ts first English one in Canada that is "Irish

4, 1907.

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and scold as we ost that can be ich can be tolerour friend, that s is too generally of a priest upon d either for the age. The objecwhen in the dethe sacred rites . The Duel was vidan. A young o an old man, who Ith placed in the -a free-thinker. very friendly to dy seeks religious kes herself to the where she meets The Abbe is the nd brother of the ter learning that

tent of his brother

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le in this is strong. as long as the public We do not think It is too psychologir to be popular. And the humiliations of cannot be palatable. y a few, so that its be left in the green y hardly be seen on

THOS. D'ARCY 'GEE. nce more been drawn

erecting a monument ill, Ottawa, to perry of the late Thomas and we have great ng the announcement are about to be taken ect into effect. In the s, on the 25th of April. elding said that promade in the estimates ion for this purpose. is to be commended and we trust that ere the great McGee will mongst those of other have given of their ificed not a little mongst these McGee ont rank, and future wing the statue of shman, will study his ork, and his splendid hich will be an educanobleness of purpose, solve. Canada owes ee, and his memory green in the minds of

ch one has but himd be not in that self, wretched, though he rse; for with a few head it will be all over Spalding.

A CONSPIRACY OF SILENCE.

A CONSPIRACY OF SILENCE.

The Evening Mail, of New York, some time ago sent to France a special correspondent for the purpose of getting a plain, unvarnished story of the facts as regards the present relations between Church and State in France. The Evening Mail recently published the first instalment of a series of letters which are intended to show how the rights of Catholic Frenchmen are constantly violated. In the first place there exists a conspiracy of silence so far as the French and foreign press is concerned. This is especially true of the English and Italian press. English newspapers are unwilling to publish any thing that will reflect upon Englands' French ally. Hence the silence that keeps from the English all knowledge of the outrageous religious persecution now in full swing in France.

The Evening Mail's correspondent referring to this silence says: "The entente cordiale is of vital importance in Great Britain's policy of isolating Germany. The head of the big news

entente cordiale is of vital importance in Great Britain's policy of isolating Germany. The head of the big news agencies in London said the other night: 'Why should we bother with matters which do not directly concern us, and which would be offensive to the Government of France, to say nothing of Italy?'" Here we have the explanation of the studied silence of the English press in reference to of the English press in reference to the way Catholic rights are ruthlessly trampled upon by the French Govern-

A correspondent of an Italian news-paper having told the truth about the infamous policy adopted by the Clemenintamous policy adopted by the Clement-ceau Government towards Catholics, was on the point of being expelled from France. Through the interces-sion of Count Tornielli, the Italian Minister of Foreigh Affairs, the order Minister of Foreign Halls, and The Italian Ambas: ador at Paris warred the offending journalist of what he might expect if he continued to criticize Clemencean's anti-Catholic policy. If it were not for the existence of this conspiracy of silence, foreigners would be shocked by the recital of brutalities such as were recently described in a lecture by M. Maurice Barres, one

a lecture by M. Maurice Barres, one of the foremost literary men of France and a member of the French Academy
The title of the lecture was "Bad Teachers." M. Barres vouched for the accuracy of the story he told of the manner in which a little school girl of the tender are of saven was runished manner in which a little school girl of the tender age of seven was runished by her teacher for committing the un-pardonable crime of going to Church on the previous Sanday. She was com-pelled to stand on a table and recite the Lord's Prayer before the entire class. She began: "Our Father, Who

At this point she was interrupted by ne schoolmaster saying: "Hold on, the schoolmaster saying: "Hold on, there. Your father is not in heaven. Don't tell fairy tales. I just passed him in the street." When the child, continuing the Lord's Prayer, said: "Give us this day our daily bread," schoolmaster exclaiming: "Stop! Stop! It isn't your father who gives your bread. It is the baker."

The Allewing Sundar the little girl

The following Sunday the little girl again went to Church. On Monday she was compelled to mount a table and recite the Hail Mary. She had got no recite the Hail Mary. She had got no farther than the first two words of the prayer when the schoolmaster broke cut in this fashion: "Wait! Wait! Good manners above everything. Does that woman visit your home? Have you been introduced to her? You must never salute any ladies except those you know."

you know." Schoolmasters of this kind are scat-tered all over France. That they might have a chance to imbue children with contempt for the religion of their with contempt for the religion of their parents, Catholic teaching congrega-tions were disbanded and their pro-perty confiscated by the State. To make every French school house a nursery of atheism is a part of the programme which has for its ultimate object the complete uprooting of Christianity from French soil.— N. Y. Freeman's

LAUDS THE CATHOLIC CHURCH. "What I admire in the Catholic Church" was a subject of a sermon preached by Rev. Dr. T. Aird Moffatt, the First Congregational Church, Newark, last Sunday. He said during

There are seven things which the Protestant Church might imitate, and which I admire in the Catholic Church, which I admire in the Catholic Church, and they are these: First, emphasis of the sanctity of the marriage vow; second, the pomp and dignity and parade of the Church; third, the central unifying authority of the Church; fourth, the tone of conviction; fifth, femininity, as exemplified in the fifth, femininity, as exemplified in the the worship of the Blessed Virgin Mary; sixth, purgatory; and lastly,

confession.

I want to tell you, and I speak just for myself, what I admire in the Catholic Church. I can imagine, to begin with, that there are those, even in this day, who say that I have no business to admire anything in that Church.

There is another thing I remember, and that is that the Protestants have also proceed the Catholics. Servi-

also persecuted the Catholics. Servi-tus was burned at the stake and John Calvin gave his sanction to the execu-tion of a man whose only crime was that his religious theories did not jibe with those of Calvin. In our own land we have read something about the Puritans persecuting the Baptists, and we have also read about the persecution of the Quakers; in other words

Protestants persecuting Protestants.
This is an age of the tolerant spirit.
We do not look at things through one but through both. If, instead of fighting, we should shake hands and look into each other's eyes perhaps we might, after all, find the spirit of Christ not in competition but in co-operation. We have a different attitude toward everything in this day in which we live. Be tolerant to those who bear a different name, but worship the same God and the same Christ. -New York Freeman's Journal.

My liberty leaves off where the right of another begins.—Victor Hugo.

CARDINAL MERRY DEL VAL

EXPLAINS THE CHURCH'S PRESENT POSITION IN FRANCE.

Mr. Maurice Gandolphe, editor of Liberte, Paris, writing from Rome on the interesting topic of what the Vatican will do in presence of the actual situation of religious affairs in France, gives the following summary of an interview held with Cardinal Merry del Val.

"Yes, the negotiations of the episcopate with the French Government are definitely and irrevocably broken off, if you wish to call a rupture the fact of our refusing to discuss what would be our dishonor and our failure—not to speak of our ruin which is

would be our dishonor and our latture
—not to speak of our ruin which is
accomplished and accepted.

"First of all, we will be silent
henceforth, in the name of the most
elementary logic: we would arrive
at an understanding. How coolly the
French Government informed us that
we could not accept the service of the we could not accept the service of the ex-religious clergy whom it had secularized? From a governmental point of view this implies an unexpected lack of good sense. When the Government ordered the religious to leave this Government ordered the religious to leave their several orders, that was the extent of the law. But it was never pretended, or imagined that they should be deprived of their priestly characters which we could provide for, nor of their rights of citizenship which they shauld enjoy under the protection of national law.

'On the other hand, the Government has loudly and repeatedly declared

has loudly and repeatedly declared that the clergy lose all standing and all quality as public functionaries. Does it need that I show you by what extravagant despotism and by what unjustifiable constraint this same Government punishes with taking away the standing in the law's eyes of the very standing in the law syss of an order same citizens who have complied with the law? And by what an inconsistent subterfuge this law also becomes oppressive, and, to tell the truth, offensive to those holding titles to these functions, when once their public standing is no longer recognized? At least good breeding ought to have induced the Government te present us with a little more serious process of reasoning. We are too polite to credit a Government with such a piece of astounding incoherence, and we can see nothing else in this fantastic ultimatum

nothing else in this fautastic ultimatum except a brutal exhibition.
"There is then nothing to discuss "There is then nothing to discuss, for further negotiation would be the irreparable surrender of our honor. Because a government takes it into its head to go outside its law, which comes and goes with it, shall the Church betray itself by approving and consecrating with its eternal authority the violence of which it is made the victim? That would be one of the gravest crimes imaginable. The Church is crimes imaginable. The Church is powerless to keep the secularized religious in their legal standing, but she will guard them in all that she knows is their due. If an ex-congregationist, who has become a secular priest, come to a Bishop, who alone is responsible, and if he be found fit to displaying a saccadatal rule, by what responsible, and if he be found fit to discharge a sacerdotal role, by what right, and under what pretext can the government intervene? As far as the government is in question, there are or members of congregations or members of congregations in France, but priests solely; and over these the Church

alone has choice and charge.
"Besides, since we are credited with "Besides, since we are credited with being so great in diplomacy, much of which is laid to us untruthfully, why do people get into their heads that we are going whimsically to complicate a situation at once new and difficult? It is only in Paris—and we might ask in what Paris—that the childish idea could arise that there is an effort to reard the secret reconstruction of the ward the secret reconstruction of the dissolved congregations. When we can-not be accused of disloyalty an attempt is made to convict us, in advance and on principle, of all sorts of clumsy movements. And then the insult of asking us

to subscribe to these kindly accusations!

I do not insist on the question of church repairs, which perhaps is less acute, but just as unreasonably worded and equally as vulnerable when practically looked into. I have been told of a church in Paris that requires one hundred thousand francs for immediate urgent repairs. In the name of all that's fair, where could the pastor get that amount of money? And if he undertook the repairs with uncertain and insufficient funds, fancy the situation of the responsible insolvent, when the contractor's bills run beyond the limit of the popular subscription? It means bankruptoy as sure as fate; and urgent repairs. In the name of all means bankruptcy as sure as fate ; and there is not a pastor in all France but is aware of that fate. But on this matter the government asked neither

our approval nor our views. " Moreover, French opinion has been badly awry on the nature of the famous negotiations. We never understand negotiation in a mercantile sense, as in ordinary parlance. It has been thought or fancied that we had a first draft of concession stock, a second draft, and a final one in reserve. That is a gross We were offered conditions all of which inflicted more or less hard ship upon us. Where the injury was only material, no matter how unjustidable or harsh it was, we could have made concessions. But when the mora power of the Church was endangered and its principles mortally attacked ssion was not only impossible, but

even unthinkable. " It is not only an error, it is an evi-"It is not only an error, it is an evi-dence of gross ignorance, to hold that because we have surrendered our pos-sessions and legal standing we have re nounced our dignity and moral personality. No one can make merchandise of these; no one can inventory these pos sessions; there is nothing that could be given in exchange, and they are beyond material appreciation.

" The French ministry did not com prehend this when, of a sudden and in contradiction with its first step, it undertook to intervene in the choice of our priests. Such choice is the right of a domain beyond it, and interference is forbidden by the law of God and the very constitution of the Church. This position of ours shuts off all discussion beyond chance of re-opening."—Provi-dence Visitor.

A POWERFUL SERMON.

Pope Pius X. lately in an audience to some missionary priests said: "Preach the doctrine of hell, preach it strong; preach it as Christ preached it." This counsel of the Holy Father found a vigorous echo in a missionary sermon preached the other night by Father McGuire, S. J., in the Sacred Heart church, East St. Louis.

After a brief resume of what had been said in the previous sermons on the

After a brief resume of what had been said in the previous sermons on the end of man, and the malice of mortal sin, the preacher launched out into his awful subject. He began by asking is there a hell? and is it such as the Church has ever taught and the faithful have always believed it to be? The infidel would settle for himself and for others the existence of such a place by sweeping denial, the such a place by sweeping denial, the worldly minded Catholic would divest it of its horrors, its eternal damnation, and convince himself by some species of logical jugglery that there is even a modicum of happiness to be found in modicum of happiness to be found in that prison house of God's justice. A silver light will appear red, or blue, or green, according as it is viewed through colored mediums, and the same light will have a yellow tinge if seen by jaundiced eyes; but this does not in the least change the nature of the light. So with hell; we may view it through the optics of passion or prejudice; we may soften it down to a something that has little or no horror for human weakness: we may dony its existence alto

ness; we may deny its existence alto gether; dispute all that infinite wisdom declares with no uncertain sound "that it is a terrible thing to fall into the bands of the living God."

For half an hour Father McGuire spoke with cold, subtle reasoning on the proof of hell's existence, dwelling on the sanction of the divine law, the justice of God, the belief of all ages and all nations, and many texts of and all nations, and many texts of Scripture drawn from the Old and the

New Testament. After this the imagination was called into play, and the preacher took flight to the infernal regions, where he ap-plied the various senses to the awful realities that surrounded him. With him we saw the lurid fires and the smoke arising from the pit, the haughty mien of the devil's gloating over their mien of the devil's gloating over their success, and the manacled slaves writhing in torture with a look of eternal despair stamped on their horrid features. We heard the cries, the shrieks, the blasphemies of the damned, the opprobrium taunts of the demons, the mutual recrimination of accomplices in sin, the vain and empty cries of regret re echoing back from the rocks of eternal despair. By means of apt comparisons and striking examples the preacher depicted the constancy, the intensity, the eternity of hell's torments, asking with the onstancy, the intensity, the eternity of hell's torments, asking with the Holy Ghost, the while, "Who can dwell with devouring flames; who can endure everlasting burnings?" So strongly, so terribly did this application of the sense imposes the artificial.

tion of the senses impress the audience that they saw and heard and tasted and felt the torments of the lost, as if they themselves were to a certain exthey themselves were to a certain extent, actual witnesses of the reality.

Before concluding the subject the missionary dwelt at length on the mercy of God; all He has done and is still doing to save sinners; how His Fatherly heart yearns for the return of His prodigal children; how He forgives and forgets our iniquities if we will only turn to Him with a sorrowful and contrite heart. But if, despite God's infinite goodness and mercy, we refuse to walk in the straight path which leads to Zien and there to live and die wanderers from the way of

which leads to Zion and there to live and die wanderers from the way of truth and life; how, in reason, can we think of charging the good Lord with our perversity and ruin?

By odd sayings, witticisms and comical examples, Father McGuire is wont to relieve the monotony of his strong and earnest discourses; but this time he was too much impressed with the fate of lost souls to deviate in the slightest from the strict lines of seriouspeces.

After the sermon the vast throng moved out of the church as silent and as solemn as a funeral procession, each one seemed wholly occupied with his own thoughts and shuddering at the possibility of his fate in the eternal dres beyond .- Western Watchman.

## ARCHBISHOP FARLEY'S WARN-ING TO MOTHERS.

Some time ago an association of Cath olic ladies was formed here in New for the purpose of bringing Catholic in-fluence to bear against the divorce evil and in other ways aid the Church in her work in this country. The association is known as the Daughters of the Faith. is known as the Daughters of the Falth.
Recently it held a meeting for the
purpose of discussing plans for concerted action of Catholic women in various lines of work. Archbishop Farley,
who delivered the principal address,
dwelt upon the vital importance of religious education for Catholic girls. In
the course of his remarks he said:
"I camput speak too atrongly on the

"I cannot speak too strongly on the subject of the necessity of sending Cath olic children to Catholic academie There is, I regret to say, a constant and fear growing tendency to violate this

most binding duty.

"Let no motive, social, financial or political, lead you to fling your children into the jaws of infidelity and ath-

"Only a few weeks ago a mother almost in despair, entreat came to me almost in despair, entreating that a Mass be said for her daugh ter. She had sent the girl to a woman' college-I will not mention its name, but it was an institution on the order of Vassar, Smith and Bryn Mawr-and in six months her faith had been tampered with to such an extent that she refused to accompany her mother to con-fession on Holy Thursday.

"Again I enjoin upon you, don't relax your vigilance in this direction."

The words the Archbishop of New York addressed to the Daughters of the Faith should serve as a solemn warning to any Catholic mother who is contemplating sending her daughter to a Protestant educational institution. Any Catholic parent who thus exposes his or her daughter to the loss of the priceless gift of faith will be indirectly

responsible if that daughter becomes an responsible it that daugnter becomes an apostate from the religion of her fathers. That mother of whom Archbishop Farley spoke now bitterly realizes the latal mistake she made when she exposed her child to spiritual dangers that may mar her whole life. Other Catholic mothers should take warning and avoid compare her of considerate her her than the control of the c and avoid remorse of conscience by not and avoid remorse of conscience by hot following the example set by the des-pairing mother whom Archb shop Far-ley referred to in his address.—N. Y. Freeman's Journal.

## TO FIGHT INTEMPERANCE.

AS THE SALOON IS ITS GREATEST FRIEND SO MAY THE TEMPERANCE CLUB BE-COME ITS ENEMY - EVERY PARISH SHOULD BE EQUIPPED WITH HALL AND GYMNASIUM.

Rev. A. P. Doyle, C. S. P., rector of the Apostolic Mission House, Wash-ington, D. C., delivered a lecture on the Life of Father Matthew, or Total Abstinence, at the Pittsburg cathedral, on Sunday, April 7, in which he made a special plea for the temperance club. The lecture is the first of a series on

Total Abstinence to be delivered annually at prominent Catholic centers under the auspices of the Catholic University. When the Catholic Total Abstinence Union of America endowed a chair at the University, this annual lecture was made a condition. Here-tofore the lecture has been delivered at the University, but the though that so many more people would be thereby reached determined the University authorities upon the plan of gradually covering the country by holding the annual lectures in the large cities:

The reverend lecturer said in part There are three great causes of drunkenness in this country to day. The saloon is one of them and perhaps the greatest, and the so-called moderate drinker is another.

The American saloon, with all its

accessories, including its peculiar political and social power, the outcome of our political life with its manhood sufour political life with its mainteed sur-frage, is a unique institution. It is quite true that liquor is sold the world over, and every nation has its place where refreshments are dispensed. The places differ as the characteristics of nations differ, for I suppose there is of nations differ, for I suppose there is no place where human nature is so without disguise and free from re-straints as in the drinking places of the world, and consequently no place where the characteristics come out in

where the characteristics come out in stronger relief.

The public house has been erected in all civilized countries. There is a per-sonality about the American saloon-keeper that differentiates him from his cousin in any other nation. His im-portance began with the era of large cousin in any other nation. His importance began with the era of large cities. After the war a peculiar conjunction of circumstances heaped the masses of the population together into cities. Thousands of losse, unattached elements, who had no home-life, but who had been accustomed to the wild who had been accustomed to the wild scenes of camp and the roving excite-ment of a soldier's life came home from the battlefield to earn a living for them-

practical good that can be done by temperance halls, gymnasiums and club houses—places where the societies may gather for their social life, where the attractive features of the Y. M. C. A. may be united under Catholic auspices,

and where particularly the young men may be induced to find wholesome re-creation, far from influences that are baneful to their faith or degenerating baneful to their faith or degenerating to their moral life. Many of our best societies have already established these club houses. It is always well in the movement that looks to the building of these club houses, to place the project under the administration of the parochial authorities. Some of our gravest difficulties in the past have come from total abstincage register. settling up a temple at whose shrine but one virtue was cultivated, while the virtue of obedience to the parochial authorities was trampled under foot. Moreover, if the parochial administra tion is behind the project, the fluancing of it will be an easy matter. The proper supervision of it will keep it from the danger of becoming a political hothouse, or merely an incubator for

The advantages of a well-regulated and attractive temperance hall or club house nowadays are so many that it is hardly necessary to enumerate them all. The highest is the well recognized fact that it will attract into our ties by its gymnasium and athletic features the young men. One of the most potent agencies about a church to hold the young men and growing boys is a well equipped gymnasium. No schoolhouse should ever be erected in a parish unless the basement or some other portion of it is devoted to a gym-Temperance societies easily take up this work, because total abstinence is a prime necessity for suc

A shrewd observer, speaking on this very point, says: "The vital question for us to day is to keep the young men so close to the Church and the priests and the sacraments as not to lose this mighty influence for the future prosperity of the Church. What priest in America does not know that the piece described does not know that the piece de resistance in parish work is to hold the growing boys and the young men. Many English speaking congregations in our large cities are doing this. They have sodalities for the women, but an expense of attraction the but no means of attracting the young men. Show me a congregation of three or four hundred families which counts at its altars regularly once a month a hundred boys and a half hundred young men, and it variably you will find that it is a German or Bohemian congrega-tion which has had for the use of its societies a hall, gymnasium or club room as comfortable as the Church and

as well used.
"With this fact in view, it seems almost criminal to put up an ostenta-

---- Skin Disease is Blood Disease

"Fruit-a-tives" clean the blood of all Impurities and clear the Complexion.

Pimples and Blotches-Redness-Boils-Eczema and other inflammations of the skin-mean Impure Blood.

A person with a bad com-

plexion always suffers from poor digestion - non-action of the bowels (or Constipation) and often the kidneys are weak. These unhealthy

organs cannot rid

the system of the on the skin. waste matter. is this waste-taken up by the blood and carried to valuable tonics and antiseptics. complexion.

"Fruit-a-tives" cure all skin a box-6 for \$2.50. At all druggists.

eliminating organs to do their

tious, expensive church, unless with it or before it there are provided for the growing boys and young men an assem bly hall, gymnasium or reading room. If we take care of the young men of this generation the fine cathedrals and glorious churches will come in the

I know of a temperance society in New York City of two hundred mem bers that has enjoyed the advantage of a splendid club house for the last two years. It cost the society \$20,000, but the church was behind them, and they succeeded. Most societies anywhere else could start with a \$20,000 house, etse could start with a \$20.000 house, and with the aid of a parochial administration they could pay the interest. The good that such a place, if properly managed, would do in a parish is simply incalculable. A well managed temper-

ance club house in a parish, with its parlors and its libraries, with its gymnasium and its billiard rooms, will gymnasium and its billiard rooms, will be a most potent influence to save hundreds that are lured away by the attractiveness of the saloon. It will be the great opportunity for the young priest in the parish to meet and know the young men. Its baseball nine and its athletic sports will teach the young folks to associate the happiest moments of their lives with the Church administration. of their lives with the Church administration, and a hundred other influences will come in to reclaim, to direct, and to uplift, and the young men will be more intelligent, faithful and loyal Catholics because of this influence on their lives .- Catholic Mirror.

WHEN WILL CHRISTIANITY BE A FAILURE?

NOTEWORTHY PASSAGE FROM FATHER TOM BURKE, O. P., BEARING UPON THE FRENCH SITUATION.

From the London Catholic Times.

Mgr. John S. Vaughan before leaving America for Italy addressed to us the following letter, dated from Archbishop's House, Boston, U. S. A.:

"Reference was made in your columns a few weeks ago to a speech of the famous Edmund Barke, in which he spoke noble words, singularly applicable to France in its present distressing state. Perhaps, then, you will allow me to quote from another famous Irishman and orator words almost as remarkable and as apposite, and which will delight the heart of every true Catholic. It is Father Thomas Burke,

O. P., who wrote:

"Men say: Is Christianity a failure?

I answer no! It will be a failure as
soon as the voice of the Catholic Church is hushed; it will be a failure as soon as some king, or some em-peror, or some great statesman, succes ful in war and in council, is able to bend the Catholic Church and make her teach according to his notions or his views. Where in her history has she ever bowed to king or to potentate? Where has she ever shaped her doctrines to meet the views of this man, and to further the designs of that man, because they were able to persecute her? The most powerful man of the world, says to the Catholic Church: world, says to the Catholic Charlon, You must remodel your teachings; you must alter some of your dogmas and some of your first principles; you must admit that the State has the right to educate your children; that you have no right; you must admit that religion is not a necessary ele-ment of education; I will make you Thus speaks Von Bismarck. He imagines that he can trample on the Church of God. Oh, fool that he is! He thinks because he has tramppled upon a nation that he can trample upon Christ and his holy spouse. says to the Church ; I will make a decree, and I will expel every Jesuit in Germany; I will persecute your Bishops; I will take your churches; I will alienate your people; I will persecute and imprison your priests; I will put them to death if necessary. But the Church of [God stands calmly before him and says: You can do all this, but you cannot make me change my teaching. I am the messenger and

the voice of God, and God is truth. "The Church that fears not the assaults of even a Napoleon or a Von Bismarck, who were really great men in their way, can well afford to smile at the sorry attempts of the fanatical M. Clemenceau and his miserable tribe of minions!"

The soul is the very center of ou life. We lead but a base, mean and partial existence if our soul merely takes cognizance of its human and pa l pable surroundings.

"Fruit-a-tives

are a

wonderful

cure for Pimples

and Blotches

proper share of the work of ridding the system of waste. This purifies the - and instantly the pimples and blotches disappear, and the complexion clears.

" Fruit-a-tives cure skin troubles when everything else fails. " Fruit-a-tives " are fruit juices, intensified, and combined with

the skin—that ruins the They are without doubt the greatest complexion.

They are without doubt the greatest blood purifier in the world. 50c.

troubles because they cure the kidneys and bowels.

"Fruit-a-tives" cause the climinating organs to do their hammen and

The Right Rev. Bishop Keane, of Wyoming, who is in the East in the interest of the Church in his sparsley settled diocese, in an interview with settled diocese, in an interview with the representative of the Tribune, of Providence, R. I., while the guest of Bishop Harkins, feelingly alluded to the sacrifice made by the priests and people on the western frontier for their

religion.
"I have known men and women,"
said the Bishop, "to drive over fifty or
sixty miles of almost inaccessible roads
to partake anew of the divine things
of their faith. These are men and women whose lives are dominated by the great realities of the supernatural. They move within a mystic temple, for all their life is a worship, happy ever in the consciousness of a father's pres-

ence and care.
"There are engaged with us in the work fourteen priests. Six of these have no homes, and some of them neither church nor chapel in all their territory. They live in the stage coach or on the trail. They are true missionaries, who renew by their devotion and endurance the best traditions of the Church's glorious apostolate. They have pleasures only in conscious association with a great and world-wide cause, and in an unselfish and active participation in the great work of establishing the Church in a new country."—Cincinnati Catholic Telegraph.

## DRUMMOND'S UNPUBLISHED

Boston Transcript.

It seems that our charming Canadian guest of a few years ago, Dr. Drum-mond, the poet, who has immortalized the "habitant" dialect, gave to his friend, Walter Brackett, the trout painter (they were fond companions of the fishing pool,) while here in Boston last, a copy of the verses which he re-cited in the studio with tears streaming down his face, and which, because they commemorate the poet's own son, Mr. Brackett has thought too sacred and intimate ever to allow published in the lifetime of the author. They are published here as an affectionate tri-bute to the gifted lover of things "both great and small":

Las' night w'en I'm sleeping I dream a dream,
An'a wonderful wan it seem—
For I'm off on de road I was never see,
Too long an' hard for a man lak me,
So ole he can only wait de call
Is sooner or later come to all.

De night is dark an' de portage dere Is narrow, wit' log lyin 'e'ry w'ere, Black bush arom' on de right an 'let.' A step from de road, an' you los' yours't; De moen an' de star above is gone, Yet somet'ing tell me I mus' go on.

An' off in front of me as I go. Light as a dreef of de fallin' snow. Who is dat lettle boy dancin' dere? Can see hees w'tte dress an' curly hair, Can almos' touch been so near to me, In an' out dere among de tree—

An' den I hearin' a voice is say.
"Come along, fader, don't min' de way,
De boss on de camp is zen' for you,
So you' leetle boy is goin' to guide you troo;
It's easy for me, for de read I know,
Cos I travel it many a year ago." An' O! Mon Dien! w'en he turn hees head I'm seein' de face of ma boy is dead— Dead wi' de young blood in hees vein, An' dere before me he zome again, Wit' de curly hair an' dark blue eye, So lak de blue on de summer sky—

An' now no more for de road I care, An' slippery log lyin' ov'ry w'ere, De swamp in de valley, de mountain, too, But climbit jus' as I use to do. Don't stop on de road, for I need no rest, So long as it's dere, de leetle w'ite dress—

An' I foller it on, an' wance in a wile He turn again wit' de baby smile, An' say, " Dear fador, I'm here, you see, We're bote togoder, jus' you an' me, Very dark to you, but to me it's light, De road we travel so far to-night.—

De boss on de camp w'ere I always stay.
Since ever de tam I was go away,
He welcome de poores' man dat call,
But love de chil'ren de bes' of all—
So dat's reasen I spik for you,
An' come to-night for to bring you troo."

Lak de young Jesu w'en He's here below De face of my loetle son look jus' so— Den off beyon' on de wood I see De w'ite dress fading among de trec—

Was it a dream I dream las' night Is goin' away on de mornin' light?

If you wish others to spare you, do you spare others .- La Fontaine.

