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DE SALES

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The Historical Society of the Calvinistic church of Switzerland has deter-Oct. 27th, 1553, by order of the Council of 60, for heresy, at the instigation of John Calvin. The monument will be State, she must be supported by the ready to be unveiled on the date menof crueity of John Calvin, who caused the arrest of Servetus on the arrival of from Vienna where he had also been condemned for heresy. Servetus was charged with teaching blasphemous doctrines, which included Anabaptism, Pantheism, Materialism, and contempt

ability on both sides, and at the same time with much keenness and bitter-

Concerning the active part of Calvin in the prosecution there is no doubt, as Calvin was at this time practically the autocrat of Geneva, though the city was nominally ruled by a Council:

It has been stated that Calvin induced Servetus to come to Geneva in order that he might carry out his designs against him, but this charge cannot be said to be proved. Servetus had been Calvin's adversary in a polemical sense nineteen years before this, but their enmity had not then been carried further than to cause public discussions to be carried on between

In 1553 Servetus wrote to Calvin that if the latter would permit him he would be pleased to revisit the city, whereupon Calvin informed him that if he should come, he (Calvin) would prosecute him to the death on account of his many heresies; and he kept his word.

The contemplated erection of a statue to Servetus is not a spontaneous act on the part of the Swiss Calvinists. The proposition originated with the Rationalists, and was taken up by the Calvinists to prevent a Rationalist demonstration on the occasion of its erection by Rationalists. Thus it takes the

character of an expiatory monument. The inscription which is to be placed on the monument is:

"Erected in memory of Michael Servetus, victim of the religious intol-erance of his time, and burned for his convictions at Champel, Oct. 27th, 1553—by followers of John Calvin, 350 years later, as an explation for that act, and to repudiate all coercion in matters of faith."

BRITISH PARTIES.

Only a very few years ago-during and winding up with: Oh! the Irish St. Paul. and winding up with: Oh! the Irish are always quarrelling among themselves; they never could agree to carry on a government.

St. Paul.

Religion demands sacrifice, and feed of Engineer Boss, at least the people who are not willing to do much for the Church certainly do not prize for the state of Engineer Boss, at least the people who are not willing to do much for the Church certainly do not prize or worse, ought to make him a subvery highly the benefits they derive the state of Engineer Boss, at least the sacrifice, and the sacrifice and the sacrification and the sa

Well, look at the state of British political parties to-day. Here is a list that we are let live for, and surely one elipped from an English paper which can do no greater good than and enjoy clipped from an English paper which

Mr. Chamberlain's food tax proposals have added to the number, which, with the names of their leaders, reads as fol-

Taxation of Food Party-Mr. Cham-Retaliatory Tariff Party-Mr. Bal-

Free Trade Unionist Party-Sir M.

Hicks-Beach. Home Rule Party-Sir Henry Camp-

bell-Bannerman. Imperial Liberal Party-Lord Rose

Trade Unionist Party-Mr. John Independent Labor Party-Mr. Keir-

Hardie. Irish Nationalist Party-Mr. Red-

What have the erstwhile opponents of Irish Home Rule to say to the foregoing? The fact stands out that the Irish Nationalists-eighty-two of them -are the only compact party. Does it follow that the English, Scotch and Welsh peoples are incompetent to govern themselves, as was alleged against the Irish?

The Girl Who Works.

The girl who earns her own money should endeavor to save a portion of it from each payment. A bank account can be opened with \$1. No matter how small the saving may be, it will be form-ing a wise habit to lay it aside. At the end of a year quite a little sum is realized that can be turned to good advantage. A more intelligent sense of onstitutes thrift and economy is needed, especially among women of working classes. It is the easiest thing in the world to spend money, but we all find it difficult to save it. To study one's needs and supply them in accordce with one's circumstances is making the best results out of our limitations. Moreover, the discipline of characterlearning to control desire for luxuries be worth more than all the

WHAT YOU GIVE IS ONLY A TRIFLE FOR

WHAT YOU GET. Though the Church is all and more to istic church of Switzerland has determined to erect a monument in Geneva to Michael Servetus who was burned at the stake at Champel, near Geneva, on Oct. 27th, 1553, by order of the Council of 60, for heresy, at the instigation of the Church does work, for the common ready to be unveiled on the date mentioned, its ostensible purpose being to make some sort of expiation for this act as the good she does is greater than that done by the State. Yet, oh, in-consistency! (surely the devil is to the latter in Geneva, after escaping blame for it), people find no fault whatever when the State asks for some of their earnings, but let the Church do so, and what fault finding! The State levies taxes according to the amount of one's possessions-so much on every \$100 and the people pay Pantheism, Materialism, and contempt of the Bible.

At the trial, Calvin was the accuser, and the case was discussed with the case was discuss

pleases to give.

In most countries the tax for the Church is levied as the tax for the Church is levied as the tax for the State, and the people pay heavily towards the Church, though you may imagine they pay nothing. It is true that the government pays for the support of the Church, but are not the

port of the Church, but are not the people taxed heavier for the govern-ment on that account? Some people imagine that because the Church is not of earth, because her work is of the spiritual, charitable order, she ought to get along with out money. Would that she could! She is not of earth, but she is on earth, and who or what can get along on earth without money? God Himself realized this, for He gave the first law regarding taxation for the Church, and He levied a heavy tax—one-tenth of all e's earnings. Listen to God's own

words:
1. "I have given to the sons of Levi (priests) all the tithes (one-tenth) of Israel for a possession, for the ministry wherewith they serve Me in the taber-

nacle."—Num. 28:21; and again:
2. "All things, which you shall
offer of the tithes and shall separate for

offer of the tithes and shall separate for the gifts of the Lord, shall be the best and choicest things."—Num. 8:29. 3. "Everyone shall offer according to what he hath."—Deut. 16:17. 4. "No one shall appear with his hands empty before the Lord."—Deut.

16:16. 5. "Give unto the Most High, according to what He hath given to thee.'

-Eccus. 35:12.

6. "Honor the Lord with thy substance, and give Him of the first of all thy fruits."—Prov. 3:9.

Look over these texts again and note how general their application is, "all the tithes," "everyone shall offer," "no one shall refuse." People who would be insulted if others paid their greecary or butcher bill, are perfectly

rocery or butcher bill, are perfectly villing to let others pay for their places

The Literary Digest of Jan. 17, 1903, quotes statistics showing that Catho-lies, considering their large number, contribute less than Protestants toward church support. Hence complaint from Catholics is unreasonable when we reflect how much more they get from their Church than Protestant

churches can give.

Besides being commanded by God the unfortunate "split" in the Irish National Party—the enemies of Home Rule for Ireland considered they had disposed of the whole question and demonstrated the impossibility of granting self-government to that people by pointing to the then existing divisions and rindian are sits. Only divisions and rindian are sits. Only divisions and rindian are sits. God loveth a cheerful giver, " says

> the Church. To do good is all ne greater honor than to help build and maintain temples wherein alone God is properly honored. Do away with Catholic churches and I think God would hurriedly do away with the

But to sift things down to a finer point, how much do you really give to your church?—you who think church dues are too high? Thirty to forty dollars a year? That appears to be a big amount, but it is about 10 cents a day. Do you smake? The prize of big amount, but it is about 10 cents a day. Do you smoke? The price of one good cigar laid aside every day, would pay your church dues: Do you drink? The price of one bottle of ber put aside every day would pay your church dues. Do you go to the theater occasionally, to other amusements? What you give thus for pleasure, for a pastime, would pay your church

pastime, would pay your church ues. The butter you put on your dues bread would about pay them, and yet you grumble over the amount—though we have seen that nothing on earth is o useful and necessary to us as the Church is.

My dear friend, by your little outlay you make it possible for the truth of God to be preached in your locality, for Christ to dwell in your midst as truly as He dwells in Heaven; you draw truly as He dwells in Heaven; you draw upon yourself God's blessings, and re-ceive His graces, which are worth more than all the world. You are as-sisted on to Heaven. Do you get your \$40 worth? You could never give as much to the Church as you receive from her. God assures us that He will not allow Himself to be outdone in generosity; but remember, "He who soweth sparingly, will also reap sparingly."

REV. JOHN F. NOLL.

On the Streets at Night.

How can a sane and sensible mother dream of allowing her little daughter to gad about the streets with a lot of others equally young and ignorant, long after dark? Don't they know the temptations and the dangers? How can they be ignorant of them? They must have had some experience of life or, if they haven't, the newspapers are full of tragedies which must enlighten

SOME HEROES IN REAL LIFE.

The fashion of "holding up" railway trains in the Far West has been abated considerably since the trainmen have been armed for the protection of life and property on all the great lines. The Jesse James type of highwayman has practically disappeared from that section; but only to change his field of operations to the Atlantic coast. Last operations to the Atlantic coast. Last Saturday, just before daylight, five desperadoes attempted to rob an electric car within the limits of New York City, at the junction of Eighth Avenue and 159th Street. They were masks and carried weapons. Three of them boarded the front platform and ordered the mo-torman, at the pistol's point, to stop the car. Motorman Thomas Garagn was not that kind of a man, as his name indicates. He put on full power and, though stabbed in the hand by one of the ruffians, stuck to his post until he encountered two policemen, who bagged the three after a short chase. Meanwhile Conductor Charles McCarthy, also a non-Quaker, remonstrated with the two other highwaymen, using a heavy iron connecting-bar to point his ents. One he knocked off the rear platform, and the other jumped without waiting for further explananately, for they ought to have remained and heard the whole of his discourse.

Plucky, quick-witted men were both of those car men; but what shall be said of another railroad man who dis-played remarkable presence of mind, a week earlier, when he was confronted by as puzzling a dilemma as ever man had to face? Engineer George W. Bos was running the boat train from Wor-cester to Providence when at about 6.30 p. m. he suddenly saw the "block" cester to Providence when at about 6.30 p. m. he suddenly saw the "block" signal beside the track ahead changed from green to red, the sign of danger. According to all railroad law it was his imperative duty to stop his train at once, and he proceeded to do so, by slowing his engine and putting on the air-brakes. Just before he could come to a stop he poticed some one near to a stop, he noticed some one near the track swinging a red lantern, another and corroborative sign of danger. But he also saw that the lantern was swung awkwardly and not as a railroad man would have done it. Jumping to the immediate conclusion that was false warning, give for the purpose of holding up the train, he crowded on full steam and dashed past the danger point. But he also saw that the lantern was As he did so, he saw nine men scattered As he did so, he saw nine men scattered along the track and prepared to board it if it came to a standstill. There it if it came to a standstill. There was nothing wrong with the track, as he shrewdly guessed; but suppose he he shrewdly guessed; but suppose that he shrewdly guessed; Suppose that he shrewdly gue had guessed wrongly? Suppose that he had disobeyed orders and caused a frightful accident—what would be the consequence to him if he survived? Any jury would find him guilty of manslaughter, and he would be disgraced

and ruined for life. We do not know what action, if any, the railroad company has taken in the case of Engineer Boss; but if he be Christ's precepts. In the following of classified the special of a cast-iron rule, the company does not deserve to have so capatis of life is for Christ's sake even hardships and persecution became sweet; just as man in its employ. The corporation, not being a poet, emnor imitate Vicine and persecution became sweet; just as most men with any manliness in the interest of those they love. As it was with St Francis, so it is with all in the interest of those they love. As it was with St Francis, so it is with all the saints.

But Jesus Christ Himself has warned diver, when a subordinate officer properties and pain in the interest of those they love. As it was with St Francis, so it is with all the saints.

But Jesus Christ Himself has warned does, killing an end to its mischief, and the had him summarily shot as culprit: The captain, on identifying the officer was Hugo's notion of pectical justice; but since the incident was altogetic but since the incident was not rewarded liberally for his wise dis-regard of a cast-iron rule, the company does not deserve to have so capable a man in its employ. The corporation, not being a poet, cannot imitate Victor Hugo's captain when a subordinate officer by his carelessness in making fast a gun allowed it to break loose dur-

the firemen, policemen coast-service men railroad men and others, who are not glorified as soldiers are, because they only save life, instead of destroying it. Some day the world will recognize the dis-tinction, but it will not be until it sees the ridiculous side of military "glory," the outward and visible sign of which is shown in the military costume— feather, buttons, tinsel and all the gew-gaws of the Big Chief, whether he be an Ashanti warrior or the member of a "crack corps" of militiamen.— Boston Pilot.

SOME NOTED CONVERTS.

Rev. Ernest Rich Grimes, of the "Cowley Fathers" and for some ten years precentor of their church at Oxford, England, has been received into the Catholic Church at Erdington Abbey, England, by Dom Bede Camm, O. S. B.

Rev. Robert Benson, son of the late Protestant Archbishop of Canterbury, who died in 1896, has been received into the Catholic Church in London.

Judge Hiram H. Carver, of Crowley a prominent member of the judiciary of Louisiania, and one who has long taken gn active part in public affairs, has been received into the Catholic Church. The judge is now in his 75th year and has been a regular practitioner at the Louisiana bar for more than twenty-five years.

Harry Patrick, a popular young man of Montrose, Pa., was received into the Church recently, by Rev. Father Anthony Broderick. Mr. Patrick's sis-ters, Misses Bessie and Belle Patrick, are also converts to the faith. They was received into are graduates of the Montrose high

school.

Captain Garrett, formerly well known as a popular commander in the Cunard steamship line, has been received into the Catholic Church at Boston, where he has resided for many years.

The Rev. Henry Gray Graham, Presbyterian minister of Avondale, in the Presbytery of Hamilton, Scotland, has been received into the Church .-The Missionary.

FOR CERIST'S SAKE.

A CATHOLIC SOCIAL CRUSADE.

Father Cuthbert, O. S. F. C.—London, Eng., Catholic Truth Society. I.

Note.—When my booklet "St. Francis and You" appeared, I was asked by several friends among the clergy and latty to issue a smaller pamphiet on the same lines, but addressed to Catholics in general. The present pamphlet is assued in response to this request. It is substantially, with the extra condition of the first few pages, a reprinted Part II of "St. Francis and You," with a few reveal alterations made necessary by the fact of being addressed, not to Franciscan Tertiaries only, but to Catholics at large.

The close of the nineteenth century

found the Catholic world protesting its homage and devotion to the Divine Re-deemer. It was a fitting act of worship, coming at the end of a century marked at once by a great denial of faith it our Lord's divinity and by a widespread indifference to practical religion. But this denial of Jesus Christ in word and deed has of late years been followed by a keen revival of faith in Him and of interest in His Church. The present is a time of promise. Already we see signs of a great re-awakening of the Christian world to the reality and re sponsibility of Christian life-an awakening based on personal devotion to our Divine Lord. In this fact specially lies the hope of the near future. Per-sonal devotion to Jesus Christ is the key-note of true religious life as we find in the history of the Apostles and first disciples. They left all things to follow Christ, and, like St. Paul, they so identified themselves with him and His cause, that they seemed no longer "I live, and yet not I, but Christ liveth in me." But what was it that made them so entirely surrender them-selves to Jesus Christ? This and this only—that He gave to them a new life worth living; He showed them the true value of life, and convinced them of eternal life. He implanted in their hearts a firm belief in the life to come, and taught them that this life on earth is but the shadow and beginning of eternity. More than this, Jesus Christ gave them the hope of attaining them-selves eternal life, by attaching themselves to Him, becoming His disciple and putting on His own divine spirit. To those who did this He promised forgiveness of sin and life eternal. He was the Redeemer of all who, believing in Him, gave themselves to Him and became His.

Such was the faith which transformed

but left it dry and in discontent; which replaced the despair of a decaying empire with the hope and joy of a new

pire with the hope and joy of a new life.

The same faith, realized with the directness and simplicity of the primitive Christians, made St. Francis of Assisi what he was. He loved Christ. His joy was to follow in Christ's footsteps and, as far as he could, to carry out Christ's precepts. In the following of Christ he experienced in trath the joy of life, for Christ's sake even hardships

by our own will-the self-denial which we deem necessary for the overcoming of our own evil inclinations or for the avoidance of temptation; and still fur-ther, the self-denial we impose upon ourselves for the sake of others, to ourselves for the sake of ourse, to assist them by example in their struggle with the evil that is in them. "Bear ye one another's burdens" is the Apostolic commandment. We must think not of ourselves alone but of those around us. Our service of Christ implies service of our fellow-men. "As you do unto these my least brethren, you do unto me." We all of us must bear the burden of the world's sin as Christ bore it, if we would be faithful

disciples of Christ.

We must preach by example the Christian doctrine of the Cross, of that self-denial whereby alone the world is saved. To-day it is as true as ever it was before that only by the Cross can the world be redeemed. But to those who for Christ's sake take up the cross of self-denial will be given that crown and joy which is the portion of those av follow Christ-the crown and joy of life eternal.

OUR SOCIAL CRUSADE.

Now there are three chief evils in the world to-day which sap the foundation of its moral and religious life and effectually put it at variance with the teaching of the Gospel. These evils are: selfishness in the commercial dealings of man with man, intemperance in drink, and the growing disregard of the marriage vow. These are the foes against which the Church has in a particular manner to do battle at this time.

THE FIRST EVIL OF THE DAY-COMMER-CIAL SELFISHNESS.

In the first place there is the intense selfishness of our commercial system. Based essentially upon free and open competition, it has tended to develop that spirit of self-reliance and personal initiative of which we may well be

the standard of comfort higher than ever before in the nation's history. At the same time, it has created wealth and comfort at a bitter cost; the cost oppose by their example the commerof comfortless lives, incessant labor, and the estrangement of class from class. It has developed the sweating elass. It has developed the sweating system, bloated monopolies and trusts, whereby the lives of the poor are made a constant misery and anxiety, through uncertain labor and starvation wages. The tradesman of small capital is at the mercy of the large capitalist, and little mercy he experiences at times. When the market is overstocked with workers the opportunity is taken to lessen a wage oftentimes already hardly

just. In the competition between riva mpanies the worker is made to suffer pete successfully, and yet not lose his own profits. The owner of house pro-perty in a crowded city seizes his chance of exacting higher rent as the city becomes more crowded. Men must have some sort of shelter; their need becomes the selfish owner's cruellest ally in exacting a rent out of all proportion to the wretched tenement rented. Gambling and speculation, in portion to the properties of the considered almost a virtue.

neighbor is considered almost a virtue.

neighbor is considered almost a virtue.

1. To be able to outwit one's profest. To be able to outwit one's neighbor is considered almost a virtue.

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neighbor is considered almost a virtue. In such a condition of society the weak, the ignorant, the unintelligent, and the poor have no chance of escaping social degradation and constant suffering. True, the balance is slightly righed by the doles of chartey now and again thrown out by some successful speculator; but such doles can never repay the poor for the injustice and misery inflicted by the grasning competitor or elever gambles. grasping competitor or elever gambler. Yet it is not fair to blame those only who succeed and rise upon the way commercial prosperity. If men and we men are sweated to death for a miser able pittance, who are to blame? the employers only, though their sin is great; but all who patronise such labor contribute to sin. The insatiable yearning to buy cheaply, without any thought as to whether cheapness is consistent with fair wages, this is the incentive which tempts men to buy cheap labor and underpay the workman. Were peoand underpay the workman. Were people in general not willing accomplices, there would be no sweating system, no unfair competition. The sin falls not on the few, but on the many, who too readily condone the sin of the few for the sake of the resultant advantage to themselves. They pay a half-penny less for a pound of sugar, or a shilling or two less on aton of coal: what does the public care that the shop assistant or the miner is unable to get a human the miner is unable to get a human wage? And wherefore this craze for cheapness, but that most often people may have more money to spend in un-necessary luxuries, in fine ribbons or a better brand of tobacco and such like.

It is the increasing luxury of the period which gives the public its thirst for cheapness and condones the injustice of the sweater and smiles on the success gambler.

must enter into business transactions equally as into any other act of life. A healthy rivalry in trade, based upon ability and energy, is quite consistent with justice and charity, and with that regard one for another which the Gospel commands. It it the grasping, selfed commands. It it the grasping, selfish abuse of ability and strength which is incompatible with the Gospel.

THE GOSPEL AND TRADE.

Under an evangelic condition of commercial dealings, there would doubtless be less mighty fortunes; but there ould probably be more general comfort, and a greater proportion between the conditions of rich and poor; there would be less luxury, but also less misery. The idler would be banned from society; but the helpless and the luckless would not be left to starve in a garret. It is impossible, we ask, to get men

in these days to base their commercial transactions—their buying and selling -upon that justice and charity which is groundwork of truly Christian society St. Francis of Assisi in his day did not find it impossible to supplant the civic feud by Christian fellowship: why should it be impossible in these days to supplant commercial selfishness by the self-same spirit of Christian fellowship? Is it to much to expect of Catholics in these days that they should pledge themselves to strive after justice in dealing with their neighbors; not to take an unfair advantage of their neighbor's weakness or neces-sity; to consider, before they demand cheap goods, whether such goods can be sold cheaply without decreasing the fair wage of the laborer; to pay a "human wage" when they hire labor; (Pope Leo XIII. describes a "human wage" as that which enables a man to proud; but it has also degenerated too live by his labor in reasonable comfort) frequently into a means of oppressing the weak and ignorant. By if the na- wages received? Such a pledge to-day and to give a just return in labor for tion has become rich and powerful; it has created fabulous wealth, and for great numbers of the people has raised of his day. Then it was the free use of

arms which caused the misery: now oppose by their example the commer-cial sin of this age, truly they would show themselves the standard-bearers of that Christian Brotherhood of which the earliest Christians have left us an example in the Acts of the Apostles, and for which Christ prayed with earnest prayer the night before His

But it may be objected that whoever would set himself to act in his commercial dealings differently from the com-munity at large will suffer much loss and hardly succeed in whatever business he may undertake; that nothing can be done until all men agree to be Christians in business. The answer to such subjection is given by the early disciples of our Lord. Had they waited for the whole world to become Christian before themselves professing their faith, there would have been no Christian Church. Had the first Christians held back until the whole of pagan society responded to our Lord's teaching, the Church would never have existed. Some personal loss or suffering accompanies uame.

TO BE CONTINUED.

"ROME" AND THE PRESS.

Some of our sectarian exchanges are some of our sectarian exchanges are miffed because of the attention given by the Associated Press to the sickness and death of Leo. XIII. and the elec-tion of his successor. The North-western Christian Advocate says:

"There are many persons who be-lieve that the Associated Press is as much a tool of the Roman Catholic Church as if it were one of the regularly authorized institutions of Romanism. These persons were reassured by the amount of space which was devoted to the death of Pope Leo XIII., the election of his successor, Pius X., and to the incidents related thereto. The new Pope and Cardinals in Rome could scarcely sneeze without the fact being reported at length by the Associated

The Associated Press, through its agents, is a most expert pulse feeler of public interest, curiosity and anxiety. Its clients, the newspapers, require it Its clients, the newspapers, require its supply them with reports of events that are interesting to the civilized world, and about which the civilized world wants to know. The Associated Press strove to supply this demand of their clients, the newspaper publishers, who are their part want what would who, on their part, want what would help to sell their papers. This is why the Associated Press gave long reports about the Pope departing and incoming. It wanted to gratify the greatest number of readers, and it did so by its very extensive reports. The is a very simple one. If the The problem

Anglican bishop.

Now, this is just one of the points where society to day needs Christianity most urgently. Christian principles must enter into business transactions consults as into any other act of life.

The candles on the altar should always be lighted beginning with the one nearest Jesus in the Tabernacle and going toward the sides of the altar. This is to signify that light comes from our Lord in the Tabernacle and that He is the source of all truth, of which light is the emblem.

ST. PATRICK'S BLESSING.

A short time before St. Patrick's died he is said to have ascended a high mountain and blessed the whole island. The blessing put into poetry is about as follows, which we republish by request:

quest:

Be Erin blessed at evening hours,
When sunset gilds her fragrant bowers,
Whon which winds howl, my blessings be,
My generous Erin, slike with thee;
To thee be every blessing given
From a favoring skies given
Be blessings on thy bashful maids,
Be blessings on thy bashful maids,
Be blessings on thy bashful maids,
Riest be the fisher bribes that roam
Thy blacking surgs and with ning foam;
Oh! blessed be thy stormy high;
And blessings on thy mornings bright,
Be blessings on they wormings bright,
Be blessings on they wormings bright,
Be blessings on they worm of the storm,
And every babe in Erin born;
Blest be thy thunder angry roar,
And every wave that laps thy shore,
And blessed be the smills bry shore,
Of sunshine on thy friend green;
Where lordly mountains kiss the skies,
On every hamlet, valend hill,
My blessing be with Erin still.
On! blessed be the rain and dew,
And every breez that an and dew,
And every breez that an and dew,
And every breez that an and the,
And every breez that an and the,
Thy chlettain's doon, thy abbot's hall;
My blessings on thy mutrons fair,
Thy mineral treasures rich and rare;
The flocks that blear, the herds that low,
On every cottage, hall and hill,
My blessing be with Erin still.
—N, Y, Freeman's Journal, -N. Y. Freeman's Journal.