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# The Catholic Record.

LONDON SATURDAY, APRIL 14, 1906.

THIS IS THE DAY THAT THE LORD HAS MADE.

On the festival of Easter the church dons her robes of triumph : her voice. sad and waiting during the week, becomes exultant, and throughout her wide domain she sounds the Paschal watch word : "Alleluia. This is the day the Lord has made : let us be glad and rejoice therein. "

We may not dwell on the joy of the first Easter. We remember how the persecutors brought Christ to bay. We know how they gloated over the bruised mangled Body and rejoiced that His history was finished and would vex them no longer with His assumptions of divine origin. But we know that Jesus of Nazareth brought back the tide of blood to the pulseless heart, and came forth from the tomb to the living earth again, as the conqueror of dea h and hell. The light from the empty sepul chre dispells the suspicion of the disciples. His teaching, then. io true. Doubt vanishes from their minds and they face the world, certain, though having no weapon but a cross, of ultimate triumph. Clear is the path and clear the goal, and they place the feet of man on the path that leads to the eternal gates. A forlorn hope surely for twelve men, poor and mostly unknown, from Judae's hamlets, but no fear troubles the hearts buoyed up by the hope of the imperishable crown, and no doubt those who had seen the Lord many times in broad daylight during the space of forty days-who had be held Him, who confirmed the truth both of His promises and teachings by rising from the dead. And these men go forth, and in a world seamed and scarred by fanaticism and vice, dominated by learning and the force of arn s they sow the seeds of Christianity; and into its keeping they give the living personality and power of Christ to create and foster humility and purity and charity, to ennoble m en and nations,

JOY FOR THE SORROWING.

of eternal life."

to calm our anxieties, and to make us,

in doubts and misgivings, turn to Him

with the words "Thou hast the words

To those who stagger under the burden of sorrow Easter comes and points to the resurrection, awaiting all who die in the grace of the Lord. Death is always sad. It is going home, we know, but to see the empty chair,

Is our Easter gladness genuine? We can answer the question by seeing our lives square with the words of St. Paul: If you be risen with Christ seek the things that are above.

# WORTHY OF STUDY.

The Lamp, organ of the extreme high wing of the Episcopalian church, quotes the following from Truth:

"A most striking fact in testimony of the truth of Catholic faith is that a Catholic never leaves the Catholic church on his deathbed, or when the in the face. And, on the contrary, the and the face. And, on the contrary, the reader will find that very many Protestants and others, when about to face the judgment seat of God, when the shackles of this world have fallen practically from them, embrace Catholic faith and become members of the Catholic sharely. When reader will be Catholic church. The reader will be astonished if he will but note in the execution of criminals how many turn to the Catholic church in their to the Catholic church in their last hour; how many sick at our hospital do likewise, and how often the priest is called in to attend the deather. beds of non Catholies. It has been said that other religions are better to live in, but the Catholie religion is better to die in. What is this but saying that the Catholie religion is the true religion? Even Philip Melancthon, one of the chief of the great Reformers, advised his dear mother to die in the Catholic religion, not Protestantism.

Oh, the ineffable peace that is ours when faith has taught us thus to see God through all creatures as through a transparent veil! Then darkness become link veil!

THE CATHOLIC CHURCH AND DIVINE REVELATION.

By Father Pardow

Father Pardow, S. J., in his sermon at St. Patrick's cathedral, New York, on "The Catholic church and Divine

Revelation," said in part:
"We saw last Sunday that the method of learning by authority is a perfectly legitimate one, sanctioned by the trib-unal of reason, provided the crelentials of the teacher are authentic. To deny this would be to blot out, as by one stroke of the pen, all the history of the

past ages.
"Not one of us ever saw Alexander
"Not one of us ever saw Alexander "Not one of us ever saw Alexander the Great, Julius Caesar, Pompey or even Napoleon; and yet we are perfectly sure that they existed and that they performed great deeds of prowess. How have we gained this knowledge? Only by the way of authority. Truth, therefore, can be surely known by means of the authority of the teacher.

"My topic to day is that particular kind of truth or knowledge called revelation. In a certain sense all knowledge is a revelation. History reveals the

is a revelation. History reveals the vagaries, the follies, the crimes of man-kind. Science reveals the wonderful laws of nature; that is to say, it lifts the veil that hides the truth from our Science does not create. eyes. Science does not create. Most of us have eyes and see not; we have sight, but not vision; we do not pene-

rate beyond the veil.

"When Sir Isaac Newton beheld the apple drop from the bough of the tree to the ground, that apple became a revelation to him, or, rather, a revealer. It led him from the apple tree and its fruit to the farthest star in the immensity of space. It revealed to him the laws that govern the movements of the myriads of worlds revolving around us. No doubt other people have seen apples fall before Newton; but these people had eyes and saw not: Newton had eyes that saw, and so he became a

great teacher.
"I come now to a far higher kind of revelation, not the revelation made by the creature, but that made directly

the creature, but that made directly by the Creator H mself through Jesus Christ, our Lord and Saviour. "'All things,' said Christ, 'whatso ever I have from the Father, I have made known unto you." Now, God does not give to mankind of the store house of His eternal truths as a scientist gives a theory. When God speaks, all must accept His infallible teachings. What He lovingly communicates to His children may be beyond the grasp of their minds, but they are a accept it as true because coming from Him Who can neither deceive nor be deceived. "When in the days of Christ's mortal life men found, indeed, no flaw in His divine credentials, but refused to accept

His divine teachings, they were going against reason. Thus we read in the sixth chapter of St. John that some of the disciples murmured when He told them He would give them His flesh to them He would give them His flesh to eat. They did not deny that He had given sight to the blind and raised the dead; but they could not see with their tiny minds how He could do what He said He would; and so, gauging the divine omnipotence by their own limited power, they refused to believe, declaring, by walking no longer with Him, that what they could not understand could not be true. They were thus the first Protestants protesting against His teaching, though not against His credentials.

men and women to look at this question from the real viewpoint, and to cease this irrational antagonism to dogma? "Whatever progress has been made along any lines of human development has been due to dogma. Social questions rest on social dogmas. Literary greations rest on literary dogmas. questions rest on literary dogmas. Science rests on scientific dogmas. Why should not religion rest on its own dogmas? It was a dogma that made us the great nation that we are. 'No taxation without representation' was the socialogical dogma which the thir toon colonies sent back to the mother country in reply to her demands; and that dogma was more powerful in the upbuilding of the United States than the guns of Lexington and Bunker

"Science on her side is most dogmatic. At first she gropes along the dim passages in which Nature hides her scientific secrets. Science cabbles in theory after theory; but the moment theory crystallizes into proven fact, science becomes as rigid and as unbending as the very granite rocks. Nay, ofttimes science does not wait to be absolutely dogmatic, until she has reached the bed-rock of indisputable fact. She is dogmatic even in her

"Those who see in evolution the only solution of the riddle of the universe are the most intolerant of men. verse are the most interact of men, though their statements rest on no certain proof, such as would stand be-fore a jury of impartial thinkers. "Truth of all kind must be dogmatic and intolerant, otherwise it is not truth

at all Were Christianity a bundle of human opinions, it would be absurd in deed for it to be intolerant. But Christianity, that is the Christianity of Christ, such as He taught it to man kind, is no theory. It is a divine reve lation; it is the full message from the Father transmitted to each and every one of His children unto the end of

transparent veil! Then darkness becomes light, and bitter turns to sweet. The more malignant the action of the creature the more profitable does God render it to the soul.

"But we must be very careful to distinguish between the toleration of principles and the toleration of persons. The Catholic church could not remain true to her divine commission and at

the same time tolerate any principles contrary to the teaching of her Divine Founder. On this point she must ever be as she has been, absolutely unbending; but she can be, and is, most tolerant of persons, even as Christ Himself wat. It is not for the church to judge bey for the light has exceeded in page. how far the light has succeeded in pene-trating into this or that individual conscience; she leaves that to the Searcher

CATHOLIC SCHOOLS IN THE UNITED STATES.

of Hearts."-New York Freeman's

London, Eng., Tablet, March 24, 1906 Writing in reply to Mr. Davitt on the school question in the United States, the Bishop of Rochester, U. S., says :

"Oar parochial schools court the examination of the University Regents of the State of New York, though not obliged to submit to its test, as they receive no money from the taxes or public funds, that they may demonstrate to friend and foe alike that the secular education in our religious schools is equal and even superior to that in the state schools-schools revelling in abundance of money, legally, but unjustly, taken from the taxes of Catholics and Secularists, we out any squirming or tenderness of conscience on the

politics of Ireland, but as Mr. Davitt has chosen to lug in American affairs, as a warning to Catholics in Great Britain, let me give some of my experi-ence as a caution to the same body lest they should be inveigled by the Michael Davitts of to day, as others of the same ilk manipulated the unsophisticated of New York city over sixty years ago.

In the first decade of the nineteenth

century, when Catholics in New York, or anywhere else in the United States, or anywhere ease in the United States, were an unconsidered quantity in point of numbers, the various religious sects had denominational schools supported by taxes. When twenty or thirty years later immigrants began to arrive in increasing numbers, the Secularists of the day set up a cry for secular education. creasing numbers, the Secularists of the day set up a cry for secular education. Their cry was loud, and Secularists carried the day. Religionists of various sects joined with them in the hope of crushing Popery. As the Rev. Nicholas Murray, a renegade Irishman, put it, with the Bible and the secular school as the two stones of the mill, Popery would be ground out of the children of these immigrants. The Protestant sects little thought at the time that it was the Bible and every

time that it was the Bible and every vestige of positive religion that would perish in the grinding process.

About 1837, Bishop Dubois, then Bishop of New York, sought a compromise with the School Beard. This mise with the School Board. This board assigned a Public school building in the neighborhood of his cathedral to the use of the Catholic children of the district, with none but Catholic teachers, but in which there should be no teach ing of religion. This compromise soon ended in inevitable failure. The members of the cathedral parish then built a school-house of their own, and cast off the unholy alliance. Then Bishop Hughes, the valiant champion of Catho-lic rights, a leader among men, became Bishop of New York. He took up the

why weepest thou?" And from out eternity we hear the dear departed counselling us to dry our tears. For death is life, and as Christ rose from the dead, so our remains shall be knit together and assume shape and form and live forever.

A WORD WITH OURSELVES

Trotestants protesting against His credentials.

"Divine revelation, bringing as it discussed think-is necessarily dogmatic. If there is one thing that the so-called advanced think-is necessarily dogmatic. If there is one thing that the so-called advanced think-is necessarily dogmatic. If there is one thing that the so-called advanced think-is necessarily dogmatic. If there is one thing that the so-called advanced think-is necessarily dogmatic. If there is one thing that the so-called advanced think-is advocate and hero in the back. Sceing the futility of a contest, while his own people failed to search in sown people failed to search is irrational antagonism to down."

Whatavar their advocate and hero in the back. Seeing the futility of a contest, while his own people failed to stand by him, he gave up a useless contention, and declared publicly, in impressive and prophetic tones, that the day had come when the building of Catholic schools should precede the building of Catholic labeling and the content of t

lic churches.

This is the work in which Catholics in America are now engaged. Priests and people realize the evident truth that with the ending of the Irish and German immigration (the two sturdy and brave races that have built up the Church in America), large churches without schools will be a waste of money and energy, for in a generation or two these churches will be as empty as the non Catholic churches, victims of secular and godless schools, now are.

It required many years to learn that an essential requisite for successful Catholic shools was an abundant supply of trained and competent teachers Our priests are learning how to direct and manage schools; our Brothers and Sisters of mary religious communities, conscious that their chosen life work demands progressive study and pre-paration in normal training schools for teachers, are establishing these in their

With our Catholics thoroughly arouse to the necessity of Catholic schools without state aid or state interference the steady advancement of our church is beyond the danger line. The new generations of our people will rival the old fath and lyyalty of their ancestors, thanks to God's schools in which they have been educated and trained. It is loyalty to Christ's church and her teaching that the world of to day needs.

If there be a holy loveliness, a divine sanctity, very pleasing to God, and of special edification for us who are older, special edification for us who are older, in sight of an innocent girl of sixteen years offering her whole life gladly and irrevocably to the service of Him Who gave it first, there is also joy and edification to be gained from a truly repentant soul, that offers all its remaining days to God's sarvice. ing days to God's service, daring hum-bly to trust in His pardoning love and

RESURREXIT SICUT DIXIT.

Antigonish Casket. Antigonish Casket.

The Gospels are trustworthy history; the most critical examination made by those who are not at all friendly to Christianity has not been able to prove them anything else. They give us a brief history of Jesus Christ, Whom even infidels admit to keep a great and good Man. But He claims to be more than man: H: claims to be the Son of God. It was on this ground that the Council of the Jews declared Him worthy of death. He was a blasphemer they said, because He made Himself the Son of God; and under the law of Moses the punishment of blasphemy Moses the punishment of blasphemy was death. He had repeatedly claimed the right to exercise divine authority. The Sabbath day was a divine institu-tion; yet He said: "The Son of man is lord of the Sabbath." He took upon Himself the office of driving from Temple these whom the guardians of the Temple - the High-Priests-allowed to come there for the purp s of traffic. And when He was challenged, to show credentials for His authority, He said, "Destroy this temple and in three days I will raise it up, (John 2; 19). He spoke of the temple of His body. When asked for a sign from heaven He replied that the only sign He would give them was the sign of Jonas the Prophet—"As Jonas was ing or tenderness of conscience on the part of the latter.

I have no desire to interfere in the politice of Ireland but as Mr. Davitt be in the heart of the earth, three days truth. and three nights. " (Matt. 12:40)
The people did not understood His meaning, but that was their fault, not His. To those who were more intimate with Him and who followed Him as

with Him and who followed Him as their Master, He made His meaning clearer still. He told them of all He was to suffer, but He never failed to add that He would rise again from the dead. "Behold we go up to Jerusalem, and the Son of Man shall be betrayed to the chief priests and the scribes, and they shall condemn Him to death, and shall deliver Him to the gentiles. and shall deliver H m to the gentiles

and shall deliver H m to the gentiles to be mocked and scourged and cruci fled, and the third day He shall rise again." (Matt. 20: 18, 19)

And it all happened as He had fore-told. They saw Him betrayed. From a distance at least they saw Him dying on the cross. They knew that He was pronounced dead by the Roman officers, that His hedy was taken from the cross. that His body was taken from the cross and placed in a tomb hewed out of the solid rock; that the entrance to this tomb was closed with a large stone, sealed with the seal of the synagogue; and that the tomb was guarded by soldiers sent by the High Priests. And now they declare to the world that on the third day after His death, they went to the tomb and found it empty went to the toxb and found it empty—
this much even His enemies admit.
But the Apostles say that on the same
day they saw Him alive; that at first
they thought it was a ghost, but that
He called them to touch His hands
and feet; that He talked with them and
the with them that they saw Him at ate with them; that they saw Him at various times and in various places durng forty days; and that on one occasion He was seen by as many as five hundred

Now, if this were not true, what motive could these men have,—Peter, James and John, Matthew and the rest James and John, Matthew and the rest—what object could they have in circulating such a tale? If this story of the resurrection were not true, then the Apostles know it was not true, and what had they to gain by giving to the world such a monstrous lie? Christ had promised them His resurrection as the crowning proof of His divinity. If He did not rise again, He was an imposter and they knew it. If Christ did not rise again, His disciples had been not rise again, His disciples had been most cruelly deceived, and they should have been the first to denounce should have been the first to dendunce Him. What had they to gain, let us ask again, by spreading a falsehood? Would it bring them wealth or power fame? But He had taught then to despise all these things; He had given them to understand that these things would never be theirs. If He had proposed to found a kingdom in this world and to make them princes therein, we could understand why they should try to keep up His name even after they knew Him to be an imposter. But what was it He did promise them? Persecution, suffering and death. "They shall deliver you up to be afflicted, and shall put you to death, and you shall be hated by all nations for My name's galea hated by all nations for Myname's sake (Matt. 24:9). This is what He bade them expect; this is the treatment them expect; this is the treatment they knew they were likely to get if they began to preach the religion of Christ. He had been put to death, and they could expect no better fate. They had nothing to hope for in this world. What about the next? Here is what He bade them look to. After foreteling their sufferings He said, "He that shall persevere unto the end shall be saved." He told them that when the Son of Man should come in the clouds of heaven, with great power and of heaven, with great power and majesty, they should sit beside H m to judge the world. Here was something worth working and suffering for. But if He did not rise from the dead, then He was an imposter, and His promises of a reward in the world to come were worth absolutely nothing. By preaching His religion they would suffer persecution in this world without any hope of a reward in the next. Wors, that of a reward in the next. Wors, than this; if Christ were an imposter, and they, knowing this, revertheless preached His religion, they too would be imposters; and as such, instead of being rewarded in the next life, they would pass from this world in which they had suffered so much into the suffering of elemitry.

by keeping up the imposture—even it they could succeed in doing so—noth ing to gain but everything to lose both in this world and the next. Even if they could keep up the imposture successfully—but how could they do this? Two or three men might make up a clever lie, and agree so well upon it that their evidence could not be shaken, but can it be believed that five hundred men could do the same?

When five hundred men give united testimony to what they have seen with their own eyes—and no man's testi mony differs in the slightest degree from another's—we have one of the strongest possible proofs that they are telling the truth. Testing the matter, then by the calm, cold process of reasoning, we cannot come to any other conclusion than that the Apostle told the truth. As to the fact of Jesus having been deed and buried; as to the fact that H is tomb was found open and empty on the morning of the third day, we have the testimony of H is enemies no less than that of H is friends. And as to the testimony of the Apostles that they saw H im alive on Easter Sunday, and for forty days after, this testimony, tried by all the rules of evidence, cannot but be true. They could not all telling the truth. Testing the matter, not but be true. They could not all be deceived themselves; and they had no motive for deceiving others, but rather every motive for telling the

truth.

Now, in what manner did the Apostles announce the Ressurrection?

Did they pass the news secretly from mouth to mouth? Did they speak of it in a hesitating manner, as men afraid that they would not be believed, and afraid of the consequences to themselves if they were not believed? No. On the day when they first selves if they were not believed? No. On the day when they first began to preach, the city of Jerusalem was filled with strangers from all parts of the world—"men from every nation under heaven," St. Luke tells us. And it was before an andience of this description that Peter arose and said: "Ye men of Israel, hear these words, Jesus of Israel, hear these words. Jesus of Nazareth . . . you by the hands of wicked men have crucified and slain

. . This Jesus hath God raised up again, whereof we are witnesses." (Acts 2. 22, 23, 32.) There was no (Acts 2. 22, 23, 32.) There was no secrecy, no timidity here. But men who make very bold statements in addressing a crowd are often found cautious and hesitating when they stand before a judge in a court of law. How does Peter speak when he is summoned before the Council to explain the cure of the lame man. "Be it known to you all," he says, "that by the name of Our Lord Jesus Christ of Nezareth, Whom you crucified, Whom God hath raised from the dead, even by Him this man standeth before you whole." (Acts 4. 10.) Before the multitude, before the judges, the language is the fore the judges, the language is the same. But there is still a more critical audience—an audience even more diffi-cult to please than the interpreters of the law. It is a body of scientific men

tian name: he knew the Jewish side of the case properly: yet he became the most zealous preacher of the religion So we see that the Apostles spoke

not secretly but openly; not timidly but boidly: they spoke to all who would listen. There was no whittling down of doctrine to make it pleasing to everyone. Whether it was a to everyone. Whether it was a popular audience, a court of justice, or a school of philosophers, their message was always the same, and spoken in the same language: Jesus Christ Who was crucified, hath risen from the dead, whereof we are witnesses. In a word, they spoke as men who are announcing what they know to be a fact, as men whose only hope of being believed is that "truth is mighty and shall prevail."

And how was their preceding the statement of the st

And how was their preaching re-ceived? That first sermon of Peter's was followed by the conversion of three thousand persons on the spot. These had seen Jesus in the Temple These had seen Jesus in the Temple and in the streets of Jerusalem; they had seen Him dead upon the cross; and now they believe that He has risen from the dead. Then let us think of the millions of Christians who, within the next three centuries, gave them selves up to be torn by wild beasts, to be twisted on the rack, to be burned by slow fire, because they believed in the resurrection of Jesus Christ from the dead. Let us look at the Christian Church growing steadily from a little handful of men in Judea and Galilee bandful of men in Judea and Galilee till it covers the whole earth, and let us ask ourselves what it means. It is the testimony of nineteen centuries to the belief that as Jesus Christ "by dying on the cross showed Himself a true mortal man, so by raising Himself from the dead He proved Himself God." What is the meaning of the Church spread throughout all nations? tis the testimony of nineteen centuries to the hope that as Christ rose glori-ous and immortal from the dead, so we also, if we be found faithful, shall

by keeping up the imposture—even if they could succeed in doing so—nothing to gain but everything to lose both in this world and the next. Even if agination suggests. We can give full vent to our feelings of grateful joy and of joyful hope. We can enter into the spirit of the church which sprinkles spirit of the church which sprinkles her liturgy with allelulas at this season. Every time that joyous note is sounded it finds an echo in hundreds of millions of Christian hearts, which say with the Psalmist: "This is the day which the Lord hath made; let us be glad and rejoice therein." (Ps. 117:24)

#### THE CRUCIFIXION. (READING FROM "BEN HUR.")

The people had their wish ; the Nazarene was dead; yet they stared at each other aghast. His blood was upon them! And while they stood staring at cach other the ground commenced to shake; each man took hold of his neighbor to support himself; in a twinkling the darkness disappeared and the sun came out, and everybody, as with the same glance, beheld the crosses on the hill all reeling drunken-like in the earthquake. They beheld all three of them, but the one in the centre was arbitrary; it alone would be seen, and for that it seemed to ex-tend itself upwards and lift its burden and swing it to and fro higher and higher in the blue of the sky. And every man among them that had jeered at the Nazarene, every one who had struck Him, every one who had voted to crucity Him, every one who had marched in procession from the city, every one who had in his heart wished Him dead—and they were as ten to one—felt that He was in some way individually singled out from the many, and that if he would live he must get away as quickly as possible from the menance in the sky. They started to run; they ran with all their might: on horseback, camels and in chariots they ran, as well as on foot; but then, as if it were mad at them for what they had done and had taken up the cause of the unoffending and friendless Dead, the earthquake pur-sued them, tossed them about and flung them down, and terrified them still more by the horrible noise of great rocks grinding and rending beneath them. They beat their breasts and shrieked with fear. His blood wa upon them! The home bred and the foreign, priest and laymen, beggar, Sadducee, Pharisee were overtaken in the race and tumbled about indiscriminately. If they called on the Lord the cutraged earth answered for Him is formed death them all cities. in fary and dealt them all alike. It did not know wherein the high priest was better than his guilty brethren; overtaking him, it tripped him up also, and smirched the frirging of his robe and filled the golden bells with sand and his mouth with dust. He and his people were alike in the one thing at least—the blood of the Nazarene was

## CATHOLIC NOTES.

His Holiness, amongst other audiences granted last week, received in special audience the Right Rev. Dr. Ronald MacDonald, Bishop of Harbor

Rev. Patrick J. Daly, rector of the Church of St. Francis de Sales, Roxbury, Boston, whose total estate was within \$60,000, left \$40,500 of it to charities.

Bishop Conaty, of the Diocese of Monterey and Los Angeles, has ap-proved the plans of a new Cathedral, which will be one of the most elaborate architectural monuments in the South west. Rev. E. J. Farmer of St. Thomas

church, Zanesville, O., some days ago-received a New York draft for \$115 and an unsigned letter. The writer stated that twenty years ago he had cheated Father Farmer in a business deal and the draft was restitution. From Mexico comes word of the

death of Rev. Jose Apaya, probably the oldest priest in the world, in his one hundred and sixth year. He was ordained a priest when twenty-eight years of age, and for seventy eight years he had been in one monastery or church or another.

An evidence of the spread of the Gaelic revival in Ireland is furnished by the fact that at St. Patrick's Day this year services in the Irish language were conducted in St. Patrick's Cathedral. Dublin. It is said to be the first time for many centuries that such services have been held.

vices have been held.

The Order of Chivalry, with which the Right Rev. Dr. Brindle, Bishop of Nottingham, has just been decorated by the King of Spain in connection with the reception of Princess Ena into the Catholic Church, bears, says the Catholic Herald, as its full title the "Royal American Order of Isabella the Catholic." It was founded exactly ninety years ago (on March 24, 1815) by King Ferdinand VII. in order to recognize the services of those who defended the Spanish possessions in America, the Spanish possessions in America, which have now passed away from Spain, probably for ever.

Spain, probably for ever.

Rev. Anthony Guggenberger, historian, philosopher, preacher, dramatist, for many years professor at Canisius college, Buffalo, has gone to his eternal reward. He died at 9 o'clock on Wednesday morning of last week, at the Sisters' hospital, that city, where all that medical skill could devise, or the part of they had suffered so much into the suffering of elernity.

Such was their position. If Christ did not rise from the dead as He promised, then instead of being the Son of God He was the greatest impostor that ever lived, and those whom He had cheated had nothing to gain

The suffering of elernity.

Ous and immortal from the dead, so we also, if we be found faithful, shall one day rise glorious and immortal, to reign forever with Him in heaven.

We are living in an age where sentiment counts for little unless sound He had cheated had nothing to gain reason is at the back of it. But now, Heavenly Master. R. I. P.

#### A DAUGHTER OF NEW FRANCE.

BY MARY CATHERINE CROWLEY. CHAPTER XXI.

EVERY LOVER IS A SOLDIER.

In order not to give notice of our the Outawas, whose friendship for the French had grown cold, it was necessary that the party sent to meet and escort Madame Cadillac should set and escort Madame Cadillac should set out secretly. Therefore at the hour named I went with Frere Constantin in his canoe across the strait, and thence tramped with him into the forest, as if

accompanying him upon some missionary errand, as was at times my wont.

When we had gone about a league from the fort, we were joined by Sans Sousi, and in the course of half an hour there gathered around us a band of some twenty Miami and Huron braves who had stolen away one by one from

their villages. preparations complete, we-

Our preparations complete, we— French and savage—fell upon our knees for the blessing of the Recollet.

"God guide you, my children!
May the Almighty Christian Manltou,
Who holds the world in the hollow of
His hand, preserve you and those whom
you go to protect," said Father del
Halle, impressively stretching forth his
arms over us. The next moment we arms over us. The next noment we sprang to our feet ready to depart. My kind friend turned to me again,

with paternal affection.

"God keep you, Normand," he continued; "may He give you success upon your errand."

A wave of emotion swept over me

I could not speak, but on the impulse, and reserved man though I was, I knelt once more and, as is the custom of the lads of New France, raised the hand of

the good cure to my lips.

Thereat he was much moved, and Thereat he was much moved, and making the sign of the cross upon my

making the sign of the cross upon my brow, blessed me again.

Ah, that parting! How frequently since have I recalled it, and how thankful am I that, as time went on, the tie of friendship that bound me to Frere Constantin waxed stronger and our esteem for each other more tender. As I look back now, it seems to me that from this time the likeness I had ever observed in him to the centle Francis. observed in him to the gentle Francis of Assisi grew more marked; the shy of the woods, the squirre creatures of the woods, thindity at his and the deer, fled not in timidity at his and the deer, fled not in timidity at his approach, nor did the birds fly away or cease their song. And with the Indians no one who ever toiled in this region, save only the revered Pere Marquette, ever had greater influence.

In Old France the people have a legend whereof I have often bethought me in our wilderness. At the season when the earth is in its glory, either with the freehness of spring or in

with the freshness of spring or in Nature's ripened loveliness—at such season, say the peasants, on the morning of some perfect day there comes to the forests an hour of holiness. The trees bend low their stately heads, the flowers give forth their sweetest frathe soft breeze sweeps green carpet of mess and vines, the birds awake yet forget to sing, and the streams flow with fainter music, as they wait in reverence. At that hour, heralded by the first rays of light, the heralded by the first rays of ingue, the blessed Christ walks through the woods. Ay, of the legend I often thought as I beheld Frere Constantin, so true a fol-lower of the Divine Missionary, tra-versing our trackless forests of New France with his message of peace and good-will.

Some ten days our party journeyed, through the heart of the Indian summer. The hand of God seemed to rest upon the forests, so glorious were they in their splendor of gold and crimson and russet. Ever we pressed onward, keeping a sharp lookout for foes in ambush, yet animated by the happy spirit of adventure which finds a zest in the

proximity of danger.
Once we crossed the trail of a band of savages who our Hurons said were Iroquois, from certain signs I wot not of; for the children of the wilderness, like the wild creatures who share their haunts, are wondrous versed in the lore of Nature, and pay close heed to her ambassadors, the winds and waters. To them a crushed vine, a broken twig, is often a clue to the designs of their

enemies. On another day Sans Souci, hearing a sound in a thicket which he took to be the stir of a young elk, fired into the The next moment a hoarse whoop rent the air, and a savage leaped out upon him, but only, with another unearthly yell, to fall dead at his

was Mawkwa, the father of Ishko dah the Fury, who had dogged our

This discovery showed us that our expedition had, despite our precautions, become known to the hostiles. Outawas, and gave us some uneasiness, on account of the ladies whom we were

hastening to meet.
"Pardieu! That yell will bring the red inhabitants of the wilds upon us like a nest of hornets," I exclaimed as I drew my blade, ready for the others, should they leap forth.

should they leap torth.

For answer, Sans Souch took his knife from his belt, rolled the body of the dead savage out of our path with

the dead savage out of our path with his foot, and we pressed on, our Ir dians following with bent bows.

The dying outery of the chief summoned no band of infuriated redskins, however. Nor did aught come of our encounter with a small party of Iro quois, a day or two later, when we had a sharp fight and I laid low a brawny fellow who had raised his hatchet t hew down Sans Souci, and received an arrow that was meant for my heart but arrow that was meant for my heart but by a fortunate chance lodged in the fleshy part of my arm. From it, though the wound was slight, I should doubt-less have suffered much, by reason of the poison, had not one of our allies made for the hurt a poultice of certain leaves which took from it much of the

fire.
Thus we went onward for above a week, over the wastes and across the inland waters, at the portages our men carrying the canoes upon their shoul-

One morning, after having floated down a small river, we landed, and crossed a valley where we had a shot at

a grazing herd of buffaloes, and I brought down a fierce bull where one of our Indians laid low another. The remainder of the herd sped away, and were quickly lost to sight in a neighboring grave.

boring grove. Half an hour later, the same Indian Half an hour later, the same Indian bent his bow at a stirring of the underbrush, as we wandered in the forest; but ere he could let fly one of his fateful arrows, San Souci caught his arm.

A moment after, out from among the bushes, sprang a great gray dog, of the kind that is of the breed of the wolf, and a denizon of the wilderness.

bushes, sprang a great gray dog, of the kind that is of the breed of the wolf, and a denizen of the wilderness.

"Have a care, Sans Sjuci, the creature will tear you as a rabbit; and this you well know," I cried, as the animal leaped upon the coureur de bois in a frenzy of excitement.

But it was not as I feared, the dog was not mad with rage; on the contrary, he was nearly crazed with joy.

"Ma belle, ma bellé! It is Mishawaha herself, my faithful Mishawaha," exclaimed Sans Souci, scarcely less delighted than the yelping beast. "Ah, monsier, now we shall speedily have tidings of those whom you seek. I left Mishawaha among my friends in the woods some leagues from Fort Fron

woods some leagues from Fort Fron tenac. She must have followed the coureur de bois whom I sent to escert Madame Cadillac. Madame la Seignuress and her party must be in this neighborhood, unless—" He shook his head ominously, and continued under his breath, " Mishawaha is not wont to his breath, "Mishawaha is not wont to
be so foolish! Wby does she menace
the safety of those whom she undertook to guard, by straying away from
them and raising this din? Unless—"
He broke off abruptly, and it was
with a sinking heart that I pushed
abrad of him moon the trail to which

ahead of him upon the trail to which the dog led us.

Thank God! our dire foreboding came to naught. The sagacious animal had only discovered the approach of her master, and had stolen away to greet

Beyond a little hillock we en Beyond a little utilious we be beyond a little utilious. Here we found the party we sought, just as they were about to break camp for the were abo

were about to break camp for the journey of the day.
What a providence it is that the route from Montreal to Le Detroit and the Northwest is marked out by so many noble water-ways down which the voyager may float in restfulness! Had it been otherwise, never could even the most valiant of women have attempted the journey.

tempted the journey.

As I advanced through the greenery, As I advanced through the greenery,
As I advanced through the greenery,
I now saw before me a most captivating
picture Seated like a queen upon the
bank of the ravine was my sister, Madame Cadillac, as serene as though
posed for her portrait by that same
country painter, Antoine Watteau, of young painter, Antoine Watteau, of whom I have erstwhile made mention as having later won fame; my sweet sis-ter Therese, in a robe of dun color laced with silver, her brown hair dressed low,—for happily, the fontage was going out of vogue,—her hazel eyes shining softly as the starlight for which the Indians named her. The fresh breeze had brought a pink tint to her equally also checks, and despite the usually pale cheeks, and despondences of her attire, she and despite the sombreness of her attire, she looked younger and still more comely than when she went away. There, beside her, was little Jacques, now playing with the dog, which had bounded back to them in an abandonment of glee the reason whereof they failed to underder tand. There was Francoise the maid. coquetting with their guide, a handsome young coureur de bois: there maid. coquetting with their guide, a handsome young coureur de bois; there forming a circle of dark faces, were the Indians who made up the escort. And there—yes, verily, and I felt my face flush red, as my eyes turned upon her, standing just beyond Therese, and clasping inher arms a great bouquet of scar standing just beyond ing inher arms a great bouquet of scar let sumach sprays and golden maple leaves — there was Barbe — also

reassured them, nowever, fell upon my breast with a glad cry. Young Jacques caught me by the coat; even Francois forgot her coureur de oven Francois forgot her coureur de ois long enough to murmur an ecstatic Oh, monsieur!" and clapped her palms together as she looked up to the sky in thankininess. Only Barbe stood aloof, with a strange shyaess that yet gave her to my mind, an added grace. "Miladi Barbe, bave you not a wel come for me?" I asked, drawing near

to me when Therese let me free.
"A thousand, Normand," she said in tremulous tone, and thereat quickly turned away her gaze, thinking per haps to hide from me the tears in her bright eyes,—tears that were like glistening dewdrops upon two purple violets.

I took her hands in mine and, bend ng my head, touched them with my

ilps.
Dd you not know I would come,
Barbe?' I whispered earnestly.
Again those beautiful eyes met my

"Yes, Normand, I knew you would

ome," she answered gently.

And then, as once before in her girlhood's days at the seige of Quebec, she saw that I was wounded.

saw that I was wounded.
Oh, Normand how came this?" she "Oh, Normand how came this?" she cried, going deathly white. "A scratch from an Indian arrow, you say! Are you sure the wound has been properly tended? A dressing of some forest herb, moistened at a spring of clear cool water, is the remedy, they tell me."

Thereupon she must needs hear all about the skirmish, and learn from the Miami what he had done for me; though 'twas of a far different matter i

though 'twas of a far different matter I was minded to talk to her.

Howbeit she gave me no chance—
neither then, nor during our journey back to Fort Ponchartrain. Moreover, she was at great pains to explain to me that she had come with Madame Cadillac because to her mind Therese into any law coming at all and she Cadillac because to her mind Therese ran into peril by coming at all, and she could not see her set out with no woman companion other than her maid. As if the companionship of so lovely a lady as the Chatelaine of Chateauguay would make the way safer for my sister! By a special providence, or so it seemed, we reached Le Detroit in saf-

ety, and the wife of Cadillac was installed in the new manor, with the Lady of Chateauguay again as her

At the fort all were still on the

watch and prepared as far as might be for the coming of the Iroquois.

The savages of Le Detroit were warned by our Sieur of the threatened attack from their ancient foe; the toma hawk painted red was sent from village to hawk painted red was sent from village to village; the Medicine Men consulted their Manitous. Bands of our warriors ranged the forests, or taking to their cances, floated down the strait and the Lake of the Eries, on the alert to dis cover the movements of the enemy. Saint Martin's Summer, usually a time devoted to the annual games and thank offerings of the Indians, was become a season of practice for war.

season of practice for war.

One starlight night a party of braves returned to Le Detroit in triumph, with scalps at their belts, and bring ing some six or seven captives. The had met a band of Iroquois, had fough

them, and slain a goodly number.
At the gates of the palitade they de manded an interview with the Commandant. Albeit the hour was late the schief, Wingeczee, was admitted, and conducted to the presence of De la Mothe, and the interpreter De orme was summoned to the parley in

the council room of the barracks.
"My father," began the chief, "we have met a horde of Iroquois and have slain many. With these our foes was a white warrior who fought with as great flerceness as any red man, yet with less of cunning, it looked to us, since twice he spared two of our num-ber who were wounded; an Indian de since twice he spared two of the ber who were wounded; an Indian de lays not to drive the tomahawk into the heart of a fallen enemy. The Iroquois who were not hewn down like the trees of the forest, fied, abandoning the trees of the forest, fled, abandoning their pale-faced ally to us. But thinking our Father would be angry with us, if we robbed him of his vengeance, we have brought the white chief to cur Father, to do with him as he wills."

Whypersee, you and your Magrices.

Father, to do with him as he wills."
"Wingeezee, you and your warriors have done well," replied Monsieur de Cadillac, inclining his head. "There is no braver chief on Le Detroit than the great Eagle. I will tell Onontio in Quebec of your service to the French. Gifts you shall have of me, also, when you have delivered this captive into my hands."

my hands."
"This night he shall be given to my

Father," said the chief.
"Let him be rendered to Sergeant
Jolicour at the gate, and Monsieur Guyon will furnish to you, Wingeezee such stores from the King's ammunition as shall compensate you," decreed the

Selecting a fusee and a small quantity of powder and bullets from the store house, I went with the chief to the

The white man had been bound hard and foot, and was passed over to us like a log, being borne in and laid upon the ground by two of the Indians. I then presented the musket and ammunition to Wingeezee—a dang rous gift, but he would have been satisfied with naught

else.

When he and his followers were gone
the prisoner. Hi I looked toward the prisoner. His head was turned to one side, and his head was turned to one stay at the chapeau had slipped down so as to partly conceal his face. I knew from his uniform, however, that he was English, and my heart grew hot with anger.

"Bah! the hardihood of these

Bostonnais, thus to venture into the wilderness," I muttered to myself.
"What could be hope for but to be abandoned by his allies, should their opponents prove too strong for them? How little wit he had, to spare the lives of our savages, who knew not the emotion of mercy! Small wonder he

Much as I hated the red coat, it was

most quietly attired, and wearing upon her shining hair a little coif of velvet; Barbe, more lovely than I had ever beheld her.

At my appearance both women screamed, doubting if it could be myself in the flesh. My voice speedily reassured them, however, and Therese fell upon my breast with a glad cry. at the names of the savages are now passed. Honor needs no bonds. You are indeed still a prisoner, but a prisoner of the King of France; and whatever may be your fate, be assured you will be accorded the treatment of a gentleman, in so far as it is possible thus to be accorded the treatment of a gentle nan, in so far as it is possible thus to

treat an emissary of our foes." Whether there was in my words aught of comfort for the unhappy man, I cannot say. No sooner did he feel himself free than he sprang to his feet

and glanced about him.

But his limbs were palsied from having been so long bandaged, and a faintness came over him, causing him to sink bank upon the ground with a

groan. "Phouff! The savages made him

"Phouff! The savages made him abstain from food more rigorously than an anchorite, and, I doubt not, the poor wretch is well nigh crazed with thirst as well," quoth Jolicour.

Compassion was not dead within me. I put a draught of water to the lips of the captive, and when he had revived in a slight degree, gave him a cup of wine captive, and when he had revived in a slight degree, gave him a cup of wine Soon his strength, returned in part, and getting upon his feet once more, he straightened himself with a haughty air and gave me a glance wherein we blended gratitude for my service, pride

and courage.

His countenance was strangely familiar to me. Where had I seen him nefore ?

"Monsieur," I said presently, i courteous fashion, "I regret to be a brave man in so sad a plight."

"'Tis the fortune of war," he answered with sangfroid, as though in the outcome of his dilemma he had no the outcome or his dinama has the concern—a coolness as unlike the dashing gallantry of a Frenchman under similar circumstances as is the impenerability of ice to the sparkling coolness of a forest spring. "But how ness of a forest spring. "But how have you concluded that I am not a poltroon?" he added with a calm

"Only a man brave unto rashness would rush into the heart of an enemy's

would rush into the heart of an enemy's country with a body of treacherous indians and upon a fool's errand," I returned with sharp evasion.

At my plain naming of his mission, he scowled defantly, and, in obedience to the instinct of a soldier, his hand sought his sword, then dropped to his

side, as he despondently realized that the weapon had been taken from him.

"If monsieur is ready, I will conduct him to the Commandant," I continued, regretting my bluntness.

He bowed assent, and I led the way, the red coat coming next, and Jolicœur bringing up the rear, and keeping a close eye upon the prisoner, as was his duty.

The council room of the barracks wore a funeral aspect as we entered it.
The rough walls were dark with
shadows; the flickering light of the pine knots smoking in their sockets was

pine knots smoking in their socaets was veritably ghastly.

Upon the dais at one end of the room sat Cadillac, majestic and imposing in his fine court dress. Evidently he would fain impress the Englishman with his dignity as the representative of the King of France, and his own sovereignty, I may say, over the region into which the stranger had intruded with such temerity. such temerity.

The scene minded me of a picture

The scene minded me of a picture from a graver's plate that I saw in Paris—a gravure of one Jacques Gallot, which represented the sombre chances of war, and was as far removed from gay little pastorals from the brush of the young Antoine Wattrau, as is the sunshine from the gloom of dusk when the rays of light die away, like the glow of a torch that is quenched.

The prisoner saluted the assembly with quiet nonchalance, and then stood before them erect and with a scornful air, as one who minded not the statliness of the tribunal nor cared to plead

ness of the tribunal nor cared to plead

for clemency.
"Monsieur," said Cadillac, address ing him, "you sre a Bostonnais. What is your name?" "Sir Commandant, I am an Eaglish officer; this is all you need to know,

he corrected suavely.
"With us, monsieur, the terms
Bostonnais and English are synonymous, Bostonnais and English are synonymous, though some among us are more versed in your southern geography than may be supposed," rejoined De la Mothe. "You decline to say how you are called; well, Monsieur le Bostonnais, have you any explanation to make? How came you to be in this new province of the King of France at the time of your apprehension?"

I was a traveller," began the

Englishman, guardedly.
"Nay, monsieur, these papers," in "Nay, monsieur, these papers," in terrupted our Sieur, tapping with his finger a small packet that had been put into his hand by Wingeezee—" these papers, a diminutive but well-drawn map showing the country, these notes of our defence prove you had ere now ventured near enough to our fortifications to observe them carefully. You are a spy, monsieur, and the fate of a spy, you know, is death."

The words of Cadillac were followed by a moment of terrible silence. There

The words of Cadillac were followed by a moment of terrible silence. There was no hope for the stranger; his papers had convicted him.

At this time, in face of the danger that threatened the very existence of the fort, the Commandant would be inexorable, as a glance at the set visage of La Mothe assured me.

The momentous stillness, during which we heard no sound save the

which we heard no sound save the breathing of one another, was broken at last by the prisoner himself.

last by the prisoner himself.

"Monsieur le Commandant." he said, throwing back his head proudly,
it was not a love of glory that led me to undertake a journey into the country to undertake a journey into the care at war; yet fame I should have won had I been successful. I came in the service of my flag. You term ne a spy, but in my own land I shall be honored as a on my land I shall be honored as a hero. I fear not death, and crave not your mercy. All I ask of your chivalry is as to the manner of my death. I am a gentleman and a soldier; let me die then to the roll of the drum and the report of a yolley of muskery."

report of a volley of musketry."
"The punishment decreed for a spy
is not that he be shot," answered

Monsieur de Cadillac, curtly.

His words must have been as a cruel blow to the Englishman; nevertheless the latter lost not his coolness, but drew himself up more rigidly than before, if this were possible, and unflinchingly met the gaze of his foes.

With all the dignity at his command, my brother arose and pronounced s ntence.

" Monsieur le Bostonnais," he said as the representative here at Fort Pontchartrain of his Majesty Louis the Pontchartrain of his Majesty Louis the Fourteenth, King of France, and of the provinces of New France and Acadia, and of Le Detroit, and by virtue of the authority vested in me, I, Commandant and Seigneur, having in my possession incontestable proofs of your guilt, do upon their evidence condemn you as any and degree that to morrow at annual spy, and decree that to morrow at sur-rise, at the gate of the palisade, you shall be hanged by the neck until

A long-drawn sigh was the only sound

heard in the room for some seconds after La Mothe had ceased to speak. The Commandant glanced sharply about, as he sank back into his chair, and straightway I found that all in the and straightway I found that all in the assembly were looking at me. For it was not the prisoner who had sighed; it was I. His sentence was just; but my heart smote me that a man so young d gallant should meet so ignominious

By a lordly wave of his hand, Cadil

Ere the sergeant took a step forward, however, there was a commotion in the passage without, as of a woman's voice disputing with the guards and appealing

The next moment the door of the room burst open, revealing a picture that caused every man of the assembly to start with astonishment. Ay, even the demeanor of Monsieur de Cadillac grew less composed, although this was grew less composed, atthough this was scarce perceptible to any but myself, who knew him so well; while the Eng-lishman, who had not blanched at his sentence, now changed color and drew his hand across his brow in a confused

TO BE CONTINUED.

Whoever looks for a friend without imperfections will never find what he seeks. We love ourselves with all our faults. We ought to love our friends

A LOVER'S QUEST.

A MIDNIGHT TRIP ACROSS THE BAY OF GALWAY.

By Earnest Jarrold, The Doolan cottage in the suburbe Harlem was the resort of many simple-minded men and women in the evening. Patrick Doolan, the foreman of the gas works had created a salon by his liberality of spirit and tolerance of opinion; so one pleasant evening Judy Callahan said:

"Mr. Doolan tell us about how Rose Kelly got her first pair of shoes."

Kelly got her first pair of shoes."

And Pat began:
"Tis twenty years ago this night since I saw Rose Kelly standin' on the shore of Costello Bay, peerin' into the black night to see could she get one more look at Roger Costello, for she was sore afeered she had sent him to his death. Rose was tall and dark; for she had Spanish blood in her veins from the Armada, and her black hair, blown by the wind, wrapped her like a blanket. She was terrible strong, but never a taste did Rose get of a juicy mutton chop or a tenderlion of beef. Faith! it all went to pay the rent, that grim monster.

that grim monster.
"Her hair was the only hat she wore and on her feet she had 'pampooties,'
made of raw cow's hide, with the bair
on the outside and tied across her
arched instep with a piece of fish line.
"One day in the summer a party of
tourists visited the Island of Costello,
and Rose as we for the first time in her

and Rose saw for the first time in her life the iligant little shoes the ledies wore, with the red and blue ribbons on the buckles of them, and the high heels of them. One of the ledies measured her foot and told her that if she ever became rich enough to own \$3, the price of a pair of high-heeled shoes, she price of a pair of high-heeled shoes, she must buy a pair of number six D'r, as that was the size that would fit her feet. After the tourists were away, Rose gave her lover, Roger Costello, no peace until he promised to get her a pair of ledy's shoes.

pair of ledy's shoes.
"Now, Roger was a fisherman. But
the summer when the tourists visited the island was a poor one for fishing, and 'twas not till September that

and 'twas not till september that Roger, by pinchin' economy, saved money enough to buy the shoes.

"The night when Roger made up his mind to go across the bay after them was dark and lowery; but the smell of the salt in the breath of the smell of the salt in the breath of the sea roused the courage in his heart, and he made an oath to cross over to Arran, fifteen miles away, to buy the shoes for Rose from the Widow Cassidy. "But when he told Rose that he was

"But when he told Rose that he was goin' she made up her mind that he shouldn't go, shoes or no shoes; but the more she talked the more he made up his mind to go, and nothin' could stop him. Rose was afeared that if he went he'd never come back to her, for she knew well the temper of the Bay of Galway in a gale. When she found that her blarney was no use, she sent her brother across Great Man's Bay to tell the police a lie—that her lover was goin' across to Arran with a keg of goin' across to Arran with a keg of poteen, and for them to arrest him so that he couldn't go. She thought 'twas

better for Roger to be fined forty shillin's than to lose his life. But when the twilight was fallin' she went with Roger to the shore and helped him to ballast his currach with stones.

"A currach is a boat with ash ribs covered with canvas. It is about fif teen feet long, three feet wide and two feet deep. A fine sea boat a currach is for rowin', but a poor sailor, for the rason that she has no keel. Six of the ason that she has no keel. Six of the police came after Roger in a life-boat. Roger saw them comin', and he ran his boat into the water, with Rose up to her knees in the brine hangin to his

her knees in the brine hangin to his coat talls cryin':

"Oh, come back, allanah! Never mind the ould shoes!

"But Roger threw an arm around her and kissed her twice. Thin he sprang into the boat and was off, leavin' pieces of his coat in Rose's hands, and the police only one hundred yards away. The police fired two shots at Roger; but the bullets flew high, and Roger laughed, for he was as much at home in a boat as on a cottage floor.

"You must understand that to be out on Galway Bay when the water is wrinkled with the touch of a soft south wrinkled with the touch of a soft south wind, and to be in the same place on a black night, with a north west wind howlin' and the tide a mill-race to the sea, is as different as love and hate. Roger had work before him that night that made his atrong heart heave agin. that made his strong heart heave agin' his ribs; and he six feet two, with a fifty inch chest and an arm like a mule's hind leg. They say that the bottom of Galway Bay, from the Connemara shore to the Arran Islands, is a causeway of death made of the bones of Irish pea sants. Roger hugged the shore just out-side of the line of breakers, and in a few minutes he was out of sight of the police, who were afraid to follow him, and they headed straight for the Arran Islands, thinkin' they'd catch him when

he landed. " How he ever got across is a m "How he ever got across is a meracle, for the seas were fifteen feet high,
an' 'twas many a barrel of water he
shipped an' had to lay down the oars
and ball for his life, while the currach
drifted and tossed like an oak ball.
And all the time poor Rose was wanderin' up and down at the edge of the
surf, and callin' down the 'nathemas of
Hayven on her own bonny head.

suri, and callin' down the 'nathemas of Heaven on her own bonny head.
"For five terrible hours Roger fought the sea, and then he saw the glint of the light of the coast guard station at Arran and in an hour he ran the currach on the beach at the foot of Bryan Kilmarita's rotate natch and descreed. Kilmartin's potato patch and dragged it two hundred yards from the sea and covered it with seaweed. Rozer walked up to Kilmartin's cottage and tapped on the window to wake his friend. And on the window to wake his friend. And Kilmartin took Roger inside and hid him under the bed. While Roger was there eatin' boiled ling and drinkin' Owlong tay that never paid duty. Kilmartin went after the shoes. The Widow Cassidy was that mad at bein' disturbed that she grabbed the first pairs of shoes she saw and nut them in a pair of shoes she saw and put them in a piece of olloloth so that they wouldn't get wet. Roger wasn't under the bed two hours when the police got wind of him and he broke for the cliffs. This

was about 1 o'clock in the mornin'. "The big island of Arranmore is nine miles long, and on the side nearest to

America the cliffs are from two hun-dred to four hundred feet high. When the wind is blowin' from the west the

the wind is blowin' from the west the waves dash over these cliffs, carryin' rocks weighin' from one pound to two tons. These rocks are piled up along the edge of the cliff and in some places they are fifteen feet high.

"Fifteen Arraners own a rope two inches thick and six hundred feet long that they use to pull up driftwood from the foot of the crags. Aboat half way down the face of the cliff there is a deep cave in the rock called the "Redown the face of the chiff there is a deep cave in the rock called the "Re-fuge," where every Arraner hunted by the police hides in time of danger, and it takes a skilful and a brave man to get to it on a fair day. But on a black night with the wind tearin' at him and night with the wind tearin' at him and the spray wettin' him a man wants his insurance paid up to venture it.

"Roger would never have tried to reach the cave in such weather, but

reach the cave in such weather, but the police were so close that they would have caught him if he hadu't gone over the cliff. And when he reached the cave covered with cold sweat of fear he knew that 'twas only the prayers of Rose, fifteen miles away, that kept his fact from alignin'. Roger was safe foot from slippin'. Roger was safe from the police, with the shoes tied around his waist. He lay down on the rock, tired out with the hard work, and

fell asleep.

"But while he was asleep the greedy sea was still chasin' him, and 'twas only half an hour before the waves reached Roger. Soon it reached his knees with a gentle hiss. Then it reached his waist with a little mean like that of a sick child, and Roger stirred in his sleep as if disturbed by an ugly dream. But the next wave

an ugly dream. But the next wave was a big one, and Roger woke with the foam at his lip.

"He was ankle deep in the rising tide. Then the water slipped away slowly, and he rushed to the mouth of the case, but all he could see was the the cave, but all he could see was the the cave, but an ne could see was the tops of the seas that were heavin' their great shoulders ag'in the quakin' rock, and all he could hear was the terrible roar of their awful hungry voices. Roger went back to the farthest corner of the cave and felt for the rosary in

his breast.
All the time Kilmartin was noddin All the time Kilmartin was noddin' before the fire in his house, for he wouldn't go to bed till he knew that Roger was safe. He woke with the sound of the spray of the risin' tide coming over the cliffs a mile away, and his groan was that of a strong man in mortal anguish, for he knew that Roger was in the cave. He wakened his wife was in the cave. He wakened his wife and the childer and sent them after the men that owned the big rope. Talk about rushin' a steam engine to a fire! "Twas nothin' to them seven men and three women draggin' that manilla snake rope over one hundred stone walls to the cliff. After they dragged the rope to the top of the cliff 'twas only a few minutes till they had Roger only a lew minutes till they had Roger dragged to the top, and in half an hour he was in his currach and pullin' like mad for the Galway shore, with the

mad for the Galway shore, with the wind at his back.

"Rose saw him comin' when he was nearly three miles away, for the eyes of a woman in love are sharp as an eagle's eves. When Roger ran his boat up on the shore Rose did not run to meet him, nor did she tell him that she had not slept a wink while he was away. She ran into the cottage before he saw her and closed the door, and when he saw her she was busy gettin' the brekquist, she said.

when he saw her she was busy goother the brekquist, she said.

"Oh, it's you, is it?" as if 't was to the spring he had gone to get a pall of water. 'And after all your trouble, I'll bet you didn't get the shoes!'

"Faith, I did !' throwin' the bundle the with a way, for 'twas a

on the table with a bang, for warmer welcome he expected. 'Whin I say I'll do a thing I'll do it!' Then I say I'll do a thing I'll do it her he ripped open the oilskin, and there rolled out upon the table two cowhide shoes, the soles studded with heavy nails, and they were big enough to fit the Cardiff giant. Rose looked at the

shoes and said:
"And I suppose they are number

sixes ?' Then she looked at her speechless lover, and they burst into a roar of laughter that shook the thatch. And when they were the haggard look on Roger's face still looking into that awful gulf below the cave, she put her brown arms around his neck, and drew his great shaggy head down on her breast and kissed him on the lips, her eyelashes were wet."-New

## SUNRISE AND SUNSET.

York Tribune.

For the CATHOLIC RECORD. Vibrating through the early morning and rolling out over the awakening city was the sad toll for a soul departed. city was the sad toll for a soul departed. Slowly, ponderously, the Convent bell sent from its high tower its deep message. A message that none hear without a solemn thought of its awful purport, whether young or old, happy or sorrow-laden; to all it carries some hint of its Transcendent mystery—a reminder of where we one day go alone, and where we return not.

reminder of where we one day go and and whence we return not.

The mellow haze of the sunrise still rested on the landscape as the funeral wended its way out in the suburbs towards Mount Hope cemetery. The bell was hushed, or too distant now to clash with the joy of the beautiful

summer morning.

Speeding along a cross-road, splendidly mounted, came a young and handsome woman—horse and rider in such accord that an hour's run had scarcely in which the disturbed the reverie in which the calm of the early day had plunged this

calm of the early day nad places
fair girl.

She had left the ball-room and after a
few hours of rest had riden out—tired,
yes, tired—not in body but in mind.
Tired and lonely in soul. From time to
time this fiame of discontent had
smouldered in her inner consciousness,
and was usually dimmed by the vain,
distracting life in which she endeavored
to attain her happiness. Useless, to attain her happiness. Useless, flippant, worldly, the days had sped for flippant, worldly, the days had sped for several years, and though sin with its appalling grasp, had been kept at bay, yet was this intelligent young woman growing conscious of the lower and dangerous level to which a selfish, unprogressive career, wholly engrossed in the whirl of amusement and the "smart set," were surely carrying one eduprese the d conte To wom: home deat Sc that

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cated to better things. A nervous start and sudden fling of the slender head of her horse caused her to tighten

head of her horse caused her to tighten her rein, and, looking round, she saw her groom with head uncovered. Simple, tolemn the little funeral reached the cross-road. The shabby hearse, the plain pine coffin, flower and offering absent, except a long palm leaf which rested on the lid—emblem of

which results the victory.

The watcher recognized, in the few carriages following, the faces of the nuns who were accompanying one of their band to her last resting place. Theirs was the joy of life to look towards death with peace and confidence. How different from the scenes the watcher had witnessed in the death chamber of the worlding where the poor the watcher had witnessed in the death chamber of the worlding where the poor victim went forth, if not drugged to gase, yet distracted and deceived as to all knowledge of departure for "the presence of the Living God". Then the despair and nervous sollapse of the loved ones, followed by haste for travel and distraction. Ah! distraction really destroyed by satiety, and only the destroyed by satisty, and only the doom of modern nervousness and dis-

doom of modern nervousness and dis-content to take its place.

To her last home went the pious woman as the little cortege moved, and home went the lesson of her life and death to the heart of the watcher. Scarcely had the sunset burnt out that day in the warm red sky mhore

that day in the warm red sky when the watcher sought the lull, the solace, the peace of the confessional, and she arose to lace her world again with a brave and calm spirit, and to put forth ever the fruit of self sacrifice, charity and labor for the needy, the oppressed and the sin 1idden.

"Ah! Christ! if there were no hereafter,
It still were hest to follow Thee.
Tears are a nobler gift than laughter;
Who bears Thy Cross alone is free."
NANNO.

#### TALKS ON RELIGION.

PARENTS AND THEIR CHILDREN.

The natural law provides for parental love, hence in the decalogue there is no commandment insisting on such affec-tion. If a parent is found who does not possess this feeling he is looked upon by all as a monster. When God would lead His disciples to rely with confidence on His mercy, He appeals to the natural terderness of a father's heart and says:
"If you, then, being evil, know how to give good things to your children, how much more will your Father from heaven give the good spirit to them that ask Him?" And again He asks: "And which of you, if he ask his father bread, will he give him a stone? or a fish, will he for a fish give him a stone? he for a fish give him a serpent?" (S+.

Luke xi., 11.)

The duty of parents to their children may be summed up as follow: To love them truly, to care for them properly, to educate them along Christian lines, and to give them a proper start in life. To love children with a true love means more than making playthings or pets of them. It means more than fondling, and kissing and calling them pretty names. All these things are natural and very well in their way, but they do not necessarily mean true love and are quite consistent with a want of love. They may spring from instinct and self-love, and those who practice these en-

love, and those who practice these en-dearments may show themselves their children's worst enemies. Real love, besides tenderness, in-cludes patience, forbearance, watchful-ness, taking trouble—and, to sum up, it

means self-sacrifice. patience or caprice of parents. This thought must have been in the mind of the apostle when he wrote : " And you fathers, provoke not your children to anger." (Eph. vi., 4)
Patience and forbearance do not mean

a lack of watchfulness. Let us call to your mind these striking words of Holy Scripture: "But while men were scripture: "But while he will asleep, his enemy came and overswed cockle smong the wheat, and went his way." (St. Matt. rili., 29.) Here we have an explanation of a great many of the evils which find place in the whole the collection of the colle of children and spoil or poison their education. When their parents were not looking or were not caring or were lacking in vigilance, the enemy came and oversowed cockle and the good seed was choked and then it perished.

Bad reading, bad companionship and bad habits are the cockle that weaken and destroy the good seed sown but not

The parents should win the love and confidence of their children to obtain a real knowledge of their mental and moral temptation. This is accomplished by gentleness and patience and not by over-restraint, harshness or sternness A good education is a rich possession

for a child. Too many parents are careless about the sort of an education that is being imparted to their children. The heart as well as the mind must be educated. The child should always be impressed with the fact that he has impressed with the fact that he rae been created ultimately to be with God. Nothing should be allowed to obscure or to eclipse this end. He should also be fitted for the battle of life. He must be supplied with proper principles that will acfely guide him. life. He must be supplied with proper principles that will safely guide him through life as the compass guides the mariner on the sea. The first seed must be sown at home before the child is old enough to enter into the primary department. The practices of prayer and of devotions should lave their in ception from the lips and the example of parents.

of parents.

The vice of lying is quite common among children, because the value and the necessity of truth was not sufficiently impressed on the children at home. Instead of persistently and consistently inculcating truthfulness, parents some-times lead or drive their children into lying. Not long ago we were in a street car, and there was opposite us a mother car, and there was opposite us a mother with her little boy. The c nductor asked if the child was not over six. The mother said: "No, he is only five." "O, mother," cried the little fellow, "you know I was six last week." The boy was proud of the fact. The mother had lied to save a few pennies. In addition to this the threatened the boy with something when she got him

taught her child both to lie and to be

Some parents labor under the delu-sion that their children never lie and never steal and are horrified and in-dignant when the charges are made and the proof is offered. An investigation will do no harm, while too much credulity may. If such faults exist, the time to correct them is then. "A stitch in time saves nine."

Children grow and develop and much sooner than is realized one of the turning points in life dawns. A young mind is just coming into its inheritance and is more or less bewildered by all the novelties that rise before its vision. The mental kingdom is to be organized and the young sovereign aspires to power. Who are to be his counsellors and help him to his throne? The parents ought to be nearest to the young prince and be wise enough to direct him aright in all the dilemmas that arise. They ought not only to be the guides and preceptors then but also the companions of their children. The avenues to confidence should be kept open and made inviting, otherwise the

wrong road may be taken.
Discipline should be inculcated as a principle, and this will include obedi ence—obedience to superiors and obedi ence to law. Without discipline and obedience the will may carry the young man or woman to destruction. Discip line is to be enforced without unnecessary barshness or severity, but at all events weakness enters only to destroy. The child should be taught the necessity of compliance with duty as well as the sphere of his rights. Sympathy and justice will light up the way and the training should begin when the child is young. "As the twig is bent so the tree inclineth." The child that is permitted to grow up without discip-line becomes a nuisance to himself and

a cross and a disgrace to his parents.

When parents lose control of their children the blame is generally to be placed on their own weakness or vacci-lation. The Lord said, "I will rise up against hell. . . because he knew that his sons did wickedly and did not chastise them." (I. Kings 3.13.)

Corrective punishment is sometimes both necessary and merciful. The folboth necessary and merciful. The following incident demonstrates this fact. While a ferry boat was making its way amid the floating ice across the North River at New York, the cry was raised: "A man overboard!" The passeng rs rushed to the rail and saw a man struggling for life amid the floating ice. "Will not some one save was the reiterated and excited him?' was the reiterated and excited question. Suddenly a man sprang from the ferry boat. Swimming to the struggling victim he hit the drowning man a terrific blow. A cry of horror and indignation was raised by the pas sengers. Then the rescuer laid hold of the half senseless man and held him safe until both were saved. When the rescuer reached the deck, dozens of indignant men gathered around him and with fists clenched demanded, "Why, did you hit that man?" "Slowly him ? and with fists clenched demanded, "Why, did you hit that man?" "Slowly slowly, gentlemen," he said. "I risked my life to save him while you remained on board out of danger. I hit him to save him. It I had not hit and stunned him, he would have laid hold of me and both of us would have been leat."

An apparent cruelty may be a mercy to a child and prove the salvation of both the child and parent.—Cathelic Universe.

# HOLY WEEK.

With the second week of April this year comes the great Holy Week. It is then Holy Church asks her chil dren to retire as much as possible from the world and its confusion and think of our Lord and Saviour in the last days and hours of His passion and death. The Scriptures record that as He breathed out His soul, there was dark ness over the whole earth, for the sur refused to give light, and something of this darkness and desolation is felt by

Thus the great Holy Week services are solemnly carried cut by the clurch the world over, and the faithful as semble in the temples and list to the dirge of the lamentations, and prostrate elves before the cross as it i beld at ft with Jesus, the Saviour of the world, railed upon it. And yet midst this darkness and gloom and pain and anguish, we feel as we take part in these sad ceremonies, there are a few hours of joyful respite as we visit and adore our Lord resting in the repository from Holy Thursday to Good Friday morn, where Faith and Love enthrone Him midst myriads of blazing throne Him midst myriads of blazing lights and a profusion of fresh, in agranflowers. How the Catholic heart is touched by the scene this day presents! Thousands, yea, hundreds of thousands, go to pay their tribute to our Loid's Real Presence in the Blessed Sacrament; young and old, rich and poor, learned and ignorant, saint and sinner, crowd the different churches and gather as one family churches and gather as one family around their God and their King, and whisper their words of sorrow for any whisper their words of soriow for any effenses they may have committed against His holy law and there resolve that with His blessing and grace and nourished by His precious Body and Blood received in a worthy Holy Communion, they shall never offend Himany more.

wunten, they shall never offend film any more.

Verily is our Lord the New Adam, and truly is He "Emmanuel" — God dwelling with us. He is both for us in the Blessed Sacrament, our Brother in His humanity and our God in His divinity. It is specially on Holy divinity. It is specially on Holy Thursday and in Holy Week we feel the force of this, and our faith is revived and renewed in the reaction we feel in ourselves, and which we witness the beats and which we witness the beats and winds of all around the state of all around the state of the st in the hearts and minds of all around

Let us enter into this Holy Week with true religious spirit; it will be a fitting culmination to the Lenten sea. five." "O, mother," cried the little fellow, "you know I was six last week."
The boy was proud of the fact. The mother had lied to save a few pennies. In addition to this the threatened the boy with something when she got him home. She, and not the child, deserved that something, for she had

of the endless joys of heaver.—Bishop Colton in Catholic Union and Times.

#### EXTREME UNCTION.

THE SACRAMENT WHICH GIVES BEALTH AND STRENGTH TO THE SOUL AND SOMETIMES TO THE BODY.

" McG." in the Pittsburg Catholic Extreme Unction is a sacrament which through the anointing and prayer of the priest gives health and strength to the soul and sometimes to the body when we are in danger of death from sickness. It is called last, or extreme; the o her unc ions are used at baptism, confirmation, holy orders and at certain consecrations.

The Council of Trent has directed that extreme unction should form a subject of frequent instruction because the faithful, irequently reflecting that death is the irevitable doom of all men, will repress evil desires. It is a sacra ment instituted by Jesus Christ where-by, according to the Scripture, the sick being anointed with oil, in danger of being sneinted with oil, in darger of death and prayed over, receive, if neces sary, remission of sins, the strengthening of the sul, and if it be God's will, the restoration to health. St. James, in his epistle, says: "Is any man sick among you, let him bring in the pries's of the church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith of the Lord; and the prayer of faith shall save the sick man, and the Lord shall raise him up and if he be in sins,

they shall be forgiven him."
We have here all the essentials of sacrament, the outward sign-that is the anointing with oil and prayer—the inward grace, in the saving and raising up of the sick man and the forgive ness of sins. There is no mention of the institution of the sacrament in the Bible, yet the Apostolic practice is proof positive, together with the church the Infallible Teacher of its institution

by the Saviour.
In administering extreme unction the priest anoints the Christian who is in danger of death with consecrated oil in the form of a cross on his five senses in the form of a cross on his five senses which have been instrumental to his sins. He begins with the eyes, then the ears, nose, mouth, hands and feet. At every unction he repeats the following form of prayer: "Through this holy unction and through His most tender mercy, may the Lord pardon thee whatever sins thou hast committed by seeing, hearing," etc. If the sick man is actually expiring, the priest only anoints his forehead; but he centinues to anoint the other parts as lorg as life to anoint the other parts as long as life

has not departed.

The words used in the administration of the sacrament show the affectionate solicitude the church takes in us: "O Lord Jesus Christ, as we in our humility enter this house, may eternal felic ity, may divine prosperity, may serene joy, may fruitful charity, may everlast ing health also enter with us. May the approach of demons be forbidden this place and the angels of peace be pres-ent. \* \* \* Heal, we beseech Thee, Our Redeemer, by the grace of the Holy Spirit, the languors of the sick man; cure his wounds and forgive his sins; remove from him every pain of mind and body; mercifully grant him again full health, as well internal and eter-

We should receive extreme unction when we are in danger of death from sickness or from wound or accident. As soon as we have reason to consider the illness of a dangerous character, we should ask the priest to administer the sacrament in order that we may receive it with so much greater profit and preparation. Many Catholics postpone sending for the priest until the last moment, and then generally the sick You should under man is unconscious. stand that he is not profited as much, since the utility of the sacrament to the soul depends on the contrition and deve-tion with which it is received. More over, the body cannot profit by it, if the vital spark be all but extinct. This responsibility—to see that the sick receive the last sacrament in due timerests partly with the doc or, who, as a matter of course, cught to acquaint the relatives of the sick man's condition relatives of the sick man's condition when it becomes serious, hence the nece sity of securing the services of a Christian physician. Often Catholics fear to agitate the sick man by mention. ing death or the sacraments. What would you think of people who would not warn a blind man that he was nearing a precipico lest they should frighten him? Their cowardice will give them much to Their cowardice will give them much to answer for. Very often the fault is with the sick man himself, who feels cer ain that if he receives extreme unction he must surely die! He fails to realize that extreme unction has been, at least partly, instituted by God in order that the sick may more rapidly and certainly recover their health if it be conducive to their eternal welfare. be conducive to their eternal welfare Should the illness be really mortal, what is more desirable than the grace to die happily and secure salvation, to which end the sacrament of extreme unction is administered.

A soldier cannot receive extreme unction before going into action, nor a criminal condemned to death. Those who have not received the sacrament of penance carnot receive extreme unction, since it is the completion of penance. To this class belong idiots and children who have not yet attained the age of who have not yet attained the age of reason. Extreme unction can only be administered to the sick once in the same illness; but if the sick person recovers temporarily, and then has a relapse, he may be anointed again. Confession must precede extreme unction, this precessary to be in the state of for it is necessary to be in the state of grace; it is a remedy and medicine only for the living.

# A LESSON ON DRINK.

This is the text: Thomas Redmond, living at No. 144 West 30th street, New York, was fined \$75 for drunkenness and disorderly conduct. As he was being taken down stairs, a woman in the crowded court

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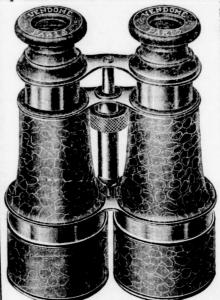
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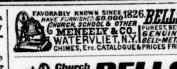
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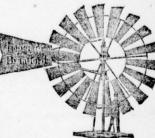
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Author of " Mistakes of Modern Infidels." Author of " Mistakes of Modern Infidels."
THOMAS COFFEY.
Publisher and Proprietor, Thomas Coffey LONDON, SATURDAY, APRIL 14, 1906.

THE RE UNION OF CHRISTENDOM

The general intention for which the Holy Father Pope Pius X. desires the League of the Sacred Heart to pray unitedly during the month of April is the "Re-union of Christendom," but this is an intention for which not only the League should offer its heartfelt prayers, but all Catholics, and indeed all who claim to be Christians.

Christ Jesus established but one church, and to that church only His promises of permanency and stability were given. He revealed but one faith, and established one hierarchy in His church, in which are Apostles, some prophets, and other evangelists, and others pastors and teachers for the perfection of saints, for the work of the ministry, unto the edification of the body of Christ, till we all meet in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ: that we may not now be 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: but performing the truth in charity, we may in all things grow up in Him Who is the Head, Christ." (Eph. iv., 11 15.)

It was the intention and will of Christ from the beginning that His church should be one, one in Faith above all things, as the above passage of Holy Scripture attests, and it is to preserve this unity of Faith that a hierarchy was instituted in the church by our Lord Himself, Who prayed to the Father for His disciples:

" Sanctify them in truth. Thy word is truth . . . and not for them only do I pray, but for those also who through their word shall believe in Me; through their word shall be that they all may be one, as Thou that they all may be one, that they Father in Me, and I in Thee, that the world rather in Me, and I in Thee, that they also may be one in us, that the world may believe that thou hast sent Me. And the glory which Thou hast given Me, I have given to them that they may be one as We also are one. I in them, and Thou in Me, that they may be made worked in one and that the be made perfect in one, and that the world may know that Thou hast sent Me, and hast loved them as Thou hast also loved Me.

We have it from the very beginning of the existence of the church of Christ on earth that " the Lord added daily to their society (the church) such as should be saved; and so St. Paul condemned unequivocally those who created schisms or sects, for

"God hath tempered the body to gether giving the more abundant honor to that which wanted it. That there might be no schism in the body, but the members might be mutually careful, ne for another. And if one suffer any thing, all the members suffer with it, or if one member glory, all the members rejoice with it. Now you are the body of Christ, and members of (1 Cor. xii., 24-27)

Hence the raising of the standard of revolt by Luther in the sixteenth cen tury was an attempt at the destruction of Christ's work. Christ left in His church a tribunal and a supreme authority to decide all matters of contro troversy, as the controversy on the need of circumcision was decided by the council of pastors of the church which assembled at Jerusalem, being in reality the first general council which was held by the church of God. (Acts xv) In the same way should Luther, Calvin, Zwingle, and their colleagues in the rebellion against church authority, have submitted to the authority which Christ instituted in His church, and especially to the authority of St. Peter's successor, to whom was committed the care of Christ's whole flock, His lambs and His sheep. In like manner, at the present day, the only way to restore the unity of Christendom is for those in revolt to submit to the authority of Christ's church and its supreme head and pastor, and it is in sumbent on all to pray that unity be restored, that unity for which our Lord prayed, that His disciples should be perfect in one, and that the world may know that Thou hast sent Me, and hast loved them as Thou hast Me."

It is clear from this that it is not by such compromises of Faith as are agreed upon from time to time by Protestant sects that this unity is to be attained, but by submission to the authority of the Catholic church which Christ has established, for the desired unity is to be a scomplished by sanctification in the truth, and not by the sacrifice or suppression of truth whereby the sects which are to-day proposing union hope to attain the proposed

The united prayers of the faithful during this month will do much towards the re-attainment of that unity which existed before the Western heresy of the sixteenth century, and the Eastern ! tion.

schism which was accomplished nine centuries ago.

THE CHURCH IN FRANCE.

As a direct result of the French policy of annulling the Concordat, and eparating the church from the State, the religious institutions of Italian nationality in Constantinople have been formally placed under the protection of the Italian embassy instead of the French, as formerly. The movement began toward the close of the year 1904, and by New Year's day of 1906 it had become so general that every Italian foundation of any importance in the city raised the Italian instead of the French flag. It has been already felt that this transfer of allegiance has increased the influence of the Italian government in Turkey, and it must essen that of France to the same extent.

So important was this right of protectorate of the Eastern Christians considered to be that the claims of Russia to the protectorate of the Greek Christians in Palestine, without regard to France, was the cause of the Russo-Turkish war lasting from 1853 to 1856. This war began between Turkey and Russia by Turkey declaring war against Russia in October 1853, and in March 1854 England and France joined in the conflict, taking the part of Turkey. Peace was proclaimed in April, 1856, after the capture of Sebastopol, which was the signal for Russia to give up her exorbitant claims.

The protectorate is fully as important to France now as it was fifty years ago, and the French Government is well aware of the fact; but, in the persecution of the church, the government affects to ignore the loss of prestige which will be incurred by the transfer of the protectorate to the various governments whose subjects have missions in the East, a result which must come should the persecution of the church be continued.

It may be expected that this question will have great influence at the polls at the next general election which must be held within a few weeks of the present date; and as it is confidently asserted that the Catholics of France have been deeply stirred up by the recent sacrileges perpetrated in the taking of the inventories of all church property, it may be reasonably hoped that the impending elections will have a different result from the last, and that at least a moderate government may be put into office to follow out a new policy which will satisfy the religious feeling of the nation. There is little doubt that a large

majority of the French people are really religious, but they are apathetic in political matters, especially in the rural districts, and thus they allow themselves to be overpowered by the most violent red Republicans and Radicals of the large centres of population. We can only hope, therefore, that the next election will fill the chamber of Deputies with a different class of men from those who are now in

The grand encyclical letter recently addressed by the Holy Father to the hierarchy and people of France should The Pope informs them that as God our Creator "is the Founder of human so cieties . . . we owe Him the honor, not only of private, but also of public and social worship;" and "there should necessarily be a wise union which be may justly compared to union, (between church and state) a that between soul and body." And if in separating itself from the church, a Christian state of whatever kind commits an act eminently baneful and blamable, how much is it to be deplored that France has entered on this path, when of all nations it ought to be the last to do so-France which, in the course of ages has been the object of such a great and special predilection on the part of this Apostolic See-France, whose for tune and glory have always been intim ately associated with the practice of Christian morals and respect for religion."

The raising of the Italian flag over the missionary institutions in Con stantinople would appear to indicate that friendly feelings are being cultivited between the church and the Italian government, and the result may be that before long the differences between the two authorities will be satisfactorily adjusted.

WE HAVE reason to be grateful to our subscribers for the very prompt manner in which they settle their accounts when the agents call upon them. There are a few, however, we regret to say, who give them unnecessary work by asking them to call a second and even a third time for the amount of subscription. This is, indeed, very inconsiderate, and the time thus lost and the labor uselessly spent renders the subscriber's business of little or no value. We trust those to whom this refers will give it their kind considera-

THE PROSPECTS OF IRELAND.

Mr. John Redmond, in a recent speech delivered at Manchester, England, made a very hopeful reference to the prospects of Ireland to gain Home Rule. It was, indeed, the most hopeful expression of expectation which has ever yet been heard from a leader of the Irish Nationalist Party.

He said he believed that Ireland had turned the corner, and is now near the goal to which she aspires.

He added that " according to his be lief, the records of the last elections will never be reversed, and that the England of the future will give to Ireland all that she can reasonably expect or demand. The government will require some time to fulfil the pledges contained in the King's speech, these pledges pronising that the needs of Ireland will be duly considered by the government. The Irish people are quite willing to concede a reasonable time for their fulfilment, and to put full confidence in the honesty of these promises. The Nationalists," he said, do not imagine that it will ever be necessary for them to have recourse to such weapons as they have used on previous governments to force their attention to Irish affairs."

Such remarks, as well as the cordial support which was given by the Irish electors throughout England to the Liberal and Laborite candidates at the elections, justify the general belief that there is an understanding between the eaders of the Liberal and Nationalist parties that a large measure of Home Rule will be given to Ireland at a not distant period, and will be accepted as an instalment of the autonomy which Ireland demands, and which will be given more completely at a later time when the English people shall be fully impressed with the necessity of grant-

A REMARKABLE INVITATION.

The University of Aberdeen, in Presbyterian Scotland, has sent an in vitation to the Right Rev. Monsignor Mathieu, of Laval University, to com or send a representative of this Catho lic University to take part in the cele bration of the fiftieth anniversary of the foundation of the Aberdeen institution. The invitation has been ac cepted, and it is probable that Mr. Hubert C. Cabana, President of the Medical students of Laval, will be the delegate.

CHURCH UNIONS.

The Western Association of Congregational churches, at a meeting held in Guelph on April 4th, discussed at some length the question of two unions of churches which for some time past have been under consideration. The first of these is a union of Congregationalists with the United Brethren churches, and the second a union of the Congregationalists with the Methodists and Presbyterians.

The most popular of these proposed unions, which are now being discussed, seemed to be that with the United Brethren, who do not differ materially from the Congregationalists. Of these the Congregationalists of Canada, according to the cersus of 1901, num. bered 28,283, and the United Brethren church of 36,354 members.

The United Brethren are themselves divided at present into two distinct denominations, one of which is called of the New Constitution, and the other, in which Germans predominate, of the Old Constitution. The former has 28 and the latter 10 ministers in Ontario. Each has also one Bishop resident in the United States. The Bishop of the New Constitutionalists lives at Annville. Pennsylvania, while the Bishop of the Old Constitutionalists resides a Grand Rapids, Michigan.

The church of the United Brethren is unique among the Protestant sects in this respect, that it did not spring out of the Protestant Reformation, but preceded it by nearly a century, and at the time of the Reformation it numbered about 200,000 members in Bohemia, Moravia and Poland. When the Reformation was fairly well established, it formed a union with the Lutherans in 1570, and has since that time been identified with Protestantism, and later on, through its peculiar mode of church government, it became an organization similiar to the Congregationalists, except that it retained the Episcopal form of government. It seems likely that the Canadian Brethren will be absorbed into the Congregationalists before the larger union between the latter and the Methodists and Presbyterians will take place.

The larger union was also discussed and found fairly general favor, but a considerable number of those present were strongly of the opinion that the dogmatic part of the agreement is too stringent. These want a simpler creed by which is to be understood a creed with fewer dogmas.

We deem it probable that in the course of a not very long time both the great, nor our abandonment thereto be unions herein spoken of will be effected, too absolute.

but not by the whole body of the three or rather four denominations con as we feel certain that there will be not an inconsiderable minority, especially among the Presbyterians, will not give up the articles of their creed which have been bartered away by the agreement which has been reached by the preliminary committees. These non contents will form, in our opinion, one or more new, and not inconsiderable, denomi-ations, apart from the united body.

THE COLLAPSE OF A HUGE FRAUD.

That colossal fraud which is known as the Dowieite church at Zion City eems to have at length completely collapsed by the formal deposition of John Alexander Dowie, who styled him self the prophet Elijah, from its leadership, and his suspension from membership in the church of his own founding under the name of "the Christian Catholic Church in Zion." The Zion property, which was entirely in possession of Dowie, has also been taken por session of by Trustee Alexander Gran ger for the benefit of Zion city and the followers of Dowie in general.

Overseer Voliva had been put in charge of the church when Dowie sought to improve his health by a trip to Jamaica and Mexico. To manage the church efficiently he received from Dowie a power of attorney. On April 1, Voliva, in company with several other officers of the church, went from Zion to Waukegan, the county town of Lake county in which Zion city is sitnated, and there filed a warranty deed transferring to Deacon Alexander Granger all the real estate held by Dowie in Zion city, and executed a bill of sale to the same Granger putting him in possession of all John Alexander Dowie's personal property, including horses and carriages, books, and even

The reason assigned for doing this is that Dowie has grossly and culpably mismanaged the affairs of the church for his own purposes, whereas the people of the church are the real owners in equity of the property, as nearly all their means are invested therein, though it is all in Dowie's name. Mrs. Dowie and their son agreed with the church nembers to the new conditions and declared they would abide by them.

Dowie was informed by telegram of what had been done. The telegram protested plainly against "his extravagance, hypocrisy, misrepresentations, exaggerations, tyranny and injus tice." He was told to see a letter which was mailed to him relating further details. The advice was given him, " Quietly retire. Further interference will precipitate complete exposure, rebellion, legal proceedings. Your statement of stupendously magnificent financial outlook is extremely foolish, in view of thousands suffering through your shameful mismanagement. Zion and creditors will will be protected at all costs." In the telegram the prophet was also informed that the reason for his suspension from office and membership is " polygamous teaching and other grave charges.'

Overseer Voliva declared to a press eporter: "I have acted in this matter under the power of attorney which l possess. What has been done I believe to be for the good of the church in Zion city, and for its creditors." He added: "Dowie will not be received in Zion city as a leader. He must behave himself if he comes back, or he will have to look out for himself."

It is admitted, however, by the officers of the church who have assumed control, that John Alexander will make a determined fight to resume the authority he has hitherto wielded. But they assert, that should he attempt this, the whole question will be brought into the courts, and in this case they fee confident of victory, as they have abundance of evidence to maintain their

The extent of the credulity of the multitude who allowed themselves to become Dowie's victims is beyond comprehension. The population of Zion city is now estimated to be about 10,000 persons. It was built by the voluntary offerings of the people, who trusted their prophet implicitly, believing that he was inspired by God to lead them to happiness; but it now appears that their eyes are opened to the fact that they have been the victims of a cunning deceiver whose word was sufficient to draw from them all the money he demanded to enable him to carry out his gigantic enterprises. It remains to be seen whether on his return he will be able to carry on his plans further ; but the probability is that the fraud is now entirely exploded. But the men who have been victims may perhaps be ready again to put themselves under his power, as they did before.

The will of God has only consolations graces, treasures, for submissive souls; our confidence in it can not be too

ARCHDEACON KER AND INVALID SACRAMENTS.

We have received from a highly re pected clergyman of the Church of England the following letter in reference to our remarks on a sermon delivered by Archdeacon Ker of Montreal on March 11, in Grace Church, Point St. Charles: RCHDEACON KER AND THE CATHOLIC RECORD

Charles:

ARCHDEACON KER AND THE CATHOLIC RECORD,
To the Editor.

Sir—I am very far from supposing you to be
intentionally unfair in your editorial comments
on the remarks made by Archdeacon Ker, but
you will pardon me, if I say that you are very
far alike from courtesy and charity when you
access him of "speaking to the galleries." I
feel absolutely certain that there is not a Roman Catholic who knows him in the city of
Montreal, and he is known personally to many
hundreds of his Irish fellow countrymen, that
would hesitate to affirm that there was no
one in the city lets given to the very unworthy
would hesitate to affirm that there was no
one in the city lets given to the very unworthy
waskness of appsaling to the gailery than the
Archdeacon of St. Andrews. That he exercised a right in speaking in his own purpit and
to his own people on a subject that was engaging public attention, I am sure you will not
venture to deny. "That being so, it is surely a
grave offence against charity for you to accuse
him of panderions andly in the Montreal papers,
and I prevume this was reported in the usual
way, and called forth a courteous anonymous
reply from some prominent Ecclesiastic of
your church, who certainly, writing on the
ground, didn't feel called upon to accuse him
of "speaking for the galleries." The Arch
deacon's reply to "Nemo" is a model of courteous controversy, and if you will permit me to
quote the concluding part of the Archdeacon's
letter I think it will puzz'e you to flad anybing
less likely to appeal to "the galleries where
the Roman Catholic church is concerned than
the following":

I am personally acquainted" says the Archtoman Catholic Church ollowing!: am personally acquainted! says the Arch-am personally acquainted!

less likely to apposal to "the galleites" where the Roman Catholic church is concerned than the following:

'I am personally acquainted' says the Arch-deacon 'with accors of Roman Catholic laymen, resident here in Montreal, any of whom could have resported the proceedings in a way that would have irritated no human belog.

Will Nemo padon me for saying that the concluding paragraph of his interesting letter is scarce of the proceedings in a way that would have irritated paragraph of his interesting letter is scarce proceeded to the proceeding it is not principles of civil and religious liberty. Had Her Highes of the many joslous of the mysteries of her earlier faith, no irritating questions would have been raised by Eoglish church people are in no way joslous of the hourch people are in no way joslous of the Roman church well we are mindful of the debt the world owes to her. We do not forget that there was a tim-when she stood forth above the terror of hings and tyrants, the protector of the help-less, the patron and preserver of learning, and under Go4, the savior of society. We frespect and admire the 2-sal of her clergy and devoted religious, the heroism of her missionaries at home and abroad, her splendid chartities agelong and ever increasing her unswerving flatility to the three great symbols of the early and undivided church. Jealous of her: God forbid.

We do not, of course, expect that such feelings of good-will on our part ought to weaken her will ensure that such feelings of good-will on our part ought to weaken her will ensure that such feelings of proceeding the such feelings do exist might well constrain her to an attitude less

Yours very sincerely

March 26th, 1906. We must premise that it was not our intention to cast any slur personally on Archdeacon Ker in our comments on his sermon, but we did show that he wrongfully accused the Catholic church of affronting the church of England by not admitting that all the sacraments of the Christian church are as valid when administered by a clergyman of the church of England as if a Catholic priest were the officiating minister.

'the Archdeacon knew very well that the Catholic church cannot make any such admission, and we pointed out that neither would the church of England make any such admission in regard terian, Baptist, or Methodist clergymen, who, as is well known, are not recognized by the church of England as clergymen at all, as they were not ordained by Bishops.

It was when the Archdeacon declared that the Catholic usage is an act of intolerance, and an affront to Anglicanism, that we used the words that he was " speaking for the galleries, " an expression which appears to have given great offence to our respected correspondent " Clericus." We called attention to the fact that

Anglican clergymen would regard Nonconformist sacraments as invalid, certainly in the case of confirmation, and, as we understand, in that of baptism also. Why does the Archdeacon declare that he would not offer such an affront to Presbyterianism, etc., as the Catholic church offered to Anglicanism when he knows that in reality every Anglican clergyman would act as we indicated? It is this line of conduct that we called "speaking to the galleries." and this is exactly what is usually meant by this expression. The Archdeacon was evidently seeking for Presbyterian, Methodiet, and Baptist applause while accusing the Catholic church of affronting Anglicanism by a mode of conduct which Anglicanism would not employ in dealing with other denominations.

A well-known case in point is the ordination of the Rev. Dr. Briggs, of New York, by Bishop Potter. If Anglicanism is so generous to other denominations as the Archdeacon would have us believe, why should Bishop

expression "speaking for the galleries." which, after all, is not in any sense abusive. Still, it expresses the truth. The Archdeacon, we do not doubt, is personally an amiable gentleman. We have not a word to say against him in this respect; but what else can we call speaking for the galleries it but " when he flatters the Presbyterians, etc., by practically telling them that they are true ministers of the church of Christ, and that the Anglican church regards them as such, when he knows well that this is not the case. And he does this evidently to gain their applause while accusing the Catholic church of affronting Anglicans by doing nothing harsher that what Anglicans do in their treatment of other Protest-

ant denominations. We agree with our correspondent " Clericus " that the whole fuss made about the Princess Ena's conversion is a case of " much ado about nothing." The Princess acted on her own convictions without consulting the extreme Protestants of England, and she was perfectly within her rights in doing this-even if she had not consulted King Edward VII., her uncle. Prince Louis of Battenberg is the head of her house, and if she had to consult any one in the matter it should be Prince Louis, a foreign prince.

But who has made the "much ado" about her conversion? Certainly we did not do so, nor any other Catholic that we know of. We merely defended the princess against unseemly aggressions on her good name, and the Catho lic church against attacks upon her doctrine and discipline, by the persons who make " much ado about nothing."

It must be remembered that the Catholic church does not regard Anglican ordinations as valid whether to the Episcopate or the priesthood. We are therefore compelled to regard Anglican bishops and priests, so called, as laymen, so styled, indeed, by the law of England, but a law which has no force in the church of God, as it is a matter which concerns conscience and the regulation of church matters over which the civil laws have no jurisdiction. Being laymen, they are not " the stewards of the mysteries of God. " (1 Cor. iv. i.).

We have no intention of affronting Anglicans in making this plain statement, but we desire, merely to inform our correspondent of our attitude on the question which he and Archdeacon Ker have raised.

It is proper we should here call attention to a fact mentioned by a Methodist correspondent of the Montreal Star, of 24th March, that

"At the hour when Rev. Archdeacon Ker was entering his protest against the affront to the church of against the afront to the church of England by the re-baptism of Princess Ena by the Roman Catholic church, the (Anglicae) Bishop of New Bruns-wick, in Trinity church, St. John, was re ordaining a minister of the Method-ist church. What does the Venerable Archdeacon think of that?'

#### TO GUIDE CHILDREN IN THEIR READING.

GOOD PLAN ADOPTED BY NEW YORK

In some of the parish schools, says the New York correspondent of the Catholic Union and Times, the Sisters in charge of the various classes have begun to give to the pupils lists to read. It is recognized that in their reading outside of the school hours the little ones have been feeding their minds from the public libraries with much that is not fit for the purpose. The Sisters, as a result of much parish work, have made the list available for use in these libraries, separating the desirable volumes from those that are worthless or harmful. The ages of the pupils are considered of course in making the recomendations

to the several classes.
All branches of literature are repre sented in the lists so that the pupils with a natural taste in one direction or another may follow their bent. The Catholic writers are justly represented, but not to the exclusion of others but not to the exclusion of others whose works are of the right spirit. In the field of modern fiction the books of well known Catholic authors are natur

ally quite a feature.

Some of the books in the lists are not in the libraries, but if the patient schools pupils keep asking for them they will in due time be added. In this way the work will encourage the purchase of books that will be an honor to the shelves on which they are placed. The influence of the children reading the better class of books will naturally be felt by those parents who have been careless or indifferent who have been careless or indifferent as to what is read in their homes. So it is expected that the elders as well as little people will be led by easy natural steps into the habit of reading litera-

at steps into the habit of reading litera-ture of real merit.

This, and other instances of similar activity, show the increasing apprecia-tion on the part of the Catholic population of the power of the press. Not in-frequently it has been said that our people have been lacking in the sup-port that they should give to papers and books issued by Catholic publishers, but there are many indications in the metropolis of a tendency to make amends.

In return for sacrifices made for ministry a minister who was already ordained after the Presbyterian fashion?

Under these circumstances we cannot see why "Clericus" should be so offended with our application of the of truth.

In return for sacrifices made for Him God gives happiness of the mind, which consists in rejoloing in the splendor of the good, the true, the beautiful—in seeing clearer, farther, and reveiling, so to speak, in the beauties of truth. believe to
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#### CATHOLIC ACTION.

STATEMENT OF THE CATHOLIC POSITION WITH REGARD TO EDUCATION.

London England, Tablet, March 17, 1906. As the result of last week's meeting As the result of last week's meeting of the Catholic Education Council, the following statement of the Catholic position in regard to education has been issued:

position in regard to equestion has been issued:

In view of impending legislation in the present session of Parliament the Catholic Education Council, a body representative of the sixteen Catholic dioceses of England and Wales, deem it dioceses of England and Wales, deem it their duty to lay before the country a statement of the principles by which the Catholic body have always been the Catholic body have always been guided in the past and must always be guided in the future. The educational principles of Catholics are briefly these:

That Religion is an essential factor in Education; factor in Education; 2. That parents have the duty, and

2. That parents have the duty, and therefore the right, to educate their children in the religion which they believe to be true;
2. That this right is given by God, not by the State, and, therefore, can not be taken away by the State;
4. That if the State establishes a system of compulsory education, such system must not conflict with this inslienable parental right, and must allow children to be educated according to the religious convictions of their parents;

object to the children of parents who desire it receiving so-called "undenominational" instruction, they cannot in conscience allow their children to receive such instruction, since it is based on principles essentially Protestant:

testant;
6. That the only education Catholic parents can accept for their children is a Catholic education.

These are the principles that Catholic education.

lics have always proclaimed and always acted upon; and faithfulness to their acted upon; and latitudiness to their principles has entailed on them heavy sacrifices. The Catholic body is ad mitted on all hands to be poor; and yet they have provided for their chilmitted on an insulation of their chilyet they have provided for their children 400,000 school places, of which 300,000 have been provided since 1870. At a modest estimate of £10 per place this represents a capital outlay of £4,000,000. Moreover, they have paid an enormous sum in voluntary subscriptions for the maintenance of Catholics schools. And, in addition to these crushing burdens, willingly undertaken for conscience sake, they have been compelled to pay rates for the erection and maintenance of Board or Council schools to which conscience forbade and maintenance of Board or Council schools to which conscience forbade them to send their children.

RESOLUTIONS. Wherefore to give practical shape to these principles, the Catholic Education Council hereby resolve:

these principles, the Catholic straining the catholic should be reby resolve:

1. That no settlement of the Education question can be accepted by Catholics which takes away from Catholic parents their right (a) to have for their children Catholic schools, in which the teachers shall be Catholics and shall give definite religious instruction under Catholic control during school hours; (b) to have new Catholic schools recognized and maintained, and enlargement of existing schools sanctioned where the needs of the Catholic pupilation so demand.

2. That no settlement can be accepted which does not safeguard the Catholic character of Catholic schools, either by retaining the existing proportion and powers of the foundation managers, or by some equally effectual means.

3. That no settlement can be accepted which does not provide for the continuance and maintenance of the existing Catholic training colleges and Catholic pupil teacher centres, and which does not grant@facilities for extending the means of giving Catholic training to Catholic teachers

4. That any proposal to lease, retter exister.

ing the means of giving Catholic training to Catholic teachers
4. That any proposal to lease, rent or assign Catholic schools to the local education authority cannot but be viewed with grave anxiety, and that any such proposal which conflict with their Catholic character must be rejected. Signed on behalf of the Catholic Education Council.

NORFOLK Chairman. F. R. ANDERTON, Sec.

MASS MEETING OF LIVERPOOL PARENTS
What The Liverpool Daily Post calls "one of the biggest and most enthus lastic denominations is the history of Liverpool Catholicism" took place on Tuesday evening, in St. George's Hall, for the purpose of protesting against the Government's threatened legislation against voluntary schools. The audience was composed exclusively of men, who packed every available inch of space in the huge building. Every one of the forty Catholic parishes of the city was represented, and a corsiderable proportion of the demonstrators had marched down to the hall in processions with bands playing. Many thousands were unable to gain admission, and by o'clock there was an immense assemblage of people outside on the ateau. Overflow meeting were held their midst, addresses being de-

in their midst, addresses being delivered from three platforms.

Prior to the opening of the proceed ings in the large hall, the assemblage sang "Faith of our Fathers." The Bishop of Liverpool occupied the chair, and prominent amongst the numerous company on the rlatform were Alderman E. Purce'l, Councillors H. Miley, T. Burke, A. Harford, T. Kelly and J. A. Kelly. Dr. Sparrow. Messrs. J. P. A. Kelly, Dr. Sparrow, Messrs. J. P. Reynolds, A. Watts, N. Cockshutt, M. Fitzerick, A. Watts, N. Cockshutt, M. Fitzpatrick, P. L. Beazley, E. Horrigan, P. J. Feeny, and D. M. Matheson.

THE BISHOP'S SPEECH. The Bishop, who on rising to address the immense audience, met with a mos enthusiastic reception, according to the very full report of the Liverpool Daily Post, spoke as follows: The Minister of Education, in preparing his new Education Bill, could not have done a wiser thing than ask for the views of the parents. We Catholics could wish for no better court of appeal. Inside this hall and outside it, too, the Catholic working men are assembled in their thousands to prove, if proof were needed, that this education question is one that lies near to their hearts. This meeting is gathered to let Mr. Birrell have the answer of the Catholic man hood of Liverpool. (Cheers ) You are not speaking for the Catholic parents merely of Liverpool city or of Liverpool diocese. You unite your voices to
those of the working class of Lancashire who have assembled in Manthose of the working class of Lancashire who have assembled in Manchester and elsewhere. And, speaking in the name of the parents of 120,000 children of Lancashire, you wish to tell Mr. Birrell that you expect him, as a Lancashire man, if left to himself, to see that in the new Bill there is to be fairplay all round; but if, on the other hand, he allows his Nonconformist around us that we Catholics hold to be erroneous, in spite of the good faith of those who profess them. But when St. Paul was a prisoner in Rome, and cortain Judaising Christian preachers came to the city and preached a mutiliated Christianity, though St. Paul disapproved of their perversion of Christian doctrine, he rejoiced all the same that at least Christ was being preached.

friends to persuade him to try and wrest from you that for which in the past thirty years you have made untold sacrifices, then he and his friends must know that you will set your backs to the wall, and will fight to the bitter end. (Applause.) If I may use a poli-tical simile—though no politician—the Minister of Education should recognise the fact that he does not begin educational legislation with a clean slate. Written on that slate is the existing law, which allows Catholic parents, who share the common burdens of taxa-tion, to have their share of the rates and taxes returned to them unsaddled by conditions that do violence to their onscientious convictions. Minister of Education can be allowed to sponge out that right, guaranteed by the law of the land, we Catholics will want to know the reason why. (Cheers )

A SIMPLE POSITION. Our position is a simple one. We take our stand on the rights of parents as defined by laws human and divine. That right has been expressed by one who was one of the brightest ornaments of the judicial bench in the last century, and who was Lord Chancellor of Ireland. The first Lord O'Hagan, in a legal treatise on parents and children, lays down this on parents and children, lays down this proposition: "The authority of a father to guide and control the education of his children is a very sacred thing, bestowed by the Almighty, and is to be sustained to the uttermost by human law. It is not to be abrogated or abridged without the most coercive reason." This proposition, whilst purporting to be the enun ciation of the principle underlying the whole of the legislation of this country, defines exactly the Catholic position in this matter of education. It is because we are threatened (said the Bishop) with legislation that would abridge the rights of parents that Catholic parents all over the country have risen in arms. (Cheers.) If it be proposed to introduce a national system, by all means let it ome. But you may claim that such laws should be framed, not only in such way as not to curtail the existing rights way as not to curtail the existing rights of parents, but rather to sustain them to the utmost. Your claim is that those who are selected to have such an immense influence on the lives of your children should be persons who have your full and entire confidence. This is a right which the rich men and our right which the rich men and our legislators themselves have both in law and in fact. (Hear, hear.) There is no reason why the poor working man,to whom his children are no less dear, should be deprived of the same right.

A "CLEAN SLATE" NOT DEMANDED BY

Nor can it be urged in favor of the "clean slate" in educational matters that efficiency requires it. The exist-ing laws give the local education authority power to require managers to put their buildings into a reasonable state their buildings into a reasonable state of efficiency—a power that most auth-orities are using unsparingly. What more could reasonably be asked for? The local education authority can in The local education authority can in sist upon having whatever educational qualifications they think fit in the teachers. They can draw up their own syllabus of studies, and their own time tables. They can by inspection see that they are getting good value for their money, as they would in case of any other work let out by the Corporation on contract. More than that; one who holds a Corporation contract can hope to have a reasonable profit: can hope to have a reasonable profit; and the Chancellor of the Exchequer and the Chancellor of the Exchequer by his remarks the other day would seem to be under the impression that profits are made by voluntary school managers. Well, our local education authority in Liverpool are, on the whole, a reasonable body of men. Yet they did not thirk it unreasonable to require the managers to furnish them with an account of every penny stamp spent in necessary correspondence with spent in necessary correspondence with the local education authority. Nor can it be said that the results show a want of efficiency, certainly as far as the Catholic body is concerned. (Cheers.) We may point to Mount Pleasant Training College, admitted again and again by his Majesty's inspector to be an easy first amongst the training colleges of the country. We may point to an easy first amongst the training of leges of the country. We may point to Everton valley, where the Board of Education found their ideals for the training of pupil teachers anticipated to the country of the country by five or six years. As to our schools generally, I have the assurance of one who knows the schools of the North of wno knows the schools of the North of Eng and as well as any man living, that the Catholic schools of the North may challenge competition with any other class of school. (Hear, hear.) Those who cannot understand the strong feel ings of Catholics on this question of school education do not know Catholics, especially our poor Catholics. They do not know that it is just that religion the one ray of sunshine into their homes, and that makes life tolerable.

nomes, and that makes He tolerable.

A FIGHT FOR HEARTH AND HOME.

To a Catholic, then, the fight for the schools is a fight for hearth and home. (Applause.) If any government offer us the alternatives of staryation, by withdrawing covernment. government offer us the alternatives of starvation, by withdrawing government grants, or of giving up the religious character of our schools, we need not tell them what our choice will be. We shall go into the wilderness, but it will be after exhausting every legitimate means of defence. Such an act of oppression will not be forgotten, and until it is repaired it will be a sacred duty not to forgive it. (Cheers.) We cannot disguise from ourselves that it is not so much a question of the future of the Catholic schools. Whatever happens, whatever hardships may await us, they are bound to live, even though nappens, whatever hardships may await us, they are bound to live, even though it be in poverty. But it is a question of the very Christianity of this land. There is, of course, much in the religious system of the denominations around us that we Catholies hold to be arroneous in series of the good faith

We cannot stand unmoved whilst we see so much of what is Christ's revelation perish from the face of the land. We cannot be indifferent if much of Catholic truth should cease to be taught in Anglican schools. Gladly would we see non Conformists' children taught in the schools more of that uncompromising dectrine associated with the founders of Methodism—the eternal truths, death, judgment, hell—the saving truths of Christ passion and death, the need of strong personal love of Christ our Saviour. (Hear, hear) THE RISING TIDE OF INDIFFERENTISM.

of Christ our Saviour. (Hear, hear)
THE RISING TIDE OF INDIFFERENTISM.
These are not the days for weakening
but rather for strengthening, the religious sentiment in the rising generation. Keen observers who can read
the signs of the times see the world
fast forming into two camps—the Christhe signs of the times see the world fast forming into two camps—the Christian and the anti Christian. England, if not as profoundly Christian as she was, is still a Christian country. But the evidence of decadence lies around us. The sad falling off in church attendance, except amongst Catholics; the pitiful and al nost frantic efforts made to attract people to church and chapel, the downgrade movement in doctrinal matters deplored by men like Mr. Spurgeon; the decay by men like Mr. Spurgeon; the decay of reverence amongst our children—al these things are so evident that he who runs may read. No wonder that thousands are lapsing into indifferentism, the next step to Atheism. A Cabinet Minister the other day informed us that 50 per cent of the readle of this country were cent. of the people of this country were outside organized Christianity, and outside organized Christianity, and, furthermore, that they were with the Nonconformists in principle. These are the men for whom, more than for the Nonconformists, the board schools have been built. If undenominationalism takes the place of denominationalism in the schools of the land, it will mean for Christian England the handwriting on the wall. Our hope is that this may be averted. But if that adday for England comes, one thing is day for England comes, one thing is certain—one church will be left to bear witness to Christ's revelation to man, and that one the undying Catholic church, and with her will remain her Catholic in page Catholic in reality. (Loud cheering.)

#### A TIMELY LECTURE

CHURCH AND STATE IN FRANCE. On Tuesday, 3rd inst., Rev. J. V. Tobin, assistant at St. Mary's church, London, delivered a very instructive lecture on the present troubles in the French republic, between the church and the state. The synopsis, which we print below, will be found most interesting, and worthy careful study. The ing, and worthy careful study. The lecture was delivered in St. Mary's Hall, under the auspices of the

Hall, under C. M. B. A.: Father Tobin prefaced his remarks by the statement that for some reason or other the press has not been fair in its exposition of the causes of the rup ture between the republic and the Vat ican. He then traced the growth of France, which was cradled by the church, going back as far as the third century, when Pope Fabian sent the seven bishops into Gaul, then a Roman province. Later, when in the fifth cet-tury, seven German tribes called Franks crossed the Rhine, the Catholic church was already firmly estab-lished in Gaul; and one of its Bishops,

lished in Gaul; and one of its Bisbops, St. Remegius, crowned Clovis the first king of the Franks at Rheims on Christmas day, 496.

After this Pepin, Charlemagne, Charles Martell and other rulers made large grants to the church, which prospered even as France prospered under her guidance. The church held these possessions without dispute until the revolution of 1789, when the French possessions without dispute until the revolution of 1789, when the French people steeped the ground of France with the blood of French laymen and French priests and bishops. The peo-ple lost their heads completely, and murdered each other indiscriminately. murdered each other indiscriminately. At Avignon 600 priests were killed, and in all France over 1,000 priests and bishops lost their lives during the Reign of Terror. During the same time 8 000 French laymen were killed in Paris alone.

Paris alone.

The rapidly changing governments seized the property of the church, and appropriated it to the uses of the government. The schools, which were all in the hands of the Catholics, were closed up or placed in the control of people, whose aim it was to uproot Christianity in France. The climax came on the 10th of November, 1793, when the French declared that there was no God, and set up a woman from Paris alone. was no God, and set up a woman from the opera as a goddess to be worshipped, under the title of the Goddess of Reason.

the opera as a goddess to be worshipped, under the title of the Goddess of Reason. She was placed on the altar of the cathedral of Notre Dame, and there howling mobs paid her homage. The French even changed the names of the months, the weeks and the days.

The country was in a pitiable condition. The king, Louis XVI., and his wife, Marie Antoinette, were put to death by the republican government. Chaos was everywhere. Stability was lost. Then came the one man in France who was capable of restoring order—Napoleon Bonaparte. He came into public notice through a brilliant a stillery maneouvre when he drove the English fleet from Toulon. The army hailed him as a hero. He was given command of an army corps and sent hailed him as a hero. He was given command of an army corps and sent into Italy, where he conducted the most brilliant campaign. He returned to France covered with glory, and his friends made him first consul in 1800. Not satisfied with this title, he made himself Emparer; and Ping VII. for the Not satisfied with this title, he made himself Emperor; and Plus VII., for the sake of peace, and to mollify his wayward daughter, journeyed all the way to France to crown him emperor in 1804. Napoleon at once set himself to worst the deveatation wearant to repair the devastation wrought by the revolution.

"Society," he said, "cannot exist

"Society," he said, "cannot exist without morality. But there can be ro sound morality without religion. Therefore only religion affords the state a strong and durable support."

Napoleon, though born and reared a Catholic, was not a very good Catholic himself; but he saw that Catholicism was the religion of France, and he sat

Therefore only religion affords the state a strong and durable support."

Napoleon, though born and reared a Catholic, was not a very good Catholic himself; but he saw that Catholicism was the religion of France, and he set himself to the work of re-establishing the church in that country. He opened negotiations with the Pope, and

the result of the negotiations was that the result of the negotiations was that the Concerdat—really a treaty of peace—was signed. By the terms of the Concordat—in which there are seven teen articles—it was stipulated that the Catholic religion was to enjoy free-dom in France. The Budget of Wor-ship provided for the payment by the state of the salaries of the bishops and ariests. In return, Pius VII. agreed priests. In return, Pius VII. agreed to allow the churches, etc., to remain in the hands of the government, the latter to permit the people to have the free use of the churches for worship. France was to have the nomination of the bishops of France.

In the negotiations the French Emperor added certain articles, relative to the regulating of the teaching and worship of the church in France. They were what are known as the Organic Articles, and to them the French Gov. Articles, and to them the French Gov-ernment has frequently appealed in the past in its disputes with the church. But the Holy See never signed these articles or in any way recognized them, because they were church laws made by the civil power. They also presumed to tell the church what she should each and what she should not teach. Moreover, they made all the religious orders entirely subject to the French bishops and denied to the Pope the right of supervision over them. And And finally they suppressed many of the re ligious congregations. Consequently Pius VII. could not sign these articles without signing away many of the in-alienable rights of the church. But the Concordat he did sign, as also did Napoeon as head of the State. For about leon as head of the State. For about a hundred years the Concordat existed, and would be in existence to day if the French government had not chosen to repudiate and abrogate it. It had its disadvantages for the church, but nevertheless it gave comparative peace to France as long as it was respected and its terms observed. The recent troubles between the church and state began in 1899. In that year the then Premier, Waldeck-

that year the then Premier, Waldeck-Rousseau, introduced a bill making it necessary for all religious congrega-tions to have the authorization of the tions to have the authorization of the Government. This bill, which was known as the Law of Associations, passed the Chamber of Deputies on July 1st, 1901. Waldeck Rousseau fore saw that the application of this law was going to cause grave troubles, and, being a coward, he resigned his office and with a sheling read on his shoulder wandered a fishing rod on his shoulder wandered down the banks of the Seine, leaving to others the unholy task of enforcing the iniquitous law of which he was

the father. He was succeeded in the premiership He was succeeded in the premiership of France by M. Combes, who was a "renegade cleric" and had attended a Catholic college for many years. When the religious congregations applied to him for their papers as the law required they were refused—all of them. In vain did former Premier Waldeck-Rousseau protest that such action was beyond the scope and intention of his bill. Combes would listen to no one. He had decided that the religious orders must be expelled from the schools orders must be expelled from the schools of France and from the land itself of France. In order to accomplish his purpose he drafted a bill himself and secured its passage in the Chamber on July 4th, 1904, forbidding religious to have any bing to do with religious to have any hing to do with education in France. As a result of this high handed legislation nearly 20,000 Catholic schools were closed and 20,000 Catholic schools were closed and 1,600,000 children deprived of their God-given teachers. The property of the religious orders was confiscated to the State and 250,000 French citizens were turned out upon the street. When they refused to vacate their cherished homes they were driven out by the military. Alas, what a sad spectacle! Alas, for the ancient glory of France "the oldest daughter of the church!" The French soldiers are justly renowned in history. They have won fame on many a hard-fought field of Europe. many a nard-fought field of Europe. But in these degenerate days we see them engaged in the ignoble task of driving from their homes at the point of the bayonet bands of cowled monks and defenceless women. The schools are now in the hands of large are nothing more than political partizans, radicals and socialists, and even declared anarchists. Every religious emblem has been removed from the class room, and the new text books must

> were not yet satisfied. They aimed at the complete separation of the church and state, or rather at the enslavement of the church. True, the country was not ready for such legislation, but they would make it ready. They tried to show that the church was opposed to show that the church was opposed to the republic, which was not true, especially since the letter of Leo XIII, Feb. 16, 1893, advising the people to be loyal to the present form of government. They deliberately sought pretexts for quarreling with the Vatican, by nominating to bishopries persons whom they knew the Holy See would a painet. But the climax came in 1903. But the climax came in 1903, reject. when President Loubet visited the King of Italy in Rome. Ever since Victor Emmanuel seized the Papal States in Emmanuel soized the Papai States in 1870 the Pope has regarded the King of Italy as a usurper, and Catholic rulers are forbidden to visit him. When M. Loubet diregarded this prohi-M. Loubet diregarded this prohibition, and went to Rome, the Popesent a note to all the Catholic sovereigns of Europe, complaining of the action of the French President. The French Government became very angry over this action of the Pope and at once broke off diplomatic relations with the Vatican. They framed a Bill & Sanaration, which passed the Chamber of Separation, which passed the Chamber in July, 1905, by a majority of 108. This happened under the rule of the Rouvier happened under the rule of the Rouvier ministry as M. Combes had fallen from power in the January previous. This bill ignored the existence of the church, abolished the Budget of Worship and transferred all ecclesiastical prope

not even mention the name of God. How unuterably sad is the plight of Christ's flock in that misguided land! But Combes and his infidel colleagues

they believe that it is but the first towards confiscation as it was a the time of the Revolution, and again in 1904 in the case of the religious orders, and it may yet lead to civil war if the government persists in aggravat-

ing the people.
Father Tobin then referred to the reasons for the present sad state of affairs in France. He attributed it to many causes, among which he men-tioned the infidel press and immoral literature; Jansenism which still lingers in France; the influence of Paris on the rest of the country and the cos on the rest of the coun ry and the cos mopolitan and atheistic character of that city; the scarcity of Bishops and churches, the want of political unity among the Catholies; and perhaps above all, the machinations of the secret societies and in particular the F.ee Masons. The aim of French Freemasonery is the utter destruction of the Christian religion of every form

of it-of Protestantism as well as Catho The lecturer then referred to the letter of Pope Pius X. dealing with the affairs of the church in France, and called attention to its chief points, especially the paragraph where the Holy Father shows that the Concordat was an international treaty and could not be an international treaty and counsent
legally abrogated without the consent
of both parties. But France had presumed to cancel the treaty of her own
accord, and by so doing had broken a
most solemn engagement and inflicted a

most solemn engagement and inflicted a grievous injury on the church.

But, said the speaker, is there any silver lining to the cloud? Will the church derive any advantage from the law of separation? Yes, the church can count some gains from the contest in which she has been engaged. The chief benefit accruing to the church is her freedom in the appointment of Bishops. The Holy Father has already made use of that freedom and consecrated in St. Peter's reedom and consecrated in St. Peter in Rome fourteen bishops to fill some of the French Sees which have been vacated because of disagreement be-

tween the state and church relative to the appointment of bishops.

In conclusion, Father Tobin assured his audience that they need have no fear of the ultimate result, because Christ had promised His church "Behold I am with you all days even to the consummation of the world." The church had held her own against giants like Napoleon and Bismark, and hence she need have no great fear of the little men who are playing she need have no great leaf to the little men who are playing with the destinies of France to-day. He closed with the prophetic words of Lord Macaulay:

"The Catholic church may still exist in undiminished vigor when some traveller from New Zealand shall in the midst of a vast solitude take his stand on broken arch of London Bridge to sketch the ruins of St. Paul's."

#### A PROTESTANT ON A CATHOLIC MISSION.

"The Churchman Afield "-a writer in the Boston Evening Transcript on religious affairs in this city—did not let the recent Paulist mission at the Cathedral escape notice. He could not very well do so; for, while it lasted this great mission was without a doubt the most impressive religious manifestation in Boston. A mission in one church is very much like a mission in another, and to Catholics descriptions of missions are apt to be commonplace enough. There is of course no danger that enough. There is of course no tanger that a mission ever will become commonplace in the sense that it will fail to awaken a response among the congregation to whom it is given; but Catholies by inheritance who have had, time and time neritance who have had, time and time agair, the privilege of attending or of "making" as the phrase goes, a mission, are very familiar with all its aspects. Not so the Protestant. It is always a great surprise to him to note the quiet, matter-of fact, yet fervent way in which the mission services are conducted, and attended. way in which the mission services are conducted and attended. He finds many things worthy of note to which Catholics are so accustomed that they would never think of mentioning them.

instance, took his seat one evening in the Cathedral and looked around on the sea of men's faces he says that the question "Have we a religion for men?" which puzzles so many Protestants) itself.

answered itself.
"With those standing in the aisles,"
he goes on, "and seated inside the
altar-rail there must have been between five and six thousand men present, and this was not an exceptional evening. Throughout the week this vast congre gation has been repeated. It is up in large part of the same men who have attended steadily, though of course there is a floating contingent. But the significant fact is not the single assembly every evening with a great overflow meeting in the basement be sides, but the practical duplication of the audience every morning between 5 and 7 when Mass is said and confessions are heard. This means that thousands of men throughout this last week have sat on hard benches for nearly three hours every evening, then returned to their homes—many of them residing in the suburbs—late in the evening, only to be back, after a scanty portion of sleep before dawn in the morning to stay an hour or longer at the Cathedral, and to put into concrete form the impulses stirred in their hearts by the preaching of the preced-ing evening."

Describing one of the sermons (on emperance) he pays a compliment to

the lorce, eloquence, and logic of the preacher and says: "The men around me listened as for their lives, and they were almost without exception every-day men who looked as if they had come, mary of them, from manual toil. If they do not compose the masses I know not who make up that much discussed section of our population. But the sermon, make up that much discussed section of our population. But the sermon, argumentative as it was, did not fly above their heads, nor did it leave them in any doubt as to what their attitude should be. Pitlessly indeed did the them in any doubt as to what their attitude should be. Pitilessly indeed did the
Reverend Father bear down upon the
drunkard as a criminal, and not to be
excused because he is a 'good fellow.'
Out of his own knowledge of broken
marriage vows and wrecked homes the

#### YES\_THEY ARE.

We have talked so strongly about "Fruit-a-tives" being a liver tonic, and curing Constipation and Biliousness, that some may think they are not for anything else. Well, they are. "Fruit-a-tives" are a grand, good tonic for the whole system. One "Fruita-tives" tablet three times a day, makes rich, red blood and firm flesh. The same daily treatment and a sensible diet takes away dyspepsia and gives you sound digestion, and good appetite. "Fruita-tives" clear the skin of pimples and blotches-make the complexion fresh and rosy. Get "Fruit-a-tives"\_\_\_ take them the right wayand see how you improve.

50c. a box. At all druggist.

Easter Bells.

Easter Bells. Send 25 cents and we will send you 5 Easter Bells, regular price 50 cents, only ten gross at this price. Don't delay and be disappointed. Write at once. The Brantford Artificial Flower Co., Brantford, Oat.

preacher pictured the suffering which drunkenness imposes upon others. And yet his appeal for the signing of the pledge was to every man present for the sake of his example if not because of his own need."—Sacred Heart Review.

#### THE MOST POTENT RELIGIOUS FORCE IN AMERICA.

Dom Gasquet in the Dublin Review. I came back to this old country (England) feeling that the future greatness of the church in America is assured. of the church in America is assured. It may sound perhaps rather absured to speak of "future greatness" when it can count its Bishops by the hundreds, its priests by thousands and its faithful people by millions; and whilst its almost countless institutions and schools are multiplying daily all over the vest are multiplying daily all over the vast continent. But it is patent to every one that in the vast new world of gigantic undertakings, breathing the air of freedom, with fair play and no favored creed, the Catholic church is destined to grow to dimensions compared with which the present is but the first mani-festation of the undying and vigorous life within. Even now she is, without life within. Even now much doubt, the most potent religious influence of the continent of America, and in the battle she has fought in the cause of religious education and of liberty, she has proclaimed to the non-Catholic multitudes the paramount importance of sound religious and domatic teaching as the only basis all true training and morality. It has been and still is a costly fight, but already there are signs that the more intelligent above. intelligent observers are awakening to the serious nature of the opposite policy of the godless education given in the State (public) schools.

#### NOTHING IMPOSSIBLE FOR CATHOLICS.

The Calendar of the Paulist church, New York, commenting on the Young Men's Christian Association, declares it is no organization for Catholic boys and young men to belong to, but it furthermore declares that an organiza-tion somewhat similar is needed among n. Catholics. As to answer that it is impossible to establish and build up such ange, took his sent and arranged to the Colondar and association, the Colondar arranged to possible! That exclamation is heard at the inauguration of every great work. Not many years ago, when the Knights of Columbus were organized, there were those who said that such a society is those who said that such a society is impossible; nevertheless it was established. Again, in 1893, when it was suggested that priests give missions to non Catholies, there were those who said that such a plan was impossible of execution, and, at the very least, imprudent and untimely; yet the missions to non Catholies are succeeding. So it to non Catholics are succeeding. So it is with this work: a Catholic Y. M. C. A. is not impossible; it needs but the man is not impossible; it needs but the man to organize it. The time is at hand; the boys are waiting, and they are suffering while they wait. It will cost effort; it will cost worry; it will cost money. But it will save boys; it will build up characters; it will preserve religion; in no small measure, it will help to fill our country with mon of help to fill our country with intellect and conscience. The l here. The need is pressing."

## THE DANCING EVIL.

PLAIN WORDS BY BISHOP STANG OF THE

FALL RIVER DIOCESE.

Bishop William Stang of the Fall River diocese has issued a letter denouncing public dancing. The bishop

nouncing public dancing. The bisabpsays in part:

"The world may sueer at our teaching and call our denunciations exagerations and unreasonable exactions
without solid foundation. The silly
girl sees no harm in going to dances
until like the unwary butterfly that
gets too near the flame she has the
wings of her soul singed by the flame
of impure love and her innocence has
vanquished forever, leaving her the vanquished forever, leaving her that dank prospects of a ruined future, if not an early grave of shame.

"The second plenary council of Baltimore makes it our sacred duty to attack and condemn immodest dancer,

he children books will ose parents rs as well as easy natur-ading literaes of similar ng apprecia-holic popula-Not inaid that our to papers ic publishers, ations in the

cy to make of the mind, "GIVE THE

BABIES NESTLE'S

Nestle's Food

IS ECONOMICAL

baby by adding water.'

in milk.

Nestlé's Food is ready for

Nestlé's Food requires

Nestlé's Food is prepared

from rich, creamy cow's

milk-and is the one safe

substitute for mother's

THE LEEMING, MILES CO., LIMITED,

THE LATE CANADIAN PREMIER.

N. Y. Freeman's Journal.

The Hon. J. J. Curran in a recent

ssue of the Canadian Magazine gives a letter written by Sir John Thompson in answer to a friend who had written

Sir John at the time when, on the

latter's accession to the premiership of the Dominion, he was assailed in

the most virulent manner by a minister named Rev. Dr. Douglas. After re-

ferring to the slanderous character of

his reverend critic's utterances, and stating that "every reference to detail in the doctor's two addresses was absolutely false." the Description

solutely false," the Premier goes on to

"As to the rapidity of my conversion

'as sudden as the wildest Salvationist.'— I had been attending the Church of England and Catholic services exclusively

land and Catholic services exclusively for upward of four years, and reading all of controversy I could get my hands on; and finally yielded only when to believe and not to profess appeared to be wretched cowardice. The 'Occult reasons'—what could they be? I did not know one prelate; I had very few Catholic clients, no influential friends.

Not my marriage relations—I had made the acquaintance of my wife after I had resolved to make the change; but I had

been married a year before the change occurred, as I did not want it to appear

as though I had 'turned' in order to be

married. My wife brought me all the joys and blessings that have made my

ome happy for twenty two years, but ot one dollar of money. In fact, I

not one dollar of money. In law, believed the day of my baptism was the day that closed my chances of professional advancement, or any other.

felt that I had but one resource left

my shorthand—at which I knew I could support my wife and myself if matters came to the worst.

"But I felt that there was no use in

putting all this before the public, in

answer to Dr. Douglas; and that it was better to stand or fall by the certain

right which I had to declare that these

were not matters for public discussion, but matters of conscience only. If

To the query, "Is the Pope of Rome a Foreign Potentate?" the New World makes reply: "The Pope is not a foreigner in any land. His juris diction is universal. It was recognized on this continent from ocean to ocean

before Protestantism with its prolific brood of ugly social evils arose to rend the seamless robe of Christ. Columbus

the seamless robe of Christ. Columbus took possession of America in the name of Christ and of His church. Mission aries like Marquette came to our be loved land from the Pope to preach the saving truths of the Gospel and to establish an indefeasible title to the everlasting gratitude of the nation. The Pope's writ will always run in the

land, because the supernal wisdom of which he is the divinely appointed oracle is the only safeguard against the triumph of anarchy, adultery, and commercial and political corruption which threaten to disrupt the nation,

the municipality and the family. Obedience to his laws is the best guarantee of whole-souled loyalty and un divided good citizenship. For he is

divided good citizenship. For he is the vicar of Him Who said, 'My king-dom is not for this world.'

Tobacco and Liquor Habits

no milk, because it con-

tains all the nourishment

Easter Sunday.

EASTER AND THE LOVE OF GOD. This is the day the Lord hath made: let us be glad and rejoice therein. (Ps. cxvii. 24)

Familiar words these, my brethren, and forever associated in our minds with this greatest of all Christian festivals. Frequently on this day and through its octave does the church repeat them to us: they sound now continually in our ears. And no doubt they find some echo in our hearts. Yes, we are glad, we do rejoice; surely no one who can call himself a Christian could hear unmoved the outburst of our triumph and exultation yesterday our triumph and exultation yesterday as the "Gloria in Excelsis" was intoned in the Mass, telling us that the lion of Juda has conquered, that God has arisen and that His enemies are scattered, that He has put death and hell under His feet. For the moment at least we would say with St. Paul:
"O death! where is thy victory? O
death? where is thy sting? Thanks
be to God, Who hath given us the
victory through our Lord Jesus
Christ!"

But at the newness, the freshness of the Easter joy and triumph passe away, does not another feeling comwith it? A feeling of awe, and mingle with it? A feeling of awe, almost of dread, comes upon us, like that terror which came upon the guards at the sepulchre as they saw the augel who rolled away the stone, of whom St. who rolled away the stone, or whom St.
Matthew says that his countenance
was like lightening, and his raiment
white as snow; like that fear which
came even on the holy women as they
saw the two angels in shining apparel
standing at the empty tomb; and upon
the Apostles themselves when Jesus
stood in their midst soon after; for the stood in their must soon area; the evangelist tells that they were troubled and frighted, in spite of His words giving them peace and telling them not to be afraid.

Indeed, I think there was no one of

those who saw our risen Lord, except His glorious and Blessed Mother, whose love was so perfect that it quite cast out this fear. And still more is it in out this fear. And still more is it in our poor and imperfect hearts; we cannot shake it off. How many are there of us, unless, indeed, those innocent ones who have not yet known what sin is, who, if this were really and truly the morning of the resurrection, and the risen one could be seen by those who should seek him, would arise gladly and run to meet Him, and fall in loving

loration at His feet ?

If we can in our immost heart feel that we would, we have reason indeed to be glad and rejoice to day. But to feel so there must be something in us besides that thrill of triumph and of victory which overpowers us as the splendor of the resurrection first breaks upon our souls. There must be a true, fervent, and deep love of the God Who to-day comes so near to us; a hatred from the bottom of our hearts and souls of all that in the least degree separates us from Him; there must be, beside faith, also hope and charity, such as the saints have had — that hope which knows that he loves us and has for given us, that charity which would make us die sooner than offend him again. And these we have not because of our sins.

Yes, it is sin which casts the shadow on our Easter; it is the love and affection for it which still remains in us; it is that compromising spirit which is even at our best times holding us back, keeping us from fully loving, trusting, and giving ourselves up to God, for fear that we might lose something by doing so; it is this that makes us afraid to approach Him and to share in His joy. As for mortal sin, that, of course, takes the beautiful forms. As for mortal sin, that, of course, takes the happiness of Easter away alto ther; to one who is in its darkness the ther; to one who is in its definings, and thought of meeting God brings, and can bring, no thought of joy. But even venial sin brings its dread wit, too. And what is the remedy this dread? It is very simple. It is only to try now to begin to love with our whole hearts Him Who has loved us, and given his life for us; Whose delight and given his life for us; Whose delight is to be with us and to have us come to him; to keep nothing back from flim—in short, to live here in our feeble measure the life we hope to live in heaven. This is the way, and the only way, for us to enter now as we would wish into the joy of our Lord.

## "THE MODERN GIRL."

In the current issue of the Nine teenth Century and After, Florence B Low, in an ably constructed article on The Reading of the Modern Girl," shows in a strong array of facts that the school girl of to day is poisoning her mind with the reading of a literature which should never be permitted to meet her eyes. "Good literature," says Miss Low, "is being pu hed on one side by the enormous mass of written stuff that is yearly issued by written stan that is yearly issued by the press of an inferior and second rate quality upon which our girls feed greedily. \* \* \* It is curious," con-tinues Miss Low, "to compare the taste of the modern girl with that of the girl of twenty years ago. Fashion in reading has changed as greatly as fashion in dress, and it must be confessed for the worse. The modern girl has so satiated her mind with the second-rate, insipid or the ultra senti mental, that she cannot read the beau-tiful. The reading of inferior novels, the filling the mind with scraps and tags of information, is harmful in the highest degree.

Books of travel, works of fiction, of history, volumes that tell of the uplift-ing of the Cross and the spread of Christianity, have no place on the book shelves of the "Modern Girl." book sholves of the "Modern Girl.
Stories of unrequited love: flash tales
of raven-locked heroes who plunge into
fire or into swift deep waters to save
the heroine from "the jaws of death;"
romances conjured up in the vivid
imagination of some half-starred literhack, who writes that he may exist, the mental food of the "Modern

In the public libraries of the country the "Modern Girl" can be found pouring over the latest insipid literapouring over the latest insign to ture, drinking in paragraphs of danger-ously suggestive thought that makes deep impress upon her plastic mind.

The bound pages of sensationalism are carried home by the girl of advanced ideas, and, lo and behold! the shelves of the public library furnishes, to thousands of homes, a mental pabulum that almost approaches the immoral.

"Having payer read a good book."

"Having never read a good book," says Miss Low in her very interesting article, "they (modern girls) do not recognize a bad one when they see it. He who till the age of maturity had lived in a room hung with cheap and badly colored elegranhs, is not likely badly colored oleographs, is not likely to find much pleasure in the National Gallery (the art repository of London); nor can those who in youth have listened to nothing but the latest music hall songs be expected to appreciate a Sonata by Beethoven." "Give me a child up to seven years old," said child up to seven years old," said Loyola, "and any one who likes may have him afterwards." The girl who, in the tender years of life, crams her in the tender years of life, crams her too easily receptive mind with the literature of meaningless, extravagant production, will regret, as life grows apace, and years come and go, that she ever wasted the precious hours of youth in the reading of sensational "rot." "Life is short," says Ruskin, "and the quiet hours are so very few, we ought to waste none of them in reading valueless books."

Who is to blame, in a great measure, for the low literary taste of the "mod

for the low literary taste of the "mod ern girl?" The heads of the home, the fathers and mothers who introduce the fathers and mothers who introduce the vulgarity of literature into the household, and who pore over the pages of the sensational press and ex-hibit its daily accumulation of the world's moral filth to their offspring. "The modern parent and the modern school," says Miss Low, "cannot es-cape blame They are responsible largely for the deterioration of taste. The modern mother exercises far less supervision over her daughter than supervision over her daughter than she did a generation ago. She knows little of her daughter's tastes in many directions, and less of her pursuits The daughter gets books from the Cir culating Library, and above all from the Free Library, which is not so much an unmixed blessing as some of the admirers of Mr. Carnegie would have

" It may be good," says Ruskin, "for a girl to be let loose in her father's library, where presumably she will find a book that may be beyond her intellect, but certainly not those that will vitiate her taste; it is decidedly not to her advantage to give her carte
blanche in a public one." In the public library the "modern girl" can
select her favorite authors without reselect her favorite authors without restraint or check. Zola, Dumas, Tol stoi, of the old world's circle of unscrupulous literati; and the foulness of the American short story are the favorthe American short story are the favor-ite mental sustenance of advanced ycuth. Sir Philip Francis, the sup posed "Junius" of English literature, writing to his wife, March 30, 1774. advises her how to watch over the con duct of her girls and suggests careful supervision of their reading. This

profound scholar says in his letter:
"Let the girls be taught a grave,
modest, reserved carriage. I dislike
Hoydens. Keep them constantly in your company (when from school), and observe everything they do. Exercise abroad, and constant occupation at Take care what books they read, and if you take them to a play, which should not be above once in a winter, let it be some ridiculous com-edy or pantomime at which they may laugh, but nothing sentimental, or that borders on indecorum. Above ali borders on indecorum. Above al The older they grow the more necessary you will find this rule to be."

The counsel which Sir Philip Francis addressed to his wife, in 1774, for the safeguarding of his daughters from the sateguarding of his daughters from the evil influences of bad books and the demoralization of an impure stage, could be advantageously applied by mothers of the twentieth century upon the "modern girl."—Michigan Catholic

## RELIGIOUS EDUCATION.

The need of religious education has been very forcibly set forth in some verses which appeared in the Bristol (England) Pimes and Mirror on January 31. As the title implies they were suggested by Mrs. Browning's "Cry of the Children."

Ye call us to the school and college, Ye bid us from the street and lane. To enter the gates of knowledge To gather the golden grain. We are helpless, weak, unstable. With hands and hearts untried; Ye need be wise and able. Who would the children guide.

Ye show unrolled b fore us
The story of the spheres.
The force that wields the lightning,
That paints the rainbow's tears,
The storms 'hat sweep the ocean
Bub the tempes's of emotion,
Have they no laws as well?

The world that lies within us
Is that we need to rule,
The lessons you should teach us
Are for life's larger school;
And we must fight the battle
We see our fathers fight;

But your abstract speculation—
Will it help to do, to bear.
Through the whirlwind of temptation
Through the midnight of despair?
Will it soothe grief's bitter pain.
In a wo 12 wher, hearts are breaking
And the teardrops fall like rain?

Then the graveyard lies before us. And its gates have opened wide
For children who last summer
Wereiplaying by our side.
We know them and we love them
We see them pass the door.
And the grass grows green above them,
Can you tell us nothing more?

But some tell of a Master
Who on re our footsteps trod
Yet wears our human nature
High on the throne of God;
Tender as listening mother
To childhood's feeble cries,
Strong in the strength of Godhead
To bid the dead arise

Then let our fresh young spirits.
Our hearts yet undefiled.
Learn of the Mighty Teacher
Who b'essed the little child.
Your hearts the world may harden.
Your faith life's cloud may dim,
But suffer little children
Unstained to come to Him.

Dr. McTaggarb's tobaccoremedy removes all desire for the weed in a few days. A vegetable medicine, and only requires touching the tongue with it occasionally. Price §2.

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Address or consult Dr. McTaggart, 75 Yonge street, Toronbe, Be sure that, in all difficulties, you put aside any self-humiliation that is ill-humored, impatient, and conse quently proud. Learn patiently to bear with yourself as you must bear with your neighbor; and in the same spirit of charity.

THE SIGN OF THE CROSS.

One of the most unpleasant sights which may be seen in our churches, alas! too often, is the irreverent, grotesque or ridiculous travesty of that beautiful physical prayer, the sign of the Cross, as made by so many thoughtlessly, we fell sure.

Just a little reflection on the depth and importance of that sign its sign.

Just a little reflection on the depth and importance of that sign, its significance, its meaning, and its symbolism, ought, we think, to cause one forever after to make it with reverence, dignity and grace. The words which go with it, "In the name of the Father and of the Son and of the Holy Ghost Amen," tell us that haste and carelessness are insulting to the sacred titles so lightly taken.

It is a confession of faith in the Most Holy Trinity, a confession made with sign of our redemption, an attestation of belief in the efficacy of that sacrifice which has saved the world from degradation and slavery.

world from degradation and slavery Without that awful tragedy, and the sublime life which saw then i's tem porary end, none of the boasted "righ s of man' would have a standing to-day.
Outside of the basis given by that sac rifice all that we claim to day of moderr progress would have no bet e use than to serve as an adornment to cattle, man would be a race of helots, his children would be slaves, his days be given to unpaid labor, his end a return to the corruption from which he sprang, his life without hope and his "rights" such as each could keep for himself with his bands and his

Human equality, resent it aswe may has no other foundation than the fact that Our Lord died for all men alike and that each individual must in the end settle his account with the God who made him, and soffer or be re-ward d according to the faithfulness with which he has obeyed the laws promulgated by Divinity itself.

And the sign of the Cross is a re minder and renewal of the agreement we made when the waters of baptism washed us into the company of those who thereby attest their loyalty and beir enlistment.

It is, too, a new promise by the in ividual. We touch our forehead to ignify that with our mind we acknow ledge, our breast to declare that our heart wills to follow, and our shoulders to offer to bear the yoke and the burden which we are told is "sweet" and "light". All the faculties of our and "light". All the isoluties of our being, intellect, will and bodily powers, are here pledged anew to fight in the only cause for which a fight is worth while—the service of

Christ, Our Lord.

Why not, then, remembering our dignity as souls enlisted for the war dignity as souls enlisted for the war with evil, salute our colors with joy and reverence, with grace and devotion, while declaring our faith, our ho, e and our love for the One Who has given us the glory of our manhood, our sonship and our brotherhood with the eternal, and our confidence as Christians in the never ending future retians in the never ending future re ward ?-Boston Pilot.

#### NO RACE SUICIDE IN CATHOLIC CANADA.

Buffalo Union and Times The French in the home land may show a diminishing birth rate, an indif show a diminishing birth-rate, an indi-ference to the fate of their historic church and other signs of degeneracy; but the representatives of the French race in Canada exhibit none of these symbols of decadence. A little while ago the governor of Saskatchewan, one of the new Canadian Northwest prov-inces Governor Forgat — himself a of the new Canadian Northwest prov-inces, Governor Forget — himself a French-Canadian—was asked by a news paperman, "Will not these people (the French Canadians) be lost in the other elements of the population? Are not the days of the French Canadians num.

The Governor answered : "I do not think so. My race is a strong one, and its marriages take place largely within the ranks of its own people. Now and were not matters for public discussion, but matters of conscience only. If I had discussed them I must have added that, after more than twenty years of eaperience and consideration, I would do again, if it were necessary, what I did then; and do it a thousand times if necessary, even if all the blessings and prosperity which I have had were turned into misfortunes and afflictions. This could not fail to offend many who, I felt, were willing to treat the matter in a broad and Christian spirit—or to lay it aside as one that should not be debated. At any rate, there would be no end of the controversy that would have ensued as to the 'why' and the 'wherefore.'" then a voung man or young woman marries an Anglo-Canadian. Love, as you know, is no respecter of races. It is a singular fact, however, that the French blood is the stronger in these mixed marriages, and that the second or third generation reverts altogether to the French characteristics. Another thing in favor of the French Canadian as a race is that the people are prolific. Our families in Quebec and Ontario usually have from five to eight children, while the Anglo-Canadians are often confined to two or three. Quebec is then a young man or young woman confined to two or three. Quebec is rapidly increasing in population, not-withstanding the great emigration to the United States. On the other hand, Ontario is falling off, and so are Nova Scotia and Newfoundland."

The main cause, of course, of this is that French Canada is, as yet, untainted by the modern lack of faith in God and in His church. Among a people which abides by the eternal laws of God as preached by the Catholic church there can be no universal degeneracy such as eveals itself in race spicide.

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There is one thing the cess possible to the hun
to go through life with
All doors fly open with
to the fare that radiates
wearer of smiles, who po
optimistic nature needs
He will be welcome ev out money or price. A Question o.
Governor Allen, of Cing upon the edict of so

APRIL 14, 1906.

companies and oth that men over thirty fi employed, said, "It is man has lived that cou This is the secret of

It depends altogether left in a man as to whe young, whether his fir out or are still alive. loyer wants is vitality alertness freshness a mind. It does not about the years. It is of energy, of reserve ish to fix an age at wh comparatively useless young at seventy, o Ave. - Success. Your Accoun In every large firm

bookkeepers poring ing eight hours a day redit columns of told and squared each each year. The ledgminutely examined a
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There is nothing fx your own "de are a "has been,"

of date" at forty one to blame but trary limitation of old, or lessen your young or old as y yourself .- Success The benefit of e ly upon the convantage from it.

ologist and hygie "If a man per blood and connec ials ingested gre requirements, es irregular interva more harm than This is very opportunities of and unaccuston misimpression t good. The char rest a great des exercise. Few fact that even sedentary tissu way or another alternate it wit the impression ercise, without

> Easter with once more he world it has a to say to Catho "Arise to a back on the d forth in the lig "Do not th temptations ' overcome you you. Then wi insubordinate every whisper

at both ends.

every wicked the flesh or th leve of God, w "Do not be ures or the pr The past will humility, per lorgiveness. Lord says to Paul: My will not be strength, if grace given ; state of grace world. Our of The devil ut

> "Oppositi suality mus Subdue the with food n whiskey. water. "Think o life and of Bishop says lustration v

make us sin.

were to shoof every would com tears enou

# CHAIS WITH YOUNG MEN.

There is one thing that makes success possible to the humblest man: it is to go through life with a smiling face. All doors fly open with a glad welcome to the face that radiates sunshine. The to the face that radiates sunshine. The wearer of smiles, who possesses a kindly, optimistic nature needs no introduction. He will be welcome everywhere, without money or price. out money or price.

A Question of Age. Governor Allen, of Onio, in commenting upon the edict of some of the railroad companies and other corporations that men over thirty five should not be employed, said, "It is not how long a man has lived that counts, it is what's left in him."

ft in him.
This is the secret of the whole thing. This is the secret of the whole thing. This is the secret of the whole thing. It detends altogether on how much is left in a man as to whether he is old or young, whether his fires have burned out or are still alive. What the employer wants is vitality, resourcefulness, alertness freshness and openness of mind. It does not matter so much about the years. It is rather a question of energy, of reserve power. It is fooliab to fix an age at which men become comparatively useless. Some men are omparatively useless. Some men are young at seventy, others are old at thirty-five.—Success. Your Account Books.

In every large firm you will notice bookkeepers poring over figures durbookkeepers poring over figures durbookkeepers poring over figures durbookkeepers poring over figures durbook are told and squared each day, cach month, each year. The ledger is carefully and minutely examined at stated intervals if at the end of a day the accounts do not balance, hours of labor will be employed to find the false entry. But how hopelessly you neglect your spiritual accounts; how little interested you are about the balance; how recklessly you run into bankruptcy; and oh, what a sorry tangle your books will show when compared with the set kept by God's bookkeepers!

when compared with the second of the God's bookkeepers!

High I cals.

There is a tremendous youth-retaining power in the holding of high ideals and lotty sentiments. The spirit can not grow old while one is constantly compared to something better, higher not grow old while one is constantly aspiring to something better, higher and nobler. Intellectual employment, mental exercise on lofty themes, and concentration on high purposes, are powerful preservatives of youth. It is sentity of the soul, aging of the mind, not of the body, that makes people old. The body is young or old, harmonious or discordant, beautiful or coarse, according to the quality of the mind and the habit of thought. It is impossible for the body to express any thing which does not first live in the thought.

When the model of youthful ambitions was interviewed he remarked:

"I have made a big fortune here, beginning with nothing, but I suppose I have paid for it somehow." The Commercial in describing him, shows in part how he has "paid for it."

"He is a young man, less than forty young or old as you will or permit it yourself.—Success. yourself .- Success.

The benefit of exercise depends largely upon the condition of the person taking it and his fitness to derive ad-

once more here. For all the glad world it has a message. What has it to say to Catholic young men?

"Arise to a new life. Turn your back on the dark past. Live hence forth in the light. Let your soul ex-

perience a resurrection.
"Do not think to take your ease. Life is the time for strife. So many temptations will come. They will overcome you or will be evercome by you. Then will come the judgment.
"Life is the time for merit. Every

every whisper of the fiend rejected; every whisper of the fiend rejected; every whole dimpulse from the world, the fiesh or the devil resisted for the leve of God, will deserve eternal reward.

"Do not be east down by nast fail. "Do not be cast down by past failures or the prospect of future defeats.
The past will be useful if it teaches

and past will be useful if it teaches humility, penance, and gratitude for forgiveness. As for the future, the Lord says to you as He said to St. Paul: 'My grace is sufficient.' You will not be the said to St. will not be tempted beyond your strength, if you co-operate with the grace given you. You can resist, you can overcome, you can remain in the state of grace. "Our religion fortifies us against the

world. Our own flesh is our worst enemy. The devil utilizes our own weakness to

"Opposition to selfishness and sen-Suality must be the way to victory. Subdue the body. Do not gorge it with food nor inflame its blood with whiskey. Ext temperately. Drink

'Think often of the shortness of this Think often of the shortness of this tife and of eternity in Heaven. A Bishop says that it is hard to realize the length of eternity, but that one il instration will give some idea of it. If one of the damned in hell, he goes on, were to shed only one tear at the end of every thousand years, the time would come when he would have shed tears enough to fill the ocean—and then his eternity of woe would only be beginning.

"Is it worth while? can often be chimes on the great reserve. Involved the shead is bared to do honor to our Blessed Lady. This finished, all has ten away to prepare for the evening meal. Now they come, the pupils from the study rooms, and the workers from the study rooms, and the workers from the recreation hall, each one eager for his well-earned repart; all are assem bled in the spacious dining room, but the Sister in charge waits for two little stragglers whom she desories in the distance.

As the boys approach she readily

usefully asked. And again: Where am I to spend eternity?

"A tree lies, the way it falls and it falls, the way it leans.

24" If you want to lean to a happy eternity, lead a happy life—a life of virtue, of self-denial, of prayer, of Mass, and of holy Communion.

"You can't ignore God all your life swered Tommy, in a tone which seemed."

of holy Communion.

"You can't ignore God all your life and expect Him to be your friend at the end of it. Admission into His Kingdom is to be earned. What did you do during this past Lent to deserve

Make the morning offering, it pos-sible, assist daily at Mass, read a chap ter in a pious book every evening, and go to the Sacraments every month— here are four hints for a happy life, a happy Lent, a happy Easter, a happy eternity. "
That is what the feast of to-day has

to say to Catholic young men. A Sermon on Success.

The New York Commercial prints for the edification and emulation of ambitious young men the details of a young broker's career, under the heading, "A Broker Boy Who Won Out." The article breathes the strengous life of the metropolis, and sets up this

glorious standard:
"Success means wealth, money, dollars. There is no going beyond this fact. Moralize as much as we may on the evils of hurrying and hurrying to secure wealth that obtains today, areach as we may that wealth secure wealth that obtains today, preach as much as we may that wealth is not success, but that success is to be won by every man who lives his life to the best of his ability, the fact remains that success m ans wealth. Its symbol is the dollar sign. The pursuit of success is the chase after the pile of dollars."

Having thus set clearly before the young man the goal for which he should strive, the Commercial portrays the manner in which its ideal young broker manner in which its ideal young broker
"won out." The youth began life as
a broker's boy, carrying telegrams and
taking quotations from the telephone.
In due time he was promoted to the
position of trader for the firm. The
Commercial continues.

Commercial continues:

"He acted for the firm on the floor of the board for two years. Then sud-denly he electrified the financial world denly he electrified the financial world by putting through a corn deal which for audacity and ambition surpassed anything the board had seen for years. He didn't put the deal through as com-pletely as he had hoped, but he man aged to put through one corner of it, and the corner netted him something over \$200,000, minus several thousand dollars of margins. He had then been employed in the street but a little over employed in the street but a little over eight years."

When the model of youthful ambi-

his lips twich nervously when he speaks, and the doctors tell him respeaks, and the doctors ten and speaks, and the has but little longer peatedly that he has but little longer

forty. What is premature old age and imminent death in the face of success?

#### OUR BOYS AND GIRLS. A TRUE SKETCH OF INDIAN LIFE.

This pathetic story which we take from the Catholic Columbian, tells of the beautiful life and holy death of Charles Spotted Tail of the Indian mis sion at Rosebud, S. D., a former contributor of many interesting letters to the "Playground" department of our esteemed contemporary. We are sure our boys and girls will read it with interest:

terest:
It was on a pleasant evening in early autumn that he came to us. The glowing sunset so beautiful on the Western prairie formed a pleasing background to the picture presented by the mission school and its scores of burns werkers.

busy workers.

Here comes Pete, the cowboy, with his faithful watchdog. Shep, bringing in the milch cows. Yonder is a troop of little lads returning from the potato fields, each one trying to whiten his teeth on a raw potato, stolen from the basket. The whinny of faithful Birdie draws our attention to the arrival of the daily mail. Old Jenny and Base the prefixed will be a recommendation.

arrival of the daily mail. Old Jenny and Babe, the untiring mules, are bringing in their last load of corn; while inside, busy preparations are being mate for supper.

"Ding, dong," the Angelus bell is calling—those sweet bells—the only chimes on the great reserve. Every head is bared to do honor to our Blessed Lady. This finished, all has ten away to prepare for the evening

"Sister, here is Charley, he wants to go to school," said Tommy.
"What Charley is this you have brought us?" asked the Sister.
"Why, Charley Spotted Tail," auswered Tommy, in a tone which seemed to say: "Every one knows him."

Upon inquiry the Sister learned that the newcomer was thirteen years old; that he had returned the previous June from a non-reservation boarding school, which he had attended for five years; that he was not yet baptised; that he was a grandson of the noble old chief, Spotted Tail, and by right of birth the immediate successor as chief

old chief, Spotted Tail, and by right of birth the immediate successor as chief of his tribe.

Place was made for him among the boys, who seemed delighted to welcome him among them. After supper he made application to Father Superior and was duly enrolled as a pupil.

He proved to be a manly little fellow pessessing a goodly number of the noble traits which distinguished many of his early forefathers. He was so

possessing a goodly number of the noble traits which distinguished many of his early forefathers. He was so unselfish and generous that he soon became a general faverite among his companions, and was never known to have enmity toward any. His manner and bearing, however, betrayed the fact that his natural temperament was that the true Indian type—proud and disdainful—and there were moments, when those in daily contact with him, could easily detect the many ia ward struggles it caused him to overcome this; yet, rever did he permit himself to show superiority over his comrades. In his studies he was very apt, and soon excelled his fellow pupils, especially in mathematics—something unusual in an Indian. His English, free from foreign accent, was as good as that of most white boys of the same age.

As he grew older he was very diligent and interested in his intellectual improvement. He was a great reader—Tom Plavfar was his heen—but so

gent and interested in his interested in improvement. He was a great reader—Tom Playfa.r was his hero—but so intense was his dislike for ostentati nor display that it was a great mortification for him to be called upon, before visiors, to show what he knew. He once remarked, "Sister, I don't see why we Indian boys have to make a show of ourselves every time any one comes. White boys don't have to do

Athletics had a great attraction for him and he was the leading spirit in every game. As pitcher of the baseball nine he was known for his splendid curves, and during his last year at school, when he was sixteen years of age, he received numerous invitations to pitch for traveling Indian ball teams. to pitch for traveling Indian ball teams.

These, however, were always declined, as he had been taught by the Black Robe that such a mode of life, as a rule, is not conducive to good morals.

Not many weeks had elapsed after his arrival at the mission when he expressed the desire to be baptized.

Atter several months of instruction

After several months of instruction he received the sacrament of baptism ne received the sacrament of baptism on Holy Saturday, and there was not a happier boy in all Christendom on Easter morn than the newborn "Anthony," for so he was named in baptism. On the day preceding he was asked what name he would like to have

not having direct intercourse with the boy to know how much real love and veneration for the holy sacrament

there was in him.
On confession day he would invari-On confession day he would invariably be the last to approach the confessional. When questioned as to his purpose in so doing he replied:
"Well, Sister, I want to go to Holy Communion without any sin. If I go to confession late and go to bed immediately afterwards I shall not think apptibling wrong and can receive our

mediately afterwards I shall not think anything wrong, and can receive our Lord without any sin on my heart."

What an example for many of our good hearted but thoughtless young people born of civilized parents I Would that we all might devote more time and shought to the adornment of ime and thought to the adornment of our hearts for the reception of our dear

When he was seventeen years of age he left us to begin life for himself. Beside his three hundred and twenty poside his three nundred and twenty acres of land, he owned quite a nu nber of cattle and horses, lett him by his father and cares for during his boyhood days by his guardian, a white Indian trader, so that, for an Indian, he was your wall to do. he was very well to do.

TO BE CONTINUED.

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# SURPRISE APURE SOAP.

OFFICIAL ANNOUNCEMENT)

# SUN LIFE ASSURANCE CO.

Evidence Before Commission Emphasizes its Strong Position and Conservative Methods.

About Two Million Dollars Better Off Than It Claimed to Be.

# COMMENTS BY THE COMPANY.

In 1903 and 1904 extended negotiations took rected by the directors taking from the place between the Finance Minister, the super-intendent of insurance, and the united Cana intendent of insurance, and the united Canadian companies, with regard to extension of their investment powers. The Minister expressed his willingness to eliminate the restrictions on the amount of investments outside of Canada if certain other changes were made, and it was fully believed that a bill to this effect would be introduced by the Government in the session of 1904. For reasons brought out b fore the commission, however, this bill was postponed from time to time, and has even now not been brought forward. Acting on the belief that the law was about to be changed, the Sun Company increased its American holdings. This, of course, it should not have done, although under the circumstance it perhaps was slightly excusable. When the session passed without the expected bill being brought in, the company wrote to the Minister of Finance, expressing its regret, and frankly stating that it had been led into increasing its American holdings in view of the expected amendment. The officers told the superintendent that they would loyally encavor to reduce the excess of American every finance, expressing its regret, and frankly stating that it had been led into increasing its American holdings in view of the expected amendment. The officers told the superintendent that they would loyally encavor to reduce the excess of American superintendent that they would probably resecutives, although this would probably resecutives, although the stock instead therefore for that time. Absolutely no advantage beyond what the company. In extending the stock instead therefore for that time. Absolutely no development of any k nd had occurred. Of the \$580,—000 of atok \$223,100 was taken by the directors, and \$780,000 rm mained with the company. In extending the stock instead therefore for that time. Absolutely no advantage beyond what they would have received had they taken up their stock ten days previously, securities, although this would probably result in their having a large amount of uninvested funds on hand, as Canadian securities that are thoroughly safe, and at the same time profitable, are somewhat scarce. How the company fulfilled its promise may be seen from the following figures given in his evidence by Mr. Fitzgerald:

The benefit of execcise depends any step provided the condition of the person is given the condition of the person is the person of the ransfer from the published to the inactive list some others, which, while not bad, were yet not really glit edged. In other words, inyet not really glittedged. In other words, in-stead of taking credit for the entire amount of these new securities, as an addition to our assets, we proposed to use them in part to write down some other securities by merely substituting the new assets for the old to that extentions are published list. This was beyond question a prudent and conservative course and its effect was to reduce our published sur. plus by at least \$300,000 below what we could have claimed had we acted otherwise. The criticisms which have appeared in this connection upon the evidence as brought out by the Commission, are due to an entire misconception. The course followed by us was merely in keeping with our ambi ion to be at merely in keeping with our ambi ion to be at all times better than we actually claimed to This highly prosperor

From the fact that the securities named were "written down," or rather transferred to the inactive list it must not be supposed that they are bad debts. On the contrary, arrange, ments have already been made to sell about two thirds of the entire amount at prices which will save the company from any loss whatever. Mr. Blackadar distinctly stated in his evidence that these securities were not necessarily bad debts at all.

But in any case there is nothing new in all this. To refer to it as a "disclosure" brought out by the commission is an error. The facts out by the commission is at error. The tacte have all along been open to the public. Anyone who turns to the Insurance Blue Book for 1904 will find on page 389, in the company's annual statement, under the heading of "Synopsis of Ledger accounts," the whole transaction clearly set forth in unmistakable

SUPPOSED SALE OF ILLINOIS TRACTION STOCK TO DIRECTORS.

This is a mare's nest. There was no such sale as supposed at all. The facts are as follows: In December, 1904, the company had an opportunity to buy \$580,000 of this stock on an opportunity to buy \$580,000 of this shock on very favorable terms, the proceeds to be paid in bonds. The company already owned a very large amount of this same stock, and it was not desirable to materially increase its holdings, even though the terms were attract-

As some time may clapse before the companies will be heard before the Insurance Commission, the managers of the Sun Life Assurance Company desire to refer briefly to points regarding that offile which have been brought out in the examination of the efficars of the control of the directors had expressed a desire to take a portion of the stock on precisely the same terms as the company, and it was not the efficacy of the ance Company desire to refer briefly to points
regarding that offl e which have been brought
out in the examination of the officers of the
Insurance Department.

INVESTMENTS OUTSIDE OF CANADA.

INVESTMENTS OUTSIDE OF CANAD pany their shares, and merely reversing the entries. This was not a sale, but a mere cor-rection of an error, which had inadvertently

In the year 1905 the profit made by the com-In the year 1995 the profit made to y the company from all sources amounted to \$1.341.371.80. Of this amount, \$163.41 was paid to policy holders whose policies were entitled to partie pation in that year. Of the balance, \$616 the was set aside to complete the placing of all reserves on the 34 per cent basis and \$561.252 50 the patients and \$561.252 50 the patients are partially that applying highing the parties of the patients are partially and the patients are partially all patients. was added to the published surplus, bringing the total surplus claimed up to \$1.735,698,59

This highly prosperous condition has already benefited our policy-holders both as regards security and profitableness. The large surplus makes the company one of the most powerful financial corporations on the continent in proportion to its size, and when to this we add the two millions of inactive securities, it is seen to be a veritable tower of strength. In regard to profitableness, the company has been able to make the change to the 31 per cen basis with comparatively little hardship to the policy-holders. The total amount which has been set aside for the increase of its reserve been set aside for the increase of its reserve on old policies since the passing of the Act of 1899 has been \$1,136 111.41, and less than one isso has been \$1.150 it. 11, and 1388 than one sixth of this amount has been raised by reduction of the profits of policy-holders, more than five sixths having been obtained from profits on the company's investments. Moreover, the basis for the distribution of cash profits 1905 was higher than for 1904, and that for 1906 in its turn higher than for 1905, so that the profits being paid are already back on a highly satisfactory basis, even after complying with the change in the law, while the present stronosition of the company warrants some enthuiaem as to what the future profits will pro-

The management consider that the facts brought out before the Commission, when understood reflect the highest credit upon the company, and are the subject of legitimate pride. The probing into the affairs of the Sun Life has but revealed greater strength and very conservative methods,

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The decline of the home seems to trouble Bishop Potter, as is evidenced from his recent say so in the Tribune. If the Bishop will reflect a little more, he will find that his spirit is vexed because of the decline of Protestantism, for the home is the church in embryo, as the church is nothing more or less than the sum total of homes. Home and church go together, as Ishmael and Hagar from the tent of Abraham.

When Luther, three centuries ago, deplied the authority of the church say.

when Luther, three centuries ago, nied the authority of the church and oplanted it with the authority of a book, he, with one fell blow, destroyed parental authority; and when he sanc-tioned divorce he tore the roof from

parental authority; and when he sanctioned divorce be tore the roof from every Christian home. As a sequence to all this, we find modern Protestant ism imitating ancient paganism, (which by the way, had no such word as home;) the only difference is, one had the thermae, the other has the club.

With Catholics the home is part and parcel of the church. Authority there is reverenced even as the church's authority is potent. Love there is a conscientious obligation, and not a mere matter of option. The cradle there is not ruled by expediency, but by principle; and the parent there be lieves that "baby's rights are not mother's wrongs." In aword, to generalize particulars, the family is a congregation on a small scale, with the burning coals on the hearthstone, in the sacred memories they enkindle, second sacred memories they enkindle, second only to the coals that burn in the thur-The home of Nazareth is the ex ible. The home of Nazaretin is the ex-emplar of the Catholic home, and Pro-testantism has laid its irreverent hand on this glorious ideal by dishonoring Mary, the gentle mother. No wonder, then, that irreverence, which is so distinctly Protestant, supplements the ruthless ravages of the divorce court, and to the Protestant leaves a happy

and to the Protestant leaves a nappy Christian home a mere question of other days, or a theme for poetic fancy. The more Catholic a people are, the more they venerate home. As a proof of this, witness the anguish at an evic tion of an Irish peasant—not because of the wealth of his home, for wealth is never a part thereof, but because of the never a part thereof, but because of the tender Christian memor is a that cling as ivy to the wall. One of the most pathetic passages genius ever penned is the des-cription by Father Sheshan, of the father of Luke Delmage leaving his home, and bending down, in his flowing locks, to kiss with trembling lips the threshold worn by generations, before he stepped from it forever.—Catholic Union and Times.

#### MARY'S INTERCESSION.

In a recent issue of the Catholic Press, Sydney, we find an interesting extract from the Argus, a leading journal in Australia's largest city, Melbourne. Reporting a sermon delivered by an Anglican clergyman, the Rev. C. E. Perry, the Melbourne paper

says:
"More remarkable than the reference "More remarkable than the reference to Jesus Himself were those to the part played by Mary. The preacher was at pains to emphasize the position of Mary interceeding for her Son for the people. Nothing was said that could be construed into approval of what pronounced Protestants term "Mariolatry"; but the impression left upon the writer was that Mr. Perry, like many High Churchmen of these latter days, was inclined to give Perry, like many High Churchmen of these latter days, was inclined to give all the prominence he could to senti-ments which are largely responsible for the Reman Catholic view of the Mother the Roman Catholic view of the Mother of God. For instance, after dwelling npon Mary's care for the people, and her presentation of their needs to her Son at Cana, he asked: "It is likely that Mary forgets to say her prayers in the world to which she has gone?" The suggestion is easily capable of developments that might startle even

the total say their prayers in the other world, any more than is Our Lady. In the meantime, as to the point under consideration this comment of our Sydney contemporary is quite

adequate:
"To those good souls who claim that
we exalt too highly the Mother of God the answer is that, on the contrary, they place the position of Jesus too low. If the doctrine of the Incarnation is rightly understood, and the fact that Christ is truly God thoroughly commended, the position of Mary in the scheme of Redemption is seen to be natural and inevitable. Let them give to Our Lord His just due, as to Almighty God, and they will then clearly perceive that not the greatest honor paid to Mary can derogate from that of her Son.—Ave Maria.

#### OBLIGED TO CARE FOR PROTEST-ANT CHILDREN.

CATHOLIC INSTITUTIONS IN NEW YORK DOING A WORK THAT IS NEGLECTED

BY THE SECTS. The deputy clerk of the Children's Court of New York says he is forced

every day to send Protestant children to Catholic institutions because the Protestant bodies of New York provide so poorly for their delinquent and dependent minors.
"The law in such cases," he said, "re-

quires that whenever practicable a child must be sent to an institution where the religion taught is that of its parents. The Justices of the court find that law at present to be impracticable. that law a) present to be impracticable. The total capacity of the six Protestant juvenile institutions is 2,230 children. The Catholic juvenile institutions have a total harboring capacity of 10,641 children, and the capacity of the Catholic Protectory alone is 3,200—almost a thousand greater than the capacities of the six Protestant institutions put together.

gether.

"The building of the Hebrew Protectory at Pieasantville will be commenced in the early fall. It will have capacity of 200 children. Meanwhile a Jewish rabbi goes to the Catholic Protectory on Saturdays and supplies

religious teaching and comfort to the 200 Hebrew children there.

"You cannot put me down as commending too strongly the attitude of the Catholic institutions in this matter. They do not care for the extra burden of these children; they do not want them, but they have helped us out considerably and have been most kind in their co-operation.

their co-operation.
"If our people do not like the state of affairs they have only to supply the remedy. We have been agitating for some time the need of increased facilities in Protestant instructions. The sitnation is a disgrace to Protestant en terprise in this city. These is no more valuable or important charity than this of training these neglected children to a good citizenship." E. Fellow Jankins, superintendent of

the Society for the Prevention of Cruelty to Children and chief parole officer of the court, was equally emphatic on the subject. Mr. Jenkins said that he had written about it to every New York city mission whose existence he could ascertain by the directory or otherwise.
"I wrote to the Presbyterian City

Mission," he said, "and received no an swer. I wrote to the Protestant Epis-copal City Mission, to the Methodist Mission, to the Baptist Mission and received no answers. I wrote to Bishop Potter on the subject, and he replied that he would consider it."

#### IMPORTANT DECISION ON BE-QUESTS FOR MASSES.

OURT OF APPEAL IN IRELAND REMOVES GRIEVANCE FROM WHICH CATHOLICS HAVE LONG SUFFERED.

A decision handed down by the Court of Appeal in Dublin, on the subject of bequests for Masses, settles satisfactor-ily what has hitherto been a great grievance to Irish Catholics. Hitherto such bequests were not regarded as charitable and valid unless there was an express or implied declaration that the Masses were to be said in public. Henceforth no declaration of the kind Henceforth no declaration of the kind will be necessary, the Court of Appeal having decided that a bequest for Masses, whether directed to be publicly celebrated or not, must be taken as a pious or charitable use, and, as such legally valid.

The judgment was on an appeal by his Eminence Cardinal Logue against an order of the Master of the Rolls declaring that a gift under the will of the late Ellen McLoughlin of Portadown, for Masses for the repose of the souls of her late husband, her children and hersell was vold, because children and hersell was void, because there was no direction that the Masses should be celebrated in public. The court, which consisted of the Lord Chancellor, the Lord Chief Baron, Lord Justice Fitzgibbon and Lord Justice Holmes, unanimously reversed the jud-ment of the Master of the Rolls, and declared that the interpretation of the word "charitable" is to depend on the view of the particular church to which the testator belonged as to what may constitute a charity and that the acceptance. testator belonged as to what may con-stitute a charity, and that, therefore, it was not necessary to specify that the Masses should be said in public, as it was a doctrine of the Roman Catholic church that a mere naked bequest for Massos to be said for the repose of souls is "charitable."

Non-Catholics generally, and not a few Catholics, have very incorrect no-tions of the meaning of the offerings which are made to priests by members of the faithful who desire to have Masses said for a special intention. Highly interesting, therefore, are the speches which fill a page of the Dub-lin Freeman made by the learned judges

her presentation of their needs to her Sn at Cana, he asked: "It is likely that Mary forgets to say her prayers in the world to which she has gone?" The suggestion is easily capable of developments that might startle even an old-fashioned High Cnurchman.

One such development, although the reporter probably did not have it in mind, is that the other saints to whom Catholics make intercession are not likely to forget to say their prayers in the was accompanied by a request for the celebration, and the church would not permit the clergyman to receive the benefit and disappoint the expectation benefit and disappoint the expectation and it imposed upon his conscience the obligation to perform the services. The obligation, however, to his mind, was one to the church, and not to the testator, and certainly was to be enforced only by the church. The honorarium then, was an alms and a recognized mode of supplementing the income of the clearway and was applicable to the clergyman, and was applicable to his support and maintenance." Lord Justice Fitzgibbon, a Protest-

Lord Justice Fitzgibbon, a Protestant, said:

"Speaking with all reverence of a faith which I do not hold, touching the mystery of Godliness, I could not impute to any individual professing the Roman Catholic religion that he regarded a gift of money for Masses as a means of securing a private and exclusive benefit for himself alone from such a sacrifice as being much, if atall, short of blasphemous; and as I understand the proved doctrine of the church, it would certainly be heresy."

Lord Justice Holmes, also a Protestant, said:

nt, said:
"If I were obliged to arrive at a judicial conclusion as to whether the public celebration of the Mass confers a public benefit on those who hear it, I must consider the doctrine that is em-bodied in the rite. I might adopt the declaration of the Council of Trent redeclaration of the Council of Trent regarding the sacrifice of the Mass, or I might adopt the strong language of the thirty-first Article of Religion in the English Book of Common Prayer. In the one case it would necessarily follow that the celebration, whether in public or private, would confer a public benefit; in the other case it would just as necessarily follow that no such benefit is possible. No court of justice in this country can be called on to decide such a question as this. What we can determine with certainty is this, that it is part of the creed of the most ancient church in Western Christendom, of part of the creed of the most ancient church in Western Christendom, of which the testator was a member, that the Mass is a true sacrifice offered to God by the priest in the name of the church whose minister he is; that every Mass, whether public or private, is be-

lieved to bring down blessings to the world, and that all the faithful, present or absent, alive or dead, participate in those blessings. Now, it this be true, there can, I think, be no doubt that a bequest for the purpose of having private Masses celebrated would be char itable, and a temporal court in Ireland, having no authority to decide for itself whether it is true or not, must take as its guide the belief of the church of which the testator is a member. I un-derstand this to be the law, and on this ground I concur in holding that the appeal ought to be allowed.

#### BIGOTRY EVERYWHERE.

A correspondent calls our attention A correspondent cans our attention to an article on the "Garden of Gethse mane on Mt. Olivet," by Rev. Frank S. Rowland, which appears in the February number of the "Fruit Grower and Home Companion." published at Rochester, N. Y. It is to be regretted. that an otherwise very useful maga zine should be marred by an article from the bigoted pen of this writer. In speaking of the beauty of the sacred ground, the writer says:

"The Garden is surrounded by a thick hedge with a wall. The Franciscan monks have charge of it and always keep it in the very best of order. The garden contains beautiful order. The garden contains beautiful shrubbery and flowers; soven or eight olive trees, very old, grow there; they are about nineteen feet in circumfer ence, and it is quite possible that they sprang from the same roots as those that were standing during our Lord's sojoure on this earth. These trees are utilized by the monks in an extraordinary manner for the purpose of raising money. One who is familiar with their custom says: Each is theowith their custom says: Each is theoretically owned by a stock company, unlimited. As much stock is issued as the public will absorb, and the dividends, which are paid in the form of little fancy vials filled with oil, are certain. Although the trees ceased to bear oil centuries ago, the monks in charge do not hesitate to give assurance to the contrary to the shareholders, and of course there is always ers, and of course there is always enough oil to be had in Jerusalem to pay the dividends. Ground sanctified by the Saviour's tears, to many minds the most sacred place on earth, is thus profaned by this and other swindles practiced by men who should be driven from that holy place as Christ drove

the traders from the temple.'''
Time and time again within the past
ten years the bigots who have made their
way into the Holy Land, have tried to way into the Holy Land, have tried to drive the zealous, self sacrificing monks from their rightful homes. Only last year the followers of Mahomet, aided by another band of greedy fanatics, made war upon the Franciscans, but were speedily squelched. The monks live by their industry, legitimately carried on, and now are becoming new carried on, and now are becoming prey for the grabbers, who envy them the fruits of their hard labor. The gigantic swindle as outlined by Rev. Mr. Row land is not carried on by the Francis cans. He seems to have rece ed his nformation offhand and is a nodern Jonah — he swallows big whoppers easily.—Michigan Catholic.

#### DIOCESE OF HAM(LTON. GENEROUS DONORS.

GENEROUS DINORS.

From Oskville Raymond's Record we learn that the donor of one of the beautiful and artistic statues in St. Andre we church, blessed during last week by Rev. Father Doherty, S. J. was Mrs. Walter G. Wood St. Ostharines, who donshed the statue of Notre Dame de Victoires. The statue of the Sacred Heart, the only one of its kind in Canad, is a true replica of the statue on the church of Montmartre, Paris, France. The donors, although promient men, do not wish their names published.

# PRESENTED WITH PURSE OF

PLEASANT EVENT AT SEPARATE SCHOOL MEETING MONDAY EVENING, APRIL 2ND - MEMBERS, EX TRUSTEES, AND PROMINENT CITIZENS SHOW THEIR ESTREM FOR REV. FATHER HOLDEN, SUPERINTENDENT OF HAMILTON SEPARATE SCHOOLS,

intendent, has made a good, perfect education the birth-right of the Carholic children of this city.

In our schools, and in their appropriate less sons, the great principles of religion and patriotiem, loyalty and charity are kindly but firmly inculcated. Under your ministering hand our schools have been brought up to a standard reached by few schools in this Diminion. We ever found you ready and wilting to give the advantages of your master min it ous in our struggles to promote Catholic ducation in this city. While we rejoice at your promotion to the responsible position of pastor of Sa. Joseph's church, we cannot help but feel sorrow for the almost irreparable loss suffered by the trustees of the Separae School Board, its teachers and pupils, in the severing of the concetions of the past ten years, during which period you have been instrumented in sending out so many of our well educated pupils, who are a credit to themselves and to the Catholics of this city. However, as you have not been removed from the city, we feel that in the future we will be able to ask your assistance and advise in our many difficulties. In conclusion, on behalf of the Roman Catholic School Board, ex members and representatives thereof, we ask you to accept as a small mement of the love, sdmiration, affection and good will of us all, the accompanying purse.

Signed, P. S. Bateman, Chairman of the Board; J. P. Dougherty, Chairman Internal Management Committee; C. J. Bird, Chair man of Finance; P. Ronen, Teasurer; P. Arland, T. J. Couchlin, A. O'Brien, J. M. White, W. Kavanagh, W. J. Foster, H. N. Thomas, W. P. Griffin, J. P. Hennessy, James Blake, George Case, J. M. Brown, J. Kesting, J. Wall, P. J. Galvin, W. H. Lovering, M. J. O'R filly, M. T. Fitzpatrick, H. J. McIntyre, J. Flahaven.

Father Holden, taken by surprise, was much pleased and visibly sffected by the kindness of

J. Wall, P. J. Galvin, W. H. Lovering, M. J. OR illy, M. T. Fitzpatrick, H. J. McIntyre, J. Fishaven.

Father Holden, taken by surprise, was much pleased and visibly affected by the kindness of the School Board. He said he could not thank the board sufficiently for their beautiful address and valuable purse of gold. If he had met with success in his labors for the schools it was due to the co-operation and good-will always received from the trustees.

Friendship of so long standing was not easy

to part with, but he was glad that as Secretary of the board, he could in the future meet his old friends the trustees in the work of education. During the peat ten years the School Board has paid \$17,000 of the dabt, besides materially increasing the requirements of the schools. We had, he believed, as 22alous a body of teachers as could be found anywhere in Canada, so that with with the hearly support of the trustees and the good work of the teachers, his labors had been light and pleasant. Mr. C. J. Bird said the trustees were pleased at the promotion of Rev. Father Holden to the important charge of St. Joseph s parish in this city, still it is with much regret the members of this board are called upon to accept this resignation.

The vears that Father Holden has filled the office of Secretary of this board, and Suparin tendent of Separate schools in this city, have been years of pleasure to the trustees of this board and only that has always existed.

Our schools under our retiring superintendent's able supervision have advanced and made rap d progress, being brought up to a bigh schandard of efficiency, and are now doing work (qual to any schools in this province, based on the high percentage of pupils that annually pass their High school entrance examinations, which is due in a great measure to the excellent qualifications and untiring energy of Rev. Father Holden, also the unity and good-will inhat existed between the superintendent teachers and pupils.

It is the with of all the members of this board that the success that followed Rev. Father Holden, also the unity and good-will inhat existed between the superintendent of school will still continue to follow bim in his new duttes as passion of \$1. Joseph's parish, and that you will long be spared to carry on good work for which you seem to be so emminently qualified.

Expressions of good will and best wishes were also spoken by trustees H. N. Thomas, Thomas Coughlin Andrew Of Brien, M. D. Sullivan, J. P. Daugherty, and others.

A pleasact evenit g being

PERSONAL - We are pleased to be able to a e that Mr. John J. McConnif of Montreal, shall that Mr. Jehn J. McConnif of Montreal, has been appointed to the to dition of passenger and ticket azene in that city of the Intercolorial and Prices Edward Island R. Milways. McConnif is a thoroughly capable and trustworthy gentleman; and that the dutles of this responsiole position will be performed in a manner highly satisfactory to the rallway officials we have not the least doubt.

C. M. B A —At the last regular meeting of Branch 82 Kings bridge, resolutions of condol-ence were passed to Bro. Wm. Quigley, on the death of his father. May he rest in peace!

#### MARRIAGES AND DEATHS.

Marriage announcements and death notices to condensed form not exceeding five lines, fifty cents.

At the Mother-house School Sisters de Notre Dame, in Milwaukee, Wis., on Thursday, March 29 1906, Sister M Antoinette, third laughter of George Heringer, Post Master, Mildmay.

CONNOLLY.—On Friday, 9th of March, 1906, ther residence near Bolsover, Elizabeth, widow of the late James Connolly. May her oul rest in peace!

soul rest in peace!

McKenna.— Of your charity pray for the soul of Eugene McKenna, conductor Intercelonial railway, eldeet son of the late Mr. James McKenna Assistant Immigration Agent at Quebec, whodeparted this life in Quebec, on the th instant, eged fifty eight years. May he rest in peace!

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