

from a friend, in-
count on the stock
ours he found him-
exchange gambi-
ands. Is it not the
dgers. The police
ndry where gambi-
the barbarians are
nd the police may
exchange to inter-
ing of the furious

funeral ceremonies, on Saturday morn-
ing, Oct. 24th, all places of business, the
mills, factories and shops were closed,
and from all the country surrounding
came hundreds to pay a last token of
respect to their old friend.

During Father Laboureaux's pastorate,
churches were built in Midland, Victoria
Harbor, Port Severn, Waubaushene,
and the "Jesuit Memorial" at
Penetanguishene.

It was in 1881 that Father Laboureaux
first proposed to erect at Penetanguishene,
a Memorial Church as a fitting
monument to the first martyrs of the
Huron Mission, the Jesuit Fathers De
Brebeuf, Lalemant and their companions.

The cornerstone was laid by Archbishop
Lynch on the 6th of September, 1886.
Until 1902, the Congregation had to be
satisfied to use the basement. Finally
in December of the above year, the
Memorial Church was opened for the
congregation and blessed by the Most
Rev. D. O'Connor, Archbishop of Toronto,
in presence of the Bishops of London
and Peterboro.

The church in honor of the Martyr!
Jesuits, Jean de Brebeuf and Gabriel
Lalemant, remains a lasting monument
to the energy and zeal of their worthy
successor, Father Laboureaux, in the
cause of religion and the extension of
the glory of God and his saints.

It was but fitting that some memorial
of the late pastor should be erected in
the church, for the completion of which
he had labored so strenuously and given
his life. It was decided to have placed
in the tower a peal of bells that would
speak to the whole parish and to the
generations to come of the zealous
priest and citizen of Penetanguishene,
Father Th. F. Laboureaux.

The bells were blessed and dedicated
on January the 10th, 1900, by His Grace
of Toronto, Archbishop McEvay, the
Rev. Henry Brunet being for the time
administrator of the parish. The present
sketch of the history of the parish
was published on the same occasion.

BLESSES THE BELLS.

His Grace the Archbishop accompanied
by His Chancellor, Rev. Dr. Kidd,
spent Sunday in Penetanguishene,
where the ceremony of blessing the
Laboureaux Memorial Bells was per-
formed, with all the magnificence of the
Roman Ritual. Great preparations
were made for the reception of the
Archbishop and the successful carrying
out of the functions. The blessing of
the bells was not the only episcopal act
performed during His Grace's visit to
Penetanguishene and the neighboring
parishes. The boundaries of all the
parishes in that locality were adjusted
satisfactorily and other important mat-
ters arranged. His Grace returned to
town on Monday night.

LETTER OF AN EDUCATIONIST.

Dear Mr. Editor,—As one of your sub-
scribers for some time, and having spent
some six weeks in England and Ireland
as one of the Canadian teachers looking
into the Educational System of the
country, I take much pleasure in send-
ing you some few observations that I
have made in my travels in the hope
that they may be of some little interest
to your many readers.

Upon the arrival of our small party in
Liverpool we were met by a committee
sent by the city schools and given the
freedom of all educational institutions,
handbooks, descriptive of the different
classes of schools and in fact were
treated royally on every hand. Here
and at every town or city visited
we met many, very many American and
Canadian teachers, and in the schools
and especially at the pleasant home-like
firesides of the English homes, were held
many interesting discussions in educa-
tional topics, kinds of schools, methods
of instruction, etc., based on observations
of the schools visited, drawing com-
parisons or contrasts with systems
operating in Canada or the United
States. The classes of schools found
in Liverpool and throughout all England
may be divided into Board schools
(similar to our public schools) church
schools, great Public schools (Eton,
Rugby, Harrow, etc.) and private schools.
Of course the Board or Council schools
are entirely secular in their education
and the supporters naturally look with
disfavor upon all other classes of
educational institutions as being ob-
stacles in the path of their progress.

They are managed by a Board of
Education in London, under Govern-
ment control and by local authorities
throughout the towns and cities of
England and Wales, grants being paid
according to attendance and equipment,
and children at all times of the year
assembling here. Strange to say, how-
ever, these Council Schools are not in
England considered as the schools "sine
qua non." This is largely the result of
the class system and the wealthy classes
are inclined to look down upon them as
the schools of the poor; and so they have
not the prestige that the Public schools
in Canada and the United States have.
These schools receive a larger grant,
however, on the whole than do any
of the church schools, which latter
class have since 1903 been receiving
grants from the Government, provided
they conform to certain regulations
laid down by the Education act of
that year. The church schools may be
divided into Church of England, Catho-
lic, Wesleyan, and some schools of the
Jews. There are over thirty Catholic
schools in Liverpool, some of them very
large institutions such as the Notre
Dame Convent, a high school and train-
ing school for girls which is affiliated
with the Liverpool University, granting
degrees and diplomas for teaching, and
the Christian Brothers Secondary School,
Hope St. The Good Sister who showed
me through all the departments
of the great building on Mount
Pleasant, fully informing me on all
points of interest with a zeal that
showed how heartily she espoused the
cause of education, was quite confi-
dential to me on the great questions that
affected Catholic education. When I in-
formed her I was a Catholic she told me
of the danger that threatened all Catho-
lic schools just at that time through the
Education Bill that had been brought
down in the House of Commons, and
which proposed among other things to
take from the schools in question the
appointment of the teachers, to do

away with any religious test for teachers
in the church schools and to make it
possible that children of every denom-
ination could enter their schools. The
Education Bill in question has fortun-
ately been dropped by the Government,
such a storm was raised by all classes
against it and although the terms of
compromise were arranged by the Arch-
bishop of Canterbury in behalf of the
church schools, the majority of the
Bishops of the church of England pro-
tested against the Bill. But the Catho-
lic Church stood as an unit against it and
its influence proved no small factor in
the withdrawal of the Bill. It is gener-
ally admitted that any government will
not now peril its life by bringing in any
similar Bill whose object is mainly to
secularize all classes of schools.

At London the Canadian and American
teachers were given splendid recep-
tions at every stage, and time would
not permit the furnishing of every detail.
A trip to Paris, to Stratford, The
Avon, Windsor Castle, to Stoke-potter
(Gray's Country Churchyard), were
some of the delightful excursions pre-
pared for us. In London at the West-
minster Cathedral, where I had the
privilege of attending High Mass I had
also the great pleasure of listening to
Father Bernard Vaughan deliver one of
his famous sermons, his subject being
"The Real Presence." The vestimen-
tary was thronged with a mixed congre-
gation, composed of all religious beliefs,
as I was told that people flocked to hear
him from all over the city. The inter-
ior of the cathedral is still un-
finished and here and there the work-
men will see little tablets hanging by
the side chapels as he passes along the
side aisles, telling him that this chapel
or that is being completed and
furnished by donations made
solely by converts to the faith in order
to show their gratitude for this special
favor accorded them. At a North
London church on the following Sunday
I had the privilege of hearing Rev.
Father H. Benson, who is a convert and
a son of the late Archbishop of Canter-
bury as well as a writer of note, preach
a sermon on "Modernism in Religion" in
which he showed that religious thought
outside the Catholic Church was daily
drifting further out to the sea of infidel-
ity.

But it was with a deep interest that
I made a visit to a number of the old
English Cathedrals, notably those at
Chester, Oxford, Canterbury and West-
minster, but it was to me an interest-
ing and untinged with sadness; for here
were vast imposing monuments telling of
the faith and devotion of ages that
have gone—but now stripped as they
appeared to me, of the very soul of
religion, seemed but mere shadows of
their former glory and but empty echoes
of the past. Little did the stern Catho-
lics of those early centuries who reared
these temples to religion and made them
things of beauty, pride and joy, dream
that the time would come when they
would be despoiled of their sacred relics
and treasures, and that a man-made form
of religion would be practiced at their
altars. And as I passed along the wide
and dim unlighted aisles or looked upon
the beautiful statuary and stained win-
dows on either side, orpressive with the
gloom of centuries, yet wondrously pre-
served, I could not but recall the lines
of Moore:

"I feel like one who treads alone,
Some banquet hall deserted,
Whose lights are fled,
And garlands dead,
And all but he departed."

But it does not need a great stretch
of the imagination to see again at no dis-
tant day a return of at least a large sec-
tion of the English church to communion
with Rome, for the English people now
are earnest searchers after the truth,
and may it not be that Providence has
preserved those old cathedrals not in
vain.

DO OUR CATHOLIC SCHOOLS
CATHOLICIZE?

We have in the country several or-
ganizations whose special object is to
awaken the Missionary spirit and to
direct the attention of the well-churched
Catholics to the need of the Home and
Foreign Missions. Thousands of dollars
are spent annually in the endeavor to
convince the Catholic minds of this
country that there is a voice crying out,
beyond their own borders, which charity
bids them heed. In most cases these
organizations are preaching their propa-
ganda to a people who are concentrated
in their parochial enterprises, because of
their narrow view of Church needs.

But what of the children in the Catho-
lic schools? They are the Church of the
future. It is a fact that the Catho-
lic child of America, especially in the
large centers, judges the Church univer-
sal by the splendor of Church and
school and presbytery of his own narrow
circle. He sees on every side a Catho-
lic Church, prosperous, substantial and
powerful. He hears the Church lauded
by even the steadfast Protestants. If
occasionally he hears an outbreak of
hatred, he knows that the hatred is
generally generated by jealousy or fear.
In short, the Catholic child in parochial
school very often grows up fully con-
vinced that the Catholic Church is a
Church triumphant. He grows to man's
estate, and in his Catholic school train-
ing he has learned nothing of the fact
that there is beyond his own line of
vision a Church that is in want and
suffering, that there are souls lost to
the Church because there has not been
held out a hand to help.

Look at the negro end of it. The
Catholic child is accustomed to hear in
common converse the negro despised
and reviled. He grows up with the
idea that the negro must be kept in his
"place," even in the Church. The
child has not been convinced that Christ
came not to save the body but the soul;
that the soul of the negro is quite as
precious in the Saviour's eyes as the
soul of the most beautiful white person
since it cost His Precious Blood. "Love
one another, even as I have loved you."
"By this shall all men know that you
are My disciples, that you have love,
one for another."

The same argument, of course, is to
be used concerning all mankind. The
child is not taught that Christ's heart
burns just as much for the soul of a non-
Catholic as it does for those of the

household of the faith, and, perhaps,
more ardently, because they are the
stray sheep of the flock of Israel.
There is, perhaps, too servile a follow-
ing of the exemplum of the Public
schools even as to their godless ways.
Is it not time to revise our Catholic
school methods? The awakened mis-
sionary enthusiasm is knocking at the
door of the Catholic schools for recog-
nition in the classroom. The day is not
far when missionary topics will claim a
place in the graded textbooks. There
will be a demand for missionary pictures,
monthly at least, and the Brothers and
Sisters must be prepared to teach the
missionary spirit. A broader view of
the Church of God must be presented,
so as to take the child out of his narrow
environment. To Catholicize the child,
his sympathies must be awakened for
the struggling non-Catholic who is feel-
ing his way to the Church, for the negro
who needs the Church for the salvation
of his race, and for the heathen who is
awaiting the gospel's message. There
are many advantages to be gained by
the introduction of this missionary idea
into the parochial school system of the
country, but without a doubt the great-
est is that it makes provision for the
Church of to-morrow.—The Missionary.

THE NAME OF JESUS.

On New Year's Day, the Feast of the
Circumcision of our Lord, Cardinal Gib-
bons preached in the Baltimore cathedral
from the text: "His Name was called
Jesus." (Luke II. 21.) As to-
morrow is the feast of the Holy Name, a
day of great significance for Chris-
tians but particularly so to the many
thousands of members of the Holy Name
societies, we feel that in reproducing
the Cardinal's beautiful sermon, we are
offering our readers something that will
help them to understand more clearly
why the Church holds up to the eyes of
all men that name which is above all
other names.

"The Jewish people were accustomed
to name their male children at the time
of their circumcision. From them
Christians have borrowed the custom of
giving names to their offspring at their
baptism, of which sacrament circumcisi-
on was the shadow and the figure.
Eight days after His birth, our Saviour,
in compliance with the Mosaic law, was
circumcised, on which occasion He re-
ceived the adorable name of Jesus.
"The regard with which we entertain for a
man's title is regulated by the dignity of
the source from which it is derived, the
eminent qualities it expresses, and by
the fidelity with which the bearer
of the title illustrates those qualities
by his life and actions.

"The name of Jesus comes from the
highest authority. It was not given to Him
by Joseph or by Mary, or even by the
Archangel Gabriel, but it was conferred
by the Eternal Father Himself. For
the Angel was the bearer of a message
from God, when he announced to Mary
that she should call His name Jesus.
And, indeed, it was most proper that
this name should be given by the Most
High. For as none but God had an
adequate conception of the mighty
works our Saviour was destined to per-
form, so none but God was capable of
bestowing on Him a designation corres-
ponding with His divine mission to man-
kind.

SIGNIFICANCE OF THE NAME.
"The name of Jesus signifies Saviour,
or salvation. It embodies in one word
all that is good and merciful, all that is
noble and exalted. It is the sweet con-
centrated essence of all the flowers of
Paradise, enriching the earth by its
fragrance. It is a fruit most delicious
to the spiritual taste. It is a precious
compound containing every medicinal
ingredient for the healing and comfort
of the human heart. "Thou shalt call
His name Jesus, for He shall save His
people from their sins."

"Truly, then, can we say that Jesus is
not 'the shadow of a mighty name,' nor
an empty sound, but a title which He
has purchased by the loving service of
His blood, and by the shedding of His
blood. For, 'Jesus,' says St. Paul,
'humbled Himself, becoming obedient
unto death, even the death of the cross.
Wherefore God hath exalted Him, and
hath given Him a name which is above
all names, that in the name of Jesus
every knee should bow, of those who are
in heaven, on earth, and under the earth,
and that every tongue should confess
that the Lord Jesus is in the glory of
God the Father."

WE BELIEVE IN STRENGTH TO APOTHESES.
"The name of Jesus was a shield of
strength to the Apostles, and their rally-
ing cry in all their perilous ministry.
Our Blessed Lord told His Apostles
that His name would be the golden
key which would unlock for them the
treasures of Heaven. 'Whatsoever,'
He declares, 'you shall ask in My
name, it shall be given unto you.'
'My disciples,' He says, 'in My name
shall ye cast out devils; they shall speak
with new tongues; they shall lay their
hands on the sick and they shall recover.'
And this prediction of our Saviour was
literally fulfilled.

"The Apostles went forth with confi-
dence. The only credential they bore
with them was the name of Jesus. In-
voking this name, they gave sight to the
blind, health to the sick, and strength
to the paralyzed arm, and even life to
the dead.
"Peter and John, shortly after the
crucifixion of our Lord, were going one
day to the temple to pray, and at the
gate of the temple they met a man, lame
from his birth, who asked alms of them.
Peter said to him: 'Silver and gold I
have not, but what I have I give unto
thee. In the name of Jesus Christ of
Nazareth, arise and walk.' And taking
him by the right hand he lifted him up,
and forthwith his feet and soles became
firm. Just as a servant obeys the com-
mands of his master, nature yields obedi-
ence to nature's God, and the very name
of Jesus puts the disease to flight.
"The report of this miracle soon
spread through the city, for the man who
was healed of his lameness had been
generally known to the people, having
been a public beggar. The high priest
and others who had conspired to put
our Saviour to death, heard also of the
prodigy, not with joy, but dismay. They
ordered the Apostles to be imprisoned
and demanded of them by what power

they had wrought such a miracle. Peter
inspired by the Holy Ghost, boldly
answers them: 'Be it known,' he says,
'to you and to all the people of Israel
that in the name of our Lord Jesus
Christ of Nazareth, Whom you crucified
but Whom God hath raised up, and set
before Him doth this man stand here
before you whole. Neither is there salva-
tion in any other. For there is no other
name under Heaven given to men
whereby we must be saved.' Like mur-
derers who tremble with fear when the
name of their victim is mentioned before
them, these wicked Jews were discom-
fited at the announcement of the name
of Him Whom they had put to death, and,
therefore, they charged the Apostles
not to preach the name of Jesus. But
the Apostles replied that they must obey
God rather than men.

GAVE FORTITUDE TO MARTYRS.
"It was this sacred and venerable
name which gave strength and fortitude
to the martyrs which enabled them to
bear with patience the rack and other
instruments of torture. This hallowed
name inspired a secret joy in their hearts
and inspired them with courage to
preach Christ crucified to their tortur-
ers.

"It is in this name of Jesus that the
Church exercises her ministry for you.
In this name you were baptized; in this
name the chrism was marked on your
foreheads in confirmation. It is in this
name that your sins were washed away
in the sacred tribunal of penance. In
this name you will be anointed in your
last illness. And when your soul is
about to leave its earthly tenement the
minister of God commands it in the
name of Jesus to speed its flight to a
happier world. 'Go forth,' he says,
'from this world, O Christian soul, in
the name of God the Father Almighty,
Who created thee; in the name of Jesus
Christ, the Son of the living God, Who
suffered for thee; in the name of the
Holy Ghost, Who was poured out on
thee.' In fine the Church concludes all
her prayers in the name of our Lord
Jesus Christ.

"I need not tell you, my brethren, that
it is in the name of Jesus that I appear
before you. Woe to me if I should
address you under the sanction of any other
name. Woe to me should I present to
you my own views and speculations.
Then I would be trespassing upon your
time. I would be as 'a sounding brass
and a tinkling cymbal.' But when I ex-
hort you to virtue, to chastity, to patri-
ence, to charity and justice, my words
are clothed with authority because they
are spoken in the Name of Jesus, that
Name gives force to my words. I shelt-
er myself behind it as an impregnable
rampart. I stand upon it as on a rock,
I lean upon it as upon an immovable
column.

A SYMBOL OF SALVATION.
"You have heard of the supernatural
power and salutary influence which
the name of Jesus exercises in the ministry
of the Church. Is it not your desire
that this hallowed name should be also
to you a symbol of strength and salva-
tion? I do not doubt your reply.
"Let me exhort you then to have this
name frequently in your heart and on
your lips. Let it often sound in your
ears. Let it be invoked in your daily
actions.

We may appropriately apply to the
name of Jesus the earnest words in which
Moses admonishes the people of Israel
to observe the precepts of the
Decalogue: 'This holy name which I
command to thee this day shall be in
thy heart. And thou shalt tell it to thy
children, and thou shalt meditate upon
it sitting in thy house and walking on
thy journey, sleeping and rising. And
thou shalt bind it as a sign on thy hand
and thou shalt write it in the entry and on
the door of thy house.'

"I do not ask you, indeed, to in-
scribe that name in cold type on your
door. Such a display would savour of
pharisaical formalism and ostentation.
But let this name with all the virtues it
implies, shine so luminously in the
Kingdom of God within you that it may
exert a sovereign empire over you and
the members of your household.
"Our Lord said of St. Paul, that ar-
dent lover of Jesus: 'He is a vessel of
election to Me to carry My name to
the Gentiles.' That apostle could
hardly write a sentence without men-
tioning the name of Jesus. That name
was deeply impressed on his heart and
was therefore often expressed by his
lips and his pen. 'From the fullness
of the heart the mouth speaketh.'

MANY TIMES IN THE EPISTLES.
"Those who are familiar with his
epistles cannot fail to notice how often
the name of Jesus occurs in those sacred
pages. On opening his epistles at random
I discovered the Name of Jesus
nine times in ten short verses. If we
cherish that name like St. Paul it would
spontaneously gush from our lips and
flow from the point of our pen.
"The Name of Jesus,' says St. Bern-
ard, 'is honey to the mouth, music to
the ear and gladness to the heart.'
This Name, piously invoked, is an infal-
lible salve to heal the complex wounds
of the human heart. For, as Jesus by
the sound of His voice was capable of
calming the seas and tempests while He
lived on earth, so will the pious in-
vocation of His Name quell the tumults
of passion which rage within our soul.
Call upon that Name in temptations and
you may be confident of His protection.
For, as the Scripture says: 'Whoever
shall call upon the Name of the Lord
shall be saved.'

The names of Alexander the Great,
of Caesar and Napoleon, inspired the
soldiers of those generals with indom-
itable energy. Soldiers of Christ, call
upon that name, and it will be to you
a tower of strength against the face of
the enemy. Let this name be your
battle-cry and then, 'though you walk
in the midst of the shadow of death,
you shall fear no evils, for He is with
you.'
"Seek Jesus also in your books. St.
Augustine tells us that he used to read
with much relish a certain book of
Cicero's on the pursuit of virtue. 'The
book,' he says, 'though written by a
pagan, pleased me very much. There
was only one thing that I disliked in it:
the name of Jesus was not found in it;
that name, O Lord, which I was taught
tenderly to revere and which I imbibed
with my mother's milk.'

"TEACH YOUR CHILDREN."
"Parents, let this be the first name
you will teach your children; let it be
the first which their lisping tongues
will utter."
"Love to hear others speak that name,
and listen to it with joy. Always speak
of that name with profound reverence.
We sometimes, alas! hear it in the
streets spoken, not with awe, but with
levity; not to edify, but to scandalize;
not in love, but in hatred; not in praise,
but in blasphemy.
"As soon as far as you can this imply
by always uttering this venerable name
with profound reverence and love.
"Let all your actions be undertaken
in the name of Jesus. Thus advises St.
Paul: 'Whatsoever you do in word or in
work, do all in the name of the Lord
Jesus Christ, giving thanks to God and
the Father through Him.' With the in-
spired prophet I would say to you:
'Young men and maidens, old men and
children, praise the name of the Lord,
because His name alone is exalted above
all the heavens. Sing to the Lord and
bless His name; proclaim His salvation
from day to day.' May it be a name full
of consolation to you in life, a name full
of hope at the hour of your death. May
it be your passport to the Kingdom of
Heaven."

WHERE THE STAR SHINETH NOT.
For Catholics who enjoy what some-
one calls the "luxuries of religion"—
conveniently accessible churches, resi-
dent priests, many Christmas Masses at
radiant altars, constant and generous
opportunities to receive the sacraments
—it is well at this season of brotherhood,
to recall those other children of the
household of faith who are deprived of
all the spiritual blessings and conveni-
ences most of us take for granted. There
is suggestion for charity and thank-
sgiving in an article in Extension by a
missionary priest, who calls attention
to the fact that there are more than a
million Catholics in the United States
living in out of the way places to whom
Christmas has no spiritual significance
whatever.
"They have no Mass on Christmas day,
for the simple reason that the priest
who now and then comes to the place in
which they live cannot be everywhere
at one and the same time. One priest
who visited us recently has a parish as
large as Ireland.
"And when he does come to offer up
the holy sacrifice of the Mass where and
what do you suppose is the house of
worship—what constitutes the altar?
The house of worship may be anything
from a barn to a parlor—from a dilapi-
dated, rickety town hall to a deserted,
unfurnished cabin.
"The altar is composed of barrels
and boxes; sometimes a fairly respect-
able table or a venerable dresser is
pressed into temporary service. The
sacred vessels—well, it is fortunate
that the itinerant missionary priest
must carry with him a chalice and the
necessary altar cloths. This much at
least is provided for him, for if we have
not given God a proper abode in which
to worship Him, the Church has at least
taken care that the body and blood of
Christ can repose in the proper recepta-
cle. But the carrying capacity of the
wandering missionary priest is limited;
he can take with him only those things
prescribed by the Church as absolutely
essential for the sacrifice of the Mass.
He must, therefore, trust to chance for
the other things that add solemnity to
the great solemn event of the Mass.
"The altar utensils he is forced to con-
trive are often unique. Think of it,
empty bottles serving as candle sticks!
"The modern city mind can hardly
realize this state of affairs. But that
it exists there are several thousand
zealous missionary priests willing to
testify. And if you could only under-
stand how wretchedly some of these
priests must live in their efforts to save
souls that have been made precious by
the blood of Christ; if you could only
see them uncomplainingly enduring
hardships, insufficiently clad, going
often without necessary nourishing food,
sleeping, not infrequently, on the ground,
unprotected, unsheltered from the im-
poverishments of the weather, you would
come to a fuller appreciation of the
blessings that are yours—who you live
in the land of spiritual plenty.
"We journey to church to hear the
Christmas Mass, Sunday after Sunday,
we enter the sacred portals to pray to
God. We hear the voices in the choir
and the peal of the organ. We listen
to the priest in the pulpit always with
a degree of reverence. But on Christmas
day, with an indescribable gladness
lodged in the heart, we help to swell
the anthem of joy and drink in the har-
monies of sound; and the priest's words
find an abiding place in our hearts.
"Christmas is not a day of universal
joy. Are you aware that, in a thou-
sand places, there are Christians—Catho-
lics—to whom Christmas, this year
and next, and next, will bring no spiri-
tual joy? Are you aware that there are
a thousand localities where there is not
even a church; where the priest cannot
travel; where there is no holy sacrifice
of the Mass? What does Christmas
mean to these—your brethren?"

HOW TO CURE A HEADACHE.
To attempt to cure a headache by
taking a "headache powder," is like
trying to stop a leak in the roof by
putting a pan under the dripping
water. Chronic headaches are caused
by poisoned blood. The blood is poi-
soned by tissue waste, undigested food
and other impurities remaining too
long in the system. These poisons are
not promptly eliminated because of
sick liver, bowels, skin or kidneys.
If the bowels do not move regularly
—if there is pain in the back or wing
kidney trouble—if the skin is sallow
or disfigured with pimples—it shows
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"Fruit-a-tives" cure headaches be-
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at the stake through the perfidy of this
traitor to his God and his country, just
as obviously as that our Divine Lord
was crucified on the Cross through the
perfidy of Judas Iscariot.
The viewpoint of the Church with re-
gard to the Maid of Domremy has
been known for centuries. Twenty
years after her terrible death, a Process
of Rehabilitation was ordered and carried
through. As a result of the facts then
brought to light Pope Calixtus III. de-
clared that the Maid was "a martyr of
religion, of her king and of her
country." From that hour to this
her position has been secure.
The current issue of Rome, a
Catholic weekly published in English in
Rome, Italy, thus shows how her cause
has progressed:
"The cause of her beatification was
begun in 1876 when Mgr. Dupanloup,
Bishop of Orleans, began the process in
his diocese; it was continued by his
successor, Mgr. Coullie, now Car-
dinal Archbishop of Lyons, who com-
pleted the diocesan examination, and
had Father Captier, the present Gen-
eral of the Sulpicians, appointed as Pos-
tulator of the Process. The English
Cardinal Howard gladly assumed the
office of Ponent of the Cause. On Jan.
27 it was formally admitted to the Con-
gregation of Rites and from that
moment Joan became "the Venerable
Servant of God." Four years later, on
June 28, 1898, the Tribunal of the Sac-
red Rota pronounced a favorable sen-
tence on the question of non cultus.
The second stage of the process was
practically terminated in 1902 when
Leo XIII. a few months before his death
assembled in the Vatican a meeting
of the Sacred Congregation of Rites to de-
cide concerning the heroic virtue of
the Venerable Joan. On January 6,
1904, Pius X. presided over a solemn
assembly of the Congregation of Rites for
the first time since the election, and the
occasion was the reading of the Decree
announcing that the Maid of Orleans
had practiced virtue in the heroic de-
gree. Thence came the examination of
three miracles alleged to have been
wrought through her intercession. On
Nov. 24 the miracles were approved and
last Sunday this approval was solemnly
announced in the presence and by the
authority of the Holy Father. Shortly
another decree known as the Tuto will
be issued, proclaiming that there is no
further obstacle to the beatification of
the Venerable Servant of God, and it
may be taken as practically certain that
the crowning function will take place
next April in St. Peter's."
From this it may be seen that instead
of reversing her viewpoint the Church
of to-day actually is affirming the deci-
sion of the Church in 1453. If this is
not a striking instance of agreement
with oneself, what is?

It remains to be remarked further-
more, that if the Catholic Church had
not begun the Process of Rehabilitation
when all the facts were accessible
twenty years after the burning of Ble-
ssed Joan—if she had not toiled labori-
ously to make the chain of evidence ab-
solutely complete—in every probability
the name of Joan of Arc—would still be
regarded as that of a heretic, liar and
common wench. If the Church did not
desire the unimpeachable truth known
to whoever may suffer, she would not have
been so anxious to restore the good
name of the Maid of Domremy and hand
down to eternal infamy that of Cauchon,
Bishop of Beauvais.—New World.

It is because we give way to the
tenderness of nature that we are so
backward in discerning the will of God,
and so stupid in interpreting its mean-
ing.—Father Faber.

WHERE IS THERE REVERSAL?
Several of our non-Catholic religions
exchange affect to believe that the
Church of to-day is undoing the work
of the Church of yesterday; in entering
a decree of beatification in the case of
Joan of Arc. One is especially severe
in declaring that "the Catholic Church
which burnt the Maid of Domremy as a
heretic in 1431, is now preparing to re-
raise her to its altars as a saint. This
certainly is a reversal of viewpoint in an
instant in which claims infallibility for
its head."
The error of these critics arises from
their pretended belief that Cauchon,
Bishop of Beauvais, Joan's persecutor,
was a representative of the Church—
even the Church itself. As a matter of
fact it would be just as proper to believe
Judas Iscariot a good Christian because
he chanced to be one of the Chosen
Twelve. That he had sold himself to
the English as Judas did to the chief
priests, is a fact that every life of the
Maid certifies. Joan of Arc was burned

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