# APRIL 17, 1909.

#### ds with the trueChrisd for proof we refer he newspapers, and he

is efforts to the secu-

sue of the Toronto the editor administers ke to that brace of orise the majority of of Education. Refer. tion they adopted not lics to teach in the e calls them a silly lot oes not the editor him a share of criticism "Unfortunately for us e Schools, but, having for Canadians to do is much as possible their y should their influence The Separate schools n the fear and love of e taught to love their emselves, and no one rdihood to assert that the country is there a t of loyalty to country arate schools. Besides, these Separate schools ally equal and in many to those of the Public then should their in imized ? Does the edi-Catholic children to be orless Christianity, with t of the mighty dollar

end of existence?

OF THE ADVANCE, a reof Chicago, spoke reeeting of the Congregars of that city. His rescathing rebuke of those are nowadays preaching the gospel. This crititimely, and it is hoped whom it refers will take nend their ways. There contends, be positive ording to fixed doctrine, reacher should not be preach anything that e fit. Many of his ters will take issue with point, because it will be blow at that freether license, which took religious upheaval called tion. There is another matter which Mr. Adams into account. The sensaer is not alone to blame. n the congregations take yellow preaching. For a rtainment they desire the nusic and singing and a of startling thoughts, on t topic. A few weeks ago larvey of Dundas preached st Church in St. Catharines, g Canadians to build a for the British navy. sample of the many pulpit ich catch our eye from day w few of our non-Catholic ve an apportunity of conabuse with the deccrous he Catholic churches. But ot go to see. Such is the judice.

### APRIL 17, 1909.

of heaven and earth."

had rested on

thought,

LOOKING BACKWARD.

no worldly advantage.

LECTURE BY A GREAT BISHOP. not going to afflict you thus all the week. I have submitted briefly in outline some of the reasons for our belief in the exist-Bishop Keane, is at present delivering a course of lectures in Buffalo which ence of a Creator. Is there any one here who will not agree with me that it is a very satisfactory hypothesis? There is no other explanation for things are attracting crowds so great that standing room cannot be obtained. We are indebted to the Union and Times for the following report of his first lecas we know them, and men who have essayed to furnish another account of ture, the text of which was, " I believe the existence of this universe as we find it have utterly failed. We have a new in God the Father Almighty, Creator

of heaven and earth." These opening words of the Apostles' Creed, said the Bishop, express a truth upon which the heart of man has rested through all his life. The conviction that there is a God has been at the basis of all his relations, domestic, political and social; it has colored all human literature from the divine strain and they were buried beneath their own grotesque theory. nan literature from the divine strain A WORD TO AGNOSTICS.

The blood of the Revolution stained

human interactore from one drivine strain of type to the lowest phase of believer or infidel who either makes profession in the words I have recited or takes is  $u_2$  with the faith of the world. the world, but it left the world stronger in its faith in God Almighty than whe it drew the sword to throw the Christian

The Greek army had moved from its camp ground and as the sun rose to the God from the waters of civilization and substituted the ideal humanity. That zenith upon the deserted sands a soliphase has passed away, and now we have tary figure sat motionless. The sun passed and at its setting the heat that phase has passed away, and how we have substituted for it criticism, with a little skepticism. A man with a great name for scientific research, may be a bad philosopher when he aims to infer, just as a good lawyer may be a bad natural rested on those weary hands ugh all the day was lifted and outbreathed the troubled soul of Greece's greatest philosopher. "What am I and whence and whither am I going?" In as a good lawyer may be a bat mattra philosopher. Law is his specialty, natural philosophy is not; physical science is a specialty in our day, and when the physical scientist gives out dogmatically an infer-ence from ascertained facts, he leaves be specialty by store down upon the whence and writher ain 1 going. In utter unconsciousness of what passed about him the guiltless deserter sat in solitude striving to solve the riddle of life and his great mind revealed the life and his great mind revealed the Greek's faith in immortality and his consequent belief in an infinite spirit without the world. That is the profession of the wise, but Socrates in subject matter like that is no wiser than the poorest of the forgot-ten barbarian tribes. Some twenty-five his specialty, he steps down upon the common platform with the poorest of the poor (applause), and with the de-cided disadvantage of a prejudice be-gotten by his skill, that is the value I place upon the protest made. All that is claimed by agnostics—I am not much years ago eminent men, Mills, Spencer and Lubbock, said that peoples had been found who had no religion and no troubled about them—religion and faith in God are more in danger as to their practical results by other causes which belief in a God, but more exhaustive are somewhat peculiar to this genera-tion; this is an interesting world, its business is interesting, its pleasures, its the history and habits of thought, the crude monuments of the discarded races convinced the world of projects, its enterprises, and all the workings, and all its energies are made

inscarded races convinced the world off science that no people has yet been found without religion and without a consequent belief in a God or gods. When the explorer sees the lights streaking the skies in the frosty north workings, and all its energies are made the property of every man by the power of the press every morning, it is a magnificent object that passes in view, it has added to captivity the imagina-tion and dignity of the head and of the heart, it obscures the vision, like the mists of the morning hide the moun-tains, and God is pushed out of the way into the distances: men are troubled he knows there is more near than the silent ice, the polar sea, the rock-bound

into the distances; men are troubled with excuses, busy with the prospects and the projects of life, and they for-get their Maker, their heavenly Father; that is the danger of this generation. When we look back over the history of the human race we see everywhere a light streaking the skies, the history of high streaking the sales, the misory of every successive generation and faith in a deity or deities and a religion resting upon that belief. Has that universal fact any significance? It is a pheno-mena which must be accounted for. Mon have essayed aloud the truth of a feat to covering the world that it had that we may forget that we are pilgrim here, that our burdens are pitched upon sifting sands, forget that we are cit

zens of eternity! I am satisfied, ladies and gentleme Mon nave essayed about the trait of a fact to convince the world that it had no definite origin, a defense that has not been sustained. The theory pro-pounded to-day is shattered by the clearer insight of to-morrow, and even that the multitudes who held the faith in God in times gone by never went through the process of an argument such as you have submitted for your clearer insight of to-morrow, and even when the advocates of our rational ex-planation are numbered we find not the achool, but individual extravagance against whom the world of to-day and the world of every generation protests with its recital of some such form of helief as the one with which we introduced such as you have submitted for your consideration, and yet they believed in God; the world wasn't to them the revelation it is to us, it has a wider sweep to it; we see it in another light; we know more about it than our fathers did; this we owe to science and the science which makes the revelation with its recital of some such form of belief as the one with which we introduce this theme. I believe in God or believe in gods. You may say that the multitudes do not reason. helps our faith, for every new discovery only adds to the cogency of the argu-ment for God's existence; the world Aristotle says that the simple-minded never appeared so wonderful in its magnitude, so admirable in its order, so man has a more accurate reasoning power within the province of his knowlexquisite in its rhythm, as it does to edge than the philosopher, that the philosopher obscures the mind by the this generation, and believe me, this is my faith, that the next twenty five years will reveal a world more wonderintroduction into it and the making it dependent upon too many complicated rules of reasoning, while the simple-minded judging of a simple fact, goes to the root of the matter by a direct and individual account of the matter by a direct and ful than we dream of, and across every feature revealed will be written the imperishable name of the Immortal Creator. intuitive process. Any one who will re

#### CONSCIENCE.

flect will agree with me that reason is the common basis of the race and that the common basis of the race and that until you get into complicated matters the human mind even of the uneducated is a pretty safe guide, but it isn't a solitary inference, it is a universal verdict to which men have been led by ow ordly advantage. If there were not a world without me, ousness, as uniform as a race, that in-stinct of right and wrong: it is shared

stinct of right and wrong; it is shared by all who have human reason, it is not arbitrary, it is not the creation of any single prejudice, for it is absolutely uni-form; I know that there is a right and ROSS MUST BE BORNE. Religion in the rule puts restriction upon what we count moral human liber-ties. Religion has been a yoke which men dislike; they do not become religi-ous from choice which is decided by im-pulse; if a man chooses to become relig-ious he denies himself, I care not what wrong; I agree with all the world that there are certain things that are wrong. I am bidden, and by no written law, to I am bidden, and by no written law, to avoid what is wrong, and to do what is creed he may profess; he must be a car-rier of some form of cross or an inconright. The command is imperious: cannot escape it; the voice that bids me do, threatens, and if I disobey I fear; sistent philosopher. I account then for the phenomena that religion is natural what I did wasn't suggested by my will I merely yielded to an impulse, and to man and if religion be natural to him a belief in God becomes a necessity. I will be met by this reflection that a belief in God be now I am steeped in misery; no man was a witness to my deed—no man was in-jured by my misdeed, no interests in this world has suffered in the least, on'y peoples have worshipped a multitude of gods. That only confirms the argu-ment. There may be a few agnostics in n so far as I have neglected to add t this adjence, I not as the may be a few agnostics in this adjence, I only ask them to return to the quiet of some corner, take that human nature of yours into your hands for a little while and put it into the best condition possible for serious thought, put out of the way the influence of provide and from that sanctuary the aggregate of merit, another merit-orous act—that concerns only myself. I ask you to look into your own experi-ences of to day and te'l me am I not interpreting aright? Whence comes that voice, what gives it that imperiousness voice, what gives it that imperiousness? I say I feared it, escape I cannot, we wander into the hills far from the abodes of men, and in the deep of the night it still whispers threateningly : I of prejudice and from that sanctuary where a man finds his best and where to him is made the greatest revelation, I ask him to come back and tell me if he s still an agnostic. rise and go back to the habitations of man, and in the midst of them, while I THEODORE ROOSEVELT. BEGOT Every scientist protests that there is law and order every time he forcasts the range of a star; whenever he tells you the result of a chemical combination; year a pleasant face, it is gnawing within perpetually.

not submit to this all the week." I am There is, there must be, a creative and directive Power, omnipotent and omni-present. Any other answer to the problem of the evolution of the universe solves nothing, gives us no solace. There is a God : there is a religion. Belief in God is the outgrowth of a study of nature, and religion is the outgrowth of a belief in God. "St. Augustine said: 'O God thou hast made us for thyself and our hearts shall find no peace until they rest in

The "Life's incompleteness will find its "Life's incompleteness will find its fruition in heaven. The cross on earth will there be a crown of gold. Our scars will be transformed into aureoles of beauty in the world to come. The pain the complete the complete the second states of t we had on earth will be the sweetest thought above and death the period of

an eternal halleviah."

## ST. PATRICK'S DAY "ORATORS,"

Dear Elitor,-Happening to see, in our issue of two weeks ago, a reference o the insulting remarks made by Rev. John Coburn, at a supper at the Queen's Hotel, Toronto, on St. Patrick's night giving his idea of Irish evils, I would like to supplement your article by a few emarks.

remarks. For years I have heard men like Rev. John Coburn, when Irishmen are cel-ebrating their national anniversary say insulting things about Ireland. I have replied to many of them in the Toronto Globe. At the present

Toronto Globe. At the present moment I am daily expecting to see letters which I wrote in answer to Mr. Coburn appear in the Globe and Mail and Empire. It is two weeks since I wrote to these journals. They may not be anxious to give space to refute slan-ders on Ireland. However, we shall

while giving you well-deserved credit for defending your Irish readers against the uncalled for attacks of unworthy Irishmen, still I think that these men should be answered in the newspapers that publish their attacks; and the secretaries of Irish societies in Canada should make it their personal duty to watch the papers and reply to slanders.

I drew the attention of the Globe and Mail and Empire to the fact that there was less drink consumed in Ireland than in Great Britain, also less land than in Great Britain, also less serious crimes committed; that it would be impossible to find, in any of the World's Parliament, a cleaner living or more manly set of men than Ireland's representatives in Parliament, that, if the alleged superstitious eccles-iastics of Ireland were responsible for its being morally cleaner than its neighbors they surely deserved proper credit.

The indictable offences for the whole of Ireland last year were 9,000, while England had 94,654. And it might be said that race-suicide, divorce, etc., are almost unknown in Ireland.

almost unknown in Ireland. How much crime in Ireland is a stand-ing army of thousands of idle soldiers responsible for? If soldiers are not needed here, why are they needed in a law-abiding country? About drink, Ireland certainly drinks too much when its bill amounts to \$70,000,000 annually. Do you not think so neigthbors? But. its bill amounts to \$70,000,000 annually. Do you not think so neighbors ? But, bad though the drink evil is, Ireland drinks but 1.6 gallons of alcohol per head where Scotland drinks 1.7 gallons head where Scotland drinks in galaxies and England, 2 gallons. Is there any-thing else in favor of Ireland? There is. It is a well-known fact that Catholic counties in Ireland are far more generous to members of Protestant sects than the latter are to Catholics. There are ten Protest-ants in the Irish parliamentary party.

ants in the Irish pariamentary party. How many Catholics do the Protes-tants of Ulster elect? Not one. In fifty years the Catholic city of Cork elected seventeen Protestant Mayors. How many Catholics did Belfast elect now many canones did befrast elect in the same time? The Catho-lic capital of Dublin has been equally generous, while in Canada, Quebec and Montreal have followed with how works that the beautimeter of the same second suit; but how many Catholics have been elected in Toronto, London or Hamilton Common justice impels me to make these

Irishmen, when you see newspapers publish slanders on Ireland, write at of English hate lifted not a finger to once to refute them, and do not wait for this or that society to do it, though the societies should never let a slander pass

heart, and her utter disinterestedness in the whole history of the Middle Ages there is no story more simple and Ages there is no story more shore and more splendid, no tragedy more mourn-ful, than that of the 'poor shepherdess,' who by her passionate faith raised her country from the depths of degradation and dejection, to die the crueliest and

won the hearts of all men.

Born in 1411 of a peasant father, in a mall French village named Domremy, Joan of Arc lived the life of an ordin ary country girl, making herself pro-ficient in all household duties. As she grew in years she became noted for her piety, spending considerable time in prayer and meditation. The age she lived in was distracted by wars of in-vasion and conquest. An English army

had landed on French soil and was carrying everything before it. The blackened ruins of what were once happy homes told of the ravages committed by the invaders, who spared neither sex nor age. France was sorely stricken.

Reports of what was happening in the outside world reached that farmer's house in Domremy. The heart of Joan was wrung with compassion for her suf-

fering country. Many a fervent prayer did she offer up in behalf of her native land. At last, in 1428, when Orleans was invested by the English, the young girl of seventeen heard a heavenly voice ordering her to go to the rescue

farmer of Domremy was convinced that she had been divinely commissioned to perform a task, which humanly speak-dimensible of accomplish ing, seemed impossible of accomplish-ment. Her reliance was on divine assistance, Ewhich she was convinced would not be wanting if she obeyed the heavenly voices she had so often heard. At last she succeeded in inspiring others with something of her own faith. By persistent efforts she obtained an by persistent energy she obtained an interview with the Dauphin Charles. He, also, was so impressed by her that he placed her in charge of a military force of about four thousand, at whose head she undertook to raise the siege of Orleans.

Carrying a white standard of her own design, embroidered with lilies and hav-ing on one side the image of God seated on the clouds and holding the world in His hands, and on the other a repre-His hands, and on the other a topic sentation of the Annunciation, Joan marched forward to the accomplish-ment of a mission which would make her name live evermore in history. Everywhere she went she communiher enthusiasm to others until cated the whole French army was imbued with the confidence of assured victory. From this time to that final scene at the stake when the pure soul of Joan as-cended to her Maker, the course of On April 29, events moves rapidly. On Ap 1429, the young heroine had force d her way through the English lines with her way through the English lines with her command, and was safe within the walls of Orleans. A little more than a week later, on May 8, the besieging English army was in full retreat, beaten and dis-couraged. Victory followed victory until at last on July 17, Charles was solemnly crowned in the cathedral of Rheims. By his side stood the real By his side stood the real Rheims liberator of France, holding in her hand the sacred banner before which the English had so often fied awe-stricken.

Two more years were to intervene be-fore the final scene in the life of her whom the Church has just inscribed among the Blessed. On May 30, 1431, a stake surrounded with fagots was erect-ed by the English in the streets of Rouen. To it was hound the fair form of the To it was bound the fair form of the young girl of twenty who had so terrori-zed the English invaders of her country. zed the English invaders of her country. Fire was applied and in a few minutes the consuming flames had ended the earthly career of Joan of Arc. Whilst this terrible tragedy was being enacted in the street of Rouen, the dastardly

A quarter of a century after that sav-age scene had been enacted in the streets of Rouen, Pope Calixtus III, by letters Apostolic ordered the think of the symptome. Normality of the symptome have one of the symptome. Normality of the symptome have one of the symptome.

### CATHOLIC FARMERS.

Ten miles west of Innisfail, Alta, there has been established a center for Catho-lic farmers with the authorization of the Right Rev. E. Legal, Bishop of St. Albert, Alta, and the agreement of the R. R. Fathers of Tinchebray, in most shameful of all deaths at the hands of her enemies. The elevation and the moral beauty of Joan's character have won the hearts of all man.

There, farmers will much be solar work fare necessary to every good communi-ty : religion and its beneficent help as well as a paternal support encouraging and precious. For man lives not only of material bread. He needs morally to

material bread. He needs moraly to feel himself sustained, aided and forti-fied. To these purposes, a small church has been recently erected and His Lord-ship sent to the priest in charge, a letter, full of wise advice and precious incite-ter the subscription of all ments, authorizing the celebration of all the religious offices and the keeping of

the Blessed Sacrament. Besides the above valuable benefits, in-tending settlers will find in the im-mediate vicinity good and well improved lands at very reasonable prices good roads to the town of Innisfail a government telephone service will connect before next winter, the centre with the different towns and posts already existing. A petition is about to be made to the provincial department for a post office. It is desirable that many such Catho-lie controls he created, gathering to-

lic centres be created, gathering to-gether serious and earnest farmers who do not lose sight of the necessity of religion and of the neighborhood of the religion and of the neighborhood of the priest, as well as that of the religious education of their family and their children. Anyone desirous of more in-formation may write to Rev. Father H. Goutier, R. C. Missionary, Innisfail P. O., Alta.

# FOUND DEAD IN BED

Mr. John C. Harris, a prospe young farmer of Chambersburg, N. Y., went to bed last Thursday night feeling went to bed last rhursday night feeling as well as usual. Next morning his wife found him dead in bed beside her i Was it murder! Yes and no. No, be-cause he died from so-called natural causes he died from socaned natural causes—yes, because for months he'd known that he had heart disease, and that sudden death might come from the

least over-exertion, or by sleeping on his left side, and this last proved too true! And yet this bright, intelligent young man, with everything to live for, wouldn't listen to reason-either to his wouldn't listen to reason—either to his doctor or to the earnest pleadings of his wife to do something. "It don't amount to anything," he'd say, "only a little palpitation. It's my stomach, I think. It will go away of itself." But delay cost his life! Was not this self-murder? This case is only one; sixty thousand people die yearly of Heart Disease! Six in every ten have it. Many don't know

people die yearly of Heart Disease: Six in every ten have it. Many don't know it, they think it's something else and doctor the stom ch, kidneys, female organs, etc., and get no better; and a good many who do know think it can't be cured. Now Heart Disease is just as be cured. Now Heart Disease is just as curable as any other disease; we have proved this fully by curing over a hun-dred and thirty thousand cases! Many of these were the most chronic, serious, Friend. complicated kind, in which all emedies and doctors had failed, and hope seemed gone, but our treatment cured them quickly and to stay cured ! In very many cases of Heart Disease the Nerves and Stemach are affected by Nerves and Stomach are affected also

and in such ic is useless to treat the heart alone, and one reason why our treatment cures is because it sets the treatment cures is because it sets the stomach right, removes constipation, steadies and revitalizes the nerves and builds up the whole system, besides strengthening, controlling and curing the heart. We can cure YOU! no mat-ter how tad off, and to prove it we will send you by mail, postpaid, without any condition, without any restrictions, and without any cost, a regular full-size treatment of Dr. Fuller's Heart and Nerve Cure, and his illustrated book Nerve Cure, and his illustrated book with which you will know your own case as well as any doctor. Both are

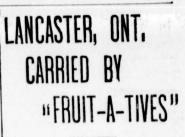
free. Understand this is not a "sample" or "trial," but a regular full size treat-ment. Neither is it a C. O. D. scheme contribute of the kind, nothing but a

TRIFLING WITH FAITH.

Too many Catholics hold their faith

oo lightly and do not appreciate a

-bleed



These Wonderful Fruit Juice Tablets Are Winning Friends on Every Side,



Lancaster, Ont., Sept 16, 1908 I was a martyr for many years to that distressing complaint, chronis Constipation. I tried many kinds of pills and medicines without benefit and consulted physicians, but notting did me any real good. Then I began is take "Fruit-a-tives," and these won-derful little fruit tablets entirely cured

me. At first, I took five tablets a day, but now I take only one tablet every two days. I am now entirely well, and thanks to "Fruit-a-tives," I give you permission to publish this testimonal

(Madame) Zenophile Bonneville, (Madame) Zenophie Bonnevale. This is only one more link in the chain of proof bhat "Fruit-a-dives" never fail to cure Constipation or non-action of the howels. 50c a box, or 6 for \$2.50, or trial box 25c. At dealers or sent on receipt of price by Fruit-a-tives Limited, Ottawa.

with every rebellion against the constiwith every repetition against the consti-tuted authority of the Church have a faith that is rapidly dying and it needs a miracle to have and restore it. Men live and die, but the Church remains. You cannot sever faith from the Church. Cut off from the Church, faith is lost in this land, where view and every in every this land, where vice and error in every form and under every seductive guise, menace our faith, we need especial watchfulness. Every parent should im-plant into the heart of his children a love for the faith and a high idea of its love for the faith and a high may look value, that through life they may look value, that through life they may look upon the very idea of losing it as the greatest of perils. They should instill it into their minds that loyalty to the constituted authorities, above all the Vicar of Christ, is one of the greatest guarantees of faith.—B. C. Orphan Eriond

A strong will, a patient temper, and sound common sense when united in the same individual are as good as a fortune to their possessor.



# THE CATHOLIC RECORD

have stated frequently, is Catholics claim they have ght to the school taxes of corporations as they have es of Catholics who own a ity or a farm in the country. tawa bigots will not allow. ness will be fully appreciated orne in mind that they can always receive from the overnment whatever amount hey may require for school Years ago, when Dr. Ryerperintendent of Education in e persecuting spirit was at and every effort was made to Separate schools by cold the one hand and injustice ther. We fear the same ates the Public School Board It is bigotry pure and simple unt of haggling will serve to shirts of the men connected ecrable exhibition of intolerholics only ask for what is st, and that they will haver nding the opposition of that le class of ultra Protestants it is their duty on all occaever possible to oppress their llow citizens. We have splens in our Catholic system of in the province. Can it be "green eyea monster" has ession of some of the members School Board. Their action a very forcibly of a sermon re-ached by a Protestant clergy-Frank De Witt Talmage, rank De witt Taimage, in a ian church in Philadelphia. at some people had laid down sites for heaven: "First, do we in Christ? Yes. Second, ite the Catholics? Yes. Well, into heaven."

AFTER DEATH.

"When it comes time for us to pass how does he know that chemicals will so way from this life, what is there be-youd? Is there nothing, or is there a future? If there is nothing, the man, combine as to produce this particular effect or result: he will tell you it is the law of chemicals; there is law in all things, man does not lead law or order future? If there is nothing, the man, the highest creature in the world, the creature with intelligence and love, is but clay, a useless nothing to go through this world, to die, and, dying, to come to an end. Are we given intelligence merely to be mocked and to find that that intelligence is naucht, that it dies into creation, he discovers it there. Life, in any form, or in any manner of germ, was absolutely, physically impos-solutions where the solution of the so that intelligence is naught, that it dies with us ? Have we a soul which dies, through space by a fortuitous oc-currence, by certain transformations Is death the end of all things ? too ? 1 There is a hereafter. God to us. There is a soul which nd the survival of the fittest, bego gives it to us. There is a soul which animates each body : a soul which reaps its reward when death overtakes the Theodore Roosevelt. (Laughter and applause.) My dear friends, I should not like to produce Theodore Roosevelt, particularly if he had one of those heavy body. "If God is taken away life and death are insolvable riddles. We then float on like a vessel without sails or rud-on like a vessel without sails or rud-

guns that he is carrying off to battle with lions of Africa, when that is the measure of his dignity as far as his origin is con-Oh the miracles of unbelie that wants to substitute millions of gods for the One !

proved it, even as the believers believe. There is no other solution to the won-I can hear more than one complaint, perhaps some have said. "I'll positively ders and the mysteries of the universe.

unchallenged.

Find out which daily papers friendly or unfriendly to national Ire-land and govern yourselves accordingly. It is needless to say that Ireland's virtues should be cultivated and her faults cast away. Each one of us can

do something to help in this way. Ireland gave Christianity to Scotland, North and Centre England, and made its mark in Europe and the world. That is a grand record ! Is it our duty to is a grand route is. live up to it ? It is. CARRIGAFOYLE.

Bridgeburg, April 10, 1909.

### BLESSED JOAN OF ARC.

REPARATIONS AT THE VATICAN FOR BEATIFICATION OF THE MAID OF DOMREMY THIS MONTH. SKETCH OF HER CAREER. HER SAD DEATH.

Preparations on a large scale are eing made in Rome for the ceremony of the beatification of Joan of Arc, The Maid of Domremy," which will take place on Low Sunday, April 18. Forty special trains bearing French pilgrims will be run to Rome for the occasion and practically the whole hier-archy of France will take part in the

The decree which raises the Maid to the altars of the Church will find rati-fication in the hearts of all men. There are indeed those among her own coun-trymen who have lately been busy de-preciating the magnitude of the work wrought by Joan of Arc, belittling her military insight and success in the field, minitary insignt and success in the field, and denying altogether the reality of the voices which she said had led her to victory. Anatole France, for instance, contends that those Voices came only from her own heart-as though that

rom her own heart—as though that filled and that the solemn beatification settled the question of their origin. of the Venerable Servant of God, Joan But even this author, while he would explain away all the supernatural ele-ment in the Maid's career, is ready to admit her supreme goodness—her purity, her wonderful courage, her implicity of the venerable Servant of God, Joan of Arc, might be proceeded with. It is Sunday, April 18, 1909, Joan of Arc will be declared Blessed in St. Peter's, Rome.—True Voice. der and at the mercy of the waves. "There must be a God. Science has

letters Apostolic ordered the Arch-bishops of Paris and Rouen to make a Tremoling, Twitching or Nightmare, Palpitation, Fluttering or Skipping Beats of the heart, Short Breath, rigid investigation of the cause of the Maid of Orleans. Witnesses were sum-moned and submitted to the most rigor-Beats of the heart, Short Breath, Fainting, Smothering, Choking, Numb or Sinking Spells, Dizziness, N or Singing Speins, Diziness, Nose-Meda Swelling Legs, Asthma, Pain in Heart, Side or Shoulder-blade, your heart and nerves are surely wrong ! Don't wait, but send now for the full free treatment or well. Address The Heart Cure ous examination. Finally the judgment of the investigators was rendered in the grand hall of the Archiepiscopal palace of Rouen on July 7, 1456. We quote from that part of the decision dealing and get well. Address The Heart Cure Co., 617 Masonic Building, Hallowell, Maine. 1589-4

from that part of the decision dealing with the shameful proceedings of the court that condemned Joan of Arc: "We affirm, pronounce, decree and declare that the proceedings and the judgment (of 1431) were clearly marked by deceit, calumny, contradic-tions and errors in fact and in law, and ought to be declared, and are hereby declared, null and void."

anything like its true value this most precious of all gifts. They are proud of being Catholics, ready sometimes to fight for their faith, when they do not show its influence on their lives. They Four hundred years after this vindication, the Bishop of Orleans, togethe with several other French bishops, peti tioned the Holy See to inaugurate the process for the final canonization of Joan regard it as a kind of inheritance com down from a long line of ancestors who preserved it amid a thousand trials and of Arc. That was in 1869. Pius IX. in response to this petition, ordered the persecutions, and which, as a matter of course, they are to transmit unsullied preliminary investigations to be made The result of these investigations was approved by the Congregation of Rites to future generations. But here is the fallacy-in and under their control. It approved by the Congregation of Rites on January 27, 1894. On the same day Leo XIII. ordered the introduction of the cause of the Venerable Servant of God, Joan of Arc, Virgin. Ten years later, on January 6, 1904, Pius X, solemm-ly declared that the Maid of Orleans had mencione herries with the sand on Dec. 19 is a precious gift to man, that will live in this cold world of ours only by con-stant care, they can thrive and blossom only by the most zealous and anxious watchfulness. Those who are ever ready to criticise the Church and its teachpracticed heroic virtues and on Dec. 13, 1908, he published a decree affirming ings, to arraign priest, Bishop, and even the Vicar of Christ himself before the the authenticity of the miracles attribu-ted to her. On January 24, 1909, a solemn sitting was held in the Vatican court of their judgment, are playing dangerous game. Those who neglect their religious duties, who sympathize

solemn sitting was held in the value of the Pope, in which the decree, de tuto, was prorulgated, declaring that all the conditions demanded by Holy Church had been ful-filled and that the solemn beatification



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VICOL, Secretary of the chool Board, Ottawa, was when he stated that the e Public School Board of raising objections to the McGarry bills, gave evidotry and bias. The situa-