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Abbey's FURTHER KIND AND WILLING WORDS.

In a subsequent letter from the Rev. Father Eugene L. Gervais, Notre Dame de Grace, to the one we recently published, he writes:—"Your Salt is worth fifty times its weight in gold to me, and my wishes are that its value may be known, and that it may be used by all similarly troubled as myself."

LONG RUSSIAN MASS SPLENDID CEREMONY

KREMLIN BELLS BOOM FOR CZAR

Moscow Catholics Fight Nobly Against Taint of Schism.

"White-walled and golden-headed, Beautiful, bizarre, The pride of all the millions Ruled by the Russian Tsar: The cradle of an empire, The shrine of a great race, With Europe's noblest cities, Moscow holds its place!"

Moscow, Russia, May 25.—My introduction to the Kremlin was propitious. Unwittingly I entered the ancient Cathedral of the Assumption and to my astonishment was met at the door by a guard of honor. It was the emperor's birthday, and the militia were awaiting the arrival of the governor and staff. When the chief executive came the royal doors of the sanctuary opened and mass began. Bishops and priests in gold copes and jeweled crowns were figures one more gorgeous than the other, and as the volumes of incense rolled up and the choir of male voices sang, while that congregation of military and civic celebrities of dark, grave faces stood in respectful attention, the scene well became the wonderful old church which has undergone the vicissitudes of six centuries, and witnessed the coronations of all the house of Romanoff.

But a Russian mass, however splendid, is long, and I left to find another religious ceremony taking place in the great square facing a magnificent statue of Alexander II, the liberator of the serfs. It was the prayer of the soldiers, 2000, for the Czar, and somehow I liked it best. They wore the warm weather khaki uniform and in the centre stood the priest with cross and sacred picture—ikon, the Russians call the latter.

On state occasions, like the emperor's birthday, the bells, 34, hanging in the Kremlin bell tower, are rung. From the largest booms out a deep, resonant peal, then others fall in and finally is heard the tinkling music of two little silver bells, the gift of Catherine the Great. Large bells are rung by men swaying the clapper back and forth. At the foot of the tower stands a bell that never has been rung since last recast in 1654. It is the Great Bell of Moscow, and weighs 185 tons; the fragment broken by the last fall weighs eleven tons. Near the arsenal is a cannon that never was fired. It weighs 36 tons, and is of too large calibre and too weak metal to be of use.

The Kremlin's fortress-like aspect fascinates. Moscow has few elevations, but where the Kremlin stands is a slight hill, rising above the slow-moving Moskva. Around the citadel runs a high, white, fluted wall with five gates and over twenty towers, each of which holds the eye with its curious architecture as it quickens the imagination by the historic interest attached. Chapels are incorporated in every gateway excepting one, Holy Trinity, the same by which the French entered. Holy Trinity is Gothic and built in the early part of the seventeenth century. A bridge leads across the moat, which is protected by a large round white tower with battlements and once furnished with gates and portcullises.

But the most revered gate is the Redeemer, the state entrance to the Kremlin. Before the Czar passes through he first kneels in the tiny but superbly decorated chapel where hangs the famous ikon of the Iberian Mother of God. Once a Turk slashed the pictured face, when, according to Russian tradition, the cheek bled. This picture is carried to sick beds borne in a carriage drawn by four horses, the archmen riding with uncovered heads. Above the gate of the Redeemer hangs a painting of our Saviour, brought from Solomsk in 1647 by the Czar Alexei, and to whose miraculous power the Russians attribute the defeat of the Krim Tartars. Since then no man passes through the gate with covered head. Once a "freethinker" omitted the reverential practice and he was compelled to walk through with uncovered head for fifty-four consecutive times.

Frequently I have watched to see if the custom is still rigorously observed. Not a single man or boy, rich and poor, but bared his head. The gateway is formed of thick double walls, between which are passages and staircases of wood and stone; brick buttresses connect the walls and support the upper stories. The second story is the clock tower; the third, octagonal in form, has eight arches, upon which the cross spire rests. Because of the numberless gold and blue domes of the many churches of the Kremlin, ecclesiastical domination the architecture of the build-

PLEASANT PLAY ON PASTORAL SWARD.

ST. ALOYSIUS ENTERTAINMENT.

"The Parish Priest" Produced in Cool Gardens of Hochelaga Convent.

Pretty was the spectacle and charming was the play at the pastoral entertainment given on Monday night in the pleasant garden of Hochelaga Convent. The purpose was to aid the new church of St. Aloysius, and the play chosen was "The Parish Priest."

To begin with, it may be said that the purpose was eminently successful; the audience was a large one, which permits the supposition that the worthy object was benefited financially, while the entertainment proved delightful, thus completing the success of the undertaking. Father Shea may now feel qualified to enter the lists with Ben Greet as a producer of dramatical frolics. The idea, admirable in its conception, was carried out with excellent taste. The stage was the cool green sward, the settings a few pieces of rustic furniture; wings, drops and background being kindly supplied by nature in the shape of spreading trees. The charm of the scene was in itself sufficient reward for those who came, but to that charm was added a pleasant performance. "The Parish Priest" is a three-act drama dealing with the love affairs of two people who insist on making mistakes. The good Father Whalen interests himself in setting things aright and does so in the most approved style, and one is pleased to report that all ends well. The cast of characters was as follows:

Rev. John Whalen... W. A. Tremayne
Dr. Ed. Welsh... Gerald Rowan
Jim Walsh... John Moran
Michael Sullivan... Cyril Biddulph
Frank Doherty... Miss Mabel Griffith
Agnes Cassidy... Miss May Hillman
Helen Durkin... Miss May Hillman
One pleasant portion of the programme was the singing of Mr. Cyril Biddulph, who rendered two ballads between the acts.

The entertainment was given in connection with the parish celebration, and was as interesting, in its own way, as were the other features. Among the reverend guests at the entertainment were Father Ethelbert, O.F.M., who had been conducting religious exercises in St. Aloysius; Father Francis McShane, S. J., pastor of St. Patrick's; Father Gagnier, S. J., rector of Loyola College, and Father John Donnelly, pastor of St. Anthony's.

Weak, tired girls will find health and strength through Dr. Williams' Pink Pills. There is a time in the life of every girl when the strain upon her blood becomes too great; when she grows weak; has headaches; when dizziness seizes her and she becomes extremely miserable. That is the time of life she needs a tonic—a medicine that will not fail to enrich her blood and give her strength to withstand the changes through which she is passing. Such a tonic is Dr. Williams' Pink Pills for Pale People. They have raised thousands of growing girls out of the depths of misery and despair to a full enjoyment of good health and strength. Among those who have found good health through these Pills is Miss Suddard, of Hal-dimand, Que., concerning whose case her mother writes as follows: "Dr. Williams' Pink Pills have been a great benefit to my daughter—who was weak and miserable. She was pale, easily tired and was bothered with indigestion. The use of the Pills has brought back her health, and made her strong and active. I am very grateful for what this wonderful medicine has done for her."

Dr. Williams' Pink Pills are the greatest blood builders known to medical science. That is why they cure anaemia, rheumatism, heart palpitation, indigestion, neuralgia, etc. That is why they are of such value to women and girls during the changes through which they pass from girlhood to maturity. The Pills are sold by all medicine dealers or direct by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

Bishop of Cleveland.

Right Rev. John P. Farrelly was formally installed as bishop of the Cleveland Catholic diocese, the fourth head since the diocese was established. Bishop Farrelly was chosen to the office to succeed the late Right Rev. Ignatius F. Horstmann, who died at Canton, Ohio, May 13, 1908. The appointment of Bishop Farrelly was announced by Pope Pius X. March 16. The ceremony of installation was held at St. John's cathedral in the presence of Archbishop Henry Moeller of Cincinnati, many visiting bishops and other church dignitaries. In a brief address towards the close of the Solemn High Mass, Mr. Boff extended a welcome in the name of the Cleveland clergy and relinquished to the new prelate his duties as administrator of the diocese. Bishop Farrelly was born and reared in Nashville, Tenn., where he began his studies for the priesthood. The course was completed in

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ANGLICAN PROTEST TO FULHAM SHOW.

POSITION TOWARDS PAGEANT.

Opposition Asserts that Organisers Hoodwinked and Deceived.

Under the caption "Protestants and the Pageant," "A Believer" in the Old Faith" writes to the Catholic Times of June 11, as below: "The expected has happened. The first Fulham Pageant performance was arranged for yesterday, June 10, and to-morrow there will be a counter-pageant by members of the same Church of England. The opposition was inevitable. Practically the object of the pageant is to prove by a sort of optical delusion that the Church of England was never Protestant. The counter-demonstration which is supported by Anglican clerics and lay folk, including all the Kenites, aims at proving that the organizers are trying to make an unfair use of the showman's arts—to hoodwink and deceive and mislead the people.

A CURIOUS POSITION.

They are, it is urged, bent upon building a structure out of incompatible elements. They seek to make people believe that things are not what they seem, and that the present Church of England is one and the same as the pre-Reformation Papal Church; that Henry VIII in divorcing his wife did not take to himself the supremacy of the Church in England and effectually suppress those who opposed his ecclesiastical policy; that More did not die protesting that his conscience compelled him to bear testimony to the truth that the oath of supremacy was unlawful; that Edward VI, Henry's successor, did not take an oath assuming the same spiritual attitude, as "God's Vicegerent and Christ's Vicar," and did not therein denounce the Pope and images of the saints; that in his reign no proclamation was made informing the clergy of the King's intention to proceed with the "Reformation" and commanding them to deliver up all books containing any portion of the former service that they might be burnt; that ministers were not ordained after a new form; that no new order of Common Prayer and administration of the Sacraments was introduced; that after the interval of Mary's occupation of the throne, the Protestant doctrine of the Royal supremacy was not resumed; that refusal to take the oath acknowledging it was not visited by confiscation of property or death—in a word, that all the historical records are false when they attest that the old Church was Papal and the new Church Protestant.

CLAMOROUS PROTESTANTS.

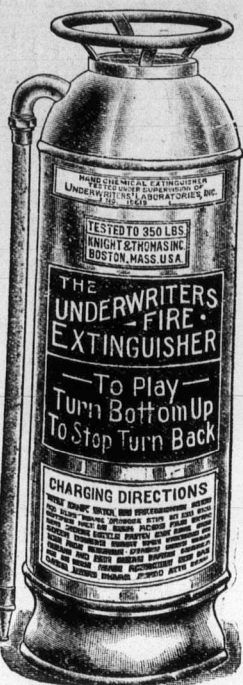
The Protestants are loud and clamorous. They say it is plain and beyond dispute that the Church of England is not the same to-day as it was when it recognized Papal authority; that the old Church did not look to the King or the State for guidance or direction, and that the new Church did and does; that the "Reformers" did not agree with or admire the Catholics who went before, and that the Catholics looked upon them with suspicious distrust and dislike; that the entire creed of the Church was changed; that whereas the Catholics revered the saints the Protestants repudiated that tenet; that they made their sentiments well known by smashing statues and breaking painted church windows; that the Catholics held as they now hold that the greatest act of worship is the Mass, but that the Protestants who established the new Church were so much opposed to that doctrine that they pulled down the altars and placed the altarpieces beneath their feet to be trampled upon.

They therefore call the pageant an imposition. They are starting a "Protestant Pageant Campaign" and active steps will be taken to-morrow to initiate it by the holding of a procession in which will be carried "models of the rack, spiked irons, martyr-stakes," and other fitting emblems of the processes by which the old Church of England was crushed out and the new Church of England brought in. Though the modern successors of the Protestant "Reformers" are often too high-handed and aggressive, it must, I think, be admitted by every fair-minded man that in this instance there is good ground for their indignation.

THE DOCTRINAL POSITION.

It is not for me to suggest how the differences between the members of the Church of England should be composed, but, in the interests of peace it would be well, in my judgment, that the historical and doctrinal positions of the Anglicans should be more accurately represented in the pageant. Then the Ritualist, the Moderate, the Kenite and the Latitudinarian could have their places.

First, we should have all the pre-Reformation leaders of the Church following a Papal banner, and indicating by symbols of many kinds that they considered connection with the See of Rome, the acceptance of the doctrine of seven Sacraments, belief in the Mass, in the veneration of the Blessed Virgin and the saints, in Purgatory, and in



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uniformity of doctrine essential to true Christianity. Then we should have a towering figure of Henry VIII in two aspects—as an onerous son of the Pope, eager to win his approbation, proud to earn from him the title of "Defender of the Faith," and afterwards, in the company of Anne Boleyn, converting himself into an English Pope, and putting to death all who defended the Holy See.

ROBBED OF THE FAITH.

So far England was doctrinally united with the Church of the West. Henry, yielding to his savage passions, tore it apart, and here, therefore, a great gap should be presented in the pageant. The people should be shown as robbed of the faith of their fathers, longing for it in their hearts, but forced by the inexorable decrees of the tyrant to renounce their allegiance to Rome. Next we should have a picture of the suppression of the monasteries, of the revolt of the inhabitants of the north who bound themselves to stand by each other "for the love which they bore to Almighty God, His faith, the Holy Church, and the maintenance thereof," of its suppression, of the progress of Protestantism under Edward VI, of the restoration of Papal jurisdiction under Mary, and of the success of Protestantism under Elizabeth, eventuating in such doctrinal "Catholicity" that the Protestant Church of England becomes the home and the breeder of sects. This "Catholicity" should be made a strong feature, for there is probably no other institution in the world claiming the title of Church which can point to such a phenomenon.

True, the organizers of the pageant are anxious to escape from such a "Catholicity," and would replace it by the true Catholicity of their fathers of old, but this can only be done by honestly avow-

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