VOLUME XXIV.

LONDON, ONTARIO, SATURDAY, MAY 3, 1902

The Catholic Record. London, Saturday May 3, 1902

LEO XIII.

We are glad to notice that all non-Catholic weeklies on our exchange list have spoken kindly of Pope Leo's Jubilee and have in no uncertain tones praised the many and wonderful all who believe in God should thank achievements of his pontificate. There has not been, so far as we can learn, a dissonant note in the chorus of appreciation. We are pleased to point out the fact, since it may indicate that we are beginning to see things by the light of justice and not through the spectacles of traditional hostility.

OUR DUTY AS CITIZENS.

We believe in every man taking an interest in things political. We do not mean he should devote too much time to attending this or that meeting nor in revamping moss-backed platitudes, but he should strive to get some insight into current issues so as to be able to form an independent opinion. Every intelligent citizen knows that he is in some measure responsible for right government, but the knowledge is oftimes unproductive of any practical results. It may be that he is too sensitive or fastidious to allow himself to be made a target for personalities and a party paper assault, or it may be that he prefers his ease to the rough hurly-burly of the political arena. Is debarred from employment in the orough hurly-burly of the political arena. Catholic There may be some back.

as in a good many other things, we are the employe may believe, provided he the victims of preconceived opinions is worth his wages. He is in business and of statements which we accept for what there is in it, and they who that is child-like if not reasonable. The professional politician must wonder betimes at the gullibility of his intelliever, doing their own thinking; with matter referred to by our correspondent with some show of interest and placing sing in the make-up of the average the papers. principle above loyalty to party, and young Catholic who cannot get a grip not confining themselves to mere denunciation of politicians, we shall, at for the people and of the people.

On Saturday of last week, Prof. Nicholas Murray Butler was made President of the Columbia University of New York. The installation of the gentleman had doubtless a special attraction for educators of the United States, but it was not without interest for educators everywhere. One must not attach too much importance not fly. Sympathy you may or may not ay be pardoned in surmising from their splendor, the notables who witnessed them, and the various speeches, that the secularist system has lost none of its friends. President Butler may be worthy of the eulogy bestowed upon him as an administrator, but for our part we are not inclined to burn incense before any individual who is of the opinion that Rousseau is one who has given present-day education most of its philosophical foundation and not a few of its methods. He was speaking at the time when he made the pronouncement of the education which essays to "contend against the passion and the pride of man with such keen and delicate instruments as human knowledge and human reason." There is, however, another system of education—the Catholic system—which has flourished for a good many years, and still survives, despite the outeries of experimentalists and faddists. But it is not indebted to Rousseau for anything. And, notwithstanding, we have no hesitation in saying that the Catholic system-a barrier against paganismwill yet gain adherents from the ranks of its enemies. It may take time, but it is bound to come. Men cannot be misled forever. And because we have faith in human nature, we believe that the rule of Catholic education will be more in observance than it is now, namely, no man can be the client of science who does not love justice or truth; but there is no truth or justice without the light of the knowledge of

When Pro. Butler voiced his admiration of Rousseau's system as one of the articles of his educational Credo, he was, we thought, putting in jeopardy his reputation as a guide of youth. For Rousseau's scheme of education is education without authority and without of virtue.-St. Basil.

God-education that would allow a child to indulge his desires unchecked and to contemn all laws. This kind of education may breed crim. inals and men like its originator, but it will hardly commend itself to the sensible and unprejudiced. In view of this we believe that many will agree with the late Dr. Hodge of Princeton, that Him that He has preserved the Roman Catholic Church in this country, true

to the right theory of education.

President Eliot was also on the ground, eulogostic and all there. But the learned dignitary has made too many "breaks" to be taken very seriously. A bad "break" it was when he sneered at the Jesuits' colleges. Father Brosnahan, S. J., handled him for it courteously, but so effectively that the President's friends were sorry to see him in such an undignified but well merited condition. Lately he made a tactless and unscholarly "break" when he told Prince Henry of Prussia that Harvard remembered Erasmus as one of the heroes of Protestantism. If he continues to assert Harvard's belief in things that "aint so," we may begin to attach more importance to its football record than to its degrees.

No. we do not believe that a Catholic But we think that his duty as a citizen Catholic. There may be some backshould impel him to forfeit his ease even woods districts in which this is the if he has to brave the unsavory tactics rule, but we do not know of any. From too much in vogue among some political what we can ascertain, the employer is willing to engage those who are capable We must not forget that in politics, and honest. He cares little about what without enquiry and hold to in the face can help him will be on his pay roll, of a thousand objections with a faith and no others. He may discriminate but he will rarely, if ever, reject anyone on religious grounds. And so we gent constituents. With electors, how- are not going to say anything on the our educated men regarding politics save that there must be something mison something.

Our correspondent also says that he least, be able to take some consolation does not get any sympathy. Well-he in the thought that the Government is should not be lonesome. With many, sympathy is a variable quantity, as it seems to depend on their digestive ap-CATHOLIC EDUCATION SUPER- paratus. Dyspepsia is responsible for much moodiness and coldness: and we think that if Carlyle, for example, had had a good stomach he would have spared us much of his pessimism. Sympathy is a good thing to have when it is real, but a man with red blood in his veins should worry about what he is, and not what he has. And our advice away at it, even though the sparks may get, but you are certain, if you do good ork, to obtain what is more substantial and soul-sustaining-the approval ago. of your conscience. And whether you succeed, or go down to defeat with your narness on, it will be in man fashion.

Queen Natalie a Catholic.

Queen Natalie, widow of King Milan of Servia, has become a Catholic. At Biarritz the Queen met the Abbe Soulanges, who instructed her and finally, under the grace of God, wrought her conversion from the Urtimode conversion from the Urtimode belief. The formal ceremony of belief, took place at Be from the Orthodox Greek profession of faith took place at Berck, a small seaport town in the north of France. None but the Queen's sponsors and one or two of her retinue were present at the function which was conducted in the pretty little chapel with quiet simplicity and solemnity. The Venerable Abbe Soulanges officiated. Queen Natalie displayed great emotion.

The Queen choose April 13 for the ceremony, as that was the birthday of the Marquis Castrillo's daughter, of whom she is particularly fond.

Queen Natalie was born on May 2, She was married in Belgrade, on

Oct. 15, 1875, but was separated from her husband in October, 1888. Subsequently, however, a reconciliation was effected and the breach between the royal couple was healed on March 7, It is not every day that a queen be-

comes a convert, but every day souls just as dear to God as the souls of sov-ereigns come over to the true Church. The congratulations are to be extended to the Queen. We never see ourselves more clearly than when we kneel under the crucifix

in the sacrament of penance and the oftener we kneel there the clearer grows the light of the knowledge of self in the presence of God and at the feet of Jesus Christ.

Watch over yourself, pay attention to your soul. Adorn it, take care of it, purify it from all the stains which sin may have printed upon it and do your best to adorn it with all the ornaments

THE TWENTIETH CENTURY.

Lecture by Henry Austin Adams at New Orleans Winter School.

New Orleans Picayune.

Henry Austin Adams' lecture at the Catholic Winter School series, on the topic, "The Twentieth Century," was, perhaps, the hit of the season; at any rate, it was heard by a very large audience, composed of ladies and gentle-men, more ladies than gentlemen, and some smaller people, who laughed heartily at the funny things which Mr. who laughed Adams said, but which were in many instances pointed with a sharp sting of sarcasm more cutting for the humor with which the things were said. There were passages of descriptive humor which were enjoyed for the mere humor, but nearly everything was meant to hit ome point, and did.

He said that no talk that the authori-

ties of the school could have imposed on him could have been more delightful than the talk on the twentieth century. It was a talk involving prophecy and he was never so happy as when prophesying, and when he talked of history he was always afraid that there might be school teachers in the audience, for nature had made him nine parts imagina-tion to one part of facts. He could re-cognize the teachers among the audience with little tin signs that said: "Keep off the grass;" but this evening he could launch his bark on imagination, and if his prophecies were not true, not one of the audience would live to find out the truth.

NOT REJECTED ON RELIGIOUS

GROUNDS.

He would strive to watch the current of contemporaneous events, and cut small arcs in the circles and determine the orbit of mankind ahead. He would show that nothing happened, but that they cannot prove them, and by this he could come very near predicting that what happens to-day will happen in the

Persons said: "Why, when we will be dead and our names forgotten, trouble ourselves about what is to happen then?"
The reason was that we are not like
Louis XIV, who said: "After me the deluge." "The faces of my children press on my soul; and, though I will not be can help him will be on his pay roll, and no others. He may discriminate between two applicants of equal merit; but he will rarely, if ever, reject anyone on religious grounds. And so we happiness for them than there has been

Incidentally, Mr. Adams said that he had heard that as soon as he was out of town he was to be answered in one of

Then he said that he would tell about the twenty century by relating the events of the nineteenth, and that there were positions from which we can watch the other actors on the stage to criticise them, and he impressed humorously on the audience that any criticisms were not intended for them, but for those dreadful other people that the criticisms fit so well and who are never present. "We shall reap what we sow, and God help us when we sow crops thas prove rue for our children." Then Mr. Adams explained why he was an optimist —because he was a young man, because he was an American, and because he was a Catholic and knew that God Almighty held all things in the hollow of His hand, and that the Church can and not what he has. And our advice is to choose your work and hammer away at it, even though the sparks may are the creations of men, though they may have and other Fathers thrashed out centuries

The speaker then touched on the laws of moving bodies in connection with the progress of the century, and spoke of the rapidity with which a projectile pro-ceeded; if it is going downwards, it goes faster the farther it goes; there-fore, if we prove that men are moving faster, it would show that they are going downward. He maintained that men are going faster, and illustrated the with which a man's father changed his mind compared with the more rapid change of the son, and said that if the latter had a son it would not take him any time to change, because he would be born changed. This point was illustrated by the change of conditions by which this country required colonies to be brow-beaten and controlled. Not long ago, if he had said that this would occur, he would not have been believed, but now it is a great man who dares to whisper about it ferred to books, and said that it was not necessary to read them, as there were reviews of them, and there was no necessity to read the reviews, because there were reviews of the reviews. Taking all things into consideration, it might look to the pessimist that people were going downward, but he recalled that bodies move in parabolas, circles, ellipses. In the social life of the country the movement is from simplicity to complexity. What will the social conditions be at the end of the twentieth century? He took the date of the centennial, and described the plain man and woman with fourteen children, for children were pop-ular then, who attended that then, exposition, and the ideas that they carried back to their homes all over the country, from Maine to Texas; there was a perfect cataclysm of original ideas. The women were effected more than the men. Then he described the old-fashioned home with its parlor and living room, and the humor of his ac-curate description of the furniture and the habits of the family was irresistible. The women saw that all this old-fash-ioned comfort was not up-to-date, and

to the boys' room, and modern ones substituted. They transformed the family. He described the old-fashioned dinner and then as now, stylish one, in a manather than the stylish one, in a manather than the stylish one in a manather than the stylish of the stylish ner that caused roars of laughter. The lesson was the desire to go from simplicity, to complexity, and he said: "God looks down on 75,000,000 unhappy fools. We should be content, because we in-habit the most splendid garden of the He had seen Catholics jeoparworld." dizing the souls of their children by putting them into schools for the purpose of lifting them into society. The result of this sentiment was that men were getting paresis and the women nervous prostration, and then there was a moral change. Things that would have disgusted the mothers were spread out in yellow journals and pleased. Take the divorce question. Now a woman may be Mrs. S—at breakfast and Mrs. B—at lunch, and yet even Catholic women in New York are delighted to get invitations to dinners at Mrs. B——'s, when their mothers would have despised her as an adulteress.

'This means the disintegration of the old moral standard, 'We may be gone soon, but what kind of a house are we going to leave for our children?" He argued that we were entering into a pagan form of life. The marriage of ome rich man is made a big event in a would like to no papers. What has become of the nocent child. the papers. life where there was plain living and

The speaker referred to the young wife who could not wear the coat that was so pretty last winter, because "they are not wearing them now," and said they were not happy until they hang up a gown that their husbands cannot pay for and in which every other woman said "she looked like a guy." Where is the voice that will go to the

four hundred and tell them that they are a set of disreputable thieves? He used some very biting adjectives in describing that class of people, and added, "and yet we cringe and fawn before it and sacrifice the souls of our boys, sending them to Yale or Harvard, in order to get them into society.

He gave a round to the present system of university education, and said that if a boy graduated in "bugs" or "electricity" the universities would give him the title of A. M., even if he could not spell. The eelectic system was touched and the plan of making Latin and Greek elective ridiculed. The speaker said that he admired the classic oratory of the south, and especially did this impress him in New Orleans, where at the bar and on the platform the words fell as though they came from Olympus. Here the streets are given classic names. if one should use them in the north, the people would want to know, "Who is he; is he some millionaire recently dead?" The system of education is The system of education simply for getting money and not learning the relation of the world to God. They do not educate a moral being, but an intellectual monstrosity. system of education must be and there must be analysis again.

The speaker then took up the question of the care of the babe, and referred to that caustically. He said that they didn't have diaphragms when he was a boy, and spoke of the mother with the thermometer and the mother with the thermometer and the scales, weighing the baby's food, and the whole place antiseptically washed. In the old times they had so many babies they didn't know what a thermometer was. It may give brilliance to polish the diamond, but a portion is taken away at each stroke. You was into quiet seas. All others are the creations of men, though they may have been in them the best society people, the best dressed people, etc. Their creeds are heresies which St. Augustine man, but packs the mind with informanot knowledge.

Mr. Adams then took up the question of what kind of spiritual conditions there would be at the end of the twenti-

th century. He said that there were 50,000,000 pagans in this country, who never darken the door of a church. In New York city there were 1,800,000 people who told the census takers that they did not go to church. If you should neak all go to church. If you should pack all the churches in New York, and the halls the churches in New York, and the halis as well, there would be 2,000,000 people who couldn't get in. Every one re-members the good old Methodist, Bap-tist and Episcopal gentlemen. If I be-lieved what he did or not, he compelled me to respect him; he believed in the Gospel, and maintained some sort of dogmatic precision. The modern church is a Sunday club. You have got to have gymnasiums and baths in the basement and maintains organization. Even the Presbyterians are tinkering at their reed because their young people won't wallow hell. He said that the only ministers who were known outside of their town were such men as Dr. Gonaulus, Dr. Hillis, J. Minot Savage, and hey are destroying the belief of their

burch and reducing it to a haze. The speaker also referred to the re-ent utterances of Dr. Parkhurst, and aid that the whole situation indicated

But surely this is not affecting the Catholic Church? Can it change the Catholic? Yes. We see weak-kneed, ologetic Catholics, and there are not many homes where the rosary is said as there were ten years ago, and there are not so many Catholic pictures in the homes. I have made enemies by saying these things, and I am glad of it. You may not ask me to come back here next year, but you can't muzzle me.

cisco, had not Pierpont Morgan gone there and opened champagn, and he and other rich men said, "If you excommunicate all those who are divorced, who will be left?" He believed that all the denominations and the clergy were of the same mind. He saw in the Catholic Church the development of sentiments that would overcome the weak-kneed and referred to such organ-izations as the Knights of Columbus and the attitude of the Bishops and the general tone of the young priests, and said that at the end of the century, through the beneficent influence of the Church, he believed that society would

He urged all mothers to go home and look at the sleeping babes and say if society at this period was such as she would like to have take hold of the in-

DEVOTION TO OUR LADY.

A Truly Catholic Devotion and its Fruits.

At no time in the history of the Church have the shrines of Our Lady been so much frequented and honored as they are to-day. Though Lourdes may be pre-eminent among them for the vast throng of pilgrims who congregate there and for the marvellous evidences of her favor witnessed there almost daily, it should not make us overlook the thousands of shrines and sanctuaries still more venerable and quite as distinguished for manifestations of piety and confidence on the part of her

Intelligent people who know no more than the externals of our religion, all admire, if they do not feel moved, to imitate this devotion to the Mother of God. They appreciate the spirit which prompts it, and its influence on our relations to Almighty God. They would blush to repeat the apprehension of an outworn prejudice that this recourse to Our Lady lessens our sense of dependence on God. They have learned to respect the religious celebrations in her honor by immigrants to our shores from sunnier climes, extravagant though they may seem to us. Statues of St. Mary the Virgin and churches erected under her The madonnas of painters truly Catholic in spirit elicit the greatest admiration in our art galleries and the highest prices in our auction rooms. The change of sentiment cannot all be ex-plained by the enlightment or liberality of the age; the constancy of Catholic devotion has had much to do with it, but without a doubt Our Lady's own sweet influence has been the chief factor in bringing it about.

Although we do not depend on the attitude of non-Catholics and others towards Our Lady for our own devotion to her, still it should gladden us to witness this gradual but sure conversion of sentiment, and move us to study with renewed interest our reasons for confi- of infallible teaching—the Church to dence in her intercession. It is, unfortunately, all too common to hear lifetunately, all too common to hear lifelong Catholics say, and that without
apparent regret, they do not feel
specially drawn towards the Blessed
Virgin. Some converts, too, complain of this, but usually, unlike
their fellow Catholic defectives in this
matter, they complain of it in terms of
self-reproach. In Catholics from childhood, this lack of devotion might be
cynlained by the readiness with which
explained by the readiness with which
sprint of truth; the Church to wheel
Church to the leaders of which He said,
"Behold, I am with you all days, even
unto the consummation of the world";
the Church to thren to which
chiral the Church to wheel
chould not prevail against her; the
Church to the leaders of which He said,
"Behold, I am with you all days, even
unto the consummation of the world";
the Church to the leaders of which He said,
"Behold, I am with you all days, even
world or granization; the Church which lays the Church which lays the proper
way; the Church to the leaders of which He said,
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world or granization; the Church which leaders of which He sai explained by the readiness with which they take up everything recommended to them as a devotion, and thus dis-tract their minds and dissipate their emotions so as to be unable to apply them to objects really worthy of devo-

Most of them, however, as all the onverts who really lack devotion to To join this Church has been the converts who really lack devotion to Our Lady, could account for this by the fact either that they were not trained and, though I, when a Lutheran minfact either that they were not trained to cultivate it when young, or that in later life it was recommended to them in a way to repel rather than to attract their interest. Childlike confidence is the chief thing needed for devotion to Our Lady, and this is not easy to acquire in later life without proper dilignees or even in earlier years without of friend, the Rev. Father Gribbin. ence, or even in earlier years without a thorough religious training at home and at school. It is not enough to respect Mary as mother of Jesus, or to conceive high regard for her sanctity and prero gatives. Confidence, implies trust in another's fidelity, belief in the power and a reliance on the readiness other to help us by granting or obtainng what we need. Confidence in the make known to her the most secret needs and wishes of our hearts, to invoke her aid, to obtain the favor of her powerful intercession. It is the high-est expression of our filial love for her to whom we become sons by our brotherhood with Jesus Christ. She loves us with a tenderness no words can express, with a love that is not less for each one personally because our number is multi-plied, and her love is so constant that neither time nor absence, nor our innext year, but you can't muzzle me.

(Applause.)

"They want to be up-to-date Catholics. "Don't offend anybody. I want votes, or I have goods to sell, and I must adapt my Christianity." We are rapidly adapting it. Yes. We are rapidly evaporating it. He said that he would rether have two men standing he would rather have two men standing on the truth than 75,000,000 jellyfish. Mr. Adams said that of course all these generosity. We need this confidence in the carpets and wall paper and the family pictures were removed and sent things were done by other people; Our Lady in these days of mutual disconscience pure; these are life's riches.

none of those present were included in trust, as we advance in years and suffer the criticisms.

He ended by an argument that truth is great and will prevail. God, when He moves, moves not on straight lines, but His movements are spiral, and half the time when He seems to be going away He is not. He saw the reaction which would result, and mentioned the efforts of the Episcopalians to secure which would result, and mentioned the efforts of the Episcopalians to secure the same standard as the Catholics in of our Joy! Gate of Heaven! Help regard to divorce, and intimated that it would have been done at San Franwith which, as true children, we can confidently invoke her motherly inter-cession.—Catholic Mirror.

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A MINISTER CONVERTED.

Rev. Meltzer of Port Angeles, Wash., to Study for Priesthood.

A conversion of more than ordinary consideration and one that has not been made public to any great extent, took place at Port Angeles early last month, says the Catholic Progress of Seattle. says the Catholic Progress of Seattle.
It was that of the Rev. Otto H. Meltzer, who had been for twelve years a
Lutheran minister and for two years in
charge of the Lutheran Church at
Port Angeles. Mr. Meltzer was born in Germany thirty-five years ago and received his education in that country. He has travelled a great deal and is a linguist, speaking fluently a number of languages. His relatives for genera-tions back have been Lutherans, his father and grandfather having been ministers of that denomination. For about a year Mr. Meltzer has been receiving instructions from Rev. Father Gribbin and was received into the Church by this zealous priest. Mr. Meltzer is now studying, under the direction of Right Rev. Bishop Orth of Victoria, for the priesthood and will this fall enter a seminary to complete his studies. The following is an extract from an address delivered by Mr. Meltzer on the Sunday following his re-ception into the Church on the subject

"Why I Became a Catholic":
Most of you, I believe, know me and
know about the change I made. Formerly a Lutheran minister, I am now a Catholic layman. I have left the Church of my parents and relatives to joint that of my ancestors. I have returned to the Church from which the Lutheran Church has sprung, the Holy Catholic Church. Many will blame me for what I have done; some blame me for what I have done; some of my friends may turn their backs on me after this, though I can assure them that I am having the same friendly feelings towards them now as before, and some might lay "the blame" for my conversion on somebody else. My beloved brethren, if there is any one to be "blamed" it is I alone. I knew perfectly well what entering the Church is the result of many years' study. But why did I not join long ago? The

prejudice I had against the Catholic Church is the only reason I can give. Those who were born and brought up in the Catholic Church are hardly able to understand the difficulties Protest-ants, especially Protestant clergymen, encounter when taking into considera-tion the Catholic Church. The last root of such prejudice had to be removed by earnest prayer.

For years my heart has been longing

which Christ promised and sent the spirit of truth; the Church to which Christ promised that the gates of hell stress on the most Blessed Sacrament of the altar; the Church which teaches regeneration by baptism and the necesity of infant baptism; the Church which insists upon private confessions and priestly absolution; the Church which upholds and teaches the Communion of

come to Port Angeles and request my old friend, the Rev. Father Gribbin, to receive me into the Mother Church.

Oh, how compassionate and consoling is God to those whose hearts are oppressed and who have recourse to Him in confidence! Men are cold, critical aud severe; they never condescend but by halves, but God bears all, He has pity on all, He is inexhaustible in goodness, in patience, in gentleness.

When Shadows Fall.

Jesus Christ came into the world to suffer with us as well as for us. Every sort of suffering has a claim on His Divine compassion. He has the most intense compassion for those that are suffering any earthly sorrow. None appreciates as He the utter loneliness of the mother who has lost her son; of the friend who is separated from one who was dear as life itself. At the tomb of Lazarus and at the gates of Nain He manifested His tender sympathy with sorrow. To Him, then, we will have recourse when earthly shadows press hard upon us.

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CHAPTER III. "Her angel's face
As the great eye of heaven shyned bright
And made a sunshine in the shady place."
—Spenser.

That afternoon, punctually at 3 o'clock, the doors of the College St. Ignace opened and poured forth a living tream of boys-boys of all ages an sizes-fully eight hundred in number, ranging from twelve up to eighteen and twenty years of age. All were clad in the college uniform of dark blue, with the college uniform military caps and Eton jackets. of the lads went off in groups together, but by far the greater number were met by their relatives—some by their fathers returning from business, some by their mothers, or by both parents, while the Rue de Madrid was lined with waiting carriages containing the mothers and sisters of the young students, who, on their way to and from their social visiting or chemical their way to and from their social visiting or shopping, stopped to pick up their sons or brothers. Adriano Daretti, the young opera singer, had taken his stand among a group of gentlemen near the central door. He was recognized by Don Gasper Montufer, who was forward and shook him cordially ne forward and shook him cordially

the hand. My boys had a delightful walk with you and your brother yesterday," he said. "They were full of enthusiasm when they returned, and said that you had told them most interesting stories about your father's adventures in Mexico with the unfortunate Emperor Max.

"They were sympathetic listeners, and I enjoyed their company greatly," rejoined Daretti. "I trust you will rejoined Daretti. often allow them to go with us. They are a fine pair of lads."

e a fine pair of lads."
Willingly, if you will promise to
I yourself of them as soon as they berid yourself

a bore."
There is little danger," smiled Adriano, politely; and at the moment a dark, stern-featured but very handsome

man of middle age came up.
"Don Gaspar," he said, "will you the favor of an introduction ?'

"With pleasure, marquis. Chevalier Daretti, this gentleman asks to make yours acquaintance. May I present Don Luis de San Roque, Marquis of The two men stood stiffly erect, bared

their heads, and exchanged low, formal bows, after the approved French fash-Then the marquis held out his hand to the young man.
"I felt that we should know each

other, chevalier," he said. "You your father's name. I was one of the Papal Zouaves, and fought by his side

Surely I ought to remember you !" exclaimed Daretti, taking the hand with some emotion. "You held him in your arms when he died, and you came to Trieste afterwards to bring my poor mother his papers.'

poor mother his papers.

"I see you recognize me. It was a sad office, but one I was glad it was my privilege to perform. Your father was a man one could not know without loving, a cultivated gentleman, wide-awake to the movement of the nineteenth century, but with a temperament as roman tie and chivalrous as that of a knight of the Middle Ages. And your mother was cast in the same mould. I remember when I told her of your father's heroic, Christian death, and how he had expressed himself as dying with joy for s country and his religion, she clapsed or hands and exclaimed, 'My soul doth magnify the Lord !' "

The tears rushed to Daretti's eyes and he wrung the marquis's hand. "I had the misfortune to lose her three years ago," he said, in a low tone. "It is good to hear a voice that will speak her praise to me in a strange land!"

e marquis returned the pressure of his hand with feeling. Just then a lad joined the group shyly, a thin, over-grown lad, who had shot up into unusual height at the expense of his Long-limbed and narrow shouldered, he moved awkwardly, as if conscious of his lanky extremities, and the delicate, fragile look of one who has outgrown health and strength He was not more than fifteen years old, but was already nearly six feet in height. He drew near to Daretti, who threw an affectionate arm round the boy's thin shoulders.

"Teodoro," he said, "this gentleman our mother and was with our father when he died at Mentana."

The lad took off his hat and turned his face towards the marquis, whose eyes travelled up the long figure with a sense of amusement till they reached the face, where they rested in astonishment.
The boy's face was absolutely beautiful. The exquisitely chiselled features were as perfect in outline as those of a Greek statue; the rounded chin and curved lips were especially fine. The broad, pure brow was shaded by half-rings of curling, bronze-brown hair, and from under the delicately penciled brows looked forth a pair of bonny blue eyes, gazing at him with winning sweetness and intelligence. "Heavens, what a face!" thought the marquis. If only the figure corresponded, we should have an Antinous or Apollo Belvedere."

He took the ungainly lad by the hand. I must present you both to my wife, Not only has she heard me speak of your father, but your brother's wife, the Contessina d'Usseglio, was the daughter of her godmother, and these spiritual relationships are very dear to us Spaniards. You see, I have not lost sight of your father's sons," he added, pleasantly, as he led the way towards one of the coroneted carriages. Two laughing, girlish faces were thrust out of the window, bewitching Spanish faces, with dainty features, large, lustrous skins, and masses of clustering hair. Little school-maidens in their early teens they were, bubbling over with joy and excitement. "Children, where is your mother?" asked the marquis, with a caress to each upturned

face.
"She has sent us home alone, papaquite alone. Imagine how reasonable we must be, papa, so discreet! And we are to fetch you and Jaime home directly, and Jaime is to dress quickly and come with us to Lolita Disdier's fete. Ah, there you are, Jaime! There

is no time to lose," as a black-eyed youth of seventeen made his way towards the carriage, greeting his father and sisters with as much enthusiasm as

sisters with as much enthusiasm as it they had been separated half a year in-stead of half a day.

"I regret, gentlemen," said the mar-buis, "that my wife is not here as usual to-day. It will be her disappointment. But I shall call upon you very soon, and hope to arrange a time to bring you to my house. In the meanwhile these very reasonable little maidens whom you see behaving with such exemplary discrebehaving with such exemplary discre-tion are my daughters Dona Margarita and Dona Josefa de San Roque.'

and Dona Josefa de San Roque.

The girlish faces grew suddenly grave and important. They nodded their heads politely, and then glanced furtively at each other for encouragement. They were in a desperate hurry, but They were in a desperate thought it would be rude their father of the fact rude to re strangers. He was a considerate papa, owever, and soon bowed himself free from the young men, stepped into the carriage with his son, and signed to the

carriage with his son, and signed to the coachman to drive off.

"I suppose he must have been the boy, but I should have hardly recognized him," said the marquis, thoughtfully, leaning back in his seat.

"What boy?" exclaimed the children, eagerly, bending forward and crowding

out their father's knees.
"I have often told you, children, of the victory of Mentana, and the brave boy that crossed the field of battle to carry an order to a company of French Chasseurs-an order that decided the fate of the battle. That boy was the Chevalier Daretti that I just presented

to you."
"Theodore's big brother!" exclaimed Jaime. "Why did you not tell

Because I had not recognized in the tall, elegant, fashionably dressed young man the ragged, dusty, heart-broker terror-stricken child that I had las seen more than a dozen years ago in the din and smoke of battle."

ken, when you just said he

"But, papa, why do you call him was so brave?"
"It is the highest form of heroism, my children, to do a brave action in spite of one's fears—to understand the greatness of the danger and yet face it when duty calls. His father, Mannsfeld, was my superior officer. I was riding near him with General Charette, and noticed his young son, then a tall, thin boy, not more than eleven years of age, who was helping his father with great intelligence in watching the movements of both armies. Our men were fighting against fearful odds, and there was but one chance for victory, and the general was about to send a order to the Chasseurs to make a flanking movement when a shell fell in our midst and exploded almost directly under Mannsfeld's horse. The animal was literally blown to pieces, and the col-onel fell with him, terribly mangled. The orderly was instantly killed. The poor child gave a fearful scream and tell on his knees by his father's side. We did our best to extricate Mannsfeld, but it was impossible to stanch his wounds, it was only a question of min-utes before he would bleed to death. The general called for an orderly, for time was pressing, but there was no one near us. Then the boy rose up from his father's side and said, 'I will go with the order.' It was a fearfully dangerous errand, one chance in ten that would cross the field alive, for the bullets were falling like rain. The poor father, who understood the danger only too well, murmured, 'Adriano, my boy Your poor mother! Your little brot Then reproaching himself for his weakness he raised his voice cried, 'Go, and God be with you!' ost sight of the boy in the smoke of the battle, and there were some minutes of terrible suspense, but after awhile we saw the Chasseurs, to our relief, swing about and attack the enemy's flank. The boy had picked his way through the thick of the battle, crawlor over the bodies of the dead and

clear an account of the situation that it helped him greatly in executing the manœuvre that saved the day." "Oh, papa, tell us!" cried the childen, with tearful eyes fixed on his face. "Did the boy get back to his father, and did the father live?"

of his grief and agitation he had not only delivered the general's order, but

had given the commanding officer so

"Dear children, the father died in arms not ten minutes after the lad

The children's lips quivered. The marquis almost regretted that he had brought a cloud over those young faces with the sad story of war and death. But at that moment they drove up under the gateway of the Hotel San Roque, and Jenofonte, the tall porter, was opening the carriage door, and their mother's sweet voice was calling them to make haste and get ready for the party. The children bounded up the stairs to meet her, the sternfeatured soldier glancing after them with fatherly pride, for, like many a stern-featured soldier before him, he was a tender and indulgent parent.

The Darettis stood a moment on the pavement after the San Roque carriage drove off. Adriano always felt a strange, homesick feeling at this hour, when he, himself an orphan, and the young brother to whom he stood in the place of father and mother, had to ness daily the joyous reunion of so many parents and children. It seemed to hurt him about the heart to see so much demonstration of family affection. and he was glad when the hour was

Don Gaspar Montufer passed at that moment, a tall boy clinging to either arm with that simple unconcern for appearances characteristic of the Latin races. They were big boys, but it did not occur to them that it was unmanly to show their affection for their fathe in public. Teodoro stepped shyly forward and asked them if they would walk

with him again that afternoon.

"Not to-day," they answered, over their shoulders. "We are going to Senorita Disdier's fete this afternoon," and they passed happily on.

Teodoro's face fell. It had taken all Teodoro's face fell. It had taken all the timid's boy's courage to address girl's face," said another.

them, and he felt their refusal like a "Never mind, Tedi," said Adriano,

cheerfully." You shall go the ball ing carelessly to each other in Spanish, yourself. The fairy godmother has a language they took for granted the ent for you.' And will the princess be there?"

asked Teodoro, innocently.
"To be sure, and she will ask you

"How do you know? What a boy to ask questions! Of course I had it from the fairy godmother herself." Teodoro was greatly excited. He could not walk home in the conventional way, but frisked like an ungainly colt, had to be called to order a dozen times. He had never been to a party in his life. He knew a great deal about loneliness and poverty and work, about sorrow and war and death, but about s and dances, pretty children and dresses, he was very ignorant. gay dresses, he was very ignorant. He had been behind the scenes at the opera sometimes, when they were repre-senting a ball or a fete, but there one saw the powder and paint, saw the faces before the smiles were put on, saw the machinery and makeshifts. There was no illusion, no spontaneity, no sense of joy, of happiness. The poor boy, who had had little of child-hood's joys, and had grown too fast into manhood, clung to childish ideas no sense of joy, of happi

play childish games, and chose the littlest boys in school for his especial friends. "And now, Adriano, what shail I

of things he had never known.

liked to read childish books, liked

This was a grave question. They had reached their rooms now, and Teodoro had scoured face and hands mercilessly brushed all the pretty

curl out of his hair.
"You see, Tedi, I never dreamed of your becoming a society man so soon, and I fear I have not provided a suitable outfit for you. Under the circumstances, I think you had best wear your Sunday uniform. In fact, you have nothing else but your travelling-suit, which would look as if you were in a hurry to leave, and that would not be polite."

So the best blue uniform was brought out and Oreste pressed into the service, Oreste was the Darettis' young Italian valet, who had been with them since before their mother's death. It was not a hard service, as the young men were very independent and did much for themselves, but Oreste was always for themselves, but Oreste was always wide-awake and interested, and adored his young masters. He blue uniform with zealous care, and polished the best looking pair of shoes.
"Oreste, you careless fellow! you've laid out three socks."
"Well, you needn't put on but two,

Now, Tedi, hold observed Adriano. How can you expect me to tie your cravat straight when you are dancing jigs with the chairs? No wonder Oreste thought you had an unusual number of legs."

At last the blue uniform was safely

buttoned on, the stiffest and wides collar picked out, and the white cravat An eton jacket could hardly be said to be becoming to the lad's figure. It seemed to make his long limbs look longer and thinner than

'If people would only look at his face first they would not think of figure," thought Adriano. "Stand up straight and look proud!" he added, aloud. "You will think a great deal of your height some day.
"I think too much of it already, and

so do other people," objected Teodoro.
"I wouldn't think so much of it if
there wasn't so much of it to think of," "It's lucky we have the assurance of Holy Scripture that you cannot add to your stature in that way," remarked Adriano; "but there is something else for you to employ your mind on, and is a pretty speech to make in your to the fairy very best mother. Now hold your head back and do credit to your bringing up," and he gave his brother a last critical glance followed by an affectionate hug and inded, and protecting himself bekiss, under cover of which he slyly ruffled up the smoothly plastered hair hind trees and broken walls. In spite

into a more becoming disorder, and then the brothers started down the stairs together. It was a pretty scene in Madame Valorge's salon: Disdier's four daugh ters and some of their intimate friends, the two San Roque girls, Julia and Trinidad Montufer, and other little ladies of the Spanish colony of Paris, ranging from eleven to fifteen years o age, all in bright, pretty dresses. There were boys, also, caiefly brothers

of the different little ladies, about the same in number and years.

Teodoro felt utterly bewildered as they came on the bright scene. was conscious that Adriano was lead-ing him up to an elderly lady and introducing him to her as the fairy godmother. That was the signal for little speech, but he could remember

"So this is 'le Petit,' the tiny fellow that I have overlooked so long, said the grandmother, laughing pleas-antly and she introduced them both to a tall young lady standing at her side, named Catalina, to whom Adriano was soon making pretty speeches enough to make up for any number of delinquent

brothers. Teodoro was miserable. His eye had fallen upon some of his schoolmates present, Roque and Jaime de San Roque, Diego and Ignacio Montufer, and Blaise Oeglaire, and he quickly noticed that not one of them was wearing the school uniform. All were clad in broadcloth suits, and the tallest ones, Blaise Oeglaer and Roque de Roque, even wore coats. Poor Teodoro San coats.

wretchedly out of place and wanted to run away.
"He! Petit! how did you come called out Blaise Oe sounded rude and patronizing, and Teodoro's cheeks burned. He would have liked to knock Blaise down on the

spot, but he felt that this was neither the time nor the place. e time nor the place.
"Is the young man in buttons a gendarme or a lackey?" asked one of the little Spaniards in her own lan-

grage.

"And the figure of a giraffe," added a third.
They all laughed. They were talk-

blond stranger would not understand. But, unfortunately, Teodore understood. He had been born in Mexico, when his father was aide-de-camp to the Emperor Max. Spanish had been the first language of his childhood, and he understood the careless little girls only too well. He could hardly choke back the tears, and looked agonizedly round for Adriano. But Adriano had slipped out of the room with the tall girl called Catalina and had cruelly left him to his fate. The sound of music him to his late. The sound of music struck up now. The other boys went forward and asked the young girls to dance. Teodoro, left alone, slipped forlornly back and edged into the farthest corner. No one seemed to notice him, and he hoped they would forget his presence. He had supposed that his presence. He had supposed that parties would be all gayety and happi-ness, but he did not know when he had been so unhappy and gloomy. "If this is a party, I don't like parties," he

muttered, cynically.

They were all dancing now, a graceful quadrille. Blaise Oeglaire was leading the dance with pretty Lolita Disdier. Blaise looked very successful and smiling and self-conscious, and all Teodoro's bitterness of spirit centred on him.
"He is my enemy; he began it; he

The is my enemy; ne began it; he put them 'll up to mocking me,' thought the sensitive lad. "He is my enemy, and I hate him!"

The gay music made him feel more gloomy and bitter than ever. He slipped farther back into his corner, feeling homesick and corn and watch.

feeling homesick and sore, and watching the dancers with eyes half wistful, half vengeful. We ought to pray for our enemies and those who despitefully use us," "Oh, I want to go home! riano! I want Oreste! thought. want Adriano! I want can't hear these wicked people. Please. God," he added, desperately—" please, God, take Blaise Oeglaire to heaven

when he dies—I hate him so !"
Oh, what if he should be so childish and unmanly as to cry-he, fifteen years old and nearly six feet high! tears were very near and it burt him to swallow. Perhaps he might slip out, now that all were busy, just made a movement to start when a soft little hand was thrust into his, and he heard a soft voice say, "Will you

dance with me?"

He looked down. He liked little things and children, and this was a little child, and her brown eyes were sweet and friendly.

"Are you the princess?" he asked, simply.
She looked delighted. She loved fairy-tales, and responded with enthusi-

asm. "Yes. I am the princess. You have perils. This is my enchanted castle, and my name is Espiritu Santo!

> CHAPTER IV. "Graceful and slender, Light as a fawn, Loving and tender, Bright as the dawn."

"Where is your brother? I do not find him anywhere," asked Madame Valorge of Daretti, half an hour later.

-From the German

'I want him to join in some games.'

Adriano had enjoyed his share of the Adriano had enjoyed his share of the party very much. He had made himself agreeable to the mammas of the young people, and he had danced with tall, dreamy-eyed Catalina Disdier, who glanced with awe and reverence at the distinguished opera-singer at her side; he had carried on humorous love-pass-ages with Madame Delepoule, whose particular pet he was, and he had made his your boot his very best manners to the beautiful Marchioness of Palafox, telling her of his meeting with her husband, whose kind remembrance of his parents had left such an impression on Adriano's

"Teodoro missing!" And Adriano looked troubled.

"Then I fear he has run away in a fit of shyness. "Margara," called Madame Valorge.

to a young girl who was passing by, you know where the young Count Daretti is-the tall youth in the blue uniform ? 'He is probably being well enter-

ained," replied the young girl, gayly,
"for Espiritu is missing, too. We had tained," hunt for them both together,' and she opened an adjoining door and peeped slyly in. "Look!" she cried, them a bright, picturesque turning to face, which Daretti recognized as one he had seen in the carriage-window that afternoon. They looked into the room, Senor

Disdier's den, and there were the cul-prits, Theodoro seated on a low ottonan, his elbows supported on his knees, his chin resting on his hands, his fac turned upward towards the pretty child. who sat curled up on the table looking down at him, while she glibly rattled off a thrilling tale of knights in armor of wizards and dragons, of lovely ladies riding through the forest, and terrible encounters with the powers of evil. She was evidently nearing the crisis of the story, for her cheeks were pink with excitement and her eyes as big as saucers.

"And Orlando raised his sword and dealt him a mighty blow which hurled him to the ground, where he foamed with rage, and the blood gushed from his side and formed living serpents that twisted round and reared their heads at Oralando. But he was nothing afraid, for God was with him, and he slew the serpents, cutting off their heads with a single stroke of his enchanted sword!"

so fair a creature could be so blood-thirsty!" whispered Adriano. hirsty!" whispered Adriano.
"Hush! Let us leave them alone to finish the story in peace. They seem so perfectly happy it would be a pity to disturb them."

'Heavens! Who would have thought

Adriano looked lovingly after Theo doro as he softly closed the door. do verily believe he has found his prin-cess," he thought. "Poor, dear boy, how glad I am to see that happy look

too, might find one, if I only knew where to look for her."

He glanced across the room to where
Catalina Disdier had been standing, but
she had moved away, and his eyes

moved away, and his eyes sought her in vain. sought her in vain.

"Are you looking for any one? Can
I help you?" asked a pleasant young
voice by his side. He started. He had quite forgotten the presence of the bright-faced maiden who had found Teo-

doro for them. He looked down at her with an amused smile. It would be rather hard to explain exactly who it was he was looking for! 'No doubt you could help me, Dona Margarita, you who are so discreet, so reasonable! I was looking for some one whose kind heart would prompt her to

"It was so evidently not myself that you sought," said the young girl with a mischievous flash in her merry eyes, a mischievous hash in her herry cyce,
"that my discretion overcomes my
natural kind-heartedness and Heave you
to your search," and dropping him a
formal little courtesy, she was gone before he could find a rejoinder.

"I am afraid Margara San Roque is
"I am afraid Margara San Roque is

more than a match for you, Adrien," said Madame Delepoule, laughing at his discomfiture. "But now you must his discomfiture. "But now hear my pupil, Catalina, sing. hear my pupil, Catalina, sing. She is a born artist, and I have just succeeded in overcoming her grandmother's scruples, and am beginning to prepare her for the stage.'

Catalina Disdier now stood by the piano, tall, dreamy-eyed, with a face of irregular but picturesque beauty. Her voice rose, full, rich, and sweet, a drained in fix his mind of anything. His thoughts kept wander ing off into fairy-land, and happy smile matic mezzo-soprane of unusual compass and power. The musical nature of would chase across his face. Then he would glance towards the piano where the girl and her fine dramatic instinct showed plainly in the intelligence and grace of phrasing and shading, the fire and and truth of accent. She had caught eye bility and breadth of style. There were splendid possibilities open to such voice guided by such a teacher. The young audience was full of enthusiasm. After the song, a lad of fourteen, gnacio Montufer by name, stood up in the middle of the floor, his young companions gathering in a circle around sm, and, bowing ceremoniously and left, he began to declaim a selection from the Spanish of Calderon de la Barca with considerable spirit and con-

fidence. At the end he was loudly applauded, but yielded the floor to Roque and Pepilla de San Roque, who spoke very intelligently in French the logue from "Athalie" between Ma between Mathan and the little Joas. This delighted the and the little Joss. I'ms designed the audience immensely, and then the tall, good-looking French youth, Blaise Oeglaire, by name, gave them a comic recitation. There was some danger that this entertainment might go on indefinitely, as the young people all seemed proficient and willing, but just

then refreshment, were announced, and occupied young and old till the hour for dispersing struck, when there was general call for a farewell dance. "Where are the children, Pepilla San Roque and Espiritu Disdier? They

iota: the children must dance. Teodora and his small companion had stolen back into the room at the first note of Catalina's singing, for Teodoro had a very musical nature and always drifted towards the piano sooner or later. Espiritu had not left his side from the first moment she had thrust her small hand into his. She looked up

must dance for us! Margara, play the

into his face now.

"They want me to dance the jota with Josefa de San Roque. If I leave you, will you wait here till I come

Teodoro promised readily enough. His happiness shone on every feature of his beautiful, delicate face, "Too beautiful for a boy," thought Madame Valorge—" too beautiful and sensitive. He does not look as if he were long for And she gazed with some this earth." anxiety into the light-blue eyes with their fringe of upward curling lashes. But the eyes were bright and healthy, and they smiled at her gratefully. She beckoned to him to sit beside her on

the sofa. "You have given my little girl great pleasure to-day," she said, kindly. "She is delighted to have so tall a companion, and one who can tell her such nice stories, and who will listen so

well to hers. Teodoro blushed like a rose, and his blue eyes smiled at her more gratefully and tenderly than ever. "We have so and tenderly than ever. "We have so much to say to each other," he said, enthusiastically. "We should always find something more to say if we saw each other every day for years and years and years," and he looked radi-ant at the thought of a future of such companionship.
"You shall see each other as often as

you like," said Madame Valorge, warm-ly. "You must feel that this is your home and that you are one of us. The home and that you are one of us. The children have never had a brother, so you look finer and handsomer than they. you see there is an empty place among us waiting for you to fill it!'

Teodoro took her hand, and bending his blond head over it kissed it with reverent courtesy, for, however awkward in his movements generally, the lad was always graceful and chivalrous in his manners.

And now the bright-faced Margara was at the piano, playing one of the national dances with immense vivacity and swing. The floor was cleared of obstructions, and the pretty children, one blond and one brunette, but both plump, well-formed, and graceful, began the slow, stately dance. The children took their dainty steps, gesturing and posturing after the fashion of national As the dance grew more animated and the figures more complicated the accompaniment entered into its spirit. The young pianist marked the rhythm with sure touch, throwing in a number of brilliant embellishments with ready inventiveness.

"She has certainly extraordinary facilty," thought Darretti, and he moved nearer the piano, to where he could watch both the key-board and the young musician. The spirit of fun had got into her, and there was such fantastic humor in one of the variations that Adriano laughed outright. She glanced up, laughing and dimpling, then, with a mischievous twitch in the on his face! It must be very nice to then, with a mischievous twitch in the thing have a princess. Who knows, but I,

suddenly dropped into a plaintive

mysterious minor.
...The witch ?'' thought Daretti.
...What will she do next ?'' And he drew smilingly yet nearer.

"Come, wake up there, orchestra!"
called out Jaime San Roque with
brotherly familiarity, and the girl
modulated into a gaver measure. The
movements of the little dancers became quicker, the audience clapped loudly, there was a vigorous rattle of castanets in the accompaniment, then the music closed and the children made their courtesies. Dona Margarita rose from the piano to follow them.
"Goodnight, princess," said Ad-

riano, with a courtly bow.
"Why do you call me, princess?"

she asked turning her head towards him to await the answer.

"Ah, you are curious. But that is

the privilege of your sex, and I as a man, can keep a secret," he answere teasingly. "Will you do me the hon to try to guess it, or," tenderly," shal I and my secrets be quite forgotter before we meet again?

"How can I tell?" she replied, demurely. "That will be something for you to guess. I, too," with an arch look, "sometimes have secrets." murely. There was a happy lad that night in the fourth story of the house in the Beulevare Malesherbes. There was

little studying for Teodoro. He bro his lessons into the salon as usual, and spread his books and papers out on the table, but he could not fix his mind on ing off into fairy-land, and happy smiles use and power. The musical nature of the grand her fine dramatic instinct and plainly in the intelligence and caught arace of phrasing and shading, the fire and truth of accent. She had caught puncthing of Hortense Delepoule's own amusement, and the boy would blush and laugh and hide his face in the pages of his Latin grammar, then pover the top, and hide again in lighted confusion. Once Adriano left the piano and crossed over to the table and shook him and pulled his hair ears, and called him an idle, bad boy and said fairy godmothers did'nt ap boys, and wouldn't le prove of idle em come to any more Teodoro was not much alarmed, for did not Adriano end by hugging him very tight and calling him the very sweetest laddie in all the world? However, he made one more effort to study, gathered up his books, leaving salon resounding to Adriano's glori-ous rich and sympathetic voice and to the magic of Casimir's touch, and be himself to the kitchen, whe dwelt Oreste, the young man-of-all work to their little establishment.

"Oreste, I have come to read my history lesson with you," he explained, as the black-eyed young valet sprang up, bowed delightedly, and set a chair for him. "You haven't heard any for three days, so I will question you and see how much you remember about Turrenne and the Rhine campaign."

The lesson was satisfactory, for Oreste remembered very well everything except a few dates and the name of the German commander, which no Christian could be expected to remen He listened with closed attentio and interest while his young master read and expounded to him for three-quarters of an hour, when Adriano's voice

was heard calling them.
"You must finish your reading in my room, Tedi for Oreste has got to help me now. It is 9 o'clock and I must get into my dress-suit and pumps and at the Countess de Bthe other side of the river, where I am booked to sing at 10.15."

"There is no use trying to read while you are dressing. You do nothing but whisper to Oreste, so that he can't

listen at all."
"I do it because I worry about his head. I fear it is expanding too rapidly under your instruction. I bought him a new hat only last week and I cannot afford another soon. It is a terrible strain on a fellow to provide for a growing family, and I shall break down under it if I have to keep up with Oreste's head as well as you legs. It is time you went to bed, Tedi, to sleep off some of your wisdom. Oreste, now, could stop awake all night without danger of becoming too wise!"
"Will you come and bid me good-bye

before v fore you go?"
"Do I ever forget to do so, baby-

So Theodoro went off contentedly, and when Adriano came into his roo fifteen minutes later the boy was aleady lying in his narrow He gave a joyous kick to the bedelothes and sat up. "Turn up the light, brother, and let us see how you look! Oh, but I like you in your black dress-coat! I think you look handsomer in coat! I think you look handsomer in black than in your stage dress, for it is one knows that it really is so, and no because of your dress. Those are nice studs, so quiet one hardly sees them. Are you going to wear that diamond ring?"

"I meant to, Tedi. Most of the

young men wear rings, and the King of Bavaria gave me this. Don't you like

little too much in evidence; but if you like to wear it for the king's sake, I suppose it is all right.' 'I will not wear anything that does not meet with your full and instant ap-

"It is so large, I thought it was a

proval. Is there anything else to criticise before I go?"
"No, brother." And Teodoro held

out his arms for a good bye hug.

Adriano came and sat by him on the bed. "Said your prayers, baby-boy?" he asked.

"Yes, brother." "And put your clothes to air and your boots to be blacked?"

Yes, yes; everything. "Then good-night, sleep well, and have lovely dreams about balls and princesses. Ah! don't hug me so tight or you will spoil my shirt-front and the beautiful tie Oreste took such pains with. There now, lie down, like a good

boy, and let me tuck you up!"
But Teodoro's head did not rest easily on the pillow. He evidently had some-thing to confide. Adriano bent over

"Adriano, think—"he wh "Very rar solemnly.
"Oh,; don't don't you thin Espiritu Sant

JUNE 3,

"WHY PRI Father Xavier

lic Audience row's Church Philadelphia Ca The free lec are attracting deeply intere expositions of expositions of doctrines of the box is fairly who excused the the note public foolscap of a incere nature be employed in a wish that is the writer of On Tuesday

" Why Pries congregation study as its c Here were f non-Catholics front seats. fore, no doubt years was insp Cross. Two Catholic, wer tage in an ed tions vanish. came in chatti which seems lic. A minis front.
A soloist of after which F the rector, R a seat in the

J. Buckley choir. The the first vers Thee" sung the First E read, the con The questigive sin? Does not co to sin?" by the fact was referred ed that me without sorre ment. "I Catholics de one writer.
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matter. This vi the Cath culcated excellent our is ou He selec He extol said: "B they sha Go ba

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solemnly.
"Oh,; don't tease me! Say, dear, don't you think it is a beautiful name, Espiritu Santo?"
TO BE CONTINUED.

TO BE CONTINUED.

"WHY PRIESTS DO NOT WED."

Father Xavier Enlightens a Non-Catho-

Philadelphia Catho'ic Standard and Times

the Church of Our Mother of Sorrows

are attracting large crowds who seem

deeply interested in Father Xavier's expositions of the most controverted doctrines of the Church. The question

box is fairly well patronized. One man who excused the lecturer from reading

the note publicly wrote three pages of foolscap of a somewhat rambling but sincere nature in which he expressed a

wish that Father Sutton's talents might

be employed in promoting God's glory— a wish that is already granted, though the writer of the note is blind to this

On Tuesday evening the subject was, "Why Priests Do Not Wed." The

congregation formed an interesting

study as its component parts drifted in. Here were five ladies, all apparently

non-Catholics, walking up and taking front seats. They had been there be-fore, no doubt. Here a man well up in

years was inspecting the Stations of the Cross. Two old colored women, one a Catholic, were seeking points of van-

tage in an edifice where racial distinc-

tions vanish. Groups of youner people came in chatting socially in that manner so common to Protestant churches, but

which seems so irreverent to the Catho

lic. A minister occupied a pew up in

after which Father Sutton appeared and the rector, Rev. John J. McCort, took

a seat in the sanctuary, and Rev. Thos.

J. Buckley joined the singers in the choir. The Lord's Prayer was recited,

the first verse of "Nearer, My God to

Thee" sung and the seventh chapter of the First Epistle to the Corinthians

QUESTION BOX.

The question box was then taken up.

Does not confession encourage people

to sin?" The natural repression caused by the fact that sin must be confessed

was referred to and the calumny refut-

ed that mere confession is sufficient

without sorrow and purpose of amendment. "I would like to believe as Catholics do, but I cannot," said one writer. Father Sutton advised

humble and sincere prayer. Faith is a gift of God, and if we ask

it in all sincerity and humility we will receive it. Pride is the greatest

obstacle. Too many, instead of asking God to direct them, act and speak as though they wanted to direct God Himself. "Can Catholics marry divorced persons?" Once a person is validly married, he or she can never the control of the c

validly married, he or she can be remarry in the Catholic Church while remarry in the Catholic Church while remarry in the Catholic Church while remarks a power lives. "Why

does the Catholic Church keep drunk-

ards within it?" It not only keep drunkards, but other sinners, because

to save sinners. Drunkenness is a sin

which the Church condemns, and the

Church teaches that the drunkard can-

sin of angels. Drunkenness is the sin of

man's lower nature. When the drunk-ard rises he is ashamed, but the out-

wardly respectable, proud, pharistical sinner is seldom sorry for his sins. "Are Catholics allowed to read the Bible?"

every Sunday in their own tongue."
These were the most striking questions

asked. Taking up the subject of the lecture, Father Xavier spoke in sub-

"WHY PRIESTS DO NOT WED."

Among mankind there are great leading truths upon which all men are agreed: the love of the beautiful, the

admiration of the grand, esteem for what

aised and even Brahmins have ex-

tolled it. Savage tribes have invested

it with a holy character. Wherever

we go we find among all nations a respect

and love for it, even among the pagans.

Livy tells us that the vestals were com-

presence of a pure maiden feels his in-

feriority and is abashed and ashamed and instinctively pays respect to the purity she possesses. Why is it that

we instinctively love, and cherish what is pure and chaste? It springs from our nature, because our soul, created

by God, is after His own image and likeness. It is the divine within us

going out and loving what is pure and

stance as follows:

like that of its Founder, is

his or her first spouse lives.

"How do priests obtain power to for-give sin?" was answered at length

read, the congregation standing.

A soloist of the choir sang a hymn,

The free lectures to non-Catholics at

nce at Our Mother of Sor

3, 1902,

's touch, and be-kitchen, where young man-of-all tablishment. ome to read my u," he explained, r, and set a chair n't heard any for question you and remember about satisfactory, for very well every-ates and the name nander, which no xpected to remem-th closed attention

young master read im for three-quarn Adriano's voice te has got to help ock and I must get and pumps and be river, where I am

e trying to read g. You do nothing e, so that he can't spanding too rapid-ruction. I bought another soon. It on a fellow to proamily, and I shall ad as well as your went to bed, Tedi, of your wisdom top awake all night

nd bid me good-bye et to do so, babyat off contentedly, came into his room or the boy was alnarrow iron bed. irn up the light, see how you look! in your black dress-look handsomer in stage dress, for it is tlemen, so that when and somer than they, really is so, and not ess. Those are nice hardly sees them.

edi. Most of the gs, and the King of his. Don't you like I thought it was a evidence; but if you e king's sake, I sup-

wear that diamond

r anything that does full and instant apything else to criti-

And Teodoro held good-bye hug. prayers, baby-boy?

clothes to air and

y shirt-front and the lie down, like a good ek you up !"
ad did not rest easily

evidently had some Adriano bent over

ything."
ht, sleep well, and as about balls and lon't hug me so tight

"Adriano, do you think-do you steps and practice this most beautiful think—"he whispered.
"Very rarely," replied Adriano,

Now as to the law of the Church. No one who is married can be ordained a priest. No priest can ever enter into married state. The law was made in the early ages of the Church. As early as theiyear 305 we read that none can become a priest except a single person. Later there were further regulations, Later there were further regulations, but they only enforced what had previously been practiced even by the Apostles. They were single men except those previously married, and they afterwards led a chaste life. This law is not forced on any one. You are not compelled to become a priest. Every one who feels himself called to the priesthood knows this law will bind priesthood knows this law will bind him. Other churches have regulations also. The Methodists require their candidates for the ministry to abstain from tobacco and alcoholic drinks.

Why THIS REGULATION?
Why is this regulation? Why are priests debarred from the married state? It is not to east any reflection on the good ladies or to insinuate that they are a hindrance to man. But the duties of a priest are so many, so grave, so serious that the Church does not wish him to be hampered by the cares of a family. The Church wants this body of men, the priesthood, as free as their Master was. But the Church has a more fundamental reason, because the ideas of sacrifice and marriage are mutually repugnant. The two are not to be placed together. In all religions in which have had a sacrifice this idea pre vails. It was so among those who attended the fires before the altar of Vesta and among the priests of Egypt. The chief priests as soon as they entered the service of their false gods and began to offer sacrifice were obliged to lead a chaste life. Some of you who remember your classics will recall that the chief priests had to be a single man. Demosthenes said: "I am firmly convinced that one who enters the sanctuary, touches holy things, presides over divine worship, should be chaste not only for a time, but during his entire

How was it in the Old Law given to Moses? It was death for any of the Levites to exercise their functions unless prepared for them by the practice of this virtue. The priest who came to the temple to offer sacrifice must have been away from his family, must have been chaste. If this re gulation was enforced on the pagans of old who offered false sacrifices to idols; if it was given by God in the Old Law, where was offered only the figure and the type of the Sacrifice of the New Law, how much more should be required of the priests of the New Law, who offers not the shadow, not the figure, but the real Sacrifice not once a year, but every morning-Clean Oblation, as the Prophet Malachi says, a clean obligation is offered among the Gentiles from the rising to the setting of the sun. He offers the body and blood of Christ every morning. He holds in his hands the chaste body of Christ, and it is for this reason princi-pally that the Catholic Church insists

on chastity for its priesthood. A HIGHER LIFE.

Then again from the words of Sacred Scripture we learn that the life of celi-bacy or virginity chosen for God's sake is a higher life than the married state. The Church says nothing in disparagement of matrimony, nor does she consider it a degraded state. She knows that for the majority of people it is a proper state. She tells them it is a holy Church teaches that the drunkard cannot enter heaven. Drunkenness is not the only sin, and many, like the Pharisees of old, are outwardly respectable, but commit greater sins. Pride is a greater sin in the sight of God. It is a sin of the intellect: the commit greater sin for the proper way. one, full of responsibilities, and those who enter it with proper dispositions do so with God's blessing and do Him self. Why? Because the married man thinks of the things of this world. Because the unmarried man is freer to give be as free as he is to attend to his varied and exacting duties. I do not give it as a reason, but it is said that if we priests were married nobody would go to confession, because everybody would know what was told in the confes-You married men know bet ter than I do whether this is so or not. is good and virtuous, and among these is included the love of purity and chas-tity. Infidels and materialists have This celibacy is at the foundation of the respect of the Catholic people for their priests. You often wonder why they re vere them and love them. They see the priest doing more than he asks them to do. He sacrifices himself for their wel-He is ready at all hours to answer their summons to the sick bed. He gives himself entirely to the service of God; hence they honor and respect manded to remain virgins. Moreover, those who do not possess this virtue assume the garb of purity and pretend to have it. Only the most degraded publicly proclaim their lack of it, and the debauched man who enters into the presence of a pure maiden feels his in-

THE STANDARD OF NERO.

Can such a life be lived? Is it pos sible? I must answer in the affirmative because if our nobler nature goes out to and loves this virtue, it must Moreover, Christ holds Himself up as our model and thus asks us to prac-tice it. It is a little delicate, but I tice it. It is a little delicate, know the expressions made use of by those who consider themselves intellient and refined ladies and gentlemen, Priests and Sisters cannot live thus. They only impose on the people. This virtue has ever been the glot of the Catholic Church. She has ever in culcated it to her children, fostered it and held it up before the people as an excellent virtue to practice. Our Saviour is our model. A virgin Himself, He selected a virgin for His mother. He extolled it in His beatitudes, for He said : "Blessed are the pure of heart, for they shall see God."

Go back into the history of the Catholic Church and see the thousands of young men and young women who for sook all in order to poung men and young women who for young men and young women who for young men and young women who for young he hastity. Did He not say, "Ome follow Me?" Did He not say, "Come follow Me?" Did He not say, "Was Jan haypocrite? There are, I know, many honorable, reduced the control of the properties, "Was John the Baptists a perpetual celibacy. Every "There are, I know, many honorable, reduced their said states is required by the law of God. There are so many couch a said the result of seint sub of the trust of their female patients, therefore all physicians abuse the trust of their female patients, therefore all physicians abuse the trust of their female patients, therefore all physicians abuse the trust of their female patients, therefore all physicians abuse the trust of their female patients, therefore all physicians abuse the trust of their female patients, therefore all physicians abuse the trust of their female patients, therefore all physicians abuse the trust of their female patients, therefore all physicians abuse the trust of their female patients, therefore all physicians abuse the frust of the said state is required by the commandments. "Thou shall not ecevet they need the said state is required by the country will. Some married men run awa with of the said state is required by these commandments or a bit swell of the married men run awa with of the said state is required by the sea of the patients, therefore al us take this subject up and examine it.

unmarried person is bound by temporal celibacy. Perpetual celibacy is that which I have assumed, which is assumed by every religious. Those not in the married state are commanded by the unchanging laws of God to be as chaste as I am. If it is impossible for the priest, then it is impossible for every numerical mean and woman. It is imunmarried man and woman. It is impossible for your widowed mother. It is impossible for she whom you love and in whose eyes you see purity and truth. Nero, the profligate, was the first raise this standard and proclaim pubicly that man could not resist the sexual instinct any more than he could abstain from eating and drinking. This principle has been taken up by latter day so-called Christians. If they were mere animals they might subscribe to such a doctrine. If they believe in the Bible and in Christ they must deny it.

Would God have encouraged chastity if it were impossible? Yet He command-ed the prophet Jeremiah never to marry. Would He have done so if it were not possible? Have you not found, as I nave found among non-Catholics as well as Catholics, many of your ac-quaintances as pure as the dewdrops, quaintances as pure as the dewdrops, chaste and mortal? Would I appear here before you if I found it impossible to lead this life and look into your faces, many of you unmarried, and feel that you were the impure, degraded creatures such a doctrine makes you? see in your own countenance that it is not so, and I am glad I have uttered this vindication of your own purity. ever hear it said again, stamp it, as it should be stamped, the confession of the speaker's own depravity. Remember that those who give out this doctrine are simply speaking the experience they have had and are publishing their shame to the world. They are mere animals.

NOT ALL ARE COMPELLED TO MARRY. Sometimes we are told that the Bible is against this rule of celibacy, "Increase and multiply." "It is not good for man to be alone." There is no law binding any one to enter the married state. If so Our Saviour would have complied with it. If so, it was disobeyed by the Apostles and thousands, aye, millions, of good religious people. There is no natural law obliging everyne to get married.
Is it difficult to lead such a life? The

Is it difficult to lead such a life? The young man seeking admission to the priesthood must feel called to it. If God gives him the call, will He not give him the grace? The Church does not admit to the priesthood every young man who applies. He must have been born of good and virtuous parents and in lawful wedlock. No illegitimate child can become a priest. His parents child can become a priest. His parents must not have been stained by any serious vice. He is not then even ad-mitted immediately. Perhaps at fourteen or sixteen years he tells his confessor that he feels that he called to the priesthood. The confessor studies the boy's character and his moral life and watches him closely for nine months or a year. If he then feels satisfied he sends him to the seminary, where he is examined by careful men. From eight to ten years careful men. From eight to ten years he prosecutes studies which are of a serious nature. He is not permitted to mix freely with the world, to go to all kinds of amusements, to read what he pleases, to associate with women. He not only studies seriously, but certain parts of each day are devoted to relig ous exercises. If after ten years spent in this manner his superior feels that he is of a character to do honor to the priesthood, then he is permitted to enter the sanctuary. Often when just about to be ordained young men are sent away. Sometimes an unworthy man, a do so with God's blessing and do Him honor and glory by living in it in the proper way. She teaches us, however, that the state of virginity is a higher and holier state. St. Paul tells us that he would that all were even as he him how would that all were even as he him how would be a state of which were a state of which would be a state of which world with the church is watchful and careful. If you people in the world, surrounded by temptations and abstractions, can live pure lives, why not the young man who leads a life world from the world, who attends separated from the world, who attends the bed of the dying, offers the Holy sinner is seldom sorry for his sins. "Are Catholices allowed to read the Bible?" in This is the second mission I have given at this church, and yet this question is asked," said the lecturer. "What do Catholic booksellers keep Bibles for?" he continued. Catholics are advised to read the Bible. It is read for them read the Bible. It is read for them revery Sunday in their own tongue." It is a cause the unmarried man is freer to give himself to God and the service of God, and so the Catholic Church rules knowing that the priest is far better able to ing that the priest is far better able to read the Bible. It is read for them redements admit this. Calvin said that the married man is freer to give himself to God and the service of God, and so the Catholic Church rules knowing that the priest is far better able to read the Bible of the dying, offers the Holy Sacrifice every morning, reads his Bible (for that is what his office practically is) for about one and attend to his religious duties if unmarried man is freer to give himself to God and the service of God, and so the Catholic Church rules knowing that the priest is far better able to attend to his religious duties if unmarried man is freer to give himself to God and the service of God, and so the Catholic Church rules knowing that the priest is far better able to attend to his religious duties if unmarried man is freer to give himself to God and the service of God, and so the Catholic Church rules knowing that the priest is far better able to attend to his religious duties if unmarried man is freer to give himself to God and the service of God, and so the Catholic Church rules knowing that the priest is far better able to attend to his religious duties if unmarried man is freer to give himself to God and the service of God, and so the Catholic Church rules knowing the catholic Church rules kn wife and the Master. You married men know the cares of a family. If a priest were hampered as you are he would not be as free as he is to attend to his vargets away from the influence of home he will read anything. Then he goes to low theatres, associates with vile company, indulges in obscene conversation. He denies his eyes nothing: there is nothing he will not look at. There is nothing so vile he will not listen to. Is it any wonder such a man would say that a life of chastity is im-

> But you may say to me some priests have been bad and some do not live up to these requirements. None will deny this. St. Augustine said, "There are bad sheep in every profession." I am not surprised that some have fallen, but surprised that many more have not when we consider their temptations and difficult surroundings and the weakness of poor human nature. In the United States there are nearly twelve thousand priests. If one goes astray, every news paper from the Atlantic to the Pacific paper from the Atlantic to the Facility, from the Lakes to the Galf of Mexico heralds it in big bold type, "A priest ran away and got married." Such an interesting piece of news! It shows that the world itself is surprised. The world wonders whenever one falls. it proper to reason as some do? "So fallen, therefore all are bad? have fallen, therefore all are bad?" Some lawyers take advantage of their clients, therefore all lawyers do. Some

WHAT ABOUT BAD PRIESTS?

possible

spectable men amongst them. But let us take what we see in the newspapers.

Do we ever find married men going astray? Do we ever find them tried for orality and dismissed? We find such cases coming up repeatedly. marriage destroy that passion? Would it not be wrong for me to say that marriage is the cause of immorality and is it not wrong for you to say so of celibacy? Because the priest is a single man, must be give way to his ower nature ?

THE ADVANTAGE OF CELIBACY. How wise the Church has been in naking this requirement! At a public gathering of Methodists a mi said that an unmarried man was a better worker, especially in the missions. He s ready to go at any time to the poorest and most neglected place. How is it where there are contagious diseases? In a public pesthouse attended by one of r Fathers there have been five hundred cases of small-pox. Since the epidemic broke out not one Protestant inister has visited the stricken ones.

What prompts young men to enter the oriesthood? Is it pleasure, honor or wealth? No; it is love of their saviour, Jesus Christ, the love of their God and the love of souls for which Christ died on the cross. When discouraged during their novitiate their ves are turned to the altar, and they think of the day when they will stand there and hold in their hands the spotless Body of their Saviour. This encourages them, and when they enter the sanctuary it is the happiest day of their lives. They saw their Christ suffer-ing and dying for poor humanity, and they felt no sacrifice could be held back rom Him. Every one of you instinct-vely honors the priest, whether you adnit it or not. You recognize that he is mit it or not. You recognize that he is different from other men, from other ministers, and like your Catholic neigh-bors many of you lift your hats to him as you meet him, and he accepts this re-spect not as meant for him personally, but for his office.

INVOCATION OF SAINTS.

A Methodist paper, miscalled the Ideal American, asks "Can you show me a passage in the Bible in which God commands us or allows us to pray to dead Saints."

Solomon in his chapter on fools in Proverbs (26-5) says: "Answer a fool according to his folly, lest he imagine himself to be wise." Having a profound regard for the wisdom of Solomon we will follow his suggestion in the present se, and ask the editor of the Ideal American a question of the same trend of his own. Can you show us a passage in the Bible in which God commands us to keep the Sunday holy, or a passage which abolishes the positive command keep Saturday holy?

If you can find no text commanding you to keep Sunday holy, why do you keep it and insist on others keeping it?
And if you can find no passage abolishing the command to keep Saturday holy, why do you break once a week the command, "Remember to keep holy the Sabbath day "-that is, Saturday?

Sabbath day —that is, Saturday?

Imitating your generous example, we will pay you \$50 if you produce any text in the Bible commanding the observance of Sunday, or any text abolish-

ing the observance of Saturday.

The lesson which we wish to inject into your head is this. If the silence of the Bible on praying to the Saints im-plies that we should not pray to them, then the silence of the Bible on Sunday observance implies that we should not observe that day. If you reject appeals to the best members of our race because the Bible is silent on the subject, you must reject Sunday observance for the

Mre you ready to accept the logical consequence implied in your question? We think not. Then you will see how exceedingly foolish or trickey your question is. It implies that we must do nothing and believe nothing except nothing and believe nothing except what we find commanded in the Bible. The mere statement of your position as indicated by your question is enough to expose its fallacy. You believe that a expose its failacy.

To be the control of the control of the balloon filled with gas will ascend if left to itself. Show us a passage in the Bible that tells you this. You eat meat on Friday; where have you a Bible command for doing so? many things that are not found in the Bible, and do many things—good things, too—that are not expressly commanded Observing Sunday and praying to the Saints are instances in point. You do the former without Bible command, and Catholics do both without

such command. But what reason have Catholics for

praying to the Saints?

They have that reason which is called They have that reason which is carried practical common sense; the same reason that you have to ask the prayers of your brethren. You ask their prayers because you believe they can hear you, and that in their charity they will pray to God for you. Catholics ask the prayers of the Saints for the same reaon, namely, because they believe that their departed brethren can hear us, and that death has not killed their loving interest in our eternal welfare or their influence with taken them into His immediate pres-ence, where they can pray to Him face to face in our behalf.

matter of the brain. That is no key for it does not reach the problem at all. The real problem is, How can an air wave or the vibration of a nerve transfer a thought or desire from one intell gence to another, whether near or far? How can an intelligence make known its state of volition to another intelligence on the other side of the globe by means of an electric spark on a piece of iron wire? swer these questions so that we can understand the manner of thought transference, we will tell you how the desires.

But, after all, the fact that thought can be transferred from intelligence intelligence is of more concern than the manner of it. And the fact that those who have passed beyond the veil called death can know the mental one of states and acts of those on earth is clear enough from passages in the Bible. In Chapter xviii. of the first book of Samuel or Kings is related the interview between Saul and Samuel at Endor. Saul wanted to consult Samuel, They have refused to come, not because they fear for themselves, but for their families. The priest almost lives there, and when the minister refuses to come and these poor Protestants come to die many of them call on him and say they want to die in his religion and are baptized.

Endor. Saul wanted to consult Samuel, who was dead. He went to Endor to see the witch who lived there. He said to her: "Bring me up Samuel." She did so, and Saul bowed his face to the ground and adored. "And Samuel said to Saul: 'Why hast thou disturbed my rest, that I should be brought up?" And Saul said: 'I am in great distress for the Philistines fight against me and God is departed from me. * * * * Therefore, I have called thee that thou

mayst tell me what I shall do.' "And then Samuel foretold him that he would be delivered into the hands of his en emies and that he and his sons would be dead the next day.

Now, it is evident from these Bible passages that the thought and desire of vicked Saul and of the medium o Endor were transferred to and impressed on the mind of the dead Samuel, and in compliance with them he made himself present to Saul, rebuked him for his sins and foretold his death. Therefore, the thoughts and wishes of the living can be known to the dead.

We will now take a case from New Testament. It is found in Acts ix., 36, 37, 40: A holy woman by the name of Tabitha or Dorcas died. Her friends sent for St. Peter. He came, and, kneeling down, he prayed, and, turning to the body of the dead Tabitha, the state of the test of tes he said: "'Tabitha, arise!' And she opened her eyes, and, seeing Peter, she sat up. And, giving her his hand, he lifted her up, and, when he had called the Saints and widows, he presented her, alive. And it was made known throughout Joppe, and many believed in the Lord.

It is clear from this that the soul of the dead Tabitha became aware of the will of Peter when he addressed her, and by the help of God's power complied with it. It is no use to speculate on how she heard Peter. The fact that she did so proves that the dead can hear, or know in some way, the thoughts and desires of the living. The fact being established, the mysteriousness of the manner of it is no valid argument

the manner of it is no valid argument against it.

Again, Our Lord said (Math. 22-30);

"They (the good) shall be as the angels of God in Heaven." And in Luke xv., 7, 10, He said: "I say to you there shall be joy before the angels of God upon one sinner doing penance."

Now, repentance is an interior act of the soul and may exist without being

the soul, and may exist without being manifested by any word or outward sign; and yet the angels know of that invisible and silent mental act. And our Lord assures us that the just "shall be as the angels of God in Heaven." It follows that the saints, the souls of the just, cannot only know our thoughts when manifested by word or sign, bu that they can know our unexpressed thoughts.

Why, then, should we not ask their why, then, should we not ask then prayers to God in our behalf just as we ask the prayers of eur less perfect brethren who still toil along beside us on the weary road to rest?—N. Y. Free-

IMITATION OF CHRIST.

Love will tend upwards, and is not to be detained by things on earth.

Love will be at liberty and free from all worldly affection, lest its interior sight be hindered, lest it suffer itself to be entangled with any temporal interest or cast down by losses. Nothing is sweeter than love; noth-

ing stronger, nothing higher, nothing more generous, nothing more pleasant, nothing fuller or better in heaven earth; for love proceeds from God, and cannot rest but in God above all things

created. The lover fleeth, runneth and rejoiceth:

he is free and not held.

He giveth all for all and hath all in all, because he resteth in one Sovereign Good above all, from Whom all good

flows and proceeds.

He looketh not at the gifts, but turneth himself above all goods to the Giv-

Love often knows no measure, but is inflamed above measure.

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Lost Hearing Quickly Restored.

No matter whether of long standing or not designess can be permanently cured by CATAR RHOZONE. Which never fails even in the worst cases. The pleasant scented vapor of Catarrho zone allays inflammation, prevents and cures the caterial condition that causes defines the caterial condition that causes defines the caterial condition that causes defined by the condition of the caterial condition that causes defined by the caterial condition of the caterial condition that causes defined by the caterial caterial

You Can Lead a Horse

to water but you can't make him drink.

You can't make him eat either. You can stuff food into a thin man's stomach but that doesn't make him use it.

Scott's Emulsion can make him use it. How? By making him hungry, of course. Scott's Emulsion makes a thin bodyhungryallover. Thought a thin body was naturally hungry didn't you? Well it isn't. A thin body is asleep-not working-gone on a strike. It doesn't try to use it's food.

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Gorrespondence intended for publication, as well as that having reference to business, should be directed to the precrietor, and must reach London not later than Tuesday morning. When subscribers change their residence it is important that the old as well as the new address be sent us.

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada March 7th. 1900. dior of The Catholic Record

Te the Editor of THE CATHOLIC RECORD, London, Ont.:

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congravulate you upon the manner in which it is published.

Its matter and form are both good: and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success.

Believe me, to remain,

Yours faithfully in Jesus Christ.

ieve me, to remain, Yours faithfully in Jesus Christ, † D. Falconio, Arch, of Larissa Apost, Deleg.

London, Saturday. May 3, 1902. UNITY OF FAITH VERSUS DE-NOMINATIONAL RIVALRY.

The Western Massachusetts Bible Society held its annual meeting in Springfield, Massachusetts, in the month society's work for the past year was read and distributed.

If we bear in mind the fact that great pains have been taken during recent years to make it appear that all the Protestant sects are in reality of one faith, being agreed upon the essential doctrines of Christianity, the report gives some interesting statements which can hardly be reconciled with such claims.

In the Philippine Islands, particularly, he sects have come to an arrangement by which they pose as one Church, which they call the Evangelical Protestant Church, the purpose of which is to deceive the Filipinos, and especially those who are Catholics, into the belief that Protestantism is one great Church with a self-consistent teaching, spread throughout the world, almost to the same extent as the Catholic Church. It is thought that this stroke of deceptive strategy will be more successful in weaning the natives from the Catholie Church, than if it appeared in all its deformity of an endless diversity of contending sects teaching irreconcil-

To effect their purpose, the missionaries must keep in the background their distinctive doctrines, and this they are endeavoring for the present to do

In order to deceive the Filipinos the more effectually, they put forward chiefly that very doctrine which the American revisers of the Westminster Confession of Faith have determined upon eliminating from their creed as a teaching not justified by Scripture, namely, that the Pope is anti-Christ and the great Man of Sin condemned by St. Paul as the chief adversary of the Christian religion.

In fact, the sole distinctive teaching Philippines, besides the existence of God, is that the authority of the Pope as head of the Church of Christ is to be rejected, these being the only points on dealing with his ministers, and by reason which Protestantism is in accord with itself.

It is easy to see that such a creed is not Christian, as the article of God's existence is held equally by Mahometans and Jews; while, as to the second, it cannot belong to Christianity at all. for the simple reason that it is purely negative; and if we maintain it at all it must be on the ground that no head of the universal Church was appointed by Christ. If this be the case, Christianity must have ignored the Pope entirely, and the vigorous denunciation of him in which Protestants indulge could be no part of Christ's teaching, insomuch as, under the Protestant hypothesis, there was no Pope to denounce when Christ established His Church.

But in America, where the divisions of Protestantism are so well known, it would be useless to set up the pretence of homogeneity, and so the Bible Society does not mince the matter, but deplores that "our visitors among the unchurched especially in farming districts, are confronted by the terrible fruit of that monumental curse of the Christian Church, denominational rivalry.'

Thus the rivalry of sects, and inferentially the diversity of doctrines and interests, is honestly admitted. The report continues the subject by giving a pointed illustration in the case of a small town visited during the year.

"We found 211 families: 107 of these seldom attend any church: 163 were Protestants: 24 of these, or every

seventh family, were destitute of the Bible: 64 children were found not at-tending any Sunday School. In this beautiful little town of 811 population we found five church buildings, and four pastors, and none of them had an average attendance of forty persons."

It is certain that Catholics are not indicated in this last sentence, for nowhere are Catholics so negligent of assisting at Mass on Sundays. It would appear that there were about 48 Catholic families, and there can be no doubt that these were, almost without exception, church-goers; and the reason for the non-attendance of the Protestants at church is plainly stated to be "denominational rivalry."

No other result could be expected when the Church authority so evidently established by Christ is set aside in order to assert the individual mind to be the authority of last resort in settling all controversies regarding gaith.

According to St. Paul, Christ in. stituted the various grades of the Church hierarchy, Apostles, prophets, evangelists, pastors, etc, purposely to ensure "unity of faith and of the knowledge of the Son of God that we be no more children, tossed to and fro, and carried about with every wind of doctrine, in the wickedness of men, in craftiness by which they lie in wait to deceive." (Eph. iv., 14.) The Protestant principle of private interpretation of Scripture sans the foundation of Christian faith, destroys the characteristic unity of that faith, as established by Christ, and opens the door to every error. It is inconsistent with the comof February, at which the report of the mand given by Christ to His Apostle to preach a gospel which all are bound to receive: "Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be condemned." (St. Mark xvi., 15-16.)

It has been frequently admitted by missionaries that the diversity of sects is a serious drawback to the propagation of the gospel among the heathen. Those pagans who are gifted even with a small amount of logical acumen say to the jarring missionaries:

"How can you pretend to teach us eligious truth while the doctrines you teach are contradictory to each other ! Agree first among yourselves what is Christian truths and you will then per haps be able to tell us something about truth; but until you do this can only regard what you say as lies not authorized by a good and perfect God to be taught to men.

It is because such talk as this ha been experienced that the missionaries in the Philippines have agreed to teach for the time being along similar lines but the cloven foot of error must soo appear nothwithstanding the present pretence of unity of faith, whereas that unity has only been attained by putting all doctrinal teaching out of sight.

THE SOCIALISTIC RIOTS IN BEL-GIUM.

The Montreal Witness of April 17. treating of the recent deplorable riots the esteem of all lovers of law and in Belgium, says:

"The clericals of Belgium, like the cialistic demonstration was same party in all other countries, are in violent and riotous, though there were desperation resisting the popular claims qual rights. ciple in their creed is that the people are Nayer, the Premier, warns Parliament people, was mobbed by bands of Socialagainst the rumors of government conuniversal suffrage, but the party in of the new Protestant Church of the power, rather than concede anything to Biarritz, when he was on his way from popular demands, is prepared to the cethe alternative of civil war. The power of dissolution is in the King's he may, by firmness in hands, and able concessions to the industrial classes, avert the danger that now s the peace of the kingdom and the stability of the throne."

The causes and circumstances of the present regrettable trouble in Belgium are known only by means of cable despatches which are necessarily short and incomplete in detail, and we cannot assume that they are in every respect correct. However, the reports which are given certainly do not justify the sneerieg remarks of the Witness in reference to the clerical or Catholic party which at present is in the ascendant there, and which has been in power for eighteen years, that is to say,

Previously to this date, the so-called Liberals, largely under the influence of the Freemasons, had succeeded in obtaining power, and had held the reins of government for some years, but during that time they brought upon themselves much indignation by anti-Catholic legislation in that very Catholic country. One of the principal measures by which they incurred the indignation of the majority of the people was one by which the schools were secularized, the teaching of religion being tabooed therein. In other matters, also, the anti-Catholic principles by which the rulers were dominated were made manifest by their imitation of the French revolutionary methods. Another issue was the total secularization of institu-

tions of charity. In 1884 the Catholic feeling of the

less school system which had been foisted upon them, and the Catholic party swept the country in the general elections which then took place. They have had the government in their hands ever since; and as a matter of the cool shades of opposition are very anxious for a change. In this respect, politics in Belgium greatly resemble politics in Canada.

being an ownership or rental of 40 francs. This is, in fact, almost a universal suffrage, but it is somewhat modified by provisions giving a second vote to large property holders, and a vote also to those who have obtained univers-

The Socialists, who have become strong in Belgium as well as in other European countries, demand a revision of the constitution and the establishment of absolutely universal suffrage on the basis of one man one vote.

We cannot think that the representation given to wealth and learning under the Belgian law is a serious evil, if it be an evil at all: but at all events it does not justify the threats of revolution indulged in by the Socialists. It is merely a party excuse for the adoption of violent methods in order to obtain power. We are familiar enough with the unjustifiable flaunting of very dubious party cries even in Canada for a similar purpose not to say at once that the Socialists must have right on their side, and the Government party wrong.

It is quite an open question whether absolute universal suffrage is the best for a country, and the Witness by its readiness to sneer at the Catholic administration in Belgium because they do not at once accept the Socialistic programme, proves rather that the Witness is still somewhat dominated by the anti-Catholic traditions of that journal, than that the Belgian Government is in the wrong in being slow to act upon the demands of the Socialists. At all events, there is not a necessary connection, nor is there necessarily any opposition, between religion and universal suffrage. It is not a question of religion at all, but of political wisdom and prudence, which is to be settled on grounds altogether apart from religious gress on the other. considerations.

The Witness lays it down as a certain thing that absolutely universal suffrage, based on the principle of one man one vote, is the only principle on which a progressive country should establish the franchise. We shall not debate this point, but we may point out that we have not adopted this principle as vet even in our own Canada. Why, then, should we be so energetic in denouncing as behind the age a foreign Government which has not reached the conclusion that this is the only reasonable basis for the franchise?

In the present troubles the Belgian Government has shown a prudence and a firmness which cannot but raise it in order. At Brussels, the also similar demonstrations in other towns. On April 9, King Leopold, who to be trusted. Mr. Sesmet de is well beloved by the bulk of his ists who accidentally encountered him the railway station. The mob shouted "Long live the Republic: Long live universal suffrage." On the 12th and 13th there was serious disturbance and considerable destruction of property, public and private, the object of the Socialistic spleen being chiefly the houses of the Catholic deputies. It is even stated that there was a Socialistic plot discovered to murder the King at Biarritz, simultaneously with the rising at Brussels, but that it was frustrated by the rapidity of his movements, as he did not remain at Biarritz so long as was expected. Of course, in the absence of an investigation into the truth of these rumors, it may be supposed that they have been exaggerated : but there is no exaggeration in the fact that the mob used much violence, and on April 12 another mob attacked the police with butchers' knives and threw at them balls filled with sulphuric acid. The riots are said to have been frightful, and much worse than similar riots

which took place in 1893 and 1899. It is to be deplored that there was loss of life in suppressing such disorders; but the Government showed proper spirit in their suppression, notwithstanding the reproaches to which they were subjected in the Chamber of Deputies by the Socialistic party who had threatened a revolution in case

their wishes were not complied with. At last reports order had been re stored, and those workingmen who had left their work in order to create disturbance had returned to their work.

According to the theory of the Witness, the Government should have acceeded to the demands of the Socialistic Deputies backed by the rioters : but all friends of order will admit that they

King Leopold is evidently not so by the Apostle St. Paul is to be much the friend of the Socialists as left out. We wonder whether this dethe Witness would have us believe, for parture from the traditions of John in his reply to the petition of the Knox and Praise God Barebones will Chamber of Commerce which asked that | not make these worthies turn in their course those who have been so long in he should intervene to put an end to graves in agony at the iniquity of their disorder, though speaking in a concilia- descendants who have given up the tory manner, he declared that the Gov- faith which is called in the Confession ernment will carefully consider the the truth revealed to mankind by God condition of affairs, and " may be de- Himself. The franchise in Belgium is not high, pended upon loyally to maintain the constitution, and to fulfil its duty by adopting the policy which it deems Presbyterian divines, and one of the most useful for the well being and tranquility of the country."

We might suppose from the article of the Witness that Catholic Belgium is but most stalwart Presbyterians the only country which is threatened by Socialistic violence; but Socialism is regarded even in the Lutheran monarchies of Germany, Holland, and Sweden as the greatest danger which threatens their peace and prosperity. Even so lately as April 22nd there have been serious disorders at Stockholm, Sweden, arising out of a Socialist demand for universal suffrage. Several participants in the rioting of an unruly mob were wounded, and arrests were made of rioters while they were on their way to attack the palace of King Oscar, which is now carefully guarded affairs of the Philippine islands. It by troops as a protection against mob violence

One mob at Malmoe in Sweden was is said that the disorders in Brussels were not caused by more than 1,000 Socialists participating at any one time.

The question of the culpability of the Government in suppressing the revolt by force was settled in the Chamber of Deputies on April 22, when it was declared by a vote of 75 to 30 that the military has acted in self-defence in firing upon the rioters. M. Van Sangendouck, a Socialist member, had said that the action of the guards was a "cold blooded murder" for which he held the Government responsible. Eight members abstained from voting.

Whatever view may be taken of the advisability of adopting universal suffrage, it is clear that it is a piece of wrongheadedness to represent it as a religious question, with Catholics on one side and Protestants as friends of pro-

CATHOLIC DISABILITIES TO BE REMOVED.

So accustomed have we grown to consider the German empire as a unit under one Imperial government that we are apt to overlook the fact that it is made up of a number of small sovereign States having their own laws, with which the Imperial government does not interfere. Under these circumstances, there are certain German States in which Catholics labor under civil disabilities. It has been announced for some time that the Imperial Government is desirous that these disabilities should be removed so that there may be full freedom of worship in all parts of the empire. Negotiations have been going on for some time be- the Catholic Church in regard to the tween the Imperial Chancellor and the princes who are at the head of affairs country from a repetition of such disin the various States to secure uniformity of law in this matter, without and Anarchy before now on two occaany direct interference on the part of sions. It would have been far more the Federal Government. Mecklen- wise to have made peace with the re- with the establishment on the other of burg, which is under the sovereignty of a Grand-Duke, and the Duchy of to have given the Socialists such en-Brunswick, are preparing laws to meet couragement as much tend to ruin and the views of the Imperial government. and it is expected that the other States will soon follow their example. The status of Catholics throughout the Empire will undoubtedly be very greatly improved by the contemplated changes.

THE REVISION OF THE WEST-MINSTER CONFESSION.

The announcement has been made officially that the Presbyterian Revision Committee has completed its labors. The report has been unanimously adopted, and will be laid before the next General Assembly which meet in New York on May 12.

There are differences of opinions on matters of minor importance which have regard to questions of phraseology, but which, it is said, do not affect principles or doctrine. On these the members of the Committee will be permitted freedom of opinion. The new Creed, or brief statement.

concerning which it has been frequently stated that it will leave unaltered the doctrines of the Westminster Confession, will explain by way of a dec laratory statement, the meaning of chapters 3 and 10 of the Confession referring to the eternal decrees of God and the salvation of infants, and also the chapter relating to the effect of good works. These teachings of the Westminster, it is understood, will be laid aside.

There will be one very decided improvement in the new Confession, should the recommendations of the Revision Committee be adopted: that is, the cause of the Westminister Confession which declares the Pope to be the

acted with proper dignity and firmness. Antichrist and the Man of Sin foretold LEO'S TESTAMENT TO MANKIND

It is true the Rev Philip Schaff, one of the most learned of modern American Bible revisers of 1886, declared that this clause was founded upon a misconception of the Sacred text, will say that one of the most fundamental teachings of their faith has been swept away without leaving any more trace than a pebble which has skipped a long distance over the surface of the

PRESIDENT ROOSEVELT AND THE POPE.

President Roosevelt has taken the wise step of appointing a commission to treat with the Holy Father Leo XIII. or his representative in regard to the is not merely to determine on what terms the property of the friars on the islands, which amount to some thou- and Islamism from the South, leaving composed of 15,000 persons, whereas it sands of acres, may be purchased that this step has been taken, but that the whole question of the status of the Catholic Church on the islands may be follows, suspicious and tyrannical, jeal-ous of another's greatness, even though satisfactorily settled, and that the islanders themselves may make peace by agreeing to the sovereignty of the United States on such terms as may make them a free people with their own territorial government, and having the right to practice their religion as freely as do the Catholics of the United States.

President Roosevelt has recognized that the authority of the Holy Father will be a powerful influence towards the pacification of the Phillippines, and will save both to the Filipinos and to the people of the United States many valuable lives; but there is a significance even beyond this in the step taken by the President.

The French minister at Washington saw its importance as opening a mode of procedure which European powers might wisely adopt in dealing with questions which affect religion, and hence, in sending to his government a full report of what had been done by the President of the United States, he added significantly: "This is a precedent.

If Waldeck-Rousseau had had the good sense of President Roosevelt, he would also have consulted with the Pope before giving himself up to the Socialists on their demand for a policy of aggression against the Religious Orders avowedly as a prelude to a war

The Socialists are the greatest danger which menaces France at the present moment, and only the teaching of rights and duties of man can save the orders as have plunged it into misery ligious sentiment of the country than

The Catholic spirit of France has not yet been roused to take a serious part in the politics of the country, as has been the case in Germany; but the day must come when the conflict shall take place; and that day may be even the entire body of divinely now at hand on occasion of the coming elections which are to be held only a few days hence. We doubt not that the power of the Catholic sentiment will be mode manifest when the day of polling comes: but whether our presentiment prove correct or not, the action of President Roosevelt must mean that the great powers shall deal in future with the Pope in all cases where intended legislation will affect seriously the interests of the Catholic Church.

We fully believe that a satisfactory solution will be found for the critical state of affairs in the Philippines when the American commission shall have conferred with the Holy Father, or his delegate, on the matter. It is stated, indeed, that Monseigneur Sbaretti, the of faith, Papal Delegate to the Philippine islands, has full authority from the Pope to make a settlement with the commission. If this be the case a satisfactory arrangement will not be difficult to be arrived at.

CONVERSIONS.

We are very much pleased to be informed by the rev. clergy that in less than three years, through the influence of the CATHOLIC RECORD and the book entitled "Catholic Belief," thirteen Protestants of Calgary have become members of our holy Faith.

oostolic Letter of the Holy Father on the Dangers Which Threaten the Church and Society, and the Remeda

N. Y. Freeman's Journal. CONCLUDED FROM LAST WEEK.

What wonder, then, that the Church, which continues His divine mission and

is the incorruptible depositary of Ris truths, should meet the same fate? world is always true to itself; side by side with the children of God are even to be found the satellites of that great enemy of the human race, who, rebel as he was from the beginning to the Mos High, has been designated in the Gospel as the Prince of this World; and hence is that the world in the presence the law, and of Her who p law to it in the name of God, feels cen-tred within itself with unmeasured pride the spirit of an independence to it has no right. Ah! how often, in mo stormy times, have the enemy together, with unspeakable cruelty and with the most barefaced injustice, for the mad enterprise of nullifying the tion failed others were resorted to. The Roman Empire, for three long centurie abusing the brute force it possessed multiplied martyrs through one of its provinces, and bathed with their blood every sod of the soil of this sacred Rome; and the united forces of heresy, now masked brazenly by sophistry and by treachery, endeavo destroy at least harmony and unity. Next came, like a devastating storm, the hordes of barbarians from the North ruin and desert in their tracks. Se too, while the sad legacy of hatred t pass on from age to age, a Casar that greatness enhanced its own, a this Caesarism unrelentingly assaults to oppress her liberty and t usuro her rights. It is enough to mak hemmed around with difficulties and un told sufferings. Yet, triumphing over all obstacles, violence and oppress spreading her peaceful tents ever wider saving the glorious patrimony of the arts, of history, science and letters, infusing the whole organization of hu society with the spirit of the Gospel who has formed that civilization whi has been called Christian and which has endowed the nations which have under its benign influence equity in their laws, gentleness in their customs, the protection of the weak compassion for the poor and the un-happy, respect for the right and the dignity of all, and consequent upon all this, as far as is possible in the of human turmoils, that peacefulness of civil life which flows from the best har

mony between liberty and justice. And yet, even in the face of all these proofs, so patent, prolonged and sub-lime, of her intrinsic goodness, we behold the Church, in periods nearer to conflicts which in one respect have been more difficult and painful still. a series of well-known historical cause the so-called Reformation of the sixteenth century, raising the revolt, sought to wound her to the heart by waging a fierce war on the Papacy; and, having broken the ancient bond of unity, of jurisdiction and faith, which gathered the nations together under maternal wings in one fold, and which often through the harmony of aims it insured, doubled their strength, their prestige and their glory, this so called Reformation introduced into the ranks of Christianity a deplorable and disastrous division. By this we do not mean that it was at first intended to banish from the world the sway of the upernatural truths-but, with the rejection on the one hand of the preroga tive of the Roman See (the effective and preserving cause of unity), and preserving cause was shaken to its foundations, and the way paved for infinite variations, doubts bloodshed, as has been the situation and denials, even in matters of capital mportance, so as to surpass even the expectations of the innovators them-

The way thus opened, the proud and scoffing philosophism of the eighteenth century makes its appearance, and goes still further. It ridicules the sacred still further. It ridicules the sacred codex of the scriptures and repudiates truths with the ultimate aim of extinguishing in the conscience of the nations all religious belief, of eradicating all traces of the Christian spirit. From ese sources flowed the fatal and disastrous systems of rationalism and pannaturalism and materialism, which revived under other forms ancient errors long since triumphantly refuted by the fathers and the apologists of by the fathers and the apologists of Christian times; in such wise that the proud spirits of modern times, growing purblind through their passion ing too much by themselves, have come to err as foolishly as even paganism it-self about the attributes of the human soul and the immortal destinies for it is privileged.

In this way the war on the Church assumed an aspect of greater gravity than in past time, owing both to the fury and the universality of the assault For modern disbelief doubting or denying this or that truth but impugns the whole body of the principles consecrated by revelation and supported by sound philoso phy-those sacred and fundamen principles which teach man the supre end of his existence, keep him within the bounds of duty, inspire him with courage and resignation, and by prom ising him incorruptible justice and per-fect happiness beyond the tomb, incul-cate upon him the necessity of him incorruptible cate upon him the necessity or subordinating time to eternity, earth to heaven. And what is substituted for dictates, for consolations of faith? A frightful skepticism, which freezes the heart ar tifles every magnanimous aspiration of the conscience.

Unhappily these fatal doctrines have, as you see, Venerable Brothers, passed

under the imputhey are leading gress. The pubthey were not to reflect in soundest in selves absolved often happe their indifference The system bound to produ deep disturban or as even the foundation of Then the ties v the absolute a and judge, are morality purely scribed, independent as it does from divine precept man a law ur endered incar wings of hope to seek but an e mum of the enj of life, sharpen es, his cupid without any re ing his ambiti inally generat wand public licentiousness real decadence

consequences of ance? No; for deductions, an the evil be rep very principle morality are be of the social sy amily, have for the lay St either the lim of its powers, ing it of its re invaded so far rights of pare eir children. by affording l starred licens There is a vast of marriages passions, and ither dissolve tragic strife -we say noth spring, neglection bad example of son administer lay State. With the fan social and poli ng to the new

falsifying its autho formally from oses in the sig its most augus rates into an ar upon a shifting s is men's w we see the effe public laws, w being written merical force icentious app are flattered popular passic laborious peac treme cases to by violent and In like many virtue for unit erhood and b

ist conception

jealousy has a which the na other if not w dertakings the ion of moralit duty of prote only the desir wealth witho the alluring g in the securit Fatal criteria measureless in ation, or arm respects may most disastron

The deplora tumacy, follow and disorders still greater relief, serves through the r atrocious des cline inevita

In the same a veritable a with absolute very first as most serious and with inte in a position everywhere, recoiling be ciates, break world, with 1 at the utter

that a blind

suggest, of

from the domain of ideas into every-day life and the public order of things.

Great and powerful States are con-stantly putting them into practice, under the impression that in so doing

gress. The public authorities, as though they were not bound to receive and

to reflect in themselves all that is soundest in moral life, hold them-

is soundest in moral file, hold them-selves absolved from the obligation of publicly honoring God; and it only too often happens that, while valuating their indifference to all religions, they

oppose the only one established by God.

The system of practical atheism was

bound to produce, and has produced, a deep disturbance of the moral order,

deep disturbance of the farmous sages of pagan-for as even the famous sages of pagan-divined, religion is the chief

ism divined, religion is the chief foundation of justice and honesty.

When the ties which bind man to God,

and judge, are once broken, nothing is

cribed independent, which, prescinding

descent of the ultimate

as it does from eternal reason and the divine precepts, leads inevitably by

and fatal consequence of constituting man a law unto himself. Man thus

rendered incapable of rising on the wings of hope to supernal blessings, will

seek but an earthly food in the maxi-

mum of the enjoyments and stimuluses of life, sharpening his thirst for pleas-

es, his cupidity for wealth, his avid-

without any regard to justice, inflam-

ing his ambition and his passion to gratify it even illegitimately, and

finally generating in him contempt for

aw and public authority, and a general

licentiousness which brings with it a

real decadence of civilization.

Are we exaggerating the unhappy

consequences of this grievous disturb-

ends only too much confirmation to our

deductions, and it is clear that unless the evil be repaired in time, the bases of civil society are tottering, and the

very principles of right and eternal morality are being unhinged. All parts

of the social system, beginning with the family, have already suffered much. For the lay State, without considering

either the limits or the essential scope

of its powers, has laid a sacrilegious hand upon the conjugal bond by depriv-

ing it of its religious character; it has vaded so far as it could the natural

rights of parents in the education of

their children, and in many places it has destroyed the stability of marriage

by affording legal sanction to the illstarred license of divorce. Everybody sees the kind of fruit this has produced.

There is a vast increase in the numbers

of marriages based solely on ignoble passions, and hence in a short time

either dissolved or degenerating into tragic strife or scandalous infidelity

-we say nothing of the innocent off-

spring, neglected or perverted by the bad example of their parents, or by poi-

son administered to them by an officially lay State.
With the family is also involved the

social and political order, especially ow-ing to the new theories which falsify the

just conception of the sovereign power by falsifying its origin. For, admitting that the authority of ruling springs

formally from the consent of the multi-tude, and not from God, the Supreme and Eternal Principle of all power, it

loses in the sight of those subject to it its most august character and degene-

rates into an artificial sovereignty, based upon a shifting and mutable foundation, as is men's will. Is it not a fact that

we see the effects of this already in the

public laws, which too often instead of

eing written reason, represent only nu-

are flattered, a free rein is given to popular passions, which disturb the laborious peace of citizens—until in ex-

one family, a system of egotism and

jealousy has gradually come to prevail in the international order, owing to

which the nations look upon one another if not with hatred, certainly with

ealous distrust. Hence, in their un-

dertakings they are easily tempted to become oblivious of the lofty concep-

ion of morality and justice and of the

duty of protecting the weak and op-pressed. They take into consideration only the desire to increase the national

wealth without limit, the opportuneness and the utility of succeeding and

the alluring gain of accomplished facts.

n the security of not being called by

Fatal criteria these, which consecrate material force as the supreme law of

the world; hence the progressive and measureless increase in warlike prepar-ation, or armed peace, which in many

respects may be compared with the

nost disastrous effects of war.

The deplorable moral disturbance has

masses of discontent, of a spirit of con-

tumacy, followed by frequent agitations

and disorders, which are the prelude to

still greater storms. The miserable

condition of a large part of the masses, which certainly calls for remedy and relief, serves admirably to further the

designs of clever agitators, especially those of the socialist factions, who, through the mad promises they hold out

to the people, are making progress to-ward the accomplishment of the most

He who throws himself down an in-

line inevitably reaches the bottom.

In the same way the avenging logic of

a veritable association of delinquents.

ciples acted upon has matured

seed of unrest among the

one to show respect for justice.

No; for the reality before us

for quick and extravagant gains.

the absolute and universal legislater

left but the mere simulacrum of a morality purely civil, or, as it is de

leading the van of civil pro

3 1902.

s from the North South, leaving heir tracks. So, cy of hatred to-rist continues to age, a Cæsar ess, even though ed its own, ingly renews the er liberty and to senough to make her thus often triumphing over and oppres tents ever wide e and letters, in-ization of human t of the Gospel, civilization which stian and which tions which have in influence with entleness in their ion of the weak oor and the un-ne right and the isequent upon all ible in the midst

at peacefulness of rom the best har-and justice. e face of all these olonged and subperiods nearer to in the middle times, involved in respect have been ul still. Through historical causes ation of the sixng the banner ound her to the Herce war on the sdiction and faith. nations together s in one fold, and the harmony of ed their strength, eir glory, this sotroduced into the a deplorable and By this we do not first intended to d the sway of the but, with the re-nd of the prerogasee (the effective se of unity), and at on the other of andations, and the variations, doubts matters of capital surpass even the innovators them-

ed, the proud and of the eighteenth pearance, and goes licules the sacred res and repudiates nate aim of extinscience of the nalief, of eradicating stian spirit. From the fatal and disasonalism and panand materialism, other forms ancient umphantly refuted the apologists of uch wise that the ern times, growing eir passion nselves, have come even paganism it-utes of the human ortal destinies for

ar on the Church of greater gravity lity of the assault. does not stop at this or that truth s the whole body secrated by revelaby sound philoso-and fundamental th man the supreme , keep him within inspire him with ion, and by promjustice and perd the tomb, inculthe necessity of eternity, earth to is substituted for hese incomparable A frightful skep-es the heart and imous aspiration of

e Brothers, passed

with absolutely savage instincts, whose very first assaults have produced the most serious alarm. Organized solidly and with international ties, it is already in a position to raise its accursed hand everywhere, fearing no obstacles and recoiling before no crime. Its associates, breaking all ties with the civil world, with law, religion, morality, have taken the name of anarchists, and aim tal doctrines have

atrocious designs

space of a few years the attacks and murders that have been committed on emperors, empresses, kings and heads of powerful republics—and for no other reason than that they were invested with sovereign authority?

In the face of all these evils which weigh upon society, and of the dangers which threaten it, it is our duty once more to admonish and conjure, as we do, all men of good will, and especially those who occupy elevated positions, to reflect upon adequate remedies, and to put them into practice with promptness and provident energy. In the first place it is necessary to know what thess remedies are, and to weigh their value. We have already heard the blessings of liberty extolled to the skies, and magnified as a sovereign panacea and a peerless instrument for the attainment of industrious peace and prosperity. But facts have shown it to be without efficacy for this end. Economic conflict, strife between the classes, are bursting forth on all sides, and of peaceful civil life we do not behold even the beginning. Nay, everybody may see for himself that liberty, as it is understood to-day, bestowed promiscu-ously upon the true and the false, upon what is good and trary, has succeeded only is conbasing everything noble, holy and generous, and in paving the way to crime, suicide and to every other outlet

of vulgar passion.

It was also said that the progress of education would, by rendering the masses more cultured and more enlight-ened, have strengthened them sufficiently against unsound tendencies and kept them within the limits of honesty Rept them within the limits of honesty and uprightness. But the stern reality shows us to-day the results of education separated from a sound religious and moral education. The minds of youth, in their inexperience and in the heat of their passions, have come under the spell of perverse maxims, and particularly of those which the most undiscip-lined section of journalism is not afraid to scatter with lavish hands, and which, by preverting the intellect and the will, foment that spirit of pride and insubordination which so frequently dis-

turb the peace of families and of cities.

Much, too, was hoped from the progressive development of science: and assuredly the last century was witeness of great, unexpected and marvolous scientific progress. But can it be said that this has really been attended with that complete and revivifying abundance of fruit which was desired and hoped for by such large numbers? The soaring of science has certainly opened up new horizons for the intellect, enlarged the dominion of man over nature, and earthly life has been benefitted by it in a hundred ways. Yet it is felt by all, and acknowledged by many, that the results have not been on a par with the expectations. And such must be the verdict of all who consider the state of men's mind and manners, the statistics of crime, the muttered noises that rise up from below, the sway of Might over Right. Leaving aside the impoverishment of the people, a superficial glance suffices to show that an indefinable sadness weighs upon men's souls, and that there is a deep void in their hearts. Man has obtained lordship over matter, but matter has not been able to give him what itself does not possess: great questions which bear upon his highest interest have not been solved by science; the thirst for truth, for virtue for the infinite, has been left unslaked the earth enriched with treasures and merical force and the prevailing will of a political party? By this very fact the licentious appetities of the multitude joys, and the increased comforts of life have quite failed to diminish moral un-

rest. Are we, then, to despise or neglect the progress of culture, civilization, knowledge and a moderate and reasonable laborious peace of citizens—until in extreme cases the passions are checked by violent and sanguinary repression.

In like manner with the repudiation of Christian influences, with the native capital, for they are all so many means virtue for uniting the nations in brotherhood and banding them together as have been willed and ordained by God Himself for the great advantage human family. But in our use of them we must consider the designs of the Creator, and employ them in such a way that they be never separated from the religious element, for herein resides the virtue which makes them valuable and renders them worthily fruitful. In this point lies the secret of the problem. When an organic being fades and declines, it is due to the cessation of the influx of the causes which gave it form and consistency; and it is clear that to make it once more healthy and vigorous it is necessary to restore to it the vital influx of those same causes. Now, civil society, in its mad attempt to emancinate itself from God, has rejected the supernatural and divine revelation, thus removing itself from the vivifying effiacy of Christianity; that is to say, from the most solid guarantee of order, from the most powerful bond of brotherhood from the inexhaustible source of indi-vidual and public virtue. The confusion into which practiced life has been thrown is the result of this foolish apos-To the bosom of Christianity our tacy. afflicted society must return, therefore, its well being, its repose and its

health and failing.

As Christianity never descends into a soul without improving it, so it does not enter the public life of a State without strengthening its social order. With the idea of a God, provident, wise, infinitely good and infinitely just, Chrisianity penetrates the cons the sentiment of duty, softens suffering, calms rancor, and inspires heroism. If it succeeded in transforming paganism, and in making its transformation a veritable resurrection from death to life, so that barbarism ceased as Christianity spread, it will in the same way succeed in giving a right direction and in re-storing order to modern States and peoples after the terrible shocks they have received from unbelief.

Nor is this all. The return to Chris-

tianity will not be a true and perfect remedy unless it means a return to and a love for the One, Holy, Catholic and Apostolic Church. For Christianity at the utter destruction, by all means that a blind and ferocious passion can suggest, of social order. And, since Church, that sovereignly spiritual and Alas! how travestied is the conception

propagated the Gospel over the earth and defended it with her blood; and she relying on the promise of Divine assistance and of immortality, never compromising with error, executes the command to preserve the doctrine of Christ intact till the end of the world. Legitimate teacher as she is of the moral man and advantageous to society—the code of the Gospel, she becomes not Church, above all others, favors, enonly the consoler and saver of souls, but the perennial fount of justice and charity, as well as the true propagator and protector of real liberty and of the only possible equality. Applying the doctrine of her Divine Founder, she maintains with careful equilbrium just limits in all the rights and privileges of collective society. And the equality that she proclaims preserves intact the distinction of the various social classes evidently required by nature; the liberty she brings prevents the anarchy of reason emancipated from faith and abandoned to itself, by not hurting the rights of truth, which are higher than those of liberty, nor the rights of justice, which are higher than those of numbers and force, nor the rights of God, which are higher than those of

domestic order. Not only does she resist the evil arts with which the licentiousness of unbelievers attacks family life, but she prepares and preserves conjugal union and stability, and protects and promotes in it honor, fidelity and sanctity. In like manner she up-holds and strengthens civil and political order, on the one hand rendering efficacious assistance to authority, and on the other showing herself to be a friend to wise reforms and to the just aspirations of the governed; imposing respect and obedience on princes, and thanks to her, observe the golden mean between servitude and despotism. Imbued as we were with the knowl-

edge of this divine truth, we have, from the beginning of Our Pontificate, studiously striven to bring into relief the beneficent aims of the Church, and to give the broadest possible scope to her salutary action through the treasury of her doctrines. To this end were directed the principal Acts of Our Ponon Christian Philosophy, on Human Liberty, on Christian Matrimony, on Freemasonry, on the Public Powers, on the Christian Continuous of States on the Christian Constitution of States, on Socialism, on the Labor Question, on the Principal Duties of Christian Citizens, and kindred topics. Yet the most ardent desire of our heart was not merely to illumine men's minds, but to merely to illumine men's minds, but to stir and purify their hearts, by direct-ing our efforts to make the Christian virtues flourish again among the people. Hence we have never ceased to raise men's minds, by exhortation and counsel, to those blessings which are not fleeting, seeking to subordinate the body to the soul, man to God, the earthly pilgrimsoul, man to God, the earthly pilgrimage to heavenly life. Our words, blessed by the Lord, have contributed to strengthen the convictions of many, to enlighten them better in the arduous questions of the day, to stimulate their ceal, to promote movements of various which have arisen and continue to arise in all countries, especially on behalf of the outcast and which infuse new life into that Christian charity which finds its chosen field among the . If the harvest has not been more abundant, Venerable Brothers, let us adore the secret justice of God, and at the same time take pity on the blind-ness of all those to whom unhappily may be applied the terrible lamentation of the Apostle: "In whom the god of this world hath blinded the minds of unbelievers, that the light of the Gospel of the glory of Christ should not shine unto them." (II. Cor.,

In proportion as the Catholic Ch develops its zeal for the moral and material welfare of peoples, the sons of darkness rise up in opposition to her, and leave no means untried to dim her divine beauty and thwart her vivifying and redeeming work. What sophistry and calumny they employ! One of their most perfidious arts consists in representing the Church in the eyes of the ignorant and icaleus the ignorant and jealous govern-ments as opposed to the progress of science, as an enemy to liberty, intruding upon the rights of the State and invading the field of politics. Stupid accusations these which have been advanced a thousand times and as often refuted by reason, history, and the consensus of honest and truth-loving men.
The Church an enemy of science and

culture! She is certainly a vigilant custodian of revealed dogma, but her very vigilance but renders her the worthy patron of science and the nurse of all good culture. No-by opening one's mind to the revelations of the Word, the Supreme Truth and the First Principle of all truths, one will never or in any way prejudice rational knowledge; nay, the radiations of the divine edge; nay, the radiations of the divine world will ever add power and clear-ness to the human intellect, preserving it from painful anxiety and from error in the most important questions. the rest, nineteen centuries of glory, won by Catholicism in all branches of knowledge, absolutely suffice to destroy the mendacious assertion. For to the Catholic Church is to be attributed the merit of having propagated and defended Christian wisdom, without which the world were still lying in the darkness of Pagan superstition and in the abof barbarism; hers is glory of having preserved and handed down the precious treasures of the letters and the science of the an-cients; of having created the first popular schools, and founded universities which still exist, and are celebrated even in our own days; of having gathered under her protecting wings the most illustrious of artists, and of having inspired the loftiest, purest and most

the latter derives its unity and its force from the ruling authority, the blows are aimed chiefly against authority. Who can refrain from shuddering with pity and indignation on beholding within the successor of the Prince of the Apostles.

The religious orders and congregation, which was freely established by the piety and generosity of the faithful. On the contrary, being employed to just on the piety and generosity of the faithful.

The religious orders and congregations, whose practice of the evangeliance of the piety and generosity of the faithful.

The religious orders and congregations, whose practice of the evangeliance of the evangeliance of the piety and generosity of the faithful.

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The religious orders and congregations, whose practice of the evangeliance of the piety and generosity of the faithful. She it is who continues the mission of the Redeemer; she is the daughter and the heiress of His redemption; she has nal law-and it is precisely in this consists that liberty which is worthy of courages and protects it. It was she who, by her teaching and her action, enfranchised the human race from the burden of slavery, announcing the great law of human equality and fraternity; in all ages she has undertaken the pro-tection of the weak and the oppressed against the tyranny of the mighty : she vindicated, by the blood of her martyrs. the liberty of the Christian conscience, restored to the child and to woman the dignity of their noble nature and their participation in the very right to repect and justice, thus contributing greatly to the introduction and the preservation of the civil and political

iberty of men.

The Church usurps the rights of the tate and invades the field of politics! Why, the Church knows and teaches that its Divine Founder ordered that to Nor is she less fruitful in good in the Casar should be rendered what is Casar should be rendered when the casar shou in its respective order: an imp distinction, and one which has large part in the development of Christian civilization. In her charitable spirit, she is foreign to all hostile designs; she merely aims to occupy her own place side by side with the political powers, to work with them upon the same subject, thus is, upon man, and on the same society, but by those paths and with those lofty aims which appertain to her divine mission. Were her tions obedient to the Church will thus, would but increase the numberless adcusation of ambitious aims in Church is but an old calumny, of which to justify their own oppressive use of power. History, studied without preju-dice, amply proves that the Church has not only never attempted to domineer, but has been, like her Divine Founder, frequently the victim of tyranny and injustice—and this precisely because her power lies in the force of thought

and of truth, and not in that of arms. These and similar accusations are, therefore, based on sheer evil-mindedness. In this pernicious and dishonest work a leading part has been taken by a stealthy sect which society has borne within for long years, like a fatal disease, which poisons its health, its fruit-fulness and its life. Permanent perns its health, its fruitsonification of the Revolution, it constitutes a species of perverted society, whose aim is an occult dominion over recognized society, and whose raison d'etre consists in war upon God and His Church. It is not necessary to say what it is, for by these marks all will recognize Freemasonry, of which we spoke directly in our Encyclical, Humanum genus, of April 20, 1884, de-nouncing its evil tendencies, false doc-trines and disastrous workings. This ect, which embraces in its imp almost all nations, and is allied with other sects, which it moves by secret strings, luring its associates with the bait of the advantages it holds out to them, bringing rulers over to its designs now by promises and now by threats, has succeeded in permeating all classes of society, and in forming, as it were, an invisible and irresponsible State in the legitimate State. Full of the spirit of satan, who, as the Apostle says, is able on occasion to transform himself

liberty.
Now it is becoming more and more clear that to the suggestions and the complicity of this sect are to be in large measure attributed the continuous percutions of the Church, and the redescence of recent attacks upon her. Indeed, the simultaneity of the persecution which has recently burst forth like a storm in a cloudless sky, that is to say, without any adequate cause pro-portioned to the effect, the identity of the means employed to prepare the way for it in the press, by public meetings, the drama; the use everywhere of the same weapons of calumny and popular excitement—all this shows very clearly the identity of the designs and of the orders forged in one and the same directing centre. And all this is but a simple episode in the pre-established plan which is being put every day into execution, in order to multiply enumerated by us, and above all else, to effect the total extinction of religious education, and so form indifferent or disbelieving generations; to impugn, through the press, the morality inculthrough the press, the morality incul-cated by the Church; and, finally, to bring contempt upon her practices, and

As a matter of course, the Catholic priesthood, whose mission is to diffuse religion in practice and to dispense its mysteries, is attacked with especial venom, in order to diminish its authorty and prestige in the eyes of the people. audacity of this assault daily on the increase—the acts of the priesthood are continually interpreted in an evil sense, exposing them to sus-picion and heaping upon them the most vulgar charges, and this audacity increases in proportion with the impunity with which the attacks are made. Thus new evils are added to those which the priesthood has had to endure for some time, through the tribute which the clergy must pay to the army, and which deprives it of the religious preparation suitable to its state, and through the spoilation of the ecclesiastical patri-

cal counsel makes them the glory alike of religion and society, are sub-jected to the bitterest abuse, as though they were doubly objectionable to the enemies of the Church. We are grieved to have to remember how they have recently been the object of odious and undeserved measures which all honest minds have felt obliged to condemn loudly. They have not been pro-tected either by their integrity of life, against which their very enemies have not been able to establish any serious and well-founded imputations, nor by the law of nature which permits associa-tion for honest ends, nor by the consti-tutional law which sanctions it, nor by the gratitude of the people, grateful for the precious services rendered to science, art, agriculture and the charity that has been poured out upon the
numerous poor. Thus men and women,
children of the people, who spontaneously renounced all the joys
of family life to consecrate to
the welfare of their neighbor
in peaceful congregations, their
talents, activity and very lives, were in
the midst of all the liberty of to-day

the midst of all the liberty of to-day condemned to ostracism like so many bands of delinquents.

But it is not to be wondered at that the dearest children should be thus persecuted when no better treatment is meted out to the Father—that is to say, the head himself of Catholicity, the Roman Pontiff. The facts are well known. Violently deprived with his civil principality of that independence which is requisite for his universal and divine mission, constrained to close himself up in his dwelling in his own Rome because harassed by a hostile power, he has been reduced, notwithstanding illusory assurances of respect and precarious promises of liberty, to a condition abnormal, unjust and un-worthy of his lofty ministry. We know only too well the obstacles that are being raised around him, how his aims are often distorted and his dignity outraged, so that it is growing more and more evident that the plunder of his civil sovereignty was undertaken with the view of destroying by degrees the spiritual power of the Head of the hurch—a fact which, for that matter, has been unequivocally confessed by its real authors. If the results of this plunder be duly weighed, it be will seen that it was not only an impolitic, but an antisocial act, for the wounds inflicted on religion are so many wounds made on the heart of society. God, who endowed man with essential social qualities, in His providence founded also His Church, and placed it, to use biblical language, on the Mount of Sion, in order that it might serve as a beacon and by its fructifying rays develop the principle of life in the manifold aspects of human society, communicating to her wise and heavenly rules to enable her to establish herself on the conditions best suited for her. In proportion, therefore, as society separates itself from the Church. which constitutes a considerable part of its strength, it falls into decadence and ruin, for it separates that which God meant to be united. We have never neglected any favor-

able opportunity for inculcating these truths, and we resolved to do it once more on this extraordinary occasion. May the Lord grant that the faithful feel encouraged and guided by our words to direct their activity with better effect for the common good, and our enemies be enlightened to understand

humanity! We do not wish that the picture we have drawn from the deplorable condition of things to-day should diminish in the minds of believers the fullest con-His divine assistance, which furnishes new and unforeseen means for insuring

the present moment exhibits symptoms calculated to make us preserve our trust.

The difficulties we have to face are, it is true, formidable ones, but there are other facts happening under our eyes which show that God is fulfilling His promise with admirable goodness and wisdom. Even now, while there are so many forces conspiring against the Church, and while she is so destitute of human aid and support, she is towering ever aloft in the world and extending er activity among the most widely sep-rated nations and in every clime. No, arated nations and in every clime. the ancient prince of this world, from which he has been driven by Jesus Christ, can never again lord it here as he once did, and if the efforts of satan succeed in doing harm, they will never attain their ultimate aim.

There is to-day a snpernatural calm, due to the Holy Ghost, who covers the Church with His wings and lives in her bosom, reigning not only in the souls of the just, but throughout the Catholic universe—a calm which is being serenely developed through the union, closer and more devoted now than it has ever been, of the Episcopate with this Apostolic Chair, forming a wonderful contrast with the agitations, the dissensions and the continual fermentation of the sects which disturb the peace of society. This same harmonious union is reproduced, with fruitfulness in a thousand works of zeal and charity, among the Bishops and the clergy, and among the latter and the Catholic laity. The latter, more compact and freer than ever from human respect, are disciplining themselves for action and banding in generous emulation to defend the sacred

oppose itself like an invincible barrier against the assault of the enemies of God.

Henceforth it becomes a matter of course for a host of associations such as we see to-day flourishing in the bosom of the Church to spring upagain, spread and multiply like young shoots at the and multiply like young shoots at the foot of the parent tree. No form of Christian piety can be said to be neglected, whether one considers Jesus Christ Himself and His adorable mysteries, or His most potent Mother, or those saints whose virtues shine out most brightly. And at the same time it may be seen that no phase of Christian charity has been neglected—there is a charity has been neglected-there is a universal zeal for the religious educa-tion of youth, for the care of the sick,

healthy vitality in the Church in those regions which have long been in her possession, and which have been civilized, consoles also with fresh hopes from the zeal of His missionaries, who, un-dismayed by the dangers, privations and Gospel and civilization, and show a marvelous constancy, notwithstanding that they are often repaid with detrac-

der.

Grief is, therefore, tempered with consolation, and amid the difficulties of the combat we have abundant reasons for cheerfulness and hope. This fact is surely of a nature to suggest useful reflections to every intelligent and unprejudiced observer, and let him understand that, as God left man a prey to himself with regard to the supreme end of all life, and has therefore spoken, so He speaks also to-day in His Church, thus visibly sustained by His Divine assistance, and shows wherein are to be found truth and salvation. In any case this perpetual assistance will serve to infuse into our hearts the invincible nope that at the moment destined by Providence the truth, bursting through the cloud that her enemies try to enfold her in, will shine out more fully in a no distant future, and that the spirit of the Gospel will return again to vivify the weary and corrupt members of the dissipated society of our times. We will not fail on our side, Vener-

able Brothers, so endeavor to hasten the day of God's mercies by co-operating with alacrity, as is our duty, in the de-fense, and increase of His Kingdom on earth. To you we have no exhortations to make. Your pastoral solicitude is earth. known to us. May the flame that burns in your hearts be more and more trans-fused among all the ministers of the Lord who share in your work! They are in immediate contact with the people, and have a full knowledge of the aspirations, needs and sufferings, as well as of the snares and seductious by which the people are surrounded. If they, filled with the spirit of Jesus Christ and standing aloof from the sphere of political passions, co-or-dinate their action with yours, they will, with the blessing of God, succeed in working wonders, en-lightening the multitudes with their words, drawing all hearts to themselves by the mildow of their conductions. the injustice they are committing in persecuting the most loving of mothers and the most faithful benefactress of the clergy will be seconded by the intelli-gent and zealous action of all the faithful of good will; and thus the children who have experienced the tenderness of their mother, the Church, will worthily adence in the divine assistance, which in its own good time and in its own way will insure the final triumpl. We are deeply grieved in our inmost heart, but designs, it exercises a powerful influence in the legislative and administrative of their mother, the Church, will worthly repay her by hastening to the defense of her honor and glory. Each may contribute to this dutiful and highly meritorise in the legislative and administrative. functions of the State; while professing respect for the ruling authorities, and the beginning, persecution is its heritinstrument of which our adversaries age, because out of persecution God make such abuse; fathers of families and even for religion, its ultimate scope (and its very rules affirm this) is the destruction of government and the priesthood, considered by it as enemies | tions and contradictions. He manifests | principle and integrity of character, all the maintenance and the increase of this work, and does not permit the forces conspiring against it to prevail.

Nineteen centuries of life amid the flux the directions given by the Holy Section of human vicissitudes show the principal means of removing or mitigative the iniury done by party opinrespect. The times require lofty sentithat the storms do not reach the depths and that they pass.

We may well have confidence, for even when they divide, and of combining all efforts to the service of a higher end, which is the triumph of Jesus

Christ in His Church. Such is the duty of Catholics. The final success rests with Him Who watches with love and wisdom over His Immaculate Spouse, and of Whom it is written: "Jesus Christ, yesterday, to day and forever" (Hebr. xiii., 8). Him at this moment also we raise our humble and fervent prayer; to Him Who, loving erring humanity with infinite love, made Himself its victim in the sublimest of martyrdoms; to Him who, seated, albeit invisible, in the mystic barque of the Chu ch Who has the power of commanding winds and waves and of stilling the storm. And you, too, Venerable Brothers, will surely to implore Him in unison with us, that the woes which weigh upon our society may be removed, and that the splendor of the Divine light may enlighten those who, more perhaps from ignorance than malice, hate and persecute the religion of Christ, and that men of good will may unite in a holy zeal, so that the triumph of truth and justice may be hastened. and better days of peace and tranquility dawn upon the human family.

Meanwhile may the Apostolic Benediction, which we heartily accord you, in pledge of the most precious graces, descend upon you, and upon all the faithful intrusted to your care. Given at Rome, at St. Peter's, March

19, 1902, the twenty-fifth year of our

LEO XIII., Pope

The day that presents no opportunity to improve oneself or benefit another is a black-letter day.

THE TRUTH ABOUT THE CATH-OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CLXXXV.

The Protestant churches, after having without scruple, for a series of years received government aid for their In-dian schools, have finally made up their minds to renounce it, using the pretext, that this surrender is required by the separateness of Church and State, a the separatenes text which the Supreme Court has lately treated with deserved contempt; in reality, as publicly expre by a Presbyterian minister cited by Colonel Higginson, because they are safe that the government schools will still be Protestant, so that the damage

will only fall on the Papists.

A Rev. Dr. Patterson, a Presbyterian writing in the Independent, has improved upon this course of policy. He con-tends that as this is a Protestant country. it is unlawful to give government moneys to Roman Catholic schools.

examine this contention, and as possible, let us suppose, which is so far from the fact, that nine-tenths of the adult population of the United States were communicant members of

Protestant churches. What would ensue from this, according to the common sense of nations? In the Napoleonic Concordat of 1801 the Catholic religion is, if my memory serves, (and I have gone through the original attentively) expressly acknowledged as "the religion professed by the majority of Frenchmen." It is therefore treated throughout as entitled to the special dignities, immunities, fran-chises, and favorable presumptions of law, that naturally appertain to the religion which has formed the moral and social habits of a people. Catholics always claim, and justly, this pre-eminence for their religion where it is in the majority, although, like other men, they are very apt to carp at a similar primacy given to the rival religion in the same case. They forget that it is not here the truth or falsehood of either religion that is in question, but the natural right of a government to avoid social shocks as much as possible by paying peculiar deference to the pre-vailing belief.

Now has it ever entered into the

French mind that because the Catholic Church is in a very special sense the Establishment, government aid must be refused to Protestants? Never. Since 1801 the government, empire, kingdom and republic alike, has always given and republic alike, has always given handsome subventions to Huguenot pastors, and, indeed, to Jewish rabbis. Even the days of the White Terror, I believe, made no difference in this. It recognized as a moral and social benefit that these two minority religions should not be left without the means of keeping up their worship becomingly.

Austria is the most thoroughly Cath-

olic state or great power, now in Europe. Spain hardly equals her. Yet it does not enter into the minds of these devout Catholies that they are not to give adequate salaries to the Protestant ninisters. Nay, Hungary, the Apostolical Kingdom, whose sovereign, as the successor of St. Stephen, is, it seems, entitled, like an Archbishop, to have a silver cross borne before him on horseback, la country in which the elder magnificence of the Catholic Church remains undisturbed, nevertheless calls into her House of Magnates Lutheran, Calvinistic and Unitarian prelates.
Until 1829, as we know, Catholics in

United Kingdom could not sit in Parliament, and could not hold office. Great Britain still has two established churches, both Protestant and one Puritan. The King has to make an insulting declaration against the Catholic religion as a condition of wearing his crown, and forfeits this if he even marries a Catholic. Yet long before the Emancipation of 1829 the British government recognized that natural equity required that for the large number of Catholic soldiers and sailors, and for Catholic soldiers and sailors, and for prisoners and inmates of asylums in Treland, a corresponding number of Catholic chaplains should be sustained. Catholic chaplains should be sustained, and that effective schools should not be kept out of government were managed by Catholics.

Russia, too, does not suppose that her loyalty to the Greek Church precludes her from supporting Lutheran and Catholic pastors and Lutheran and Catholic schools.

We see then that, according to the sense of universal Christendom, Protestant, Catholic and Oriental, the most devoted loyalty to an established Church does not stand in the way of government subsides to Christian minorities, and to Jews. Our Federal ent (not our states) we havere strained by law from assisting churches, but not private schools and asylums. and the Supreme Court of the United States declares that if such institutions are serving good ends, the government has no concern with the form of Christianity taught in them. A Jewish school also would plainly be entitled to the benefit of the same principle, since

Jewish and Christian morals are not essentially alien. A Mormon, a Mohammedan or a pagan school would stand in an essentially different cate-

Dr. Patterson would have done well to bethink himself a little more at length, before he affronted the universal sense of equity in the name of the Protestant religion. German Luther-anism would, I conceive, be ready to imself as standing on the side of this Presbyterian clergyman's sullen hostility to the obvious demands of

In many fundamental respects our country marks a higher level of moral advancement than Europe. Yet all is not superiority with us, and our disposi-tion to insist that it is, is one of the strongest proofs that it is not. It may well be, as the great Berkeley thought, that Time's noblest birth will be seen

now own to be Catholic rights, we seem to be as obstinate in disputing as they might have been in England when the

Gordon riots were still fresh. One would think, however, that a simple right of petition would not be called in question by anybody. Yet even this is contested. The Pittsburg Presbyterian paper—I think it is now even this is contested. The Pittsburg Presbyterian paper—I think it is now called The Presbyterian Witness—has a correspondent styling himself "Glen," or "Glenn," who is of a peculiarly angry and snarling temper towards everything the Catholics do or attempt to do. Some time ago he reported that it was said that Cardinal Gibbons and his associates were about soliciting the government to reopen the whole ques-tion of Indian schools; and to consider whether public aid might not well be given still to the Church schools. This proposal "Glenn" treats as a criminal plot, socially, if not legally, punish-

Now had the Cardinal, or anybody else, offered the most extravagent petition to the government, he could have been wholly within his right. Were these citizens idiotic enough to ask Constitutional gress to propose a new constitutional clause setting up monarchy, or the Inquisition itself, it would be a lawless temper that would give them hard words over it. The right of petition to the national government, as secured by the national constitution, is absolutely unlimited. We may criticize or ridicule opinions as much as we like, but to treat the peaceable presentation of them to the government, above all of so reasonable a request, as a grievance, is distinctly in contempt of the organic law. We are with good reason afraid of anarchy, but anarchy has a good many lurking-places in very respectable and evangelical circles.

Anarchy is simply inverted tyranny, and we may well be thankful to the deistic Jefferson, and the semi-Gnostic Franklin, and other such men n the Convention of 1787, that the believing Jay did not succeed in reveng-ing the wrongs of his Huguenot forefathers upon the Catholics of America by smuggling the spirit of Lewis XIV. into our national Constitution. As Bunyan says—turned the other way round—Calvin and Luther and Cranmer and Knox may still sit at their cave's mouth glowering at the Catholies of America, and growling: ' will never mend till more of you be hanged," but their limbs are getting too stiff to rush out many times more. We may well own that these barking "Glens" are true disciples of Knox in that which is worst; we await evidence that they are his disciples in that which

> CHARLES C. STARBUCK. Andover, Mass.

FIVE-MINUTES SERMON. Fifth Sunday After Easter.

FREQUENT COMMUNION. "With desire I have desired to eat this pasch with you before I suffer." (St. Luke 22:15.)

To desire a thing, dear brethren, is a positive sign that we have an affection for it; we do not desire things that are indifferent to us, but those which hold dearest. Our Lord says that He burned with the desire to eat this pasch, because He was extremely anxious to unite Himself to us by becoming our food.

But the prodigies He performed in Himself and outside of Himself, in order that He may come and be united to us, nake His desire of this union clearer than the noon-day sun. He puts Himself at the same time in heaven and on earth; He remains in an innumerable number of places, since He is in every consecrated Host in the whole Church; He abases, if I may so speak, His majesty; He covers His glory with a humble exterior; He disguises Himself and in such a manner that neither the most ingenious poets nor the most impassioned hearts have ever invented any artifice, any transformation that can resemble subjects Himself to the word of a priest.

Behold how our Lord comes and what He does in order to unite Himself to us! See how He puts Himself in the Host, and in what manner He remains in the tabernacle for whole days and nights quite alone, waiting with invincible patience for persons to come an visit Him, to come and speak to Him, and to prepare themselves so that He may unite Himself with them; for it is His supreme desire. Oh, ye children of men, behold how God ha loved you! how He still loveth you! behold how God bath

If Jesus so earnestly desires to come to us, if He says to us "I have desired to eat this pasch with Thee," it is certainly most just that we should long to go to Him. For what advantage does He gain by it? What can light receive from communicating itself to darkness Wealth from giving itself to poverty: Beauty from uniting itself to deformity? Wisdom to folly? Are not all the

in and glory ours?

Resolve, then, to frequently receive Jesus in the Sacrament of His love. you have thus far neglected your Easter Communion, let the strong love of the Crucified urge you to do your duty As our Lord works prodigies in Himself and in nature in order to come to us, overturning the obstacles that oppose His coming and His union, so should we likewise do great things, conquering our vicious nature and overcoming all difficulties in order to be fit to go as go as far as anybody against the ancient foe; but neither King, Prince nor Grand Duke would be willing to Communion, and to approach with firm and simple faith, with humility and reverence, with sorrow for our with a strong confidence in our Lord, whose burning desire to come to us is a powerful motive of this confidence. You will, perhaps, say: "A person should be very pure to communicate."

i reply: It is true; but if we regard the infinite purity of God we receive, our purity, though we should take an eternity to purify ourselves, will never be sufficiently great. But we should

from all venial sin; otherwise who could not communicate, since even the just sometimes fall into minor faults? Hear the words of St. John 'If we say that we have no sin, we deceive ourselves and the truth is not in

Blessed shall we be if the desire of being united to Jesus animates our whole lives. If we often feast at the heavenly banquet in which Christ is reneavenly banquet in which Christ is re-ceived, in vain will the devil, the world, and the flesh try to effect our ruin. The God of armies will protect us and guide us safely through the battle of life into the mansions of bliss eternal.

"He," says the Saviour, "that eateth my bless and drinketh my blood hath everlasting life, and I will raise him up at the last day."

THE CATHOLIC CHURCH AND MORMONISM.

The representatives of the Methodist, Presbyterian, Baptist and other sectarian missionary board—ten in all—have sent out "a statement and appeal calling the attention of the Christian publie to the position, work and menace of Mormonism in our country.'

As a copy of this appeal was sent to the Freeman's Journal we suppose a similar one has been sent to the Catholic papers in the country. companying the appeal was a request that a copy of the paper containing comments on it be sent to them in return. After saying what we have to say to these gentlemen we will comply

with their request.

In the first place, considering that these missionary boards have since establishment devoted most of their attention, time and abilities to antagonizing the work of the Catholic Church in various parts of the world, their appeal now to Catholics for help against Mormonism shows that they brass than other kind of have more

funds in their treasuries. For years these Boards have been sending their anti-Catholic agents to Catholic countries, to France, Italy, Spain, Mexico and the South American republics, to wage unrelenting war against the Catholic Church and her inagainst the Catholic Church and her institutions. And all this time they have had Mormonism among them and right under their piously uplifted noses. Under their eyes and without a whisper of protest from them Catholies have been vilified and misrepresented in the most unscrupulous manner, their churches and convents burned.

And now, with such an anti-Catholic record, these missionary boards, recog-nizing their own impotency to cope here at home with the Mermon propagandists, have the superlative impuder to ask Catholics to join them in an anti-Mormon crusade. We are expected to forget what they have been doing and ignore what they are still doing, and fall into line under their direction. We are more concerned with their oldborn and chronic zeal against the Cathelic Church than we are with their new-

born zeal against Mormonism.

The Catholic Church stands alone, in magnificent isolation, from the jarring sects as they rise, wrangle and decay. She needs not and heeds not the appeal to her of one sect against another. her eyes they are all the same—rebels against her divine authority, destroyers

of Christian unity in the world, and teachers of false doctrines. She con-demns poligamy as she condemned it before Mormonism had existence; as she condemned it when Martin Luther and Melanethon first introduced it into Christendom by sanctioning the poligi-mous marriage of that buck goat. Philip Landgrave of Hesse. She not only condemns simultaneous poligamy, but she also condemns successive poligamy, or tadem poligamy-as Father Cronin felicitously calls it; a polygamy that flourishes in the United States under our loose divorce laws, and is increasing to an alarming extent, without any In addition, He exposes Himself to earnest or vigorous opposition on the

Mormonism is an offshoot of Protesfor themselves, defending their poligamy frem it. Its founders, Joe Smith, Brigam Young and others, were Protestants, and its missionaries are successful only in Protestant countries, England, Germany, Norway and Sweden, and Protes tant North America. It makes no impression on Catholic countries, Ireland, France, Italy, Spain, Portugal, or in the South American republic. If it be a political, social and moral disease its acilli seem to flourish in Protestant countries; Catholic countries seem to be immune. We would therefore advise the mission boards to recall their agents of no practical utility, and set them to work at and about Salt Lake, and see if they can discover an antidote and pro-

phylaetic.
With the exception of poligamy, the charges the circular makes against the Mormons are familar in tone and phrase. They are the same that the igents of the mission boards have been making and reiterating for years in every key from C sharp to B flat, against the Catholic Church. Here is an example. "Its (* * *) priestly oligarchy threatens free government, its grasping priesteraft invades property rights; its varied vices are destructive of goo norals, while its pagan doctrines and practices are antagonistic to the Gospel of Christ.

Now, if we write "Catholic Church " where the stars are in brackets, the Catholic will recognize the old familiar face and tone of the quotation, and it will remind him of "Auld Lang Syne." As we know the sentence to be false with "Catholic Church" in the brackets, we want better evidence of its truth than the authority of the mission boards, when even Mormonism is substituted in the brackets.

Gentlemen of the mission boards, we understand you; we know your litera-ture and your methods; we have no confidence in you; we cannot yoke with you against the Mormons; nor can we yoke with them against you. You are both here, but we have yet to purge off not a little of the slag and dross of colonial crudeness. Much that even the stiffest and flercest English Protestants would sin, and not, as some think,

ively so than the Mormons are.

The Catholic Church will fulfill her divine mission in her own way and work to lead victims of error and simners to light, truth and repentance; and to lead immortal souls to eternal life. In this work of hers she will include you and the Mormons alike as objects of her solicitude and charity.—N. Y.

GOD'S PRIESTHOOD

Respect and Affection which the Labors of Priests Deserve.

From an article recently published in the Sacred Heart Review, under the title "A Magnificent Organization," we

take the following: With a Catholic's life, the priesthood is, next to one's parents (and in one sense even more so), intimately connected. The infant goes from its mother's first caress, to receive at the priest's hand the baptismal waters that make it God's child and an heir of Heaven. It is the priest's care to Heaven. It is the priest's care to build the beautiful great churches that will be its spiritual home. The priest erects the schools where it will learn something better and higher than the things of time and earth, yet wil learn these as well. The priest is the wise confidant in time of sorrow or temptation or sin; he blessed the mar riage bond; he stands by the sick and dying; pestilence and danger and scandal cannot daunt him; he will bury the dead. The poor and the hungrare his charge; all troubles are brough to him for safekeeping; wives and husbands, parents and children trust him. He comes, young and strong and silent, into some bigoted spot and goes, day by day, and night by night, through the streets on his simple duty; and suddenly—men hardly know how—his great church arises, and his house and school and convent adorn the place, and bigotry begins to die, and then, behold! gins to die, and then, benofd: he dies, and his work passes to another. The individual priest is gone, but he has done God's work and the Church's work. Straightway, from that splendid phalanx the

"magnificent organization of the Catho-lic priesthood," another steps into his another steps into his vacant room and the work goes onward that Christ-like work of caring for the immense spiritual family given to se who voluntarily renounce family and name for themselves at the call of Christ. In those modern days of irreverence,

self-assertion and a false independence do we think enough of what our priests do for us, and of what they are these are two different aspects of the same subject. They are—God's an-ointed, the keepers of the King's secret, men set apart to call God daily down upon our altars, and they are— men fearless of death for themselves if duty calls, and regardless of life for themselves if they can bring help to souls in need. In the homes of the old country the caution was often given. Beware of talking about the priest! Is that caution given as often as it should be here? Do Catholic parents set the example to their not to criticize or gossip about or speak lightly of the Lord's anointed? This is certainly an important question for all to bring seriously into consideration, especially as the stage and the novel and the newspaper of the day by no means treat always the sacred calling with due respect. And yet, on the other hand, neither can they restrain, at times, outbursts of admiration for these strange "set apart," who walk into the pesthouses and are found ministering to the outcast and the criminal and counting their own lives nothing, with a smile upon their faces!

That part of the story the world knows. Catholics know far more. They know the hand that gives to them their first Communion and their last, and the heart that receives with tender compassion their worst confession, and would not reveal it, even if long, slow torture, or death itself, were the penalty of silence. They know who build our myself separated therefrom.—St. Alparishes, and never leave their own names, but the saints' names, to mark them; and then go down to death with none to remember them, if their spiritual flock should forget. And yet Catholics can be found to carp and blame because the priest is man, not angel. Un-generously they forget the lifelong cross and sacrifice, and the hidden, holy, heart-service of the Master—they forget it all, because of some flaw they think they see! Let it be our better part to remember

the love and reverence and gratitude and ready support of their plans that we owe to them, who give up earthly ties and build their hearts into their work for their people and their Lord. Let us turn our thoughts oftener to what strikes a non-Catholic world about us, as well as a convert—the "magnificent organization" of that Catholic priesthood made up of men to whom a great Father of the Church applied no less a title than "other Christs!"

The Right View of it

From the Pittsburg Catholic.

No, we do not believe in publishing reports about religious people who go wrong—Catholic or non-Catholic. It a good point to make, nor is to heard the wrong-doings the wrong-doings of people. We much rather prefer to publish their good deeds. When we listen to folk retailing faults that have no need of publicity, our curiosity is aroused to this effect—is the narrator without sin?

TOBACCO, LIQUOR AND DRUGS. TOBACCO, LIQUOR AND DRUGS.

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few weeks. A vegetable medicine, and only requires touching the tongue with it occasionally. Price \$2.

Simply marvellous are the results from taking his remedy for the liquor, morphine and other drug habits. Is a safe and inexpensive home treatment; no hypodermic injections, no publicity, no loss of time from business, and a certainty of cure.

Address or consult Dr. McTaggart, 75 Yonge street, Toronto.

NEVER IS TIME more precious than when some member of the family is attacked by colic, dysentry or any bowel trouble. The doctor is distant but if Perry Davis' Painkiller, is near all danger is soon ended.

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Painless, do not weaken, and always give satisfaction.

A most reliable Household Medicine, can be taken at any access, by Adults or

All druggists sell "BRISTOL'S."



THOUGHTS ON OUR LADY.

Mary has a mother's heart for us; heart into which her Son has transfused His goodness, His mercy, His love, and in some sort His Heart Itself. -St. Alphonsus Liguori.

Most holy heart of Mary! The only good which I possess is the treasure that thou thyself hast given me, the Heart of Jesus, thy Divine Son. I offer It to thee; it is of infinite price; I can do no more, and thou deservest nothing less.-St. Gertrude.

O Mother of fair love, Mary, thou onfession, who didst so ardently desire to see even if Jesus loved, attach me most intimately build our myself separated therefrom.—St. Altheir own phonsus Liguori.

TRETHING TIME

the Critical Age in the Life of all Little Ones.

During the teething period great are should be taken of baby's health. The little one suffers greatly; the gums are hard and inflamed and any disorder of the stomach or bowels in creases the peevishness of the and often fatal results follow. Mother's greatest aid at this period is Baby's Own Tablets—the surest of all remedies in curing the minor ailments of chil-Among the many mothers who testify to the value of these Tablets is Mrs. R. B. Bickford, Glen Sutton, Que "My little baby suffered who says: "My little baby suffered much from teething and indigestion, procured a box of Baby's Own Tablet and it worked wonders in baby's condi tion-in fact I believe it saved my little one's life. I sincerely believe where now many a home is saddened through death of a little one, joy would be supreme if these Tablets had been I consider them baby's best doctor and would not be without them.

Baby's Own Tablets when given in accordance with the directions prevent restlessness and nervousness-cure simple fever, diarrhoea, constipation, colic and all stomach trouble. Guaranteed to contain no opiate or other harmful drug. By dissolving a Tablet in water it can be given with absolute safety to the very youngest baby. Sold by druggists, or direct by mail, post paid, at 25 cents a box, by addressing the Dr. Williams Medicine Co., Brockville, Ont.

Stomach and Bowel Troubles Stomach and Bowel Troubles.

A promptly satisfactory cure for Cramps, Colic. Indigestion. Heartburn, Billiousness, Sick Stomach and Summer Complaint, is a few drops of Nerviline in sweetened water. Nerviline at once relives pain and suffering, eradic atte the cause of the trouble and cures permanently. Polson's Nerviline is the best general purpose remedy for internal pains known; it acts so quickly that no household should be without it. Buy a 25c, bottle of Nerviline today, it's all right.

Hamilton's Pills Cure Constipation,

Through the Confessional.

The other day a Catholic priest presented himself to the cashier of the Parker House and handed him \$50, for which he asked a receipt. When asked to whose account the money should be credited, the priest replied that the money came from one of his flock, who had requested him to hand it to the Parker House cashier, and to have it credited to the conscience fund, without revealing the identity of the person for whom he was acting. The priest's request was complied with, and the money was credited as directed may be thought that this is on extraordinary occurrence, but we are assured that it is not, and that the hotel's con-science fund is augmented by frequent contributions from anonymous sources Nor is is the experience of this hotel exceptional in this respect. It obtains in a great many establishments having extensive dealings with the public.

Nearly all infants are more or less subject to Nearly all intants are interest to the chief, and this period of their lives is the most critical, mothers should not be without a bottle of Dr. J. D. Keilogg's Dysontry Cordial. This medicine is a specific for such compaints and is highly spoken of by those who have used in the proprietors claim it will cure any case of cholera or summer complaint.

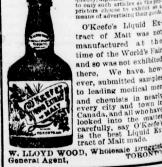
A Nacy Covers covered dives sleep and comfort

A NAGGING COUGH drives sleep and comfort away. You can conquer it with Allen's Luck Balsam, which relieves hard breathink, pain in the chest and irritation of the throat. Give it freely to the children.

it freely to the children.

A MEDICINE FOR THE MINER'S PACK.—Prospectors and others going into the mining regions where doctors are few and drug slores not at all, should provide themselves with supply of Dr. Thomas' Eclectric Oil. It will offset the effect of exposure, reduce sprain, and when taken internally will prevent and cure coids and sore throat, and as a lubricat will keep the muscles in good condition.

O'KEEFE'S Liquid Extract of Mal



O'Keefe's Liquid Ex tract of Mait was no manufactured at th time of the World's F and so was not exhibited there. We have how ever, submitted samples to leading medical men and chemists in nearlevery city and town i Canada, and all who hav looked into the matte carefully, say O'Keefe is the best Liquid Extract of Malt made.

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Statues of the Sacred Heart, the B
Virgin, St. Anthony, (colored) 12 inches
Very artistically made, Suitable for be
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CATHOLIC RECORD, London, Ontario. does not believe will wonder, no d Mother's chaple sion. But it had friend, and clas the Convent of although non-C had wisely concl ter would receiv in a place when walk hand in ha

JUNE 3, 19

OUR BOYS

It was the first month, and Lillia

was busily enga

Alone in her

If we examine

see among them

When you hear

With the bea affectionate lette cilia, who was st After many l st Lillian, ma these beads wi go? I know yo loving friend, v and prays for yo chapel, to whice loved to come v you, as it was so Of course I with me," whi

cilia, they will b been exceedingl known that care carried a little pocket, whereve changed between Lillian's conve Pray on, dear lored Mary's

Again it is t Lillian and her their arrangen The morning bright and sitt r their train, time in talking of their intende Suddenly, L drew her hand ave forgotten "Well, you

without them

fifteen minutes "Oh, I know turn home for during the pas gin this long jo her mother, to have them I as I think we s the train.' So Lillian a for the rosary, patience as th

away, and hi train arrived other not the they arrived. Butimagine had missed co all the passen injured.

Do you wor

those dear lit heartfelt tha

wonder that i ceive religiou delight of Ce Lillian's bapt the world, wi guard from al In a few mo C. were also It is twiling happy childr Lillian.

and grandma a pearly cha ervently, te

AMERICAN

of a religious

Devotion well suited to people. The Wordsworth to say nothing the Blessed Church pres of the virgin eloquently 1 Christianity just, in pra-results most hopes of the Mary " is the distres the forlorn the "Comfo to the aged often broug

the Cross, Christians' covenant w

of Redemp person, is exalted ran known. N Catholics r are dedica

nis respect. It obtains establishments having gs with the public. are more or less subject to complaints while teething, heir lives is the most critic not be without a bottle of a Dysontry Cordial. This die for such complaints and by those who have used it, aim it will cure any case of complaint.

H drives sleep and comfort neuer it with Allen's Lung leves hard breathing, pain itation of the throat. Give dren.

dren.

THE MINER'S PACK.—Prossing into the mining reses are few and drug stores provide themselves with a mas' Eelectric Oil. It will fexposure, reduce sprains, internally will prevent and et throat, and as a lubrication of the property of the provided provided in the provided provided in the provided provid

HEFE'S xtract of Malt

A diploma from an Exhibi is not necessarily a guarante quality, diplomas being awar to only such articles as the prictors choose to exhibit a means of advertising their go

O'Keefe's Liquid Extract of Mait was not manufactured at the time of the World's Fai and so was not exhibite there. We have how-ever, submitted samples to leading medical men

and chemists in nearly every city and town in Canada, and all who have looked into the matter carefully, say O'Keefe's is the best Liquid Extract of Malt made. OOD, Wholesale Druggist,

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my, (colored) 12 inches high,
made, Suitable for pedroon
me dollar each (Cash to acAddress, Thomas Coffey,
RD, London, Ontario. OUR BOYS AND GIRLS. A PEARL ROSARY.

BY VIOLET.

It was the first day of St. Joseph's month, and Lillian C's birthday. Month, and Lillian U's birthday.

Alone in her room that morning she was busily engaged in arranging the many little souvenirs of the day.

If we examine them closely, we shall see among them a beautiful pearl ros-

When you hear that our young friend does not believe in our Holy Faith, you will wonder, no doubt, how our Blessed Mother's chaplet came in her posses-But it had come from a very dear friend, and classmate while attending the Convent of the Sacred Heart, for although non-Catholics, her parents had wisely concluded that their daughter would receive a superior education in a place where religion and science walk hand in hand.

With the beads had come a most

With the beads had come a most affectionate letter from her friend Cecilia, who was still in the convent.

After many little incidents relating to school-life, came the words: "Dearest Lillian, may I ask you to carry these beads with you, wherever you go? I know you will, to oblige your loving friend, who often thinks of you, and prays for you in that little convent. and prays for you in that little convent chapel, to which you often said you loved to come when anything worried

you, as it was so calm and peaceful."
"Of course I will keep them always
with me," whispered Lillian as she
finished her letter. "Coming from Cecilia, they will be treasured in a special

And her many friends would have been exceedingly surprised if they had been exceedingly surprised it hely had known that careless, fun-loving Lillian, carried a little pearl rosary in her pocket, wherever she went.

Nearly a year has passed away, and meanwhile many letters have been ex-

changed between our two young friends, and Cecilia has prayed continually for Lillian's conversion.

Pray on, dear Cecilia, in your convent

nome, for remember "no one ever im-plored Mary's intercession without obining relief!"
Again it is the month of March, and Lillian and her parents have completed

their arrangements for a trip to the West.

The morning, on which they are to leave for their journey, dawns fair and bright and sitting in the depot, waiting for their train, our friends beguile the time in talking over the many pleasures

of their intended visit. Suddenly, Lillian exclaimed, as she drew her hand from her pocket—"I

have forgotten my rosary!"
"Well, you will be obliged to go
without them as the train is due in
fifteen minutes," said her father.
"Oh, I know I shall have time to return home for them," answered Lillian.
"They have been with me every place during the past year, and I cannot be-

gin this long journey without them."
"What superstition, Lillian!" said
her mother, "but if you are determined to have them I shall go home with you, as I think we shall be back in time for the train.

Lillian and her mother returned for the rosary, but imagine Mr. C's impatience as the minutes passed rapidly away, and his displeasure when the train arrived, and Lillian and her

mother not there.

Just as the train had disappeared they arrived, and as Mr. C. preferred a morning early train, they were obliged to wait until the next day. But imagine their feelings next morn-

ing when they read that the train they had missed collided with another, and all the passengers were either killed or

Do you wonder that Lillian pressed those dear little beads to her lips in heartfelt thanksgiving, and do you wonder that instead of her western trip she returned to her Alma Mater to re-ceive religious instruction, much to the delight of Cecilia.

One lovely morning in May witnessed Lillian's baptism, and she returned to the world, with the name of Mary as a guard from all evil.

In a few months, through the efficacy

many fervent prayers, Mr. and Mrs. C. were also baptized.
It is twilight on a balmy May day,

and on a broad veranda a group of happy children are surrounding their old grandma, who is no other than Lying on her lap is a picture Lillian. of a religious, in whose sweet and holy face we recognize Cecilia.

The children are pleading for a story,

and grandma takes from a rosary case, a pearly chaplet, and having kissed it fervently, tells them the story of "A

AMERICAN DEVOTION TO THE ally attended the lecture and received MOTHER OF GOD.

Devotion to the Blessed Virgin is well suited to the genius of the American people. They believe with the poet, Wordsworth, that "there is more poetry, to say nothing of truth, in the one idea of the Blocal Windows Many or the Catholical the Blessed Virgin Mary, as the Catholic the Blessed Virgin Mary, as the Catholic Church preaches her, namely as, the woman who combines the infinite purity of the virgin with the love of the mother, than was ever written by the pen of man." Cardinal Croke has well and eloquently remarked that devotion to the Methers of God will lest as long as the Mother of God will last as long as Christianity itself. In principle it is just, in practice it is gratifying, in its results most glorious. It sustains the propes of the dying sinner, for of sinners Mary "is the Refuge." It lightens the distress of the heart-broken and the forlorn, for of the afflicted she is the "Comfortness." It affords strength to the aged and the infirm, for she is "the Health of the Weak." It has often brought victory to the soldiers of the Cross, for she is the "Help of Christians" and the "Ark" of God's often brought victory to the soldiers of the Cross, for she is the "Help of Christians" and the "Ark" of God's covenant with man. The great mystery of Redemption, accomplished in her person, is the clearest evidence of her exalted rank, and wherever the Gospel of the Son is preached, the praises of the Mother cannot be unwelcome or unknown. No one ought to wonder that Catholics pay homage to the "Queen of Heaven." What wonder if churches are dedicated to her service and count-

less books published in her praise! We honor her because she is the Mother of God. We honor her because, powerful as we have known her to be with her Son on earth, we believe her to be infinitely more powerful with Him in Heaven. We powerful with Him in Heaven. We honor her because an angel declared her to be "full of grace" and singularly "blessed among women." We honor her because she was the cherished child of God, the Father; the beloved Mother of God, the Son, and the mystic spouse of God, the Holy Ghost. — American Herald.

CHATS WITH YOUNG MEN.

As example is more powerful than advice, some of the young fellows, who now are aimless, may take inspiration by this account of how a poor, ignorant boy, a blacksmith's helper, without edu-cation or wealth, acquired a taste for reading, accumulated a library, went to study law and became a judge.

He is Judge A. Donovan, of Madison,
Wis., and his story is told as follows in
the Catholic Columbian:

My Love of Books. Once while in company with Mr. Hall our conversation drifted into books and literature in general, and I told him of the effort I had made to become the possessor of a large number of books. It seems he thought my experience and the many personal sacrifices I had made might be of special interest to, at least, the younger men of the Six O'Clock Club, whose habits of life are not yet permanently fixed, and, in a

general way, might interest the club for a few minutes at least. I am compelled in my own defense to say that I very reluctantly consented to speak upon this subject, not because I did not highly appreciate the honor, for I did, but for the simple and sole reason that to me it had the ear-marks of self-laudation, and if there is one thing more offensive to gentlemen of good sense and taste than another, it is the weakness and vanity of self-adver-tising. In my remarks I shall be compelled from the very nature of the subject to use the personal pronoun so often, that we shall all become tired of

it before I sit down. Generally speaking, the building of a private library would cause little or no ment or surprise, but sometimes men with limited resources and in humble positions in life accomplish more than others who have been more blessed with wealth and social position, for, as you all know, there is a nobility of birth and a wealth above riches.

I am the owner of quite a large library—about 2,500 volumes. My father came to Madison with his family in the month of March, 1858, from the state of Rhode Island, where I was born. I was going on nine years of age when we came here. I had no schooling to speak of, and never went to school but a few months afterward, until I was married. I then went to a night school, kept by Professor George, who will be remem-bered by the older citizens who are here this evening. From the time our family came to Madison until 1865, the last year of the war, I did little odd jobs here and there, and anything I could get to do I did. I think in all of those years I did not attend school over three months. To be candid, I did not want to go to school, and would not. From the day that Sumpter was fired upon, I wanted to go to the war. A regiment never left Camp Randall that I did not board the train and remain upon it until I was put off. Finally, in 1865, I enlisted here in Madison. I was then a few days over fifteen years of age. My father took me out and I ran away and enlisted in a Pennsylvania regiment, and served eight months. Came home and the next year after the

It will be seen that up to the time I went to learn the blacksmith trade I have no education to speak of. I could hardly read. I had no taste for books, study or reading. I was like hundreds of other boys that I see night after night standing around the corners with no thought of self-improvement, mental

discipline or development of character. I married young, and spread the cloth upon my own table before I was

nineteen years of age.
In the fall of 1869, I think it was the Rev. Father Garesche, a very eloquent and learned Jesuit priest, came to Madi-son and delivered a lecture on the edu-cation of the Christian boy. I accident

cation of the Christian boy. I accidentally attended the lecture and received such an inspiration and love for books and learning from the lecture on that evening, that I determined with God's thelp and my own industry that I would make every effort I possibly could to acquire an education. The reverend lecturer pictured in such glowing and eloquent language the beauty of education that the impression made upon my mind at that time has inever faded from it. He said, of all the blessings which it has pleased Providence to cultivate, there is not one which breathes a purer fragrance or bears a more heavenly aspect than education. It is a companion which no misfortune can depress, no climate destroy, no enemy alienated, no despotism enslave. At home, a friend; abroad, an introduction; in solitude, a solace; in society, an ornament. It is aboaten with the control of t solace; in society, an ornament. It chastens vice, it guides virtue, it gives at once a government to genius. Withat once a government to genius. Without it, what is man! A splendid slave—a reasoning savage, vacillating between the dignity of an intelligence derived from God and the degradation of

was published in thirty-two numbers. I read it from Genesis to the Apoca-lypse. I need not say that I derived more knowledge and wisdom from its and study than all the other books I have read since. I know that the Bible is sneered at by superficial men and scoffed at by others, but I be-lieve it is a book of facts as well authen lieve it is a book of facts as well authenticated as any heathen history—a book of miracles incontestably proved; a book of prophecy, confirmed by past as well as present fulfillment; a book of poetry pure and natural, and elevated even to inspiration; a book of morals even to inspiration; a book of morals at human wisdom never framed for want of intellectual companionship, and when the misfortunes of life multiply more me and the clouds of adversity such at human wisdom never framed for the perfection of human happiness. I will abide by the precepts, admire the beauty, and, as far as in me lies, prac-tice the mandates of this sacred volume. If I err, I err with St. Paul and the Apostles of St. Augustine, and St. Thomas, the angelic doctor; with Bacon, the great Bacon; with Milton, rising on an angel's wing to heaven, and like the bird of morn, soaring out of light amid the music of his grateful piety. With Newman and all the Christian churches. With men like these and such organiza-tions, I shall remain in error, and cling to the heavenly and holy aspirations it

drink from its fountain of wisdom and knowledge. The second book I bought was a cheap edition of Shakespeare. I need hardly tell this audience that Shakeeare was one of the greatest geniuses speare was one of the greatest genuses that God ever gave to this world.
What a wealth of language, what a world of imagination, what sublime poetry, what a knowledge of human napoetry, what has been supported the search of the

incalcates. Its study elevates the mor-al character enlightens the darkness,

and purifies the hearts of those who

n this volume! bridged edition of Webster's Dictionary. The fourth was the Autobiography of Franklin. This was a great help to me, for it taught me economy and practical wisdom. At about the time I am now speaking of, I imposed upon myself a special tax that I adhered to for almost twenty years, and to the system I then established and carried out, I feel indebted for the large collection of looks that I have made. With the

had set your heart upon carried away by some one more fortunate than you If you did. I can sympathize with you,

fryou did, I can sympathize with you, for I have had the same experience.

My love for books grew almost to a passion, but my financial resources were so limited that I was unable to the state of the gratify it. I began to reflect and won-der where I could economize and use the amount saved in the buying of good books. It dawned upon me that I was wasting from 25 to 30 cents a day in cigars and in other foolish ways; that by a little effort and resolution, I could save, and begin the building of a library. About this time a book agent called upon me and wanted to sell me the American reprint of the Brittanica Came home and the next year after the war I became an apprentice to the blacksmith trade, and worked at that calling for twenty-two years and two months, for I started to learn the trade on July 5, 1886, and laid down my hammer and tongs and hung up my leather apron on the last day of August, 1888, and entered the law school of the University of Wisconsin the third day of September following.

It will be seen that up to the time

the American reprint of the Brittaniea Encyclopædia in twenty-nine volumes, take 6 each. I was then running a shop of my own. I told him if he would send take the work. He accepted my offer, and we closed the contract. I opened an account with myself, which I called my "cigar account," and put away 10 cents every day for my encyclopædia. So when the sixty days came round I had my \$6. This took one thousand seven hundreds and forty days of my seven hundreds and forty days of my cigar money, almost five years to pay for this great library of universal

knowledge.

The plan seemed to be working so well that I thought I could start another fund, and I said to myself if I could start another fund, and I said to myself if I could start another fund, and I said to myself if I could start another fund, and I must spend at were a drinking man I must spend least 15 cents a day for my drink. I opened another account, which I called my "drink account," and laid away 15 centsa day, and I saw that my eigar and drink account were paid promptly at the end of each week.

I was now in a sure way of getting books, but they did not come quite as fast as I wanted them. Sometimes one a week and sometimes one a month. I reasoned with myself and wondered if there was any other scheme I could de-vise that would justify me in making a larger investiment in books, for I had a growing and increasing family to take care of. But after revolving the matcare of. But after revolving the matter in my mind and reflecting seriously upon it, I discovered a plan that helped me out wonderfully, and it was this: My soliloquy ran thus: If I were a drinking man, I would get upon a spree now and then, and I never could get out of it for less than \$15 or \$20.

"I shall have an intellectual spree," I shall have an intellectual spree," I said to myself, and I had them cuite. aid to myself, and I had them quite often. At times I was compelled to restrain my intellectual appetite, but it would break out again with greater fury than ever. While on them, I always bought whole sets of books, such as the works of Bacon, the Ancient Classics, the works of Scott, Dickens, Emerson, Hawthorne, Burke, Bulwer, and such

world frown upon me, it would be taste for reading.

Books are the voices of the distant dead. If Homer will cross my thres-hold and sing to me of the Siege of Troy, if Demosthenes will thunder to me his pbilippies, if Dante will tell me of his Divine Comedy, if Milton will sing to me of Paradise Lost, and Shakespeare open to me the world of imagination and upon me and the clouds of adversity settle low, and my heart is cast down before the rugged realities of life, I may restore my spirits in the sweet fields of divine fancy.

THE ASCENSION.

On Thursday, May 8th, the Church celebrates the Feast of the Ascension of our Blessed Lord. Jesus was not taken up as was the Blessed Virgin; He ascended by His own power, because He is God. On that day He opened heaven again, which till then was closed on account of the sin of our first parents. It was on that glorious day, also, that th was on that glorious day, also, that the souls of the just whom Jesus liberated from Limbo, entered with Him. "Thou hast ascended on high, and hast led captivity captive; thou hast received

gifts in men Christ did not ascend into Heaven seated on a fiery chariot as was Elias, but "seated on a swift cloud:" (xix, 1.) ture, what an army of characters, what profound philosophy of life is contained of the Lord.

The third book I bought was an bridged edition of Webster's Dictionry. The fourth was the Autobiography of Erenklin. This was a great help to

almost twenty years, and to the system I then established and carried out. I feel indebted for the large collection of books that I have made. With the many good resolutions I had made, I had as many vices, perhaps, as the average young man. I became quite a smoker, and would spend money in that way 2t times that was foolish, if not worse.

Were you ever afflicted with that incurable disease, a mania for books? That disease which sends its victims to the bookstores and has their pockets emptied? Do you know what it is to be drawn to the place where books are for sale with an attraction like that of the steel to the magnet? Did you ever stand for hours turning over the pages and for hours turning over the pages that the place we were taken. Our body "is sown in corruption, it shall rise in incorruption." (1 Cor. xv.: 42.)

On Ascension Day we ought also think of the general Judgment day, when Jesus will come again "to judge the living and the dead." Where shall we be, on the right or left? among the wheat or chaff? the blessed or the cursed? Our good works, our deeds of charity, our treatment of our neighbor here on earth will decide all. "Come to me ye blessed, depart from me ye steel to the magnet? Did you ever stand for hours turning over the pages to me ye blessed, depart from me ye brain for some art by which with your limited funds you could make it your own? Did you ever feel your heart sink within you when, through your want of funds, you saw the volume you had observed and hope pass, but "the greatest is charity," and that will endure forever. Every unkind action is a stone that Every unkind action is a stone that walls up our entrance into heaven.

According to our calculation ascended into heaven on a Thursday. Ss. Chrysostom says that the ascencion occurred on a Saturday. This feast is a

holy day of obligation.

The three days preceding the Ascenon are called Rogation days. Rogation means petition or prayer. "Ask and you shall receive," says our Blessed Lord. Let us remember that we can Lord. Let us remember that we can receive everything with prayer, and nothing without it. Prayer is the key to heaven, and of all spiritual treasures.

—Young Catholic Messenger.

THE SPREAD OF CHRISTIAN SCI-

ENCE. In certain sections of the city, principally on the southeast side, there seems to be an increased growth of the demands a complete submission of the whole mind, the truth can only be attained when the inquirer submits his mind to the interpretations contained in the books written by Mrs. Eddy. In this way the movement appeals to the effeminate, it eliminates everything that is virile and strenuous or that is necessary to make up real individuality. Moreover, it contains a mystical, dreamy element that is irrestible to some women. The tendency is to turn the mind away from the facts of life, from the things that hurt, and make it contemplate itself. This acounts for the fact that women who have many household duties to attend to, whose life is made up of the cares that are very real, so seldom becomes members of the sect. And this accounts for the

fact that the new sect is not for the poor, not for the men and women who have to work hard with their hands and heads, but rather for those who have nothing to do but dream and talk. And certainly, from the principles of the sect, the dreams and talk cannot be of the best. According to Mrs. Eddy, there is nothing sinful in the world; the surest victory over sin is the denial that sin exists. By their fruits you shall know them, was said long ago, and only that those who believe in the non-existence of sin have such little energy in them, the results of such teachings would be disastrous in the extreme. But Christian Science is such a mass of inconsistencies and ab-surdities that it is hard to consider it seriously. When we read that Science reveals the world to be nothing at all but a dream, that the things around have no real existence, that nothing really pains, we think of the story of the Christian Science mother and her six-year-old daughter. "Oh, my dear daughter, you should not be frightened and run away from the goat. Don't you know you are a Christian Scientist?"
"But, mamma," said the little girl, excitely, "the goat don't know it." Chicago New World.

We never regret kind acts, but often grieve over unkindly and unloving ones when friends who have passed



Needle Christ Meant.

Thousands of educated persons who read the Bible constantly wonder at the words of Our Lord, says the Catholic Telegraph, "It is easier for a camel to pass through the eye of a needle, than for a rich man to enter the Kingdom of Heaven.'

Even as a simile the figure appears surd. What He really meant was the absurd. What He really meant was the low, narrow, crooked passageway called a "needle" by which people and camels entered into walled cities in the East in His time, when the gates were absurd. shut. These passageways are still to be seen in the walls of old ruins in Arabia and Palestine. They and Palestine. They were so narrow and crooked that the camel after being stripped of his harness and going down on its belly, with great effort dragged itself through the long, winding tunnel, shaped like the letter S. In Ireland one may still see the same kind of entrance to the Cyciopean caves found in various parts of the island.

Socialism and Christian | Democracy Socialism has no place in true Christian democracy. The false teachers of Socialism tell the workingman that he can have a heaven on earth; the Chi warns him that he is here as a pilgrim in "this vale of tears," and bids him look through his sorrows to that home above the clouds which was purchased for him with the blood of the Son of God. Socialism makes pain and suffer-ing a curse; religion shows that they are often blessings which may be made meritorious of eternal life.—American

A TALK WITH GIRLS.

How to Obtain Bright Eyes and Rosy

PALE ANAEMIC AND EASILY TIRED GIRLS OFTEN FALL A PREY TO CONSUMP-

In young girls we look for abundant health and strength, rosy cheeks, bright eyes, firm, plump flesh and constant cheerfulness. How often, however, we meet young girls who seem prematurely old, feeble, pale, listless, thin and irritable. These abnormal and dangerous conditions are due to a general weakess of the blood, and should be cured just as promptly as possible or the whole life of the patient will be ruined if, indeed, decline and consumption do not speedily follow. Dr. Williams' Pink Pills for Pale People are the natural, logical and sure cure for weak girls. These Pills make rich, red blood with every dose. They strengthen the nerves, act upon the whole system and bring health, strength and happiness to who use them.

Mrs. Hiram Rinkler, South Pelham Mrs. Hiram Rinkler, South Fernan township, Welland county, Ont., says: "It is with pleasure that I give this tribute to the health-restoring virtues of Dr. Williams Pink Pills. When my of Dr. Williams Pink This. And my daughter, Lena, began the use of your medicine she was in a most wretched condition. In fact, we were seriously alarmed lest she might not recover. The symptoms were a feeling of languor and weakness, gradually growing worse. She became pale, lost flesh, had little or no apparities and meson to appare the state of the symptoms. seems to be an increased growth of the seet called Christian Science. The increase, of course, is principally made up of women. For Christian Science is increase, of course, is principally made up of women. It is a superficiently a woman's movement. It is the seed of th sore throat, which gave her great diffi-culty in swallowing. She was placed under the care of a doctor who said her blood was poor and watery, and her whole system badly run down. The doctor's treatment did not help her much, and then acting on the advice of a neighbor, I began to give her Dr. Williams' Pink Pills. The confidence with which this medicine was urged upon us was not misplaced, as I soon noticed a distinct improvement in my daughter's condi-tion. The use of the pills for weeks completely restored her, and from that time she has been a cheerful light-heart-ed girl, the very picture of health."

These pills never fail to restore health and strength in cases like the above. Through their action on the Flavored with blood and nerve they also cure such blood and nerve they also cure such diseases as rheumatism, sciatica, St. Vitus' dance, indigestion, kidney trouble, partial paralysis, etc. They are many so-called tonic pills, but they are the great this great are all mere imitations of this great medicine. Be sure that you get the genuine with the full name "Dr. Williams' Pink Pills for Pale People every box. If your dealer does not keep them they will be sent post paid at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

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To Increase Your Appetite.

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HAMILTON'S PILLS CURE CONSTIPATION, Give Holloways Corn Cure a trial. It re-

Give Holloway 8 Corn Cure a trial. It removed ten corns from one pair of feet without any pain. What it has done once it will do

any pain. What it has done once it will do again.

Not A Nauseating Pill.—The excipient of a pill is the substance which enfolds the ingredients and makes up the pill mass. That of Parmelee s Vegetable Pills is so compounded as to preserve their moisture, and they can be carried into any latitude without impairing their strength. Many pills, in order to keep them from adhering, are rolled in powders, which prove nauseating to the taste. Parmelee's Vegetable Pills are so prepared that they are agreeable to the most delicate.

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RELIGION IN ENGLAND.

It is becoming a matter of difficulty in some towns and cities to distinguish between the services at the Catholic Churches and those at the Church of

England places of worship.

A convert from the Church of England has sent us a little book entitled "Before the Altar," from which it is evident that to-day in some of the Anglican churches all the doctrines of our Church except Papal supremacy are freely taught. As our correspondent points out, the work teaches that priety and people should offer up the Mass or Holy Sacrifice and that the Body and Blood of our Lord is truly given by the priest and received by the faithful. It also exhorts those who are about to go to Communion to prepare for it by confession to a priest, and to the two Protestant sacraments it adds five.

Our correspondent also informs us that at the Anglican Church of All Souls, Brighton, Masses are regularly cele-brated by clergymen in vestments, who One of the ministers told him recently that Masses for the dead are celebrated in black vestments, and confessions are heard in the church. At the Church of St. Bartholomew, Brighton, the system is said to be pretty much the same. When our correspondent first visited Brighton, he went to this church, thinking it was a Catholic church. There are in the building several confessionals and various de nals objects pointing to belief in the Roman doctrines. Upon the steps leading to the Lord's table was a bell and upon the table a tabernacle. Those who frequent the church for private bow toward the tabernacle and sign themselves with the cross.

The Church of England, our correspondent is convinced, is beginning to see the truth and to practice the doctrines she has so long scoffed at and de-rided. She sees the arms of the mother church open and stretched forth to wel come her, as they have ever been, and steadily she comes back, giving way now on one point and again on another.

-London Catholic Times.

DEVOTION TO GOD THE HOLY GHOST.

Novena in Preparation For Pentecost Ordered by the Sovereign Pontiff— Pious Union; in Honor of God the Holy

His Holiness, Pope Leo XIII. in an Encyclical dated May 9, 1897, strongly advocates devotion to God the Holy Ghost. These are his words:
"We earnestly desire that · · piety may increase and be inflamed towards the

Holy Ghost, to Whom especially all of us

owe the grace of following the paths of truth and virtue."

To this end, he inculcates upon Priests to instruct the faithful under their charge, concerning the nature and office of the Divine Spirit:
"All preachers and those having care

of soils should remember that it is their duty to instruct their people more diligently and more fully about the Holy Ghost. . . . What should be chiefly dwelt upon and clearly explained is the multitude and greatness of the benefits which have been bestowed, and are con-stantly bestowed upon us by this Divine

Giver."
And in order that the solenn season of Pentecost may be celebrated with befitting devotion, he ordains, where-ever it is possible, a public Novena to made in preparation for Pentecost

Sunday.
"We decree and command that throughout the Catholic Church this year, and every subsequent year, a Novena shall take place in all parish

Priests and people will find all needful assistance for making this Novena, together with solid instructions and de-votional exercises in honor of God the

The pastor of the First Congregational Church at Pittsburg, Pa., recently paid a notable tribute to the Blessed Virgin.

Preaching on the text, "Behold Thy Mother," Rev. Dr. Newton, among other

ARCHBISHOP WALSH MEMORIAL

The memorial window, erected in St.
Michael's Cathedral by the priests of the
Archdiocese to the late Archbishop Waish,
has just been put in place. Its position is
opposite to the place of burial of the deceased
prelate, next to the altar of the Blessed Virgin,
upon which the Archbishop said his first Mass
after ordination. The subject is Christ desivering the keys of the kingdom of heaven to
been entirely completed, and a further description will be given next week.

A memorial window to the late Ray. Father
Ryan will also be placed in the Cathedral.
Tois is under a provision in the will. The
subject is the Sacred Heart, a devotion to
which the late priest was deeply attached.—
Toronto Register.

C. O. F.

C. O. F.

Catholic Forestry has taken on a new lesse of life throughout the province, as is evidenced by the large and steady growth each month. The Provincial Organizer has been making a tour through the northern portion of the province, visiting Midland, Orlinia, Victoria Harbor, Uptergrove, Brechin and Oshawa. The foundation for organizing new courts has been laid in Midland, Uptergrove, Oshawa and Toronto. St. Paul Court, Toronto, is about completed, and will have a charter list of about forty-five members, and it is expected the court will be instituted on Sunday. May 4. An invitation to install the officers has been sent to the Provincial Chief Ranger, and he will in all probability accept. Oshawa will also have a charter ter list of about forty members. Midland will be heard from in a short time. An effort will be made in the near future to organize in Hamilton, St. Catherines, Guelpn, Galt, etc.

St. Joseph Court No, 370, Toronto, is to be congratulated on the fact that its Chief Ranger, Bro. L. V. McBrady, is an aspirant for legislative honors in East Toronto, the home of St. Joseph Court. The members of the Court have every reason to be proud of their energetic and enthusastic young Chief Ranger. Bro. & Chardy is recognized as the foremost platform speaker in the province, if not in the Dominion, and if he does not succeed in being elected it will not be because of his opponent being the better man.

Brother acdfrady was tendeted the un animous nomination by the Laberais of East Toronto, and it is the wish of his brother Foresters in Toronto, that the proper support will be given him by his co religionists in East Toronto, irrespective of their political leannings.

M. F. Mogan, Prov. Organizer.

MARRIAGE.

DOYLE-WADDICK.

DOYLE-WADDICK.

A very pretty weading took place in St. Josepa's Church, Chatham. on Tuesday morning, 15th inst., the contracting parties being Mr. Lawrence Doyle of Raiegh and Miss Anaa Waddick. The marriage ceremony was performed by Rev. Father James, parish priest. The bride was most tastefully dressed in blue gray, trimmed with cream applique, and hat to match. Miss Marie Beechard of Chatham acted as bridesmaid. The groom was supported by Mr. James O'Rourke of Chatham After the nuptial ceremony the bridal party drove to the residence of the bride's mother, Mrs. John Waddick where the wedding breakfast was served. The happy couple left Chatham by the 12 o'clock train, going west, bearing with them the best wishes of many admiring friends.

OBITUARY.

JOHN F. KAINE, LUCAN.

An edifying death brought to a close the life of an exemplary young man in the person of Mr. William F. Kain, who became a victim of small pox and diedlin New York city on Friday. April II. Despite the attention and skill of a certage of Mr. John F. Kain, who became a victim of April II. Despite the attention and skill of a effected and in three days death ensued. Because was twenty six years of age, and a son of Mr. John F. Kain, Lucan, Out. He possessed was twenty six years of age, and a son of Mr. John F. Kain, Lucan, Out. He possessed the interest of the diffection of a good Obristian ettizen and he acquired many translation by the direction of which it became his rule of life to be select about his company and be diligent in the practice of his holy ligion. His diplomatin 1892 from the Lucan High School would in some respects recommend that had as a student, but he had skill before him a matter of greater import, namely, to prove without trying to prove that he was nevery respect a man. From Lucan he went to Montreal, and from Montreal to New York. During a period of ten years he occupied positions of a clerical nature, and, because he was deserving, his advance was rapid. His sudden death was a terrible shork to his family and immediate friends. He was fortified, though at the last moment by all the rites of the boly Catholic Church. Being prepared for death he denosited with the attending priest many a farewell message to his sortwell mover and father: to the order of the chief mourners, and it is to them we extend our heartifelt symathy for the great loss they have sustained in the death of a model son, and a model borother.

May his soul rest in peace! JOHN F. KAINE, LUCAN.

together with solid instructions and devotional exercises in honor of God the Holy Ghost in a Book entitled, "The Paraclete."

Copies may be obtained directly from the author:

Rev. Father Superior, O. M. Cap.
Catholic Rectorry,
Clay Center,
Box 418.

Kansas.
To popularize devotion to the Holy Ghost, an Association has lately been inaugurated with due episcopal sanction, under the title of "Pious Union in honor of God the Holy Ghost." For Booklet explaining the same and other particulars, apply to Rev. Superior, as above.

Minister's Tribute to the Blessed Virgin.

The pastor of the First Congregational Church at Pittsburg, Pa., recently paid a notable tribute to the Blessed Virgin.

Preaching on the toxt, "Rehold Thy"

May his soul rest in peace!

May his soul rest in peace! MR. MICHAEL J. LEAVEY, NORTH CAYUG.

May his soul rest in peace!

MRS. GEO. W. DERBY, PORT HURON.

ANNIE DEVERELL, DUNDALR.

ANNIE DEVERELL, DUNDALR.

On Friday evening last, Annie, voungest daughter of Mr. and Mrs. Wm. Deverell, passed peacefully away, at the age of six een years and three months, after saying fare well to all the members of the family. The dreemed had been in failing health for several montes and the end had been expected deally for sometime. She was of a sweet disposition and was a favorite with all who knew her. Beautiful foral wreaths presented by her brothers and sisters and friends in Toronto decorated the ceffin, The funeral, which took place on Sunday afternoon on St. Patrick's church cemerty in Melancthon, was very largely strended. Rev. Father Murphy conducted the services in the church and at the grave. The parents, brothers and sister have the sympathy of the community in the hour of sorrow.—Dundalk Malan soul rest in peace!

Herald.

May her soul rest in peace!

MR. THOMAS MARSHALL, DETROIT.

A former, well-known resident of this city, Mr. Thomas Marshall, died on April 21, ac Detroit. Mr. Marshall was born seventy years ago in county Kerry, Ireland. He taught school in different parts of Oatario, and for several years be was a sessional clerk in the houses of parliament at both Ottawa and Toronto. Ten years ago he left London for Detroit, and at once became identified with Demogratic politics. He was a man of remarkable memory and mathematical ability, a great student and reader, and for years conducted a mathematical column in the Sunday News-Tribune. He leaves five daughters and one son—Mrs M. W. Marshall, Marquette, Mieb.; Miss Mary Marshall, Grand Rauids; and the Misces Nora, Kathleen M. and Agnes A., of Detroit, and Thomas R. Marchall, bookkeeper, Miss Nora and Miss Agnes sailed last Saturday for Ireland.

May his soul rest in peace!

Ald. M. F. Goodwin, Stratford, MR. THOMAS MARSHALL, DETROIT.

ALD. M. F. GOODWIN, STRATFORD. ALD M.*F. GOODWIN, STRATFORD,
All that was mort of the late ex-Ald. Goodwin was laid to rest in Avondale cemetery this
morning. The cortage left his late residence
milton street, at 9.30 o'clock for St. Joseph's
church, where Requiem High Mass was sung,
proceeding afterward to the cemetery.
The funeral was one of the largest that has
been seen in Stratford for a long time. It was
headed by the C. M. B. A., about fifty strong
of which society the deceased was a valued been seen in Stratford for a long time. It was headed by the C. M. B. A. about lifty strong of which society the deceased was a valued member, and carriaxes containing the members of the Collectate Institute Board and the directors of the Stratford Building Society. Following the hearse and cab were quite a number of carriaxes. The large and representative attendance of tileses was life and by tribute the deceased, who out the deceased who may be place in the estimation of those with whom he came in contact, either in social or in business.

tendance of citizens was a worthy tribute to the deceased, who during life had won a high place is the estimation of those with whom he came in contact, either in social or in business life. The pall-bearers were: John Idington, K. C. ex-Ald. Wm. Gordon, Mr. D. B. Burritt. Ald, Daiy, Mr. E. O Fisherty and Mr. Felix Devilin, Amont the floral emblems was a beautiful pillow from the C. M. B. A.

In his public life Mr. Goodwin displayed an independence and force of character which, while making him objectionable to some, won him warm supporters from those who believe public service is a public trust. He was vigarous and outspoken in his views and persevering in carrying out his aims. In his social relations he was genual and kindly. His family life was happy and he leaves behind him several soas who have distinguished themselves in their different pursuits. The loss of such a man to a young city is very considerable, and hence his demise is regretted by many who had not the privilege of a personal acquaintance with him.

Michael Francis Goodwin was born in Picton, On'. in 1836, sixy-six years ago. Ho was a son of the late Mr. Francis Goodwin. When a young man of eighteen or twenty years of age he came to Strafford, where in 1857 he was wedded to Miss Margaret. Stanton. Their union was blessed with a family of seven children—Mosers Frank J, and George, of New York; Joha J, of Montreal; Alex. of Strafford; Misses Blanche and Ellie, of Strafford; Misses Blanche and Ellie, of Strafford; was by trade a carriage blacksmith and some time after coming here founded the firm of Lynn & Goodwin, carriage makers. Shortly after his marriago he went to reside in London, returning to Strafford again in 1871. He opened upon business then as a coal and wood merchant and continued to build up an extensive trade, till the time of his last illness. Mrs. Goodwin, carriage makers. Shortly after his marriago he went to reside in London, returning to Strafford again in 1871. He opened upon business then as a coal and wood merchant and cont

and energetic worker. R. I. P.

MICHAEL O'DWYER. NORWICH, ONT.

There occurred at his home in South Norwich, on April 5. the death of Michael O'Dwyer. Early the previous evening he was stricken with paralysis, and medical aid being of no avail, he died on Saturday morning fortified by the last sacraments of the Holy Catholic Church. Deceased was sixty-four years of age and was born in Tipperary, Ireland. He was a very kind hearted man and a true friend. The funeral took place at the Catholic Church. La Salette, of which he was a faithful member, where Mass was offered for the repose of his soul by the pastor, Rev. Father McCabe. He leaves a serrowing wife and five children, four sons and one daughter, to mourn the loss of a loving and affectionate husband and father.

May his soul rest in peace!

father.
May his soul rest in peace!

anotable tribute to the Blessed Virginic Preaching on the text, "Behold Thy Mother," (See. Dr. Newton, among other striking things, said:

We cannot but believe that in the hearts of Protestants Mary has not been honored as she ought to be. We drawn the believe that in the hearts of Protestants Mary has not been honored as she ought to be. We drawn the teachings of our Master, overlook these lessons that Holliana which occurred matter from brown of the death of Mrs Gro W. Defluy, fr. (now Ella Holliana) which occurred matter from brown of the death of Mrs Gro W. Defluy, fr. (now Ella Holliana) which occurred matter from brown of the death of Mrs Gro W. Defluy, fr. (now Ella Holliana) which occurred matter from brown of the death of Mrs Gro W. Defluy, fr. (now Ella Holliana) which occurred matter from brown of the feeded for the feeded from the feeded for the publicly acknowledged in His appreciation of His Mother; that the nest suggitation of His Mother; that the nest suggitation of the death of appreciation of His Mother; that Holliana which is the publicly acknowledged in His appreciation of His Mother; that the hearts of the publicly acknowledged in His appreciation of His Mother; that the hearts of the feeded for the publicly acknowledged in His appreciation of His Mother; that the hearts of the feeded for the publicly acknowledged in His appreciation of the death to appreciate the gift His Mother; that the hearts of the feeded for the publicly acknowledged in His appreciation of the death to appreciate the gift His Mother; that the hearts of the feeded for the feed

to me." Calmly, sweetly, e'en as a little child falling asieep, passed her pure, edifying life, "far out upon the Infinite, where all our hopes abide."

The funeral was largely attended by mestly Protestant neighbors, showing in what high esteem she was held by the community. Young and old called her by the endearing name "grandma." They wept over collin and said "while grandma lived I knew I had a home." The little church which she offered many fervent prayers as crowded with sympathizing friends and neighbors who sought to pay a last tribute to their decrease of the collins of the c

MR, J. T. COUGHLIN, GLANWORTH.
On April the 24th after an illness of a few
months duration, Mr. J. T. Coughin of Glanworth, strengthened by the grace of the last
sacraments and relying confidently on the
mercy of his Saviour, passed peacefully away
from this death-shrouded valley to the land of
life sternal, "that flowery land whose green
turf indea no grave."
We call this death. In heaven they call it
com no home.

We call this death. In heaven they call it coming home.

What else is it to the true Christian? God is his Father and heaven his home. And that the man whose departure from earth we now circulate was a Christian, not in name only, but in very deed, those who knew him longest and most intimately can testify.

"His faith was as the tested gold." His heart was incapable of harboring resentment, no could his longue wound the honor of his neighbor. These are characteristic of the true Christian, the sincere Catholic.

May the peace of God by with his soul forever!

May the peace of Gol be with the cever:

For the sorrowing wife and daughters who must grieve even while seeing and accepting in their bereavement the ever-adorable, evertender will of God, we pray

O Christ, come tenderly!

By Thy forsaken Sonship, in the red
Drear wine-press—and the wilderness outspread—

spread—
And the lone garden where Thine agony
Fell bloody from Thy brow—by all of those
Permitted desolations, comfort the hearts
That wounded cling to Thee,
MR. LAWRENCE HANLEY, WALKERTON,

MR. LAWRENCE HARLEY, WALKERTON.
With much sorrow do we chronicle the death of a highly respected resident of Walkerton, in the person of Lawrence Haeley, who departed this life Sunday. Abril 28, at 329 p. in after a long and painful illness. Although Mr. Hanley has been siling for the last ten years, yet the news of his death came as a shock to his friends and relatives. He was attended by the Rev. Father Brohman, who ad ministered to him the last rites of the Church and who was present at his death bed. Baing a Catholic he possessed the true sense of duty both to God and his neighbor. He was a kind and generous man and his upright character won for him the esteem of every one.

Deceased was born in Adjala township, Co. of Simce, where he resided until he was eighteen years of age. Then with his parents he moved to Brant, where he resided of forty years. On account of ill-health, however, he was obliged to quit farm life, and retired with his family to Walkerton where he lived up to the time of his death. He was fifty nine years of age.

The funeral left his late residence on Wed.

of age

The funeral left his late residence on Wednesday morning at 9 o'clock, and proceeded first to the Walkerton church where a Requiem High Mass was celebrated, and then to the cemetery, N. B where his remains were laid to rest quiem High Mass was celebrated and those the cemetery, N. B where his remains were laid to rest.

A wife, five daughters and three sons are left to mourn the loss of a loving father and affectionate husband. The sympathy of the entire community is offered to the family in their hour of sorrow.

May the soul of the departed rest in peace!

SIXTY YEARS OF MARRIED LIFE.

SIXTY YEARS OF MARRIED LIFE.
In this issue of The Globe the pictures are published of Mr. and Mrs Philip Brady of Ste. Antoine Abbe, Huntinzdon Cenuty, Quebec, who on April 15 celebrated the diamond jubilee anniversary of their wedding which took place on April 11, 1812. Mr. Brady was born near the Town of Belturbet, on the River Erin, County Cavan, Ireland, and was educated in Dublin, coming to Can-da when sixteen years old. He settled, where he now lives, and near there Mrs. Brady, the daughter of John Murphy of Dublin, was born seventy-eight years ago. The whole life of this interesting old, couple has been spent in improving the homestead and farm upon which the family was brought up.
Mr. Brady has during his long life-time held a number of public effices, including Councillor, Maylistrate and Postmaster, and served in the mititia during 1839-40-41. He founded the parish church at Sie, Antoine Abbe fifty years ago. In politics he has always taken an independent stand.
Eight sons and three daughters were born to Mr. and Mrs. Brady, and those living are as follows: William Brady, accountant and dealer in mining stocks, San. Francisco; Rev. Philip J Brady, parish priest. St. Mary's, Montreal; James T Brady, at home; Thomas E Brady, at tome; Thomas E Brady, attorney, Great Falls. Montana, Mrs. J J Ryan Helena, Montana; Rev. Robt E M Brady pastor St. Lawrence's. Humilton; Dr. Charles A Brady, Grest Falls. Montana, Montrest. T P McGillieuddy, merchant. Mount Forest. Col. John T Brady, deceased, was a prominent bank accountant in San Francisco and Virgina City, Nevada, for years.
Hugh Brady, the second son, who died last year was a railroad contractor.
An address, signed by all the children, was sent to the old people on the day of the celebration, and during the coming summer all members of the family expect to congregate at a gathering to be held on the old homestead.—Toronto Globe, April 26.

The publisher of the CATHOLIC RECORD Mrs. Brady in wishing them many more years

Over Fourscore Years.

Over Fourscore Years.

M. Teefy, Esq., our esteemed postmaster, received the warmest congratulations of many friends on Friday last, the anniversary of his 8th birthday. Few men reaching the age of fourscore years have as much reason to be thankful for a sound mind and a sound body as Mr. Teefy has, He is as companionable and as fond of good fellowanip as those in the prince of life, and were it not that he frequently relates to his friends incidents dating back to the rebellion of 1837 they would never think they were talking to a man so far advanced in years The Liberal joins with our citizens generally in the hope that Mr. Teefy may long enjoy his present good health and pleasant surroundings.—Richmond Hill Liberal, April 24.

C. M. B. A.

RESOLUTION OF CONDOLENCE, At the last regular meeting of Branch 126. C'
M. B. A. Calgary, the following resolutions
were in nimously adopted;
Whitens it has pleased Almighty God to call
from our midet, by death, Mrs. Murphy, beloved mother of our esteemed Brother, Jas.

Murphy.
Resolved that we, the members of Branch
126 desire to convey to Bro. Jas. Murphy and
other members of the family, our sincere Resolved that a copy of this resolution be sent to The Canadian and also to the CATHOLI RECORD for insertion.

D. Lucy, Rec. Sec.

RESOLUTION OF CONDOLENCE Kinkora, April 24, 1902

At a recular meeting of Branch No. 175. Kinkora, April 24, 1902.

At a recular meeting of Branch No. 175. Kinkora held April 21, 1902, the following resolution was unanimously adopted:

That whereas it has pleased Almighty God to rmove by death Mr. M. F. Goodwin of Branch No. 13. Stratford,
Resolved, that we, the members of Branch No. 175. hereby express our heartfelt sorrow for the loss sustained by Mrs. M. F. Goodwin and family and also branch 13, and extend to them our most sincere sympathy and condolence in their ad affliction. Also
Resolved, that a copy of this resolution be inserted in the minutes of this meeting, and sent to Mrs. Goodwin, Branch 13. Stratford; and also published in the official organ, the CATHOLIC RECORD, and Stratford Beacon,
M. J. CROWLEY, President.

F. JORDAN, Secretary.

BUSINESS OPENING.

To the Editor of the CATHOLIC RECORD:

Dear Sir—Will you please say in your next issue that there is a good opening here for a shoemaker, either to start himself or to work hired by me. I have a shop ready for any sober and industrious man that comes along. I am in the store business, and with many others, wish to see here a good shoemaker who has a good chance to establish himself and would do well. We have a population of five hundred in the village, with prospects of an increase. We have a nice Catholic congregation on the increase, and are to commence to build a new church this summer. We are in communication with the Hon. Mr. Latchford who is sending in May an engineer to estimate the cost of opening up the Magnetawan River from Kearney to Sand Lake, a distance of eight miles and putting in locks. This water may well afford easy access to a beautiful sandy lake, in close touch with a chain of other lakes. well fished, an ideal place To the Editor of the CATHOLIC RECORD :

for the angler, hunter and tourist, and at the same time well wooded all around with valuable timber that needs only the river made navigable to convey it to market and thus become a great source of revenue to the settler.

Yours truly,
LOUIS LEHAY.

MARKET REPORTS. LONDON.

London, May 1.— Dairy Produce—Eggs, frean laid, wholesale, 13 to 15c; eggs, crates, per dozen, 11 to 13c; butter, best roll, 17 to 19c; butter, best roll, 17 to creamery, 22 to 24c; honey, strained, per lb. 11 to 12gc, honey, in comb, 11 to 15c; maple syrup, per gallon, 96c to \$1,00; maple sugar, per lb., 10.

Poultry—Spring chickens, dressed, 65 to 80c; live chickens, per pair, 45 to 60c; turkeys, per lb., 124 to 13c.

Pointy—pring emites, areas, as to so to the live chickens, per pair, 45 to 60c.; turkeys, per lb. 124 to 13c.

Griam, pe_sental—Wheat, \$1.23 to \$1.28.cats, \$1.23 to \$1.26, corn. \$1.10 to \$1.12, carley, \$1.10 to \$1.25, pass, \$1.10 to \$1.20, red cloversed (bush) \$1.50 to \$1.50 to \$1.20; red cloversed (bush) \$1.50 to \$2.00; asiske cloverseed (bush) \$5.00 to \$9.25; timothy seed, (bush) \$3.00 to \$3.50.

Meat—Pork, per cwt., \$8.50 to \$8.75; pork, by the lb, 9 to 100; beef, by the carcass, \$5.50 to \$8.50; beef, by quarter, \$6 to \$9; veal, \$5 to \$7; mutton, by the carcass, \$6 to \$8; spring lambs, by the quarter, \$1.25 to \$1.50; spring lambs, by the quarter, \$1.25 to \$1.50; spring lambs, by the great \$10.55.

Live Stock—Live hoge, \$6.25; pier, pair, \$5.50 to \$6.75.

Farm Produce—Hay, \$8.50 to \$1.50; straw, per load, \$3 to \$3.57; straw, per load, \$3 to \$3.57; straw, per load, \$3.57; straw, per load, \$5.57.

TORONTO.

per load, \$5 to \$5.07 straw, per load, \$5 to \$5.07 straw, per load.

Toronto May 1. — Flour — No buyers or seliers. Milfeed—Bran offered at \$15.50, ourside, without bids. Wheat — No. 1 northen, Sec. Moatrai freights, without sellers: Ontario 2 red winter, 75c bid. east; and No. 2 white, 75c bid on G. T. R., with 75c asked; No. 2 mixed offered at 75c on Midland. Barley—Feed offered at 45c outside, and with 48c bid. Peas—Car of No. 2 white sold at 75c outside, chine road; same bid for more, with sellers at 75c, Oats—No. 2, white offered at 41c high freights, and see middle freights, without bids. Corn No. 2 yellow, 55c bid west. Ryz—No. 2 bid, 55jc, middle freights without sellers.

MONTREAL.

bids. Corn No 2 yellow, 55c bid west. Kye—No 2 bid, 55jc, middle freights without sellers.

MONTREAL.

Montreal, May I.—Grain—Manitoba wheat at Port Arthur, soot and May No. 1, 75c; No. 2, 72c; Ontario, No. 1, spring wheat, afloat M.y., 75jc to 75j.; No. 2, oats locally 45jc and barley, 75jc to 75j.; No. 2, oats locally 45jc and barley, 55c; buck wheat 67c, afloat May. Manitoba, low freights. Peas, 88 to 88jc; ryc, 53c. Flour—Manitoba fours, Oglive quotations:—Hungarian, 84.15; Glenora, \$3,50; Lake of the Woods, patent, \$3,90; strong bakers, \$3 60; Ontario flours are—Straight rollers, \$3 40 to 83.50; in bars, 81 65 to \$1.72j; Ontario patents, \$3,70 to \$4. Feed—Manitoba bran, 819; shorts, in bulk, \$22. Rolled outs—Millers prices to jobbers, \$2.15 in bags, and \$4.30 to \$4.40 per bbl. Provisions—Heavy Canadian short cut pork, \$2.150; selected, \$22.50; compound refined lard, 8j to 9jc.; pure Canadian lard, 114 to 15c; innest lard, 12 to 12jc.; hams, 14 to 15c; Fees killed abattoir, \$8.75 per 100 lbs. Cheese—Ontario colored, 114 to 115c; Potatoes—Choice stock, 70 to 75c; second, 50 to 65c per bag on track. Eggs—Strictly new laid. 123c. seconds, 10 to 11c. Butter—Choice cresmery, current receipts in jobbing lots, 20 to 205c; seconds, 17 to 18c.; western dairy, 14 to 15c. Maple products—New syrup, at 5j to 5jc per 1b in wood; tins, 55 to 60c; sugar, 8 to 8jc, per 1b.

Live Stock Markets.

TORONTO.

TORONTO.

Toronto, May 1.—Following is the range of quotations at Western cattle market this morning
Cattle — Shippers, per cwt., \$5.00 to \$6.00; do, light, \$4.25 to \$4.75; butcher choice, \$5.00 to \$5.50; butcher, ordinary to good, \$4.00 to \$4.50; stockers, per cwt. \$2.50 to \$3.75.

Sheep and lambs—Choice ewes, per cwt. \$3.50 to \$4.00; spring lambs, each \$2.00 to \$5.00; bucks, per cwt. \$3.50 to \$4.00.

Milkers and Calves—Cows, each, \$2.50 to \$6.50; apring lambs, ewes, per cwt. \$3.50 to \$4.00.

Milkers and Calves—Cows, each, \$2.50 to \$6.50; light hogs, per cwt., \$5.50 to \$6.25; heavy hogs per cwt., \$5.50 to \$6.25; sows, per cwt., \$3.50 to \$4.00; stags, per cwt., \$2.00.

East Buffald.

\$3.50 to \$4.00; stags. per cwt. \$2.00.

East Buffalo. N. Y.. May 1. — Cattle—
Steadv. Veals Offerings. 100 head; tope, \$6.25 to \$6.50; tothers, \$4.50 to \$6.60; hops—dull. slow, and about steady; Yorkers, \$7.10 to \$7.25; light do., \$7. to \$7.05; mixed packers, \$7.25 to \$7.35; choice, heavy, \$7.40 to \$7.50; pigs, \$6.00 to \$6.70; roughs, \$6.60 to \$6.90; stags, \$5 to \$5.50.
Sheep and lambs—Quiet and easier for all grades; choice lambs, \$7.35 to \$7.45; good to choice. \$7.25 to \$7.30; culls to fair, \$5.75 to \$7.15; others, \$3.25 to \$6.50; wool yearlings, wethers, \$6.00 to \$6.50; cilipped sheep, \$3 to \$6.50; cilipped lambs, \$4.25 to \$6.85.



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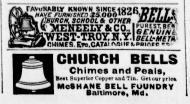
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MARTYRS OF THE COLISEUM.

By Rev. A. J. O'Reilly, Miss. Ap.

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LUKE DELMEGE.

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