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THE IDFAL " HOME."

IT SECULD BE THE FANCTUARY OF NOBLE UNSILFIEBNISS, THE HEART'S TEMPLE - MARRIAGE SACRAMENT IS ESSENTIAL TO ITS PRESERVATION - EXQUISITE SERMON BY THE REV. ROBERT KANE, 8. J., OF LIVERPOOL, ENGLAND.

Rev. Robert Kane, S. J., one of the most eloquent preachers in Eogland, delivered the first of a series of ser-mons on "Home" on April 6 in the Church of St. Francis Xavier, at Liverpool. The particular theme treated had for its title, "The Plain Gold had for its title, "The Principles of the Ring," and the discourse was based on the words, "What God hath joined together let no man put asunder." (Matt. c. xix. v. 6.) As printed in the Catholic Times the sermon is as

Home! What gentle memories of dear dead days the word awakened in the mind, said the preacher. What full, deep meanings it conveyed of a spot where peace should always be present, and where true affection should reign supreme! What faithful messages are breathed through that word of a sympathy that never fails and of a friendship that never forgets! In time of joy the word is like an old song learned in days of childhood, that still ever echoes in our ear with the lullaby of our earliest love. In time of trouble or of trial the word, even of trouble or of trial the word, even of trouble or of trial the word, even though it recall many a memory of dis-appointment, even though it bring back many a motive for regret, has still a strange sweetness in its sadness, a strange balm in its bitterness, for it speaks to our heart of an unselfishness that survives sorrow, and of a devotedness that defles death. Home! The very ness that defies death. Home! The very word vibrates through all the deep, strong chords of character with the music of a beloved melody, with the tenderness of an innocent fear, with music of a beloved melody, with the tenderness of an innocent fear, with the sacredness of an heroic prayer; for Home is that charmed circle within which live and love the parent and the content of the conscious of their own shamefulness. Thus, for instance Zela mediants which live and love the nearest and dearest friends of earth. Home does not merely mean the house that hap-pens to shelter one, nor only the furniture within. Home is something more than what is made of bricks and mortar, with added means of domestic use and comfort. Home is not merely that material dwelling place where one may chance to eat and sleep, nor is it only the root-tree which a man can call his own. Home must be indeed some spot own. Home must be indeed some spot on earth, for this is the material coun-terpart. It may have the details of material surroundings, its sights, its sounds, its trifling objects cherished by childhood and sacred to age, its characteristics of position or structure to which endearing associations cling, its simple ornaments round which tearful memories cluster, its thousand noth ing, unnoticed by the stranger, that are priceless heirlooms of love to your heart. But Home must mean much more. Home must mean the hallowed resting-place where linger the loves that are most sacred on earth. It is the temple of heart affection, it is the that are most sacred on earth. It is the temple of heart affection; it is the sanctuary blessed by roblest human unselfishness; it is the shrine conse-crated to highest human love. Home means the bonds of blood and ties of means the bonds of blood and ties of tenderness which clasp into one close intimacy the hearts of those who, hand in hand, journey heavenwards. Home is the moral circle within which minds and hearts share the same shelter, breathe the same atmosphere, bear the same burdens, sympathize in the same sorrows, enjoy the same pleasures, divide the same toils, and contribute to the same success. It is a moral union linked together in the messure of one melody, with varying tone, throbbing harmoniously like human chords which, of thought and will, so that lives are harmoniously like human chords which, each in its own way, catch up and recent the same song of soul. Thus, home is the spot which souls united by blessing of love or bond of blood have strife may shriek, or upon it cold, silent clouds of misfortune may fall be in the day of life's struggle, or in the night of life's loneliness, it is often lit up in the evening of age with a glory of sunset, while in youth's dawn it is almost always brilliant with bright promises and colored by warm enthus iasm. Thus it comes to pass that this ideal, in its truest and holiest aspect, comes before the thought of the man or the maiden whose heart begins to flutter forth from that parent nest, in order to seek for another and a dearer home. It is always old, that old, old story, yet it is always strange in the freshness of its revelation—the story of "love's young dream." Do not misunderstand, do not misjudge the noblest in tinct of human life. Alast thore is nothing true nothing or the maiden whose heart begins to alas! there is nothing true, nothing good, nothing noble, nothing beautiful human life that has not its caricature. There is nothing lovable that is not exposed to the sneer of the conceited cynic, or to the laughter of the vulgar fool. What is most sacred in its majesty may, by a conning buffoon, be made to look grotesque. What is most exquisite in its simplicity may appear contemptible in the eyes of a stupid student. Thus even love has been warped into meaning either what in human idiocy is most silly, or what in human brutishness is most foul. Of such meanings I do not speak. I do not speak of love that is false. I speak of love that is true. There is a word which is the very name of God. Its realization amongst creatures is heaven; and the lost knowledge of it is hell. All

and the lost knowledge of it is lief. An iterative and the lost knowledge of it is lief. An iterative is singular to the comes. Its faithful likeness is sanctity, and its caricature is sin. It is the very root of unselfishness. It gives sap to whatever has real worth in it. Its

flower is perfectness. This one great power in human life works in human

ways. It may first dawn with the vision of a beautiful face, or its first echo may thrill its magnetic influence through the tones of a sweet voice, or its elec-

tric spark may first flash forth from the touch of a kind deed or from the nearness of a noble character. But, however simple its cause may seem, the power of love, if it be true, is sacred. It may be born of what is very human, but it lifts man or maiden towards what is divine. It lifts one above come? is divine. It litts one above onesolf. It takes one from out of onesolf. It makes one better than one self. For, if it be love, it does not look for gain or barter. If it be love, it does not turn inward, but it goes forth to bless. Therefore it is that true love is "strong as death." Therefore it is that true love offers with its love all the treasures of its life. Therefore it is that true love holds to the love in the love holds to its love with a devote iness unto death.
Therefore it is that love's young dream looks towards the symbol of sacred constancy, the Plain Gold Ring.

one of the seven sacraments instituted by Christ our Lord, let him be anath-ema." There are two classes of people who deny this truth. On the one hand are all infidels, whether ancient or modern. Modern infidels usually attack the sacredness as well as the strength of the marriage bond under the mean mask of fiction. Amongst such writers are Ouida, Marie Corelli, Tolstoi, Zola, writers not only hostile ness. Thus, for instance, Zola would not allow his own dau hters to read his own novels. We need not pause to answer such men or women. They are unable or unwilling to appreciate the beauty or the majesty of virtue, and we are now speaking of what is very beautiful and very majestic in Christian life, the holiness of marriage. On the other hand, most Protestants consider marriage to be a mere civil contract, so that to them it is in kind, if not also in degree, in no way more sacred than buying or sell ing. But Protestantism, once it inter-fered with the doctrine of the seven Sacraments, drifted hopelessly into un-certainty about this whole matter, so that its thousand different sects hold a thousand different opinions. Most Protestants believe that baptism is a Sacrament. Few of them believe that marriage is a Sacrament. On this point we may appeal to the teaching of the early Church. In the fifth century the doctrine of the seven Sacrament. tury the doctrine of the seven Sacraments, amongst them matrimony, was haid by the universal Church. In proof of this we have the unimpeachable testimony even of our enemies. The herisies which broke away from the Church at or about that period, while they denied some one or other point of Christian Revelation, took with them in their flight this point of the seven Sacraments. Mark the force of this reasoning. These old heresies were absolutely unlike the new heresies of the "Reformation." The "Reformers," in admitting the principle of private judgment, opened widethe door to every possible variety and difference of belief. The old heresies, holding tenaciously to the principle of Church authority, resolutely excluded any authority, resolutely excluded any divergence of belief from that which divergence of belief from that which their Church has always held. Again the "Reformers" were radicals in re-ligion. The old heresies were so staunch in their conservatism as to our most cherished human hopes blossom in secure shelter, and where God's brightest blessings fall; for there is no place like home. Such is the ideal. It may indeed be often overshadowed by weary mist of tears. It may sometimes be darkened by desolating tempest of grief. Around it wild winds of shife may shriek, or upon it cold. must, according to the rules of Tertullike snowflakes. Yet the ideal is allian, have come from the beginning, ways there. However obscured it may be in the day of life's struggle, or in therefore from Christ. The preacher quoted several Scriptural passages and also the testimony of the early Fathers also the testimony of the early Fathers in support not only of Christian mar-riage being a Sacrament, but also show-ing that the marriage tie is indisso-lable. Hence divorce, understood as the annulment of a marriage that was valid, cannot be granted by civil law. No civil law can touch the marriage tie. Kings, Lords and Commons are powerless to undo a Sacrament of Christ--"What God hath joined to Christ— What God hath joined to-gether let no man put asunder." 'Tis the lesson of the Plain Gold Ring. It is only a plain ring. There is upon it no quaint device, no pretty emblem.

Upon it there is no ruby blush, no

dark green depth of emerald, no sheen of sapphire, no diamond flash. It is quite simple. It is quite plain. Deep down under the dark and heavy soil,

amidst the stones and clay, the living

root spreads its tender fibres out, and

ciousness to flower or to fruit. Thus,

all the strength and worth of social life, its fixedness of moral principle, its branching forth in science, art and industry, its useful fruit or fascinating

flower, all this living outcome of man's

higher nature draws all its power from

its roots in human homes held together

by the plain gold ring. It is plain; but it is precious, precious as purest gold. Gold is less strong than steel,

more heavy than lead, yet gold is the

that gold cannot buy, except one thing, and of this thing gold is only the lesser type and emblem. Gold is the emblem of love. No gold can buy love. Love is what is most precious in life, and therefore it is that maken. "There was truth in the dispatches cent to America the to America." love. Love is what is most precious in life, and therefore it is that when the loves of bridegroom and bride are made one love of home they are united with a plain gold ring. Plain and precious, it has also its meaning as a ring. The plain but precious atoms are moulded into one line which yet with ceaseless, constant curve turns towards one central point line which yet with ceaseless, constant curve turns towards one central point so that the line is never ending, but makes one revolving circle—it is a ring. Thus, too, the line of life, through all its daily round of teil or rest, of grief or joy, through all its plain but precious trifles of simple helpfulness or sweet sympathy, bends always, with unfailing faithfulness, with enduring devotedness, towards the one central point of the love that encircles the home with the perfectness and the home with the perfectness and the deathlessness of a ring. The love of the plain gold ring can only fail when the hand which it clasped has crumbled to ashes, and when the warm young heart which it dwelt in has become changed into dull, cold clay. Wherefore on that great day when the heart of the young man fluttered forth from his lips to be man nuttered forth from his his to become one with the heart of his bride, he says to her, "With this ring I thee wed." Therefore did each say to each "I take thee to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, till death do us part; and thereto I plight thee my troth". Of you whom God's holy, happy Sacra-ment of love has wedded into one life, making your loves no longer two but one—Oh, hold to your plighted trot, in most absolute honor, in most high reverence, in abounding patience, in enduring generosity, in most gentle sympathy, in most fond affection, so that whether fortune smile or frown, whether riches be heaped around you or you be left in poverty's rugged road and sterile soil; whether the young, quick blood beat sturdily in your veins r you sink and shiver in the grasp of disease or under the stroke of accident even when the beauty of her maiden-hood shall have faded away from the brow of the bride, even when the once stalwart frame of the bridegroom is crippled and bent, even when old age with its ills and its failings shall have with its ills and its failings shail have come upon you, there may remain in your hearts, with a brightness of sun and a warmth of summer, the early romance of the days of your sweethearting, the freshness, the fervor, the faithfulness of love's young dream, the beloved lesson of the plain gold ring.

A NEW YORK NEWSPAPERMAN IN FRANCE.

SHOWS HOW MISLEADING ARE THE RE-PORTS THAT COME TO THIS COUNTRY.

The special correspondent in France of the New York Evening Mail, Ernest L. Aroni, is doing much by his articles to counteract the effect of the meager and often erroneous cable des-patches which are printed in the Amer-ican newspapers. Writing under date

informative and interesting to every American Catholic. For a century it was an open question whether a declar ation of independence of Rome would not, sconer or later, be formulated by France. Socialism has closed that question, once open.

"Three things impress immediately

the Pennsylvania and other American railroad loans would be taken here in large quantities merely because of the steadily growing power of Socialism here and the beilef that in spite of falling prices in Wall street, there was hope, for a time, that the pendulum would not swing so far in the United

States.
"But the keynote of the Parisian mind, which echoes through the press of London and Berlin, as well as through the continental news agencies, is one of cynicism, pessimism and in

difference. MUDDLED POLITICAL SITUATION.

"Second of the striking facts is the muddle of the political situation. It is worse than the customary crazy puzzle presented by parliamentary problem in a country without a party system. Clemenceau, master always of phrase and insight, has called the situation one root spreads its tender libres out, and from the moist earth drinks the draughts with which it feeds the strength of the tree's gigantic stem and gives their loveliness or their lu-

and insight, has called the situation one of 'incoherence.' In plain American slang his Government is 'buffaloed.' They call it 'embete' over here.

"it has been outgeneraled by the Vatican and choked on one side by capitalists, and on the other by labor unions. I shall deal with its condition in latest letters. It may fall two weeks in later letters. It may fall two weeks or two months or ten months hence. But it began with iconoclasm; it has accomplished only a tangle, and it will leave a record of futility and confusion worse confounded. The income tax law will not be passed; the Church and State problem will not be solved; not a state problem to the features of its pro-State problem will not be solved; not a single one of the features of its programme will be concluded when a comgramme will be concluded when a com-promise, eclorless, opportunist, stop-gap ministry succeeds it in April, August or October.

CHURCH FORCES UNITED.

king of metals, and mightily rules the world of matter. There is nothing curious in art, strange or stupendous in science, energetic in industry, useful for comfort, helpful to health, or potent against disease—there is nothing that man's eye can see, nothing that man's hand can grasp, but can be bought with gold. Gold is the standard and the measure of all value. There is nothing

ertia.
"There was truth in the dispatches sent to America that the country priests—the 'cures de campagne'—had expected to comply with the Separa tion law in every detail. Failure to do so meant losing their small incomes from the State, their modest homes and gardens and beehives and flower beds. It was but a continuation of the cam-paign against the religious orders, they thought, and Rome would submit with only formal protest, as it had before. But from the moment that word came from the Vatican that non-acceptance of the terms was necessary for th tinuance of Christian worship, absolute cheerful and unquestioning loyalty and elf-sacrificing acquiescence has been the unvarying rule.

NO SIGN OF A SCHISM. "What is true of the numble village riests is true of the higher, richer elergy of the cities. From Normandy the Mediterranean there is not a normur of insubordination. The Government would give any sort of a grant for the slightest sign of a schism. But there is not the faintest. The Vilatte services in the Church at the Batignolles have fallen flat. They form a farce that has not had even a success of disesteem.' Elsewhere every effort to set up opposition to the stablished Church authorities has established Church authorities has been abandoned. Gallicanism is utter-ly and absolutely dead. The super-ficial cause would seem to be the natural cohesive results of spoliative attack. But there are earlier and

deeper causes.
POPES SPIRITUAL DOMINANCE. "One of the ablest of the younger members of the French bar, a man of Catholic descent, who is neither clerial nor anti-clerical, and who by reaon of much travel has lost the narrow ndifferent attitude of the boulevardier,

aid to me yesterday:
"'The loss of the Papal States cost the Pope some territory. But it saved for him the loyalty of France. It would take too long to explain, if I could, the mentality of a whole nation. But we are Frenchmen, republicans and lovers of our country. The most reduct Catholic would be state before ardent Catholic would hesitate before giving obedience to an outside tempor-al power in conflict even with French ministers whom we condemned. But though it may be unorthodox to say that stripping the Holy See of its land in Italy was not wholly a cause for regret, there is no doubt that it gave the Pope a spiritual dominance over French Christians that he had not had since the eighteenth century. No French-man feels that he sacrifices his patriotism or his republicanism in rejecting Socialism and spoliation. He might have his doubts, if Pius X. were a temporal sovereign.

ANOTHER AND AMUSING FACTOR.

"There is another factor, and an amusing one, in the death of Gallican-ism. There was, until a few years ago, an open forum of religious discussion at the Sorbonne, the great national uni versity of France. Protestants, Hebrews, Buddhists, Mussulmans, Shintoists—apostles of every doctrine of March 30, he says:

"Gallicanism is as dead in France as African slavery in America. Despite all misleading statements sent to New York in the gaise of news, and despite all similar reports of schism and discontent that may come later, this is a fact that is indisputable and will be informative and interesting to every mich that their talents with the sum of the lectures feeling that their talents with the sum of the lectures feeling that their talents with the sum of the lectures feeling that their talents with the sum of the lectures feeling that their talents with the sum of the lectures feeling that their talents with the sum of the lectures feeling that their talents with the sum of the lectures feeling that the chair with preachers of every variety of the Catholic faith. Dr. Briggs or Dr. Crapsey or any other american victim of the higher criticism could have spoken there without question. But above all it was a hother than the lectures feeling that their talents with preachers of every variety of the Catholic faith. Dr. Briggs or Dr. Crapsey or any other american victim of the higher criticism could have spoken there without question. But above all it was a hother than the preachers of every variety of the Catholic faith. Dr. Briggs or Dr. Crapsey or any other american victim of the higher criticism could have spoken there without question. But above all it was a hother than the preachers of every variety of the Catholic faith. Dr. Briggs or Dr. Crapsey or any other american victim of the higher criticism could have spoken there without question. But above all it was a hother than the preachers of every variety of the Catholic faith. Dr. Briggs or Dr. Crapsey or any other american victim of the higher criticism could have spoken there without question. But above all it was a hother than the preachers of every variety of the Catholic faith. Dr. Briggs or Dr. Crapsey or any other american victim of the higher criticism could have spoken there without all similar than the preacher and the preacher and th might have wider scope if there were only a friendly affiliation between the Church of France and the Church of Rome. It was on the whole a Christian institution, therefore it was attacked and abolished in the days when Combes was ridding the country of all religious teaching. It would be useful now. Its restoration.

France to-day from which internal dis-sent or discontent can be spoken with even the semblance of authority. It is fun for the unbiased outsider. But it is death to the hopes of the Clemenceau cabinet, who would, if they could, ir up schism and dissension.
"Count the Christians of France a

unit. All else may change in a day or a week. That fact rests. Plenty of the priests do not know where they will sleep nor how they will eat a month hence. But there is not a mur mar from a single commune presbytery Discarding all questions of belief, the attitude of the French clergy is a more impressive picture of discipline than has been presented in any modern

THE CATHOLIC CHURCH

THE GREATEST EDUCATIONAL FORCE IN THE WORLD.

John Redmond, speaking at a Jesuit college in London recently, said: "We Catholics ought to feel proud in the be lief we entertain that the Catholic Church has been in the past and is today the greatest educational force in the world. The day has almost disappeared when an assertion such as that would make the average Englishman would make the average Englishman gasp with amazement. The Catholic Church to-day is no longer spoken of by Englishmen as the Church merely
of the index and the inquisition. It is
recalled by every Englishman that it
is the Church of Paul and Augustine,
and Jerome; of Bede and Alfred; of
Patrick and Columba, of Dante and Angelo, of Fenelon and Newman. And it is recognized by all broad-minded mer that the Catholic Church is to-day ready to bless all that exalts or refines the nature of man. She prays that knowledge may grow from more to more; she holds up to day as she has romise, colorless, opportunist, stop, ap ministry succeeds it in April, ap more; she holds up to-day as she has more; she holds up to-day as she has makes it of vital importance? Truth is necessarily narrow. Take the science of geometry. Suppose you were to make an objection to the definition that a straight line is the short-intion that a straight l on-looker with open eyes and open mind is the massing of the French clergy and their parishioners. They stand shoulder to shoulder—an army ditton of national vigor and national stand shoulder to shoulder—an army without banners, but not inglorious—
passive, unresistant, complying with every law that does not spell annihila-

PROTESTANT ARCHBISHOP CON | CUTE EVERY FORM OF VERTED IN A DREAM.

Readers of Catholic papers are aware of the fact that Robert Hugh Benson, the highly gifted son of the late Protestant Archbishop of Canter-bury is a convert to the true faith, a zealous priest of God, and a writer of books which are not only entertaining and instructive, but are very help ful to those who are anxious and will-ing to obtain "peace through truth." What makes the conversion of the son remarkable is the circumstance that the father was somewhat of a bigot in his attitude toward the Catholic Church. And yet, with all his pre-judice against her, this Anglican Archbishop was once convinced of the truth of the claims of the Catholic Church and was converted to her fold in a dream! The dream was so vivid that it made a deep impression on his mind—so much so, that he was wont to say, that were he ever to see them again he would certainly recognize both the priest who convinced and converted him and the place in which the interview occurred. andum which Professor Sidgwick contributed to the Life of the Archbishop the matter, thus described:
"I have indeed, an impression that in his undergraduate days he passed

through a stage in which the attrac-tion exercised by the Church of Rome upon Newman and his followers was felt by him sufficently to cause him some mental struggle and auxiety; but no trace of this was ever per ceived by me in even the earliest talks that I remember on these topics. Indeed the lonly definite ground that I can recall for the impression is a deceivation becomes gave in talking. description he once gave in talking of dreams, of a peculiarly vivid and memorable dream which he had at Cambridge, in which he seemed to be holding a critical and final dialogue with a Catholic priest terminating in his conversion to Romanium. The diahis conversion to Romanism. The dialogue was held in a certain room in a country house with an oriel window; the man and the room were both unknown; but definite was his memory of the dream that he felt he should recognize them with certainty if he ever saw them in reality."—
Western Watchman.

ADVANTAGE OF THE CATHOLIC DEATH-BED.

Even the spectator of the Catholic death-bed sees its advantage. A Pro testant physician once told the writer of these lines that he made it his conscientious duty to warn his patients, no matter what their creed, when illness was becoming serious; but that he had often been struck by the different effect of the tidings on those of different faiths. The effect of the Catholic preparation for death was to put the soul at peace and dispose it to receive with equanimity any dispensation of the Almighty. "By reason of this tranquillity of mind," continued the doctor, if there is still the least pros pect of saving the patient, I have ten chances with the devont Catholic to

one with any other."
Said Dr. Oliver Wendell Holmes "So far as I have observed persons nearing the end of life, the Roman Catholics understand the business of dying better than Protestants.

* * * If Cowper had been a good
Roman Catholic, instead of having his conscience handled by a Protestant like John Newton, he would not have died despairing looking upon himself as a castaway.

To every sane intelligence adult dying is the one awful inescapable ordeal. The true Catholic meets it bravely, peacefully, yea, often happily, because of the Church. He knows he is a sinner, but he believes in the Church's divinely given power to for give sins. The Sacrament of the Altar nowever, would mean more ridicule than could be withstood.

NO VENT NOW FOR DISCONTENT.

"It is the work of the Socialists that there is no pulpit or lecture rostrum in France to day from which intered discounted."

France to day from which intered discounted to help to help dying a rowarfal along the latest than the statement of the Altar his spiritual food in life, is also his strength on the road from time to eternity. He has the magnificent sactions of extreme unction, a special help to help dying a rowarfal along the same to the Altar his spiritual food in life, is also his strength on the road from time to eternity. He has the magnificent sactions of the Altar his spiritual food in life, is also his strength on the road from time to eternity. He has the magnificent sactions of the Altar his spiritual food in life, is also his strength on the road from time to eternity. help to holy dying — powerful also to restore him to health it God wills. He knows what is promised to pain Christianly borne and to the acceptance of death humbly at God's hands as the penalty of sin. And these advantages are not the prerogatives of Bishops, priests or religious. They are the same for every Catholic of whatever conditions Pope Leo XIII. died, it might be truly said, with the world about his death held, but the Catholic about his death-bed; but the Catholic laborer has the same essential preparation and meets death in the same spirit .- The Pilot.

"BROAD CHRISTIANITY."

Father Pardow, S. J., in one of his sermons recently discussed the question how far the adjective "broad" may be properly placed alongside the great substantive "Christianity."

When you say a man is liberal or "broad minded," says Father Pardow, "broad minded," says rather Pardow, you have taken a long step in our day toward giving him a niche in the temple of fame. The question is: Can we be "liberal" with Christian-Can we be "liberal" with Christianity? If Christianity means only a collection of pretty sayings or fine sentiments about birds, lilies, sunshine, kindness, etc., then we can all be as broad as we like. But if Christianity means truth, definite, concise teaching, then we have no more right to be broad than a man has to take any

thing from the money given him to deposit in another's name in a bank.

If Christianity is merely pretty sentiment then I should say be broad.

But the Lord didn't say that. He said: "I have come to promulgate

means truth, definite, concise teach ing, then we have no more right to be broad than a man has to take any thing from the money given him to deposit in another's name in a bank.

If Christianity is merely pretty sentiment then I should say be broad. But the Lord didn't say that. He said: "I have come to promulgate certain truths; not to propose a doctrine, but to impose one."

If Christianity be not a theory but a truth, then is it not the absolute unchangeableness of this truth that makes it of vital importance? Truth is necessarily narrow. Take the science of geometry. Suppose you were to make an objection to the definition that a straight line is the shortest distance between two given points. A man who would say: "Oh, that is too narrow; I want a broader definition that that would be rightfully judged insane. Once a scientific fact est distance between two given points.
A man who would say: "Oh, that is
too narrow; I want a broader definition that that would be rightfully
judged insane. Once a scientific fact

Indigestion

After you have eaten a meal, the stomach should do two things—pour out a dissolving fluid to digest the food—and churn the food until completely digested and liquified. Sour Stomach, Belching Gas, Indigestion, Dyspepsia, simply mean that the stomach is not doing its work properly.

" Fruit-a-tives " strengthen the stomach and increase the flow of gastric juice

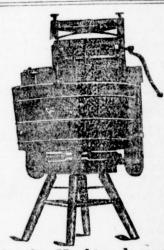
"Fruit-a-tives" make the liver active and regulate the bowels. There will be an end to those Bilious Headaches, too, as soon as you start curing your Dyspepsia and Constipation

with Fruit-a-tives.
"Fruit-a-tives" contain the
wonderful medicinal properties of fruit-in an active and curative form. 50c. a-box. -6 for \$2.50. At all dealers'.



is established we bow to its finality. The Catholic Church says that Christianity means all that Christ came to teach, His entire doctrine. We have to submit to the conditions He imposes on us if we are to call ourselves Christians. The very powers of nature require that of us. Electricity is a wonderful torce, but we ers of nature require that of us. Electricity is a wonderful force, but we have to handle it carefully or it will hurt us. The rays of the sun will travel 91,000,000 of miles to take your photograph; but there are conditions you must comply with. You must have a camera with a sensitized plate, etc. It is only as much as we submit to all the teachings of nature that we can use her tremendous powers to our advantage. The flowers of the field, the stars in the firmanent, the sun, the moon all emphasize the truth sun, the stars in the figurater, the sun, the moon all emphasize the truth of that statement. Are we to refuse the God of nature the compliance we accord to His works?—True Voice.

What is not good for the swarm is not good for the bee. - Marcus Aure-



Let this Machine do your Washing Free.

There are Motor Springs beneath the tub.
These springs do nearly all the hard work, when
one you start them going. And this washing mashine works as easy as a bleyele wheel does.
There are start on the buskle bottom of the tub.
These slate set as paddles, to swing the water in
any officeriting you receive the tub.

and them.

Nextyon put the heavy wooden cover on top of the other to enchor them, and to press them down. This cover has slate on its lower side to crip the other and hold them from turning around when each turns.

Now, we are all ready for quick and easy washine.

Now, we are all ready for quick and easy washine.

You grasp the upright handle on the side of the
thand, withit, you revolve the tub one-tailed way
round, till its trikes a motor-spring.

This motor-spring throws the tub back till is
strikes the other motor-spring, which in turn throws
it back on the first motor-spring, but the strength of the Now, we are all ready for quick and easy washing.

When you revolve the tub the clothes don't move. But the water moves like a mill race through the clothes.

The paddles on the tub bottom drive the soapy water THROUGH and through the clothes at every wating of the tub. Back and forthin and out of every fold, and through every mesh in the cloth, the hos soapy water runs like a torrent. This how it carries may all the dirt from the clothes, in from six to ten mountes by the clock.

Hardwes the dirt out through the meshes of the fabrics WTHOUT ANY BUBBING,—without any WEAR and TEAR from the washboard.

It will wash the finest lace fabric without breaking a thread, or a button, and it will wash a heavy, dirty carpet with equal case and rapidity. Fifteen to twenty garments, or five large bed-sheets, can be washed at one-time with this "1800 Junior" Washer. A child can do this in six to twelve minutes better than any able washerwann could do the same clothes in TWICE the time, with three times the wear and tear from the washboard.

This is what we SAY; now, how do we PBOVE it! We send any reliable person our "1900 Junior" Washer. free of charge, on a fail month's trial, and we even pay the freight out of our own pockets. No cash depost it saked, no bolos, no consises, no security.