

from a friend, in-
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ours he found him-
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nds. Is it not the
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MEER will soon be
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the diocese named,
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y attain manhood's
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n should begin with

DR. DUMAMEL, the
ishop of Ottawa,
a press dispatch,
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atholic societies.
Grace will be com-
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e and again much
en by the character
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atholic who will not
nders to its support
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le, is a very poor
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human remark some
a pity we have so
seem to have more
than they have in
was right.

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as one of the Canadian teachers looking
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country, I take much pleasure in send-
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have made in my travels in the hope
that they may be of some little interest
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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-
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schools, great public schools (Eton,
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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-
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They are managed by a Board of
Education in London, under Govern-
ment control and by local authorities
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England and Wales, grants being paid
according to attendance and equipment,
and children of all classes rich and poor
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
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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
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lations laid down by the Education act of
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Hope St. The Good Sister who showed
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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

funeral ceremonies, on Saturday morn-
ing, Oct. 24th, all houses 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 Labouriau's pastorate,
churches were built in Midland, Victo-
ria Harbor, Port Severn, Waubesa-
ne, and the "Jesuit Memorial" at
Penetanguishene.

It was in 1884 that Father Labouriau
first proposed to erect, at Penetanguish-
ene, 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 Toron-
to, in presence of the Bishops of Lon-
don 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 Labouriau, 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. Labouriau.

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

BLESSED THE BELLS.
His Grace the Archbishop accompa-
nied by His Chancellor, Rev. Dr. Kidd,
spent Sunday in Penetanguishene,
where the ceremony of blessing the
Labouriau Memorial Bells was per-
formed, with all the magnificence of the
Roman Rite. 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-
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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 denomi-
nation 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 a 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 Ameri-
can teachers were given splendid re-
ceptions at every town, and time would
not permit the detailing of all engage-
ments. A trip to Paris, to Stoke-pozis
Avon, Windsor Castle, to Stoke-pozis
(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 vast audi-
ence was thronged with a mixed con-
gregation, 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 altars, 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 Can-
terbury 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
not untinted with sadness; for here were
vast imposing monuments telling of the
faith and devotion of ages that have
gone—but now stripped of their
appearance 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 pious Catho-
lics of those early centuries who raised
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 banner-bell has sounded,
Whose lights are fled,
And garlands dead,
And all that's sacred gone."

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 Catholic
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 of the Church's
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 wars 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 service a follow-
ing in the encroachment 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 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 cathed-
ral 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 to all 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 circumcision
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 angel was the bearer of a mes-
sage 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
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 whole life, and by the shedding of
His blood. For, 'Jesus,' says St. Paul,
'commanded 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 savor of
pharisaical formalism and ostentation.
But let this name with all the virtues it
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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-
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was deeply impressed on his heart and
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the heart the mouth speaketh.'"

MANY TIMES IN THE EPITHELS.
"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 ran-
dom I discovered the Name of Jesus
nine times in ten short verses. If we
cherish that name like St. Paul it would
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"The Name of Jesus," says St. Bern-
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This Name, properly invoked, is an in-
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the sound of His voice was capable of
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of passion which rage within our soul.
Call upon that Name in temptations and
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For, as the Scripture says: 'Whosoever
shall call upon the Name of the Lord
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The names of Alexander the Great,
of Caesar and Napoleon, inspired the
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itable energy. Soldiers of Christ, call
upon that name, and it will be to you
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"Seek Jesus also in your books. St.
Augustine tells us that he used to read
with much relish a certain book of
Cicero 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.'"

they had wrought such a miracle. Peter
inspired by the Holy Ghost, boldly
answers them: 'Be it known,' he says,
that in the name of our Lord Jesus
Christ of Nazareth, Whom you crucified
and even by Him doth this man stand here
before you whole. Neither is there sal-
vation 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 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 infused 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 baptised; 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 should I ap-
pear to 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 pa-
tience, 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 ask you to 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
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"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.

"Atone as far as you can this impiety
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: 'Whosoever 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 names. 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-
giving 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 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,
rotten 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-
sider as makeshift. 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-
pudencies of the weather, you would
come to a fuller appreciation of the
blessings that are yours—you who 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 house
and 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?"

WHERE IS THERE REVERSAL?

Several of our non-Catholic religious
exchanges 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-
verse her to its altars as a saint. This
certainly is a reversal of viewpoint in an
institution 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

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,