"THE MCALL MISSION IN FRANCE."

Ed. Catholic Standard and Times: Being somewhat familiar with the sorkings of the "McAll Mission in France," the organization which was aken due note of in your editorial of March 24, I thought perhaps that a brief description of the "work" (?) brief description of the "work" (?) would be interesting to your readers. The McAll is an average specimen of a Protestant missionary society in a Catholic country, and consists of a crowd of dear, kind ladies (Ellen B. Parkhurst, president) whose sole object in life is to convert "those poor, ignorant Catholics of France" to some form of Protestantism. ant Catholics of France to some form of Protestantism. Some Protestant ministers of the evangelist type are employed by the mission, and they go about with these kind American ladies, singing hymns on a Gospel boat which will hold one hundred and sixty persons,

will hold one nundred and sixty persons, according to their own statement, and giving away tracts and bibles by the thousands "to the poor Catholics who know not the gospel!" A friend of mine lately gave me several tracts which the McAll Mission is sending around Protestant churches in the United States. Each tract finishes up with a strenuous appeal for funds to carry on the "great work" and, incidentally, give certain American ladies a chance to trave around France free, generally in the

states:
"Of course, one great attraction is
the music, and hundreds of hymn books
are sold during the year. 'You take a
year with me to learn the simp'est
chant, and here on board this boat you chant, and here on board this boat you pick up the tunes in no time, was the reproof administered by a priest to the boys of his choir who had attended the meetings of the boat. Perhaps if he meetings of the boat. Fernaps it no stopped to consider that the hymns were set to simple music in the French language, instead of an unknown tongue, he would not have wondered so language,

much at this fact.' Yet in Chicago last week a Presbyterian minister said that the hymns sung in Protestant churches have no attraction and are unfit for use! Another thing, whoever told the McAll that all French Catholic hymns are

sung in Latin?
Albert Cassel Wieand is the author

of another little tract which says:
"In all the meetings the simplicity,
errestness and evident sincerity were very pleasing to the present writer.

Moreover, it seemed to me that one Moreover, it seemed to me that one could see that the people were very hungry at heart and had seldom heard of the Gospel. * * * And then my heart went out to the millions of Cath olic France who have not this light and this liberty wherewith Christ hath made O brother, how long !

How about the fifty millions of people in the United States (just ten millions more than the entire population of France) who know no church or religion? Cannot we Catholics truly say: "How long, O brother, will it be say: "How long, O brother, will be before these fifty millions of nominal Protestants in the United States will Protestants in the United States will know Catholic truth, or even the Gos pel the Protestants talk so much of?'
Mr. editor, why is it that Protestant missionary societies do nothing to convert these fifty millions of people in the United States, but instead send millions of dollars over to Catholic constricts.

of dollars over to Catholic countries, people know Jesus and bow at the mention of His sweet name, and where the people crowd the churches in a manner that has never been seen in Protestant countries? I often wonder if these Protestant "missioners" ever realize that the Catholic church is fast becoming the sole religious force in the United States. A church and a half a day in the United States is now the record of the Catholic church, and when a church is built it means thousands of members, and not dozens of people as in the Protestant

History proves that France does not care for Protestantism, and when the Rev. Mr. Berry states that the McAll Mission is undenominational he is far from the truth. Their own tracts state "converts" (?) are taken hold few Presbyterian, Baptist and Congregational churches which are R. F. S.

FROM GAOL TO CONVENT SCHOOL

"At the quarterly meeting of the North Tipperary County Council Friday, Mr. Thomas Corcoran, J. Friday, Mr. Thomas Corcoran, J. P., presiding, a final deed for the transfer of the extensive gaol premises of Nenagh to the Sisters of Mercy was read, approved of, and finally signed. The premises are transferred free of cent. as the nuns have carried on The premises are transfired on rent, as the nuns have carried on schools there for some years past."

The above is taken from The Irish Times, and the unusual event is con nected in a graceful way with Queen Alexandra and her last visit to Ire land. Owing to the absence of crime in North Tipperary the gaol had been given by the Government to been given by the Government to the Sisters of Mercy for the pur-pose of national schools. The nurs took up their quarters in the prisoners' cells, and the gaol became a convent, with what little comfort can best be imagined. For years now the nuns have lived and toiled within these gloomy surroundings. From time to time it was hoped that a lease could be btained or permission given to thro down part of the huge grim walls that shut our the air and sunshine so sorely snut our the air and sunshine so solvely to lives spent wholly in the service of the poor and the ailing. The Govern-ment, however, was inflexible—but the power of a woman's faith in a woman! During their Majestys' last visit to Ireland the ladies called at the convent to see the nuns, and naturally all were interested in the Royal visit, the Queen and her many kind acts especially. One good old Sister was listening intently, and said with a child's simplicity: "Why don't you ask the Queen to give us the gaol?" All laughed at the pairs received. plicity: "Why don't you ask the Queen to give us the gaol?" All laughed at the naive remark, but Sister R. meant what she said, and was so confident of her Majesty's power and pleasure in doing good that the two ladies caught her enthusiasm, and going home wrote the whole story to the Queen, and asking the gaol as a gracious gift to the Superior, then in her ninetieth year, an

English woman, and a most ardent, admiring subject of the late Queen Victoria. The letter was sent to the Royal yacht, then off Galway, and the Royal yacht, then on Galway, and the Times paragraph tells the rest. Red tape is rampant in Ireland, but nowhere as in Dublin Castle. A special act of Parliament was said to be necessary to carry out good old Sister R.'s proposal, but what wor an wills God wills, and the simple faith of an Lich was poeal, but what wor an wills God wills, and the simple faith of an Irish nun, and the kindness of heart of the English Queen, conquered Powers and politicians. Is it too much to hope that on her next visit to Erin, Queen Alexandra may journey down to Nenagh to see the old gaol, once the prison of lawless subjects, now, through her sweet graciousness, changed into a home of neace and prayer, where lessons of peace and prayer, where lessons of virtue and learning are daily taught to the future wonen of a loving and happy Ireland. - London Tablet.

THE EDUCATION QUESTION IN ENGLAND.

The agitation in regard to freedom o The agitation in regard to freedom of education in England is waxing warmer every day. From the Yorkshire Post we take the following report of a speech of Mr. Cruse at a meeting recently held in the west riding of that electoral district. It will be found of much interest, as it has a hearing upon much interest, as it has a bearing upon the experience we lately had in the Dominion on the same question:—

Mr. D. A. Cruse, M. A., who intro duced the deputation, reports our Leeds contemporary, said that they were not there in any way on a politi-cal mission. Probably in their numbers there were persons who represented every shade of politics. They were present as a Catholic party, representing the Catholics of the West Riding. It was very certain that if the Ministry brought forward a bill which would embody the points in the resolution to ught before him the Government would have the absolute support only of the Catholics of the West Riding, but of the whole of the Cath olics in the country. (Hear, hear.) A second point he wished to make was that their views and convictions were wholly non-contentious. They did not wish to ask for themselves what they were not most glad that those who differed from themselves should have. They asked for no privilege and no favor. They had not the slightest wish to They had not the slightest wish to be aggressive. Anything aggressive that had been introduced into the question had emanated from the non-Conformist party solely. Non Conformists were the main opponents to what the Catholics wished to have for their schools. He believed it would be generally allowed that if it were not for the Catholic position in this matter there would be practically no education question to-day, and the mere fact that the educa question was so difficult to solve tion question was so difficult to solve pointed clearly to the great justice of their claims. If they were willing to waive their claims he supposed nine tenths of the trouble of the Minister of Education would be lifted from his

Mr. Birrell: I am quite sure of that

(Laughter.)
Mr. Cruse (continuing) said the depu tation consisted entirely of lay people.
There had been a sort of bogey existing for many decades that Catholics were entirely priest ridden, and that were entirely priest-ridden, and that they studied one science—which was priestcraft. He hoped their presence there would do something to lay that bogey. There was behind that deputa-tion no dark clad ecclesiastic with noiseless feet. (Laughter.) Mr. Bir-rell had repeatedly expressed a desire to hear the views of the parents, and it was now his (the speaker's) honorable task to tell—he hoped with complete courtesy—what the views of Catholic parents were. Mr. Cruse then re ferred to the resolutions passed by the parents, which, he said, would be subnitted to the right honorable gentle nan. Before the resolutions were con signed to what was the official grave such documents, he hoped they would receive a cursory glance from the minister, for they bore unmistakable evidence of having been signed by the

corest of the poor.

Mr. Birrell: I grasp their import ance. I have seen an enormous number

of them already. (Laughter.)
Mr. Cruse: They are very blotted Mr. Cruse: which only shows they are very sincere
Mr. Birrell: Well, I don't think

Mr. Birds they are forgeries.

Mr. Cruse said the first resolution stated that "purely secular education for our children would outrage our most cherished convictions." Their most cherished convictions had every position was that the parents had every right to say what should be the relig-ious education of their children. Basious education of their children. Basing, as they did, their whole position
on the rights of the parents, he would
state the reason why Catholic parents
objected to purely secular education.
They objected because that kind of
education left out of account any
mention of Almighty God and the soul
of the child. In these last decades mention of Almighty God and the sound of the child. In these last decades there had not been wanting signs in other countries of the enormous evils which followed in the wake of secular education. This country of secular education. This country could only continue to be a Christian country so long as it had Christian education for its children. Catholic parents could not in conscience allow their children to receive any kind of heir children to receive any kind of religious teaching except that of the Catholic Church. He thought it would be extremely difficult to discover a sec-ular education which would include an essence of religion which was co

Mr. Birrell: You may be sure I won't

Mr. Birrell: You may be sure I won't endeavor to discover any new religion. I am quite troubled enough with those that exist already. (Laughter.)

Mr. Cruse went on to say that one could not help feeling that the bigotry displayed towards Catholics by Nonconformists proceeded solely from hatred of the truths which they taught.

It was said that as Catholics were It was said that as Catholics were it was said that as Catholic was given public money there must be pub-lic control over their schools. He could not help feeling that although there was no ambiguity as to the former there was no ambiguity as to the former term, there was much ambiguity about the latter. It was a phrase capable of the widest interpretation. If public control meant simply requiring children

to go to school, learn certain subjects, pass certain examinations, and submit to some inspection, well and good. But if public control had to do with the question of religious education, and the way the children should be instructed,

simply became public tyranny ear, hear.) They ought to have Hear, precise statement as to what public control would be. The public control Non-conformist party which wanted them to submit to nothing less than undiluted nothing less than undiluted pub-lic tyranny. The Catholics did a public work, and ought to expect public pay. It was obvious that the Catholic children could only be taught by Catholic teachers, and, moreover, th have their children taught their relig ion in school hours. (Hear, hear) teach religion outside school h would be but a sop to the non-Conform

would be but a sop to the non-Conformists. (Hear, hear.) It was well known that there was much bigotry in history about the Reformation, about indulgences, and lies about the Pope. Geography was in exactly the same case, and in Leeds they had even got bigotry in cookery. (Laughter.)

Mr. Birrell: Must you have Catholic teachers to teach cookery?

Mr. Cruse replied that he would be willing to drop that if the other points

willing to drop that if the other points were conceded. The third resolution dealt with the religious atmosphere of Catholic schools, and they were de-termined to preserve it at all costs. They must have the right to build new school and enlarge existing schools, unfettere y authorities like the West Riding County Council. The forth resolution was that their schools had been built mainly by their hard earned pence to serve as Catholic schools, and to divert those schools to other purposes would be confiscation and robbery. They would endure fines, imprisonment, or worse rather than suffer their children brough up in non-Catholic schools (Hear, hear.) It might be a surprise, but even Catholics had a con-science (laughter) it was not a science (laughter) But the Nonconformist monopoly. But the Catholic conscience was clear and definite—not evasive and elastic. In confinite—not evasive and elastic. clasion, Mr. Cruse expressed the hope that no responsible statesman would bring before the House of Commons any measure which would oblige the Catho lies in the country to take up an un compromising attitude, not merely in words, but in action, and he urged the right hon. gentleman, if his bill were already drafted, and was contrary to any one of their five resolutions, to so amend it as to do justice to Catholics. who, as ratepayers, parents and citizens, would under no circumstances surrender their schools.

PASTOBAL OF THE BISHOP OF BIRMINGHAM.

In his pastoral for mid Lent Sunday, the Bishop of Birmingham writes:

We now come to the special object of prayer for which this Exposition of the Blessed Sacrament has been prescribed, viz., the Catholic education of our children, about which we have cause for apprehension. Since we last apprehension. Since we last addressed you the National Free church council have met in conference in this city, and they have proclaimed that the system of elementary education in which we have hitherto taken our full which we have hitherto taken our full share is to be supersided by a system under which one type of schools, and one type only, shall be maintained by the State, to which no priest, as such, shall have access, and from which no teacher shall be excluded on account of his religious onlines. You see at a his religious opinions. You see at a glance, that such a type of school, contsining no provision whatever for the instruction or training of Catholic children, is utterly abhorrent to us, and yet they demand this in the cause of national education and with the aim of securing complete liberty of conscience.
They boast of two millions of adherents. and that they are represented by two hundred members in Parliament. The They think they are able by sheer force of numbers and influence to carry their scheme through the legislature, and in-pose it on the country; and they are determined to make every effort in that

But let us consider who are these tw millions of adherents who are endeavor-ing to force their views upon us and upon the country. Our two millions of Catholics are equal with them before the law, to say nothing of the thirty millions of the Anglican communion. millions of the Anglican communion. What a strange notion of complete liberty of conscience is that by which a mere fraction of the community lays down the law for the rest! The word "national" with which they label their scheme does not make it more second. cheme does not make it more accept ble to us. A national scheme which represents the combined wisdom and wish of the nation we can understand and should be prepared to support but for the scheme of a section, if it come to be forced upon the entire com munity, the word "National" would be misnomer—a mere hollow pretence.
Their main contention," they say, "is that the supply and administration of education is a civic and not an ecclesiastical concern." To this we reply that education is essentially a matter of parental concern, of parental obligation, and parental responsibility which parents cannot abdicate, or hand

over to any civic authority. To those statesmen who are responsible for the governmen; of the country all this must be patent enough and ye all this must be patent enough and yet it would be unwise on our part to leave the defence of our cause solely to the discretion of our rulers. They have expressed the desire to know what is the feeling of parents throughout the country in the matter of education; it is only right, therefore, that Catholic parents should make their voices heard so that the ministry may as far as nos. parents should make their voices heard so that the ministry may as far as possible meet their views and wishes in legislating for the country. Catholic parents in the north, notably in Manchester, Preston, and Liverpool, have given noble and eloquent expression to their sentiment in the magnificent meetings they have held for that purpose. It is for us in the Midlands to add our testiment to theirs, and to show to the testimony to theirs, and to show to the Government and the country that we

BRITISH BLUE-JACKETS AT THE VATICAN.

Two weeks ago about a hundred sailors and marines of the British Fleet reached Rome after an all-night journey from Naples, and proceeded at once to St. Peter's, where they assisted at the Mass celebrated by their chaplain, Father Groebel, at the altar of St. Grogory. Afterwards they aligned Gregory. Afterwards they div rted themselves by climbing to the summit themselves by climbing to the summit of the dome and rambling about the Vatican gardens. Here, however, they had not much time to see things, for shortly the order came for them to fall into line at the entrance to the sculpture into line at the entrance to the scalipture galleries whence they proceeded through the Papal Palace until they reached the Hall of the Consistory. Several other English speaking residents and visitors English-speaking residents and visitors in Rome soon joined them there, among them being Lady Herbert, Colonel Vanghan and his daughter, the Marquis MacSwiney, Father Taunton, Mrs. Christmas, etc. At noon the Holy Father appeared, attended by Mgr. Stonor, Mgr. Bislei, Mgr. Prior, Mgr. Fielding and Mgr. Fraser. His Holiness looked in excellent health, and joked with Mgr. Stonor about some remark the Archbishop made touching ton Pilot. joked with Mgr. Stonor about some remark the Archbishop made touching the power of the British Fleet. Everyone of the salors and marines had the privilege of kissing his hand—and not a few of receiving a few words from his lips. He gave each of them a silver medal as a souvenir of their visit. And when he passed along the lipe the Pope he passed along the line, the Pope turned round and addressed the stal-wart body of blue coats and marines. He was delighted, he said, to find him-self in the midst of them—and it was not the first time that he had been able to address British sailors in the Vati can. He exhorted them warmly always true to their religion and their country, and to show themselves always ready to die for both, and he comready to die for both, and never mended obedience to their superiors as one of the virtues they should be most earnest in practising. "In all your trials and dangers," he said, "ricordate Dio"—remember God. And he wished to let them know that with all his heart he blessed their country, he blessed their excellent King and all his Royal Family, he blessed themselves, and he blessed all who were dear to them. Then all knelt as His Holiness livered the blessing in solemn form.

As he turned to leave the hall three hearty cheers burst from all pres and the Pope paused a moment at the door to wave his hand in sign of farewell. Immediately after the sailors, marines and a few of their friends marines and a few of their friends adjourned to have luncheon in Santa Marta, and a photographic group was taken. To night they are speeding back to their ships.—London Tablet.

PARENT AND CHILD.

Does not the future of the child de end on the practice of the parent If you wish to see a neatly kept child and a good-mannered child, and a child sober and honest, you will not seek him n the shiftless, disordered, ill-tempered

intemperate, dishonest home. And here I wish to call the attention of young and old, of men and of women of young and old, of men and of women, to one vice which, if avoided, will not only better the life of the individual, but will go far in bettering the lives of all with whom in contact. That vice is intemperance. Now, dear reader, we may teach and we may advise had up. may teach and we may advise, but un less we put in practice what we say, our advise is lost. And we are the losers. Parents, let no intoxicating drink enter your home. Some will say: What's the harm? Lat me tell you if the harm is not done to yourself, and it is, though you will not admit it, it is done to your children and to your neighbors who see your example. no father or mother hope for the future of her children to be upright and sober unless he or she, or both, give the good

example. Young men and young women, if you ave been accustomed to take wine or strong drink, I say stop it. Stop it at once and stop it forever. You do not foresee the evil you are doing by indulg ing. Men, young and old, take thought, be abstainers, indentify yourselves with some temperance society.
Women, likewise, be abstainers.—Paulst Calendar.

A GRAVE DANGER TO ILL BALANCED MINDS.

In view of the fact that we already have more murders than all Europe combined, it is matter for rejoiceing that the monstrous theory advocated by Miss Auna Hall, Professor Norton and Representative Hunt of Ohio has and Representative Hunt of Ohio has been severely condemned by the press and pulpit. Those worthies sought to legalize the killing of incurables, there-by proving conclusively enough that they themselves are afflicted with some chronic mental disorder and by right should be under the care of alienists. But if monomaniaes who are not vio But if monomaniaes who are not vio-lent are allowed to be at large, there should be a law restraining them from publishing their insane theories, the natural effect of which, at least on natural effect of which, at least on perverted or ill-balanced minds, is to cause human life to be held cheaply. If it be allowed to propound such views the would-be murderer might argue why should I not carry them into effect If the killing of of the incurable is permissible, suicide in most cases is something to be encouraged and com-mended. What floodgates of crime mended. What floodgates of crime would be opened if the theory to which we refer were to be acted upon even for a single day! Such a homicidal and suicidal wave would surge over the country as to cause all records of human depravity to be forgotten.

It is not possible to know there is no hereafter, no God to judge, no hell to suffer: at the most it is only possible to doubt all this. In the absence

ble to doubt all this. In the absence of religion, the would-be sucide should be restrained by the philosophy "that makes us rather bear those ills we have than fly to others that we know not of." On the other hand, the nave than hy to other hand, the not of." On the other hand, the notion that an incurable disease is a bar are absolutely one in faith and sentiment with our brethren in the north, and that the Catholic education of our children is a vital concern with us, to be secured at all costs and at any sacrifice.

Indicate the control of the sacrification of the control of t

was opened in 1854, and in November of that year Miss Relfe, then twenty-nine years of age, entered as the first patient. She was suffering from paralysis of the muscles of the throat, and not have a seed as a seed a

ralysis of the muscles of the throat, and paralysis of the arms and legs, and her case from the first was hopeless. Although so cruelly afflicted, she lingered on for fifty one years, and died at last from senile decay at the age of eighty. Her long period of residence by the way has cost the Hospital \$17,500. Another old woman, still handsome of face, the personification of contented happiness, has kept her bed for twenty-seven years in the same infor twenty seven years in the same in stitution. No doubt she is of the opin ion that there are many others in the world worse off than herself. So there are; and the number includes Miss Hall Profess or Norton, and Mr. Hunt—though all three of them may be in excellent physical health, and consider themselves well also in their wits. -B)s

DR. CRAPSEY AND HIS JUDGES. The trial of Dr. Crapsey, of Roches

ter, for heresy, which is to begin on April 17, is likely to cause considerable commotion among his brethren of the Protestant Episcopal church in the United States, and probably among the members of the Anglican church as well. The trial will raise many embarrassing difficulties for the Episcopal church. It will be compelled to affirm the supremacy of the church's authority over the private judgment of its members, or the superiority of private judgment to the official judgment of the church. In a word, it must assume the Catholic position of the church authority, or the Protestant position of private judgment authority. There is no middle ground.
If it stands for church authority to which private judgment must yield, the defendant can and probably will demand an account of that authority, its origin, whence it comes, and if its origin gives it superior right over private judgment.

Does the superior right come from the combined judgments of a majority of combined judgments of a majorty of individuals, or from a divine commis sion, making the church infallible? If the former the defendant may truthfully reply that no number of fallible make an infallible individuals can make an infallible church, and that a fallible church is no better, as authority, than the fallible individual. Where all are fallible all are equally uncertain as to what is the revealed truth. The second ground or reason for superior authority need not be considered, since the defendant's church does not claim infallibility. It is the force fullible subject to are and is, therefore, fallible, subject to err, and the defendant can with reason demand why his fallible judgment should yield

why his fallible judgment should yield to the fallible judgment of others, as an inferior to a superior authority.

Should his church say, "We will not enter into that question. It is enough that you teach doctrines contrary to the doctrines of the church," the defendant can really. That is the years question at can reply, That is the very question at do I teach contrary to the doctrines of the Church? You are as fallible as to what are the doctrines of the church as I am, and that brings us back to the question, why should my fallible judgment yield to the fallible judgment of a number of my brethren, as to what

of a number of my brethren, as a constant of a re the doctrines of the church?

Should his judges appeal to the early general councils, the defendant may personal councils, the defendant may personal ways were those councils fall tinently ask, Were those councils fall ible or infallible? If fallible, they are for me no better authority than thyself. If infallible, what is their meaning? You If infallible, what is their meaning? You say they mean one thing, I say they mean another, Again why should my judgment yield to your fallible judgment? Where is the voice of the church's authority, in you or in me? Am I not as good a voice as to what the church teacher as you are? If not the church teaches as you are? If not

why not?

It is possible that the Crapsey trial may result as the Colenso trial did. Co enso, Anglican Bishop of Natal, South Africa, wrote a book on the Pentateuch, in which the authorship of Moses and the accuracy of many statements in the books were questioned. He was de posed by his superior, the Bishop of ape Town, but the deposition was de Cape Town, but the deposition was de-clared void by the Privy Council. The local Bishops then stopped his income, but the Court of Chancery ordered it to be paid, with arrears and interest. The Enjacopal church must sacrifice

its authority, or reject the Protestant principle of private judgment, in de ciding the case for or against Dr. Crap sey. It is in a difficult, because illogical situation.—New York Freeman's Jour

SIGNIFICANT LETTER OF A

PROTESTANT. the Springfield Republican of March 16 is a letter from S. R. Blake man, Westfield, a ron Catholic, who, after twenty years residence in the West, is enjoying a few weeks in his native New England. He writes of native New England. He writes of finding many and great changes, but nothing so wonderful as the changed religious conditions. "Two years be-fore I left Massachusetts," he writes, ore 1 left Massachusetts," he writes,
"my mother's brother embraced the
Catholic faith and the consternation it
caused in the family is still fixed in my
memory; and while the farms and mines
of Idaho and Washington have helped broaden my views very much in thirty years Iwas not prepared for what I have years Iwas not prepared for what I have seen since my return. For example, this week I visited a near relative of my father's, and he calmly informed me that his 'brigatest and best' boy was being instructed by one of the local priests with a view to becoming a priests with a view to becoming a Catholic. I asked him if it was with his consent. His reply was, 'To be sure! and his mother's as well; he is going to marry a Catholic girl; and I am sure there is nothing under Heaven so pure and beautiful as some of the Irish Catholic girls. In fact when we remember that we have two sons so taken up with their business and lodge duties as to have no time or care for church, and one of them divorced twice, and a daughter devoted to Chris-

HOW TO TAKE THEM

HOW TO FOR
CONSTIPATION
BILIOUSNESS
TORPID LIVER

BILIOUSNESS
INDIGESTION TORPID LIVER
DYSPEPSIA
IMPURE BLOOD HEADACHES
RHEUMATISM
KIDNEY TROUBLE NEURALGIA
IERITATED HEART
NERVOUSNESS BAD COMPLEXION

Begin treatment by taking one "Fruit-a-tives" tablet three time a day and two at bedtime-for 3 or 4 days.

Take the tablets twenty minutes before meals, and always drink half a tumblerful of cold water (not iced) with each tablet.

Then take two tablets every night for a week-and then one every night for a month.

Be careful about the dieteat regularly-avoid veal, pork, dark meat fowls, and never drink milk with meals.

Bathe frequently - dress warmly-exercise sensiblytake "Fruit-a-tives" faithfully-and see how much better you are at the end of the month. At all druggists.

what of it? I am only returning to the Church that made good Christians out of our forefathers, before we were left to the mercy of every curbstone orator

with a message.
'My experience may be an unusual "My experience may be an unusual one," concludes Mr. Blakeman, "and I would not say or write about it only I have attended service in I think seventeen churches since I have been East and the handful present in each made me want to plead for a more united, vigorous, intelligent and Christian Protestantism, here in New Market and help England, and then come West and help

It seems to the Review that this letter, significant as it is, calls for little or no comment. In its own way it tells the story of the dying out of prejudice against the Church here in New England, and shows the inability of the colorless Protestantism of to-day to control the faith and loyalty of the people who are once looked to it for light and leading. Our good Protest-ant friends once imagined that Catholicity could not stand the free air of of America, that it would wither and die in the sunshine of American liberty. result has been, as this shows, that it has grown and flourished more vigorously than ever before in its history here on the sterile and unin-viting soil of New England.—Sacred Heart Review.

A NOBLE PROTESTANT PROTEST.

It is pleasant to note that in many parts of France the Catholic people are nanifesting a true Catholic spirit in relation to the infamous church inventcry programme of the infidel govern-ment, in which connection a good story is told, as follows, of sympathetic Protestant indignation against the perse

"The other day the inventory was taken in the little village church of Billere, almost a suburb of Pau, the Winter station in the Pyrenees so much winter station in the Fyrenees so much frequented by the English. The church and presbytery lie on the side of a smiling little hill, overlooking the English golf ground and the vast plane of the Gave. To protest against the odious and sacrilegious proceeding the faithful were assembled in the church—the Catholic gentry, the peasantry, and the working people. The government's agent pursued his task while the faithful were engaged in prevent. ful were engaged in prayer. Suddenly a tall gentleman, of military appearance, in top-boots, riding whip in hand, rose quietly and approached the agent:
Pardon me, sir, but may I ask to what ou belong?' 'I,' replied the ont confusedly, 'I am a Cathoreligion you belong?' lic.' 'And I,' continued the gentleman, 'I am a come here to tell you that the act you come nere to ten you that the act you are performing at this moment is an act shameful for you and for those who have ordered it.' 'But who are you that you question me thus?' 'I am the Baron d'Este.' 'I shall insert in the official report (proces verbal) the words. Baron d'Este. 1 shall insert in the official report (proces verbal) the words you have just used. Yes, sir, that is my wish, and not only do I wish it, but I insist upon it! Thereupon the treasures allowed to his reconstruction. ury agent dictated to his secretary:
'M. le Baron d'Este said: 'The act you are committing is shameful."
"'Add and ignominious," said the
Baron d'Este, and then, his protest
made, he left the little church."

That was a noble protest, and a good example for the Catholics, who, it is to be hoped, will make more effective protest at the ballot box in the forthe ing elections. There will be the place to deal properly with the enemies of religion in France.—N. Y. Freeman's Journal.

The Nauseating Sunday Daubs.

It would be bid if these wretched perversions of so innocent and helpful a relish to life as the comic reach only persons of mature life. Even readers whose time is so valuable that they cannot afford to waste more than a glance at a Sunday paper must realize giance at a suneay paper must realize how worthless pictures of this sort really are. It is the children who suffer, for they absorb unconsciously the unsavory quality of such efforts to the unsavory quality of such amuse, and are thus the involuntary victims of voluntary and responsible corruptionists. At a time when this corruptionists. At country is seriously trying to impart a knowledge of and stimulate a taste for better things, artistic and esthetic, through exhibitions in museums, li-braries, and even in Sunday schools, it is not a little disheartening asked him if he really was to be converted to the Catholic faith. He said 'I am going to be a Catholic; but