vincent de Paul, in the presence of a single witness. The convert made acknowledgment of his "past errors in the faith," of the truth of the teachings of the Catholic Church, of the seven sacraments and of the supremacy of he Pope. He was then pronounced a ommunicant.

To Mr. Coleman this renunciation means volumes. He was an ordained priest of the Protestant Episcopal Church previous to his conversion and had a rich charge. This he resigned more than eighteen months ago. is a married man and has one child. and in order to support his family came this city and engaged in business He is thirty-nine years old and a stalwart type of physical manhood. BEGINNINGS OF THE CHANGE.

Mr. Coleman's friends say that he has been thinking of the matter for the last nine years. His tendency was well known to his family. He had been under Father Smith's instruction for eighteen months, and would have made a profession of his faith a year ago, previous to the time of the last pilgrimage to Rome, which was conducted by Father Smith, had it not been for the urgent solicitation of his mother that he should wait a year longer to make sure of the solidity of his change of faith. Mr. Coleman is now a diligent attend

ant upon the services of the Church of St. Vincent de Paul. His friends have experienced no little irritation at the incinuation that his conversion was due to eccentricity. He is, they say, as strong in mind as in body, with a broad culture and sturdy intelligence The convert is a graduate of Oxford University, and in appearance is more

like the stalwart, beef-eating English man than any other type. It is expect ed that his wife will shortly follow him into the Church. Father Smith, who was largely instrumental in bringing about the conversion, will direct the Th American National Pilgrimage the Third Rome, Lourdes and the Continental shrines, which will leave here on Wednesday, July 8.— New York Free-

A Defense of Prayer.

man's Journal.

When, asks the critic, has there been witnessed an answer to prayer? When? Are the great religions of the world such insignificant and paltry phenomena that we may pass them by in this inquiry?

What power was it that overcame fear in the martyrs, or built the mon asteries, or filled with courage and compassion the Vincents of Paul, or those who put an end to the slave or the tender hearted women fields, in leper hospitals, amid scenes the most repugnant to flesh and blood? population dropped from 8,175,124 in more than remove mountains: it

or suggested that I should do so. But For a time Mr. Thorne held the chart of Belles Lettres and English year is not more than 4,500,000.

The steam engines and english to 4,704, 50 in 1891, and in this chart of the steam engines and the chart of the the stock exchange, indeed, which some would call by that abused name, but the human spirit of pity, self-control, justice, mercy and hope, whereby alone men have become God-No other force could have achieved this great and enduring miracles. For it was not secular knowledge, not the ardor of conquering barbarians, not even the graceful amenities of literature and social intercourse, but religion that gave us our present Gospel, which we allow to be true even when we break its commandments. And I ask, where would that religion have found a be-ginning, how could it flourish, during what time would it continue to survive, unless millions had believed in the

NO. 912.

FATHER HECKER AND THE APOSTOLATE OF THE

power of prayer, and thousands upon

thousands had practiced it?

One Sunday forenoon, happening to cross Broadway near a fashionable Protestant church, we saw the curb on both sides of the street lined with carriages, and the coachmen and footmen all reading the morning papers. rich master and his family were in the oftly cushioned pews indoors, while their servants studied the news of the world and worshipped at the shrine of the Press outside—a spectacle suggestive of many things to the social reformer. But to a religious mind it was an invitation to the Apostolate of the Press. The Philips of our day can evangelize the rough charioteer by means of the written word as easily as they can his cultured master.

To Father Hecker the press was the highest opportunity for religion. The only term of comparison for it is some element of nature like sunlight or the atmosphere. In the press civilized man lives and breathes. Father Hecker was as alive to the injury done to humanity by bad reading, as a skilful physician is to the malaria which he can smell and fairly taste in an in fected atmosphere, and he ever strove to make the press a means of enlight

enment and virtue. Throughout his life he was ever ask ing himself and others how the press could be cleansed, and how the apostolate could be inaugurated. To this efforts, and expend all his resources and those of the community of which he was the founder.

It is true that no man of his time was more aware of the power of the spoken word, and few were more ompetent to use it, the natural and Pentecostal vehicle of the Holy Spirit to men's souls. But he also felt that the providence of God, in making the Press of our day an artificial medium of human intercourse, more universal than the living voice itself, had pointed t out as a necessary adjunct to the oral teaching of the truth. He was convinced that religion should make the Press its own. He would not look upon it as an extraordinary aid, but maintained that the ordinary provision of Christian instruction for the people should ever be two fold-by speech and by print; neither the preacher without the Press nor the Press without the preacher. He fel that the Apostolate of the Press might well absorb the external vocation of the most active friends of religion.

In the Press he found a distinct suggestion from above of a change of methods for elevating men to truth and virtue. In the spring of 1870, while on his way home from the Vatican Council he wrote to Father Deshon from "I felt as if I would like to have

peopled that grand and empty convent with inspired men and printing-For evidently the pattle field of attack and defence of ruth for half a century to come is the printing-press.

He believed in types as he believed in pulpits. He believed that the print ing -office was necessary to the con vent. To him the apostolate of the Press meant the largest amount of ruth to the greatest number of people. By its means a small band of could reach an entire nation and ele vate the religious life.

How Father Hecker appeared to men when advocating the Apostolate of the Press, and how he spread the forceful majesty of Catholicity over his personal surroundings, is shown by Mr. James Parton's words in an article published in the Atlantic Monthly: "The special work of this (the Paulist) community is community is to bring the steam printing-press to bear upon the spread of the Catholic religion in the United States." The resistless missionary power latent in the Church is thus spoken of by the same writer :-

"What a powerful engine this is! Suppose the six ablest and highest Americans were living thus, freed from all worldly cares in an agreeable secluded abode, yet near the centre of things, with twelve zealous and gifted young men to help and cheer them, a thousand organizations in the country to aid in distributing their writings, and