an intelligent student of his own times marvels often at the want of variety in the tactics of the enemies of religion. Much of the proceedings against the monasteries in England nearly four centuries ago is closely duplicated in the movement against the religious orders in France within the past three There are the same suggestions of vast treasures hoarded in the mon asteries to be released for the good of asteries to be released for the good of the people, the same attempts to show the monks as interfering with ordinary secular business. In the poisoning of the minds of the simple rural populace against their best friends, by still graver charges, Ralph Torridon, fol-lowing with a doubtful mind the evil

els of Layton, is soon an adept. The Reyal Visitors, though they hungered as much for scandals as for hungered as much for scandals as for treatures, could find nothing of the former to justify in any sort the clos ing of the monasteries. Then the King's will came in. They should be closed on general principles, and Ralph Tor-ridon carried out the mandate even as to the priority of Lewes in which bis to the priority of Lewes in which his brother had been recently professed, and the little Convent of Rusper in which his young sister Margaret had found the desire of her heart. Very tender and beautiful are the pictures of life in both these houses ere yet the tyrant's hand had fallen on them, and they were but typical of the general

they were but typical of the general religious life of the kingdom. Illuminating to us who wonder how the faith so deep rooted in England could have been so speedily destroyed is Father Benson's showing of the con-fusion which fell upon the popular mind through the unscrupulous entangling of civil and religious issues, and the very gradual alterations of the forms of worship within the very churches to which the silver tone belis courenes to which the silver tone bells had summoned the people for centuries. The latter change came not in Henry's time. Then the people saw a half crazed fanatic burned to death for denying the existence of purgatory the while the scaffolds were preparing for the martyrdom of Bishop Fisher of Rochester and Sir Thomas More for refusing the cath of the King's spiritual prison life and the valiant deaths of these two martyrs are visid uplifting.

We cannot take leave of "The King's Achievement," however, with out a word of the audience of the Torout a word of the audience of the for-ridons with the King when they came to beg Ralph's life. For he, too, found satan a bad paymaster, losing Beatrice for his treachery to the church and being involved with Cromwell when the lost the King's favor. Here is the King in his habit as he lived, and all who have seen Holbein's portrait will know him. "A great figure was seated opposite the side door at which they entered on the broad seat that ran round the three sides of the window. The puffed sleeves made the shoulders look enormous; a gold chain lay across them with which the gross any across them with which the gross fingers were playing. Beneath, the vast stomach swelled out into the slashed trunks and the scarlet legs were crossed one over the other. On the head lay a broad plumed velvet cap, and beneath it was the wide square face, at once jovial and solemn, with the narrow slits of eyes above, and the little pursed mouth fringed by reddish hair below, that Chris remembered in the barge years before. The smell of musk lay heavy in the air."

The musk, so grateful to the nostrils of wild beasts generally, completes the suggestion of Henry's fierce animalism, even before he "barks" at the young priest the commutation of his sentence priest the commutation of his schedule into exile. Did Henry know when he accorded Ralph's pardon that the latter was dying in prison? and was that the cause of the merriment which that the cause of the merriment which he made no effort to suppress as the family—after its aged head ha i poured grateful blessings on the king—depart ed? There is a sinster suggestion of this probability, and perhaps a more harrowing death-bed scene was never depicted than Ralph's in his chamber the tower.

the trials and sorrows of life bear heavily upon them. They have only their own vague conceptions of life, of its origin and of its end, with which to guide themselves; and where there is no idea of a life after this one, death by some is sought before its time to end their miseries.

How different with the man of faith?

permission, with her sister, Ludy Max-well. Sir Nicholas, as fervent in the faith and as defiant of usurped authority in his old age as in his youth, goes to the great reward of God's simple, to the great reward of God sample, honest soldiers in the early part of the story. Of his two sons, the elder James, is a priest, but secretly, for Elizabeth is on the throne, and the protestantizing of the country is prosecuted even unto blood. The second son, Hubert, is growing restless under the restraints of his unpopular relig the restraints of his unpopular religion for he loves Isabel Morris, the daughter of a Puritan neighbor. Isabel, like her father, is sincere in her faithnatural Catholics, both, if they but knew the Old Religion for what it is and the description of her inner life and the rosy dawn of human love over the white mountain tops of spiritua devotion is true and exquisite. Her cherished brother, Anthony, Hubert's hearty outdoor comrade, fieds Puritanism narrow, and is drawn to a dream of a great National church, which will

follow England's conquests—just begin-ning—around the globe.

The love of woman touches his life but slightly in his boyish derotion to Mary Corbett, which later settles down into a real comradeship with the clever and beautiful Catholic waiting woman of Queen Elizabeth. Why did Elizabeth not simply tolerate but love, as far as she was capable of loving any. one, this conrageous creature, defiant in her adherence to the Old Faith? The girl's radiant beauty, her shrewd and mocking wit, her virginal aloftness, her courage, must have struck some human chord in the tigerish pature of Henry worthy daughter. Howbeit, Mary Cor-bett, rather than the ascetic Isabel, is the heroine of the story, as far as any character can sand out clear where Elizabeth dominates its time, as Henry dominated that of the story previously

There is mcr of horror in "By Whose Authority?" than in "The Kin Achievement." Treachery plays "The King's larger part. Walsingham is worse than Wolsey. The martyrdoms superabound and the modern Catholic realizes that

he has the pearl of great price on easy terms when he reads of the fate of the esuit Edmund Campion and his com-

Buxton, the wealthy Catholic, who has managed to keep his estates and his chaplain, albeit fines, destroys young Morr. d' dream of a national church, and Campion's martyrdom, and the base use to which the young Puritan is innocently put to manage the arrest of James Marwell, complete his conversion. Meantime, Hubert Maxwell, thrilled by the adventurous spirit of the time, has gone off with Sir Francis Drake, and turns Protestant, in the hope of winning Isabel's love, while she, drawn by the example of Lady Maxwell and Mistress Margaret, is ready to take all the risks involved in becoming a Catholic! The background of the story is sober

history, and Father Benson in no wise minimizes the political blunders of some Catholics which had such dire reaction on the fate of all Catholics under Elizabeth and for long atter. We have Elizabeth and for long atter. the war between Spain and England and the destruction of the Armada, and the proof of loyalty to their country given in vain by so many of the sons of the Old Faith who rightly distinguished between the things of Casar and the things of God.
Perhaps the chapters most impres-

sive to the general reader will be the two interviews of Anthony Norris with Elizabeth—the first, when, while still a Protestant, he succeeds, with Mary Corbett's aid, in gaining the freedom of Father Maxwell; the second, when himself a priest, his life saved by the sacrifice of Mary Corbett's, he is taken from the Tower, as Campion was before him, to see the Queen, who is ready, on what she accounts a very trifling compromise, to save him for Mary's sake. How cruel are the ten-der mercies of the wicked has never been better illustrated than in this chapter. This and the earlier chapter relating to Mary Corbett's death, and Father Norris' capture, are unsur-passed in dramatic power by aught that we have seen in recent novels. Both are great books. Both are brought out for American readers by B. Herder, of St. Louis. They should be widely read by American Catholics for their literary charm and their historic and religious value.-K. E. C. in Boston Pilot.

LIFE'S STRUGGLES.

In every life there are struggles to undergo, and courage and fortitude are needed to meet them. They are the consequences of life itself and are the results of things beyond our control. We have only to be brave and try and not let them overcome us, and God will come to our aid and give us victory, providing that we do what is in our power to conquer the difficulties in which we find ourselves. When we consider the trials and sorrows of life we see that this world is, indeed, a valley of tears. Man's entrarce into life is accompanied by his cries and his departure is accompanied by his tears. All through life, then, is strug-gle of one kind or other. Struggle with poverty in the case of the poor, strugggle with rivalry in the case of the rich, struggle with sickness in the case of both. B.tterness and anguish of soul sadden every life betimes and stout needs be the heart and strong the spirit that can withstand their de pressing influences. It is this side life that nature finds hard to reconcile itself with, and yet it must be borne with while the trials last, and one can only hope that the ordeal will after a while pass away.

For those who have not the gift of faith, their lot is hard, indeed, when the trials and sorrows of life bear heav-

How different with the man of faith? In 'By Whose authority?'' we have the Torridons again. Mistress Margaret, the nun, is living, by special that the next life holds out, he buoys himself up midst the sea of troubles surging all around him, until calm and peace are restored to him.

Poor nature must ever have some

thing to lean on beside itself; for self easily fails one. With troubles come fears, and with fears come discouragement, and soon despair can easily follow, which may easily terminate with most fatal results. Man must needs look to another to counsel and guide him when darkness and doubt besiege him. He must try to find some one else on whom to lean when his own strength fails him. But who scall it be? Every man has more or less of his own trouble. Who, theo, but God, Who can sustain him in his trials here and reward him hereafter

for having borne them?

Man can sympathize with his fellow man in his sorrows, and his sympathy is helpful and consoling; but in most cases he cannot relieve him, because he can-not remove the cause. How few, too, comparatively speaking, who are so incomparatively speaking, who are so the genuous and unselfish as to put them selves out for others, even where a man, by so doing, could be of some help to an afflicted brother! Moreover, even when men do try, how often they fail to give the relief needed, or to be of any assist ance "for men," says Job, "are trouble-some consolers."

It is God alone Who has made man and knows his nature, Who can go to the root of his ills and apply their remedy. And it is to Him that all men should turn in their trials, and difficultshould turn in their triats, and difficulties, for He will help them and relieve them, for He has declared it in Holy Writ, saying, "I, I Myself will comfort them." "I will turn their mourning into joy and will confort them, and will chem invital after their source,"

them joyful after their sorro But it is not those alone who are with out faith that affliction tries so severely and presses on so heavily. It has almost the same disastrous results for those who are faithless to faith; the lukewarm and indifferent Catholics, for example, who seek in reliet from creatures and things created

instead of turning to God.

great many of their trials and troubles upon themselves. The rash, for ex-ample, the improvident, the idle, the self indulgent, the wasteful, and, surest of all, the wicked and licentious; and it is from the evils one makes for him-

elf that it is hardest to be extricated. But may we not class, next to these, the careless and indifferent Catholic who, by neglect of his religion, fails to draw from it those preventing graces that would keep him from falling into trials and sorrows, and to receive the help of God's assistance in those which of necessity must come some time for all? They who effend against nature's laws must bide the consequence, and those who offend against God must receive the punishment, for "many, in-deed," says Holy Writ, "are the

deed," says Holy with, ware the scourges of the sinner."

The just, too, have their trials, for this is God's way of purging them, and bringing them to perfection. Thus, we read in Holy Writ, "whom the Lord loveth He chastiseth," and "whom the Lord chooses let him prepare himself for trials." God the Father did not spare His divine Son, nor will He spare His followers. St. Peter, St. Paul, all t e apostles, underwent their share of suffering, as did the martyrs, the conlessors, and virgins that succeeded And so must it be with all God' servants; they will be tried in the crucible of affliction as much as they

ean bear.

Now, whether our trials be little or great, few or many, we should remem-ber they are God's will, and should be received and borne with Christian resignation and fortitude. God will not be wanting to help us bear them—
nor will He try anyone beyond his
strength. Assisted by His grace, even
the greatest trials can be borne and
overcome. In all life's struggles the Christian must be a model for all the rest of men by rising superior to self, and the trials that visit him, looking forward to the time when all probation will end and reward eternal begin when we shall be glad to have suffered -- Bishop for, "no cross, n) crown." -- Bisho Colton in Catholic Union and Times.

TALKS ON RELIGION.

WHY CEREMONIES ? THE LITURGY OF THE MASS.

Non-Catholics, after attending the celebration of the sacrifice of the Mass, will say: "There is so much ceremony in the service. We do not see the use of so many ceremonies. These mum-meries and superstitious usages ought

to be done away with."

What have Catholics to say to all this? They certainly should be able to give a reason for the practice of the Church and "for the faith that is in

Ti ere must be a ritual, a ceremonial of some sort, because men cannot meet together for the public worship of God without some ceremonial. meet together even for civil and social purposes, without some ceremonial.

The very nature of man seems to reunits it. quire it. The ceremonial might be changed into one less elaborate, but it

You may go into the church of those who condemn Catholic ceremonies, and you will find ceremonies there, some established form of conducting divine services; and you would find them attached to their own particular usages.

They might, when forced, acknowl-

edge the fact, but seeking to justify themselves they will say: "But our forms are so much simpler." Simplicity sometimes means poverty—that everything is poor, meaningless and commorplace. Why should God's service be commonplace? When, by the very law of our nature we must ritual, why not give to God and to the expression of our religious feeling that which is most choice, beautiful and

Did not God Himself in the Old Law establish the most elaborate and magni ficent ceremonial the world ever wit-nessed? The decorations of the temple. the sacrifices to be offered and the vestments to be worn by the priests, were all regulated and insisted on by

divine command.

Why then should we insist that there s any particular merit in great simplic y, much less that religious cere-conies should be discarded as super ity, much

We might refer the critics to the account St. John gives of the ceremonia in heaven as described in the fourth chapter of the Apocalpse. We might refer them to our courts of justice, to the badges of officers, to the bowing and salutations in legislative halls, and also during the carrying out of social functions. Our Lord Himself used ceremonies, as for instance in the case of the man born blind, and when He commissioned His Apostles to forgive

What is the use of ceremonies They promote uniformity and decorum in the exterior duties of religion; they recall truths not falling under the senses and excite thought and affect tions in the mind and heart. Then

they compel the body to pay a tribute of respect to God, its Creator.

When all these things are duly considered, is it to be wondered at that the Church in the General Council of Trent condemns and pronounces an anathema on all these who shall presume to say that it is lawful to despise or ridicule or by private authority to alter or change any of the received and

approved ceremonies of the Church?

The Mass is the central act of all the public worship offered to God in H s church. Around the essentials of the Holy Mass a rich and sacred ritual has grown up as a means of expressing the different feelings with which men

approach the Holy Sacrifice.

The liturgies different The liturgies differed in different parts of the world, though they were substantially the same, since each sought to express in its own ceremonies, forms and prayers the meaning of the

The ritual adopted in Antioch and in the Eastern church was called the ritual of St. John, who was the first Bishop of Jerusalem. The liturgy nkewarm and indifferent Cathones, for ample, who seek in their troubles relief from creatures and things created in tead of turning to God.

There are many we know who bring a

church adopted the ritual of St. Peter and that is frequently called the Roman

ritual. During the octave of the Epiphany the Mass used to be celebrated in Rome in all the different rites and languages adopted and used in different parts the church. In most parts of Europe and in America we assist at the Roman Mass. Yet if you enter a church served by the Dominicans, you will find that the Mass differs greatly from the Roman

The ceremonial of the Catholic church has for its one great object to remind you of the special presence of God. "How terrible is this place! This is no other but the house of God and the gate of heaven." It is different from all other places, because in every Catholic church there is a

nce not found elsewhere. Almighty God makes the church His ouse, and resides there by the Real Presence of our Lord on the altar. Of this reality the Mercy Seat of the temple of old was but a figure. Catho often refer to their church as, "The House of God," a Protestan refers to his as "the meeting house." Protestant

The railed off sanctuary; the lamp nstantly burning before nacle: the cross on the altar sur anded by candles, denotes the place the daily sacrifice. Here are the rectual memorials of our Lord's

No matter to what Catholic church go; no matter whether you enter Peter's in Rome or the little but pels among the Indians, you always the signs of the same Great Pres-te, the insignia of the King of

Psalmist said and true Catholics must also say: "I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth."
Psalms xxv., 8.) Love and zeal for the auty of God's house must find ex pression in one form or another among those who have faith in the Blessed crament. Here is the solution to the problem that puzzles non-Catholics ho ask : " How is it that the church of the poor can construct, support and embillish such grand temples—the grandest temples of the world?"

The grand services of the church, the decorations of the alter, the flowers, the lights, the incense and the music are not meant primarily for the people but to give honor and glory and praise Who is our God and King .-Cleveland Universe.

THE BLESSED TRINITY.

MYSTERY BEYOND HUMAN KEN, A PROBLEM WHICH NO HUMAN MINI CAN EVER FATHOM.

Sir: My mind has been exercised by a difficulty about the eternity of Christ. The question is as follows: (1) Has Christ existed from all eternity, or had He a beginning? If He originated from the Father, how do you reconcile this with the unity of God? Milton in his "Paradise Lost" seems to imply that the Son was not always. He is suddenly introduced to the reader.

Comment on the foregoing letter: We may cudgel our brains till dooms day and we shall never understand the Trinity. Even taking God in His unity, the contemplation baffles us because we can never, try how we may, grasp the idea of Infinite Being. We can think of God only piecemeal. We can think of God only piecemeal. must necessarily picture Him in terms of finite being, and as soon as we try to grasp the idea of God being infinite, the picture becomes blurred, and we have to fall back on the finite once The difficulty is increased when we try to contemplate the Trinity. How can God be absolutely simple, and yet possess three distinct personalities? It is always a matter of tumbling over on one side or the other. We think of the three persons till we are on the verge of making them three separate beings; and then we correct ourselves by membering that God is one, and the distinction of the persons gets blurred. Difficulties of this kind are not confined to Christian theology; they run through all theology. The Hindu is equally baffled in trying to combine God, the infinite One, with the world which is finite and multiplex. It is the natural result of a finite mind trying to

grasp the infinite. The same difficulty occurs when we try to think of God's eternity. We picture God as having a long past history and a long future before Him; and then we try to lengthen the past and the future till both become infinite. in reality God has no past or no future but is simply an unchanging present, without succession. God has nothing to do with time. He is no older now than at the creation of the world, and than at the creation of the word, and He will be no older at the day of judg-ment. This is horribly perplexing, of course. It is, you will say, creating difficulties instead of solving them. True but there is no help for it. You cannot escape from the difficulty so long as you believe in God at all. God Him-self could only rid us of the difficulty by making our minds infinite like His own; and that from the nature of the

case is impossible.

My reason for broaching these perplexing thoughts is to make you content without a solution to your prob lem. We believe by faith that Christ is truly God and therefore eternal; secordly, that He is one of three per-sons in the Blessed Trinity; thirdly that He proceeds from another perso in such a way that the one can (in an ineffable sense) be called Father and the other can be called Son. But yet the Father and the Son are co eternal. The Father was never without the Son or is the Son later than the Father. If the Father existed first and the Son later, then God would not be eternal; He would be subject to time. You will see that the root of the difficulty lies in thinking of eternity as if it were in-But infinite time is a confinite time. But infinite time is a con tradiction in terms. As we said before in God there is no past or future; and therefore the Father could not exist later than the Father.

You may therefore cease troubling your head about a problem which 10 Father Hull, S. J., in the Examiner.

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human mind can ever fathom. Suarez wrote six hundred pages folio on the Trinity, and most of the great scholastics have done the same. is a great deal of clear thinking about the Trinity, but no penetration into it

—nay, only a clearer realization of the fact that it is a mystery beyond human

But it might be asked, why should God reveal as a dogma of faith some thing which we cannot understand and which only puzzles us? The answer is this: God did not reveal it as an intellectual puzzle, but as a fact. He manifested the Son in human form, and the Son told us of the Father and of the Holy Spirit. On His word we can Holy Spirit. easily accept these facts. We can be-lieve in God the Father, the Son and God the Holy Ghost. We can believe that these three are one and the same God. That is enough for the purpose

of religion; and we need not be dis-tressed if we fail to penetrate further. Still there is a difference between correct thinking and incorrect thinking about the Trinity; so it will be useful, about the Trinity; so it will be useful, while on the subject, to po nt out a mistake which arises from a wrong notion as to what is meant by a "person." In ordinary English, three persons mean three men, each with his separate mind, will and substance. Most people, we fancy, picture God in their imagination under the figure of three beings more or less like three men, but semehow or other joined to gether, as the leaves of the shamrock gether, as the leaves of the shamrock are joined on one stem, each having His own mind and will, and the three holding communion with each in a perfect harmony of thought and wish just as three men might hold intercourse. According to the standard theology this is quite wrong. If the Blessed Trinity is to be pictured at all it is much more as one man than as three; for there is only one divine mind, one divine will

and one divine substance. Still there is an error in the other direction. The Sabellians maintained that the Trinity was no more than a triplicity of aspect or of function. As Creator, they called Him Father, as Redeemer they called Him Son, and as sanctifier they called Him Son, and as sanctifier they called Him Holy Spirit—much the same way as we should distinguish between Mr. Balfour as politicism and the same way as we should disting the same way as we should disting a same way as we should be same as the same way. tician, as golfist and litterateur. is a heresy, which abolishes the Trinity. We have to find something between—a real distinction which is, however, something short of separation. The logians try to explain the matter saying that the Son is the infinite sub sisting thought of God and the Holy Spirit is His infinite subsisting love. But this, however correct, does not help us much, since we cannot imagine how infinite thought and infinite love can be so distinct so as to constitute Son and Holy Ghost. So it always comes back to the same thing in the end. We can grasp the facts of revelation sufficiently for the purpose of re ligion, but we cannot penetrate into them. We can understand the what,

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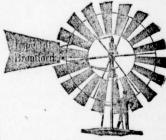
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