, 1903,

aff. His Worship

COAL. 1903.

d to the Provincial betarlo, Parliament arked "Tenders for to noon on Monday, ivery of ecal in the named below, on or the except as regards liton and Brockville on, as noted:

NE, TORONTO.

NE, LONDON.

NE, KINGSTON

NE HAMILTON.

arge egg size, 300 tons chestnut size, 600 tons as soft screenings, 20

large egg size, 125 tons nut 100 soft screenings, rds green hardwood,

large egg size, 200 tone all egg Of the above not be returned until

PATIENTS, COBOURG,

mall egg size, 20 ton

small egg size, 70 tons 1-2,300 tons soft coal ne lump. The soft coal y, as required.

AF AND DUMB BELLE

large egg size, 65 tons stove size, 14 tons nut

BLIND, BRANTFORD,

R BOYS, PENETANG.

MATORY, TORONTO.

ize, Soft 75 tons Jack

ze, 50 tons stove size, 14 s soft coal screenings or Delivered at institution

or run of mine lump, 650 cms.

edify the mine or mines will be supplied, and the must also furnish satisfied the coal delivered is mined and in every retrother than the standard grades trade.

ON, TORONTO

SANE, ORILLIA.

The Catholic Record. LONDON, SATURDAY, MAY 30, 1903.

THE PRESS.

Some time ago contemporaries of Ontario sounded a warning note our own people, anent the dangers of the "yellow journal" of the United States. Their confreres patted them on the back for it. Then from under the driving pen came a nice little manifesto to the effect that they intended to give the publie a clean newspaper that might be read by young and old, and with profit. Forwith "constant reader" sent in his modest meed of admiration. Then the editor smiled at his "easy" public, and kept on "doing up" Catholics and printing any old thing fished from the sewers of the divorce court. Now if they must regale us with this stuff, with accounts of murders which happen across the border, why not obtain their information from the conservative newspaper. But why should they print the prevalence of the evil and says it at all? Are nauseating details of other things devoid of the flavor of grog mixture that falls like a mildew upon the mind and conscience of the people, taking from them all relish for literature, all belief in virtue, all reverence for God and nature, until we may doubt whether we have not lost the power of intellectual and moral growth.

"ENLIGHTENED" SPECIMENS.

The laundry of Time seems unable to get the dirty streaks out of the editors who cater to the Orangemen of Toronto. They are always in warlike attitude, but their weapons are not those used by honorable combatants. When they talk about Catholicity we hear the same old rubbish that has been retailed in the lodges for ages. For arguments we get offensive epithets and exhibitions of ignorance. At present they are exhausting their yellow vocabulary anent the French religious who are coming to Canada. They are Romish members of a secret order, destined to become a foreign garrison in our midst, and such like artless twaddle. This is, of course, all terrifying - but Orangemen are handy with brickbats and can be trusted to "kill Rome" with their mouths. But stuff like this is a severe jolt to the idea that we are becoming enlight-

SUNDAY KEEPING.

Every now and then sundry good people become much exercised over the proper observance of the Sunday. Rushing around with petitions and drawing up rules for man and beast way denote energy, but the surest way to kill a good cause is to make it ridiculous. Ruskin has a few words which are worth quoting :-

"What a trouble there is just now in peoples minds about Sunday keeping. peoples minds about Sunday keepag-Just because these Evangelical people will swallow their bits of texts in an entirely indigestible manner without chewing them. Read your Bibles honestly and utterly, my scrupulous friends, and stand by the consequences if you have what true men call faith. In the first determine clearly, if there In the first determine clearly, it there is a clear place in your brains to do it, whether you mean to observe the Sabbath as a Jew, or the day of the Resurrection as a Christian. Do either thoroughly: you cannot do both. If you choose to keep the Sabbath in defence of your creat prophet St. Paul, flance of your great prophet St. Paul, keep the new moons too," etc.

OUR SOCIETIES.

Were we to give full credence to the reports of our various societies we might imagine their efficiency was beyond doubt or cavil. Allowance being made for the obstacles in their path, we may say that the reports, if not altogether in consonance with facts, are not destitute of foundation. But to say they are far from perfection will not grate harshly on the ears of their most enthusiastic admirers. We are they denied attention by those who could help them? Would a heathen say after a sojourn amongst us: "See how these Christians love one another." We do not think so. Have we built far from the ways frequented by mem- as a pardonable weakness, and if the bers of the household? Be that as it defiler of the marriage bond were denied

may, some of us-and we speak from experience-have asked for sympathy and co-operation and have received ignorant criticism and prehistoric platitudes. And more than this, we have found in time of need the non-Catholic reader to help us more than

The Catholics we have in mind are distinguished for their benefactions to the building funds of churches. But he who aims to raise up the right kind of men to fill our churches is our greatest benefactor. A chapel with whitewashed walls-which, by the way, are more pleasing to the eye than walls ornamented with the bizarre fancies of some artists-and with intelligent worshippers, is a more inspiring sight than a cathedral thronged with non-educated Christians.

THE DIVORCE QUESTION. We have received a copy of an address of Episcopal Bishop Tatterslee on the divorce question. He deplores the latest crime legitimate news? Or originality. The Episcopalian bishors are our editors following the methods tried, it is true, to put a brake on of the United States press, which, according to Bishop Spalding, furnishes a also true that the Deputies put a half-mental and half bestial brothel and brake on the Bishops. Then these prelates had an opportunity of showing their mettle. When their authority was contemned, and the man from the mart and stock-exchange sat in judgment upon them, they had an unique opportunity of displaying their independence and their care for national morality. A word of protest would have been a rallying cry; it would, moreover, have pleased those who regard divorce as the destroyer of the very foundation of social conditions, and convinced them that the Bishops were men who had the courage of their convictions. But no word came; they swallowed the rebuff with an amazing cheerfulness. They suffered laymen to teach them. The law of the Lord in this matter, which is for all Christians, was interpreted for them and for other Episcopalians by men who had a regard for expediency, but for nothing else. The prelates were dominated by adherents whose friendship they could not afford to alienate, and so put themselves on record as amiable, cultured gentlemen who, though they can grace university commencements and wax eloquent over civic corruption, are discreetly silent when something—divorce, for example—passes by. So wherein is the use of uttering commonplaces on the subject. If divorce should be attacked, why not attack it without more ado, and according to some definite plan? Why not, for a beginning, denounce the prominent Episcopalians who take kindly to divorce? We do not say the prelates would succeed in arresting the evil—for this belongs to a Church with a Divine commission—but in withbe awed by money bags, they would

remove all doubt as to their sincerity. A move in this direction would conduce more to the moral well-being of the community than any expenditure of energy in securing a pure administration. And the need of it is becoming more and more apparent. Even secu lar editors who are not over-sensitive in these matters view with alarm the ever-increasing tide of legalized adultery, and tell us that between the simultaneous polygamy of Utah and the consecutive polygamy of Newport and New York there seems to be nothing to choose except in matters of taste and convenience:

"The Utah plan has the advantage of avoiding scandal. On the other hand, the Newport plan of one wife and one understudy at a time is more conducive to peace in the family. But the idea that Newport has any advantage over Salt Lake in point of morals would over Salt Lake in point of morals would make Senator Smoot laugh. In fact there is one point in which Salt Lake has distinctly the advantage of New port. There is polygamy there but not polyandry."

The Sacred Heart Review informs us not going to state the causes which to that Dakota has divorce mills working our mind retard their progress. We overtime. It stands aghast at the evil, merely want to ask why the Catholics of and says in these days of greed the leisure and education do so little for example is catching, especially among them. If these societies are allies of the ruder and uncultivated States of the Church, and their members seek to the far West. But the East, we beteach and uplift themselves, why are lieve, has work, and to spare, to cleanse its own doorsteps without troubling itself about the West. Culture is no barrier to the tide of human passion. The university graduate, with time on his hands to look around for new affinities, has figured not unfrequently in the not see our brethren, and has the fol- divorce court. If immorality were not lowing after non-Catholic society led us glossed over or condoned or regarded

of the State are thankful.

WHAT A RIGHT MINDED WOMAN

A CATHOLIC SOCIAL SETTLEMENT. The Pall Mall Magazine contains an interesting and remarkable article from the pen of Dowager Duchess of Newcastle, a pious and philanthropic lady who had devoted her life—since widowhood—to the service and uplifting, socially and spiritually, of her poorer co-religionists in the slums of London.

In 1893. Cardinal Vaughan founded The Pall Mall Magazine contains

In 1893, Cardinal Vaughan founded an organization of ladies styled the Catholic Social Union, intended to provide means of co-operation amongst Catholic females of all classes for the common good. Of late the title referred to has been dropped, and the system of to has been dropped, and the system of work amongst the poor, created by the Social Union, is now carried on by its members in conjunction with and as a part of the women's branch of the Society of St. Vincent de Paul. The objects which the Cardinal-Archbishop of Westminster had in view in calling of Westminster had in view in calling the Catholic SocialUnion into existence are well described by the Duchess of Newcastle when she tells her readers these were to preserve the faith and to arrest the dangerous leakage which takes place when the Catholic children, leaving the school, have to go to work in the factories and workshops. There they find themselves in an atmosphere of indifference an unbelief, and if left to themselves and no longer in touch with any Catholic element, are easily led any Catholic element, are easily led away to think lightly of the obligations ways of those around them.

A GOODLY WORK.
"If," so thought the Cardinal, "all these Catholic girls could be brought together at the end of their day's work under some Catholic influence, they would then form a Catholic social ele-ment in which the needed recreations would be offered to them, unattended

would be offered to them, unattended by any danger to their faith."

The end aimed at was a high and holy one, and, although the system pursued towards its accomplishment has undergone some alteration, the object originally sought is being gradually attained. To no one more than the self-sacrificing Duchess of Newcastle is this result due. The gracious and high-born lady in question has made her home amongs the poor, and forsaken all luxuries which wealth and rank confer in order to help them in all their needs. all their needs.

The Duchess of Newcastle describes

with a Divine commission—but in with-holding their approbation from such people, and in refusing incidentally to castle is engaged in linking the West End with the East End, and is engaged in raising up the most impregnable barriers to the agents of anarchy and socialism, who find the most breeding spots for their subversie, and anti-Christian theories wherever poverty, suffering and crime abound.

As might have been expected, Lady Newcastle finds that the exiles of Ire-land constitute the majority of the Catholic population of Whitechapel, IRISH POOR IN LONDON. and that these maintain nobly the olden and that these maintain noby the olden reputation of their race for morality, religion and courteys. We find her writing, for instance, as follows:

"The surroundings of my new home in the Whitechapel district of London are not without interest. The Catholic church in Great Prescott street was built some thirty years ago in honor of the English martyrs who gave their lives for the faith on Tower Hill. The very spot of their execution is marked by a stone, and is only a few minutes walk from the church dedicated to their memory. The tower itself is included in the parish, and when the Irish Guards happened to be quartered there, they all come up with their band to the 10:30 Mass on Sunday, filling the church with a brilliant blaze of scarlet. Un with a brilliant blaze of scarlet. Unfailing sympathy and curiosity greet them Sunday after Sunday, and the street is lined with men, women and children eager to see the stalwart figures of their countrymen marching past as they return to the tower."

as they return to the tower."
More, however, remains to be added.
There is another section of the Cathclie population of the place which is
neither military nor spectacular, and it
is chiefly with this that the Duchess of
Newwastle is concerned. She con-Newcastle is concerned. She continues: "I am always glad to award school prizes, distribute gifts of clothing, and assist the sick, these being some of the charities which naturally arise in our settlement work. Amongst treats which we sometimes give our mothers and girls, one of the most appreciated is a day in the country. To walk across the fields and to inhale the fresh balmy air must indeed be a treat to those who live the whole year in the they stand apart from the Catholics.

LONDON, ONTARIO, SATURDAY, MAY 30, 1903 good standing in his conventicle and squalor of East London. We, theregood standing in his conventiele and ostracized by his social equals, there would not be so many contemptible exhibitions of impudent sensuality. The Church, however, keeps watch and ward over society. And for this men who know on what depends the vitality of the State are thankful. adjoins the house closes the day, to which those poor weary workers always look forward with great expectation."
It is easy to imagine what such a happy break in the dull monotony of White-chapel existence means for those who

DEVOTION TO THE CHURCH. It is not, however, merely in the passages we have quoted that we find the Duchess of Newcastle bearing testimony to the good qualities of the exiles of Ireland. We read as follows:

"One of the most lovable traits of the Irish Catholics is their untiring description to the Lordon." To them the

votion to the Church. To them the Church is the highest interest in life. Their homes may be squalid, but to the Church they will give their last penny, and in it they feel at home, for all can point to some part—pulpit, statue or point to some part—pulpit, statue or altar—which was given by them and paid for with their hard-earned and badly-needed pennies. I know a poor widow who used to go without her breakfast in order to be able to give a penny to the collectors (chosen men among the very best in the parish) who go round every Sunday to collect for the church and schools. 'Many a the church and schools. 'Many a shilling have I given toward building that church!' another will say: or sometimes, 'I have given many a brick for that church!' Moreover, they never forget to bless the hand that gives to them in time of need: 'May the Almighty reward you!' or 'May God love you!' are phrases that follow everywhere on your errands of mercy.' No thoughtful reader of the Duchess of Newcastle's charming article will lay of Newcastle's charming article will lay it down without being impressed with the idea that she has discovered the away to think lightly of the contain, and imposed on them by their faith, and drift unconsciously into the easy-going which vex the souls of reformers and the souls of reformers are sould be so which vex the souls of reformers and statesmen. She has studied the poor, and especially the Irish poor of London, and she records the same opinion which has often been expressed before by equally capable observers, when she asserts that amongst them "there are real saints; men and women who endure the hardships of daily life, or perhaps some terrible disease or heart rending terrible disease or heart rending bereavement, with words of praise and perfect submission to God's holy will on their lips; others who go through the drudgary of work. the drudgery of work, work, and hardly any recreation, with the heroic patience of martyrs, ever ready to help each other, to give without expecting anything in return. How often do such examples a house of the contract of thing in return. How often do such examples shame those whose lot is cast in pleasanter paths? The East can learn from the West; yet I say again, the West can learn from the East a daily lesson of courage and confidence in God."

EXPLAINING THE CHURCH TO

Pittsford Township has about two thousand inhabitants. Pittsford Mills is situated in a pretty valley at the foot of the Green Mountains. It is an old town, but only within a few years have the Catheline group to a fell with have the Catholies grown to a fair size congregation. In 1827 Father Fitton, from Boston, said Mass for a few Catholie families; other priests followed at intervals, until the Catholies had grown to such an extent that a resident paswas located here some ten years

The non-Catholic mission, however, has become an event in the history of our congregation. Fathers Xavier Sutton and Alexis first conducted a mission to the Catholics. Father Sutton was not a stranger. We seemed to know him, as we had followed his work elsawhere, for non-Catholics.

elsewhere for non-Catholics as it was reported in the Catholic papers.

The mission to the Catholics was a great spiritual revival. The interest great spiritual revival. The interest was such that some of the men walked five miles each morning to be present at the 5 o'clock Mass, afterwards going back to their work. But the non-Cath-

olic mission was the grand climax.

Personal invitations were sent to every non-Catholic in the township, the Catholics were told to talk it up among the country of the country of the country of the catholics were told to talk it up among the country of the catholics were told to talk it up among the catholic were told to talk it up among the catholic were told to talk it up among the catholic were told to talk it up among the catholic were told to talk it up among the catholic were told to talk it up among the catholic were told to talk it up among the catholic were told to talk it up among the catholic were told to talk it up among the catholic were told to talk it up among the catholic were told to talk it up among the catholic were told to talk it up among their neighbors and friends, and the town hall was secured for a week. There was considerable uncertainty as Inere was considerable uncertainty as to the attendance, as it is difficult to obtain a hearing for the Catholie Church in rural towns. Every one ac-quainted with the conditions of society in the New England States understands that the religious status of the recole that the religious status of the people in the large cities is quite different from that of the rural towns. In the cities people become better informed pader in their views and eampered by what others do or say than the smaller towns.

Another feature noticeable in Nev England towns is that religion has very little hold on the masses. Not one in seven is a Church member, and in small communities this is more apparent and more injurious to society than in the cities where one's religion is not known. However, whether they are members of any particular Church or not, they seem to have a fear and distrust of the Catholic Church. Very few among them can be persuaded to enter a Catholic church, we will be catholic church as well a Catholic church, no matter what the

Pittsford is no better and no worse than any other Vermont town in this regard. The people are reserved and dignified, but withal rather friendly with Catholic neighbors; they are kind

speculation as to how these lectures would be attended. But the invitation were so fair and courteous, asking them to "come and hear the other side," that it was hard for the nonside," that it was hard for the non-Catholics to find an excuse to stay

away.
Sanday night opened with a good at-tendance; the hall was about two-thirds filled and on Tuesday night every seat was taken, and this state of affairs continued until the close of the mis-sion. The Catholic people could hardly

get over their surprise on seeing so many non-Catholics present.

In his lecture on "Can Man Forgive Sins?" Father Sutton said: "Last week six hundred people in this town

week six hundred people in this town of Pittsford went to confession." This seemed to startle the non-Catholics." "What," they said, six hundred Catholics going to confession? Why we have only three hundred voters in the town, the Baptist church has been closed for several years, the Metholic Pittsford went to the several years, the Metholic Pittsford went to be several years, the Metholic Pittsford went to be several years. been closed for several years, the Methodist church is about to close, as the odist church is about to close, as the members cannot support a minister, and only eight or ten people are seen to go to the church; the Congregational church is also poorly attended; but lo! the Catholics are thriving, vigilant, active! What does it mean? Are we Protestants dying out? Is our but lo: the vigilant, active! What does it made vigilant, active! What does it and a land where it religion departing from a land where it religion departing from a land where it religion departing ? We seem to have was once so strong? We seem to have no life, and the Catholic religion which we have been in the habit of looking down upon-as a dead, fossilized religion of the past seems to be the only religion with lite and prosperity. What does

it mean?" Well may they ask.

Those who attended the lectures
were much pleased, and many of them
expressed their satisfaction to Father
States of the lectures were over Sutton after the lectures were over. To their non-Catholic neighbors they

To their non-Catholic neighbors they were more free in expressing their feelings of pleasure.

One typical old Vermonter said to a friend, a non Catholic, as he was leaving the hall: "This priest is an allifred smart man." His friend answered him. "I'm not surprised at it; in fact a Catholic priest is a far better educated man than our ministers."

educated man than our ministers."
Only one dissenting voice seems to have been raised against the lectures. A prim old spinster said she considered A prim old spinster said she considered it an unheard of impertinence for Cath-olics to invite Protestants to hear their priest lecture. Outside of this little squeak no other unpleasant comment was made.

ment was made.

As far as we can gather, the actual result of the mission at present stands: Eight persons baptized as Catholics and were instructed for confession and Communion, and three non-Catholics are under instruction with the pastor.

are under instruction with the pastor.

The selectures have produced any heasanter paths? The East can learn from the West; yet I say again, the West can learn from the East a daily esson of courage and confidence in God."

EXPLAINING THE CHURCH TO PROTESTANTS.

REV. XAVIER SUTTON CONDUCTS A NON-CATHOLIC MISSION IN PITTSFORD MILLS, VT.

Pittsford Township has about two are considered to general content of the same Church they belong to and never asked the reason why."

Associated any produced and the pastor. The produced and the subject of religion. Points of doctrine and the different views of Protestants and Catholics are being discussed and Catholics are being discussed and Catholics are being discussed and Catholic are points of doctrine and Greeley were deacons of honor. The Apostolic Delegate occupied the different views of Protestants and Greeley were deacons of honor. The Apostolic Delegate occupied the different views why they are Protestants. One bright young man said, "Well, I am going to ask our minister to explain our religion to me. I know nothing about it. I just fell in line with my parents: went to the same Church they belong to and never asked the reason why."

and never asked the reason why."

The questions seemed to be of the usual order. After each lecture Father Sutton distributed his little book, "Clearing the Way," about two hundred copies being given out to non-

Catholics.

came to an end, brought out the largest crowd. The hall was filled to overest crowd. The half was filled to over-flow. During the evening Father Sut-ton read this question:
"You said in your lecture on Con-fession that Catholics did not pay to

have their sins forgiven. There is a girl in this town who says she paid \$8 to the priest to forgive her sins."

Father Sutton in answering this question said: "I have made inquiries as to the fact stated. The girl is now in the hall. I have been speaking to her. She has been only a short time country and can either speak nor under stand English very well. I succeeded in making her understand what has been said of her. She denies ever having said it. I am sorry, my non-Catholic friends, that I must bring this matter before you, as you have been kind and courteous to me. I leave it to your own courteous to me. I leavest to your own judgment to form an opinion of these people who presumed on the ignorance and simplicity of a Polish girl and then went out in this community and calumniated her religion."

The confidence for indicate the contract of the property of the contract of the contract

The non-Catholics feel indignant at the parties who acted in this way.

After the lecture Sunday night many of them came forward to speak to Father Sutton.

MAGNIFICENT GREETING TO MGR. FALCONIO.

Sacramento Record-Union, May 18. The special programme at the Cathedral yesterday in honor of the visit of Has Excellency, Most Rev. Dicmede Falconio, Apostolie Delegate to the Catholic Church in the United States, drew out great concourses of people to each service. During the afternoon each service. During the afternoon Monsignor Falconio, accompanied by Bishop Grace and the local and visiting clergy, visited the Catholic churches, schools, and other institutions.

The services at the Cathedral comnenced at 9 a. m., when after a Mass celebrated by Father Gualco, Monsig-nor Falconio made a short address in the Italian language to the Italian people, and afterwards gave Benedic

After Mass Father Gualco introduced the Apostolic Delegate, and said that he was glad to meet and know the great Apostolic Delegate to the Catholic Church in the United States, Mgr. Falconic, sent to repre-

sent the head of the Church and bring a blessing to the people. Father Gualco said that he, too, was an Italian, being born in sunny Italy.

Never before, Father Gualco said, had an Apostolic Delegate visited the

Capital City of the great State of Cali-fornia, and he was therefore highly pleased to introduce to the people the

pleased to introduce to the people the representative of Pope Leo.

Mgr. Falconio spoke in Italian. He was happy to see so great a number of Italian people present. Wherever he had gone on his Apostolic mission, and especially in the United States, he had especially in the control of Italians who were industrious, frugal and true to the Faith as exemplified in the Catholic

In his travels as Delegate he visited all the churches, religious institutions, colleges, private schools, etc., and was proud to report that they were proproud to report that they were pro-gressing rapidly, and growing in num-ber, even as the Church itself was growing. In the name of great Imper-ial Rome he had been sent by the Pope to the United States to meet and en-courage the people in the Faith of the Church, regardless of nationality.

Referring to the seat of the Church, Mgr. Falconio said that Italy had produed and given to the world many great and illustrious men, past and present, whose names had come down through history. They were known to all educated people in America, regardall educated people in America, regard-less of nationality, and in the line of brilliant and scholarly attainments no nation ranked higher. The world recognized that Italy was the home of the masters of science and art, and the cradle of the Catholic religion, which from the days of St. Peter had been there established, and which has stood the test of time, and was now flourish. the test of time, and was now flourish-

ing and moving onward in its march of progress all over the world.

Mgr. Falconio also exhorted the people to stand firm in the faith which was the foundation of Catholicism. He told them the story of Thomas who doubted, and urged them to accept who doubted, and urged them to accept and abide in the faith, which was the foundation-stone of the structure of Christian religion. He urged the Catholic people, and particularly the Italians, to send their children to school, educate them properly and bring them up in the Catholic r. ligion.

In conclusion, Mgr. Falconio gave the Papal Benediction. The people came forward, one by one, and, kneeling, kissed His Excellency's ring.

The music was solemn and soul-inspiring. Father Quinn preached a short sermon on Prayer.

The Pontifical Mass was in the presence of the Apostolic Delegate, and

ence of the Apostolic Delegate, and was sung by Right Rev. Bishop Grace-Rev. Fathers Brady and Ellis wero deacons of the Mass, Rev. Father Cole-

The questions seemed to be of the sundorder. After each lecture Father sutton distributed his little book, 'Clearing the Way,' about two hundred copies being given out to non-Zatholics.

Sunday night, when the lectures wame to an end, brought out the largement of the large of the lectures was to an end, brought out the large of the lectures was to an end, brought out the large of the large of the lectures was to an end, brought out the large of the lectures was to an end, brought out the large of the large of the lectures was to an end, brought out to non-lecture of the lectures was to be seen the lectures of the large of

his priests and you, kind people, for this demonstration of faith and mark of your great reverence for our Holy Father, offered to me, his representative. Your le skies and the fruits and flowers of my native land, has won my love and charmed me beyond expression. The zeal, earnestness and self-sacrificing zeal, earnestness and self-sacrineing spirit of its Bishops and priests have edified me and will, when the Holy Father hears my report, give him much

"The Popes of Rome conquered the proud Emperors and wen the reverence of the ancient nations. By the ower of Christ they brought gospel light into pagan lands, and by force of love welded peoples of conflicting natures, instincts, habits and language into the one grand Christian Church from which all divine inspiration and true Christian belief flow, for the puri-fication of the restless stream of humanity as it ever onward rushes to eternity.

Christ so willed when He said:
Thou art Peter and upon this rock I
will build My Church and the gates of hell shall not prevail against it.' The Popes, the ever enduring rock, have withstood all storms, and Lee to day, not less than Peter, firmly sustains the Church of Christ. Empires rise an fall, but Peter's rock is neither moved

nor shattered.
"As the Father sent me, I send you," said our Lord, and the world now know that these words were not vain; for men have been made better, nations have been blessed and the whole earth changed by the faithful labors of the Roman Pontiffs. You therefore justly reverence and love our Holy Father, Leo, because, through him the benefi-cent designs of God have been made manifest in a most glorious way during his reign of more than twenty-five

years.

"May God keep you strong in the Catholic faith! May Christ watch over your Bishop and his noble priests! May all stand firm on the rock of Peter, fearing not shipwreck! and may the blessing of Leo, Christ's Vicar earth, rest upon you, your children and their children! May peace and prosperity rest forever on your fair city and may it ever be worthy of the Blessed Sacrament!"

received for the whole fied or for the quantities stitution. An accepted able to the order of the rincial Secretary, must be more ras a guarantee of we sufficient sureties will use full ment of each couns and forms and cornay be obtained from the sand Public Charities, gs. Toronto, of from the country leading this advertisement rom the department will

Provincial Secretary ment buildings, Toronto. 1282-3

and 4th Thursday of every t, at their hall, on Albion reet. T. J. O'Meara, Pres-secretary.

good-humoredly. "And I shall assist at Mass

can detain him?"
"Trev!" It was indeed a pale face

that met his gaze, but it was the face of Edward Lascine. "Have you dined,

Tash! be charitable."

" No, not yet ; that confounded old

"Only for your sake, old man."
"Come to Brook's—let's dine there.

"Lascine, what is the matter?" asked Trevyllian, as they bowled by St. James into Pall Mall.
"Wait a moment, Trev — sorrow enough—wait until after your dinner."

"Poor Eddy, must it always be in your life that 'tears are akin to

laughter?"

No, Trev; I am always glad when
I have you near me. Your clear head
gest me out of many a scrape."

The dinner was over, and still they

sat in the dining-room at Brooks's

Garcon, une bouteille de Pouilly et

"Tres-bien, monsieur."
"Et, garcon, deux demi-tasses et

deux petits verres de cognac.—And now, Ed, for the details, after fortify-

Edward Lascine said nothing, but

taking from the pocket of his dress coat two coroneted envelopes, passed them

ver the glittering plate to his cempan-

"From Florence, eh?" He opene

one. It was from the Comte Eugéne de Blois, giving that scene in the library

in Paris, with the graphic description

immediately, and bring his friend, the Honorable Ernest Trevyllian?"

The second letter, from Mrs. Lascin

pleading with all a fond mother's skill,

ful girl who was dying. "Only Edward' presence could save her," she ended

only you, my son, can give life bac

beautiful girl who loves yo

Poor Trevvy, you look pale, too

I saw my confessor at Farm Street

that's what made me late coming to you at the club. We must start to-mor

"Qui, monsieur; je les avais

mandés pour huit heures et demi. Te est pret; vous n'avez qu'a monter

breeze swept along, and carried its

one of the many comfor

rich burden of perfume through the al-most closed lattices of the French win-

dows, an insensible feeling stole over

one of laziness, and a desire to throw

the Italians do "in those soft, sunny days

—dream over the beautiful on earth, in air, and sky. Two soft voices were

heard in the long corridor of the house
—those of the Comtesse de Blois and

"He telegraphed to say he was com-

Mr. Trevyllian will be here to-night.'
The pale color left her cheeks, and

hands a basket of white violets.

for a tiny bouquet?, "Yes, dear, if you like; but color be

comes you so much more."
"Oh I would rather have these vio-

lets-they are so lovely, and he likes

"Take what you wish, dear, and send

the rest to my rooms later on."

The sun was sinking in its beautiful

couch of crimson cloud-land, touching

with soft tints of crimson, gold, and purple, as it only does it Italy, the

surrounding scenery, when the carriage of the famify drove through the beauti-

Its occupants were Edward Lascine, Ernest Trevyllian, and the Comte de

"Now, straight to your rooms, gentle

one word to a soul-no, not even to the

Mrs. Lascine was waiting in Edward's

ful garden to the front entrance.

men; dinner in twenty minutes.

Blois.

Yes, my darling; Mr. Lascine and

inhale the pure, cool air, and "do

her daughter.

ing, maman

The doctors' latest

of a Frenchman. The doctors' opinions. "Would Edward join

to the heart of her son for the

receive your mother's blessing.

row early.'

ng ourselves against fainting.

ilver plate.

d'autres verres.'

Trev?

" Seven o'clock! what

BY AN OXFORD MAN. CHAPTER XIII.

DEATH'S SHADOW.

In the spacious mansion of the Comte de Blois, in the Avenue de l'Impéra-trice brilliant lights were glimmering. For the many windows, and in the terraced garden, the echo of joyous festivity raced garden, the econol loyer broke the still hours of night. The gay world of the city of pleasure, Paris, and turned out en masse to the last grand ball of the season given by the Comtesse

de Blois.

Eighteen months had elapsed since and now Ed they were in Belgium, and now Ed-warp Lascine was a frequent visitor at the house. Mrs. Lascine had been the house. Mrs. Lascine had been staying with the countess sone time, and all her old beauty came back under and all her old beauty came back under the stay of th the influence of Edward's presence, so that she held her shrine, at which so

ciety bowed low.

Amélie and Edward were great friends; a brother-and-sister friendship had sprung up between them; they both loved everything Catholic dearly, and and were seen in company together with the Countess at most great functions. But that love on Amélie's part had strengthened and deepened into some-thing stronger; she had fallen in love irrevocably with her graceful compan-

Her mother saw it, the world saw it but Edward Lascine had plighted him-self to another Love; his soul was wrapped up in the Church, and daily he groaned over the rash promise given to his mother. He only saw in the fair girl something purer than most of the society he came across, and he studied that she should remain different from the artificial crowd around her.

As the traveler at times witnesses the blue gentian peeping up through the snow-wreaths in the heights of Alpine passes—a child of summer, where Winter holds his icy diadem—or as the antiquary at times discovers some rare bit of carving or tracery nestling amid the wreck or debris which encircles the old ivy-clad, loop-holed tower, so Ed-Lascine saw this pure flower blooming out in the desert of the world, where all was fickle, heartless, artificial,

and self-loving.

It was only this that made him treat slightly different from the other les of his acquaintance; as to forsaking his vocation for one moment, the saking his vocation for one moment, the idea never entered his head. The whole household knew that in eighteen months he would enter a Seminary again. He had been candid with them; they accepted him on his footing, and

he was content.

Mrs. Lascine had said: "Let it be so; his foolish ideas will soon melt away before your daughter's beauty."

A week before the ball, Edward strolled in with the Marquis of Marle.

The ladies were discussing their dresses, as they had just arrived from Woerth's Amélie there was a costly sheeny green silk, almost white, with a rich ereamy tint, Honitonlace overskirt, looped up with aigrettes of emeralds, newly reset for the ball.

'Are you going to wear that, little ter?' said Edward. (He called her now.) 'little sister' "Yes, Edward; maman chose it, and

Don't expect me to speak to you with that robe on. It may be costly

It is not what I would wish my little sister to wear, though. And jewels—O "What shall I wear, then, Edward?"
"If you will follow my advice, I will

give it 'I will, indeed!"

"Something white, pure white—mus-lin, if you wish—and lace. I will send you the flowers for your hair—no

So the conversation dropped, and the countess was only too pleased that Edward should suggest something.

A lovely Brussels-lace overskirt, with a soft, fleecy underskirt of some white material, which fell in soft waves over

the long train. Very beautiful she looked, as she stood waiting for the flowers Edward had promised. Her maid came in with box upon a silver tray. Breathlessly

she opened it. A bouquet of passion-flowers, of the largest and most beautiful kind, and worked in with them, so that each flower should stand out, were odorous white violets. For the head a simple cluster of the same.

Mrs. Lascine came in to inspect the

"How beautiful you are to night, Amelie! melie!"
"Yes, indeed," said the Countess de
lois. "Your son has more taste than

Blois. "Your son has more taste than we have. She will surely be the belle of the room to-night." A buzz of admiration rose around the three beautiful women with their costly toilets. At Amélie's feet were the

youth of Paris, each seeking some dance, to hold her handkerchief, her fan, her bouquet.

Edward Lascine stood by his mother

he and John had come in late.
"Amélie is very beautiful to night mother.'

"Yes, indeed; and you have no spoken to her?"

spoken to her?"
"No, maman, not yet. I have to bid
her good by to-night. To-morrow Trev
and myself start for Florence and Rome y; so I must get some rest."

And you disappoint Queen Isa-

"I have already made my excuses to her majesty, and she has decorated me she was so pleased to have me go."

The gratified mother gazed at the

decoration. "She will be here anon, then we shall know.' Just then the group around Amélie

opened, and she beckened to Edward with her fan. He passed to her side, and saluted her coldly.

"Mr. Laseine, will you take me to

your maman? I wish to speak with her

a moment. "Yes indeed, if you wish it."

The tiny gloved hand trembled on his arm. Thank you for this beautiful bou-

"And can my sister be worldly, and forget she has the typical flowers of As he turned his back, Trevyllian followed his taste.

smiled Christ's passion resting in her hand, receives so many compli morrow," he said, softly, to himself, as he again glanced at his watch. He

while she received ments?"

"I knew your meaning in sending them. I shall not dance more than is absolutely necessary. I will keep the spirit of recollection you told me of as much as possible. Does my dress please you."

What

I never flatter, little sister. What can I bring you from Rome? Trev and myself start to-morrow."
"Only one thing I ask—the blessing

of Christ' s Vicar. That you will obtain. Now I must leave you with my mother. Good-by, little sister.—Good-by, maman." He raised his mother's gloved hand to his ps, and then placed it in the arm of

Amélie, and was gone.

The color had faded from her face. the enthusiastic expression also; the

the enthusiastic expression also; the lips were colorless.

"Amélie, remember how many eyes are on you," Mrs. Lascine said. "Silly child, he has only gone for a little

A proud flush returned to her cheeks as she imagined another knew he

She was brilliant through the even ing, but Mrs. Lascine saw beneath the surface, although her mother's eye could not.

The light from the lustres gleamed and glittered in the cut-glass and over the The Count sat in his library, the following day, in a recess, reading. The door opened, and in came his daughter. Her face was flushed with She sat down on a low chair, erying. She sat down on a low chair, put her head on her hand, and was motionless a long while. The Count was just thing of going to her, when a ow wail burst from her:
"O Eddy, Eddy! je l'aime, le l'aime,

tait possible—mais—non—non— Léglise est votre épouse, et pour moi—je serais—seulement— —petite sœur."

The lace curtains waved softly in the gentle breeze, the rich exotics lent their sweet perfume to the suite of apartments occupied by the pale, suffer-ing girl, who was dying to all appear-ances; languid and spiritless, her ances; languid and spirituality what it lost in its richness. Very lovely was she in her pale-blue wrapper, with the rich flowers of Italy in her hand. They were in Florence, trying what that atmosphere would do toward the restoration of their daughter. Amilio do ation of their daughter. Amélie de Blois, for it was she, hod been ill since the night of her great success in Paris
—hardly ever had a success been so

dearer than her own life. You only can give joy to your mother's heart. The count and countess will gladly re-ceive you as their son-in-law. Come to thorough as hers. To all the offers of marriage that had ome since then, she had turned to the Count with these words: "O papa,

And he did not, for that scene in the And he did not, for that seels in the library was before him; day and night he heard that low wail of sorrow.

"Change may save her — change only," the physicians had said. When that had failed—"Some secret malady

which is not fully developed yet. Italy

which is not fully developed yet. Italy may save her."

To Italy they came. She was no better; and the world spoke of the beautiful girl in low tones. She was dying—sinking slowly from that lovely land to a land unbound by sky, bound in only by the immensity of God.

All the gifts and pleasures that

an only by the immensity of cod.

All the gifts and pleasures that wealth and rank could give were lying at her feet unheeded. Mrs. Lascine at her feet unheeded. tended her as though she were already her daughter, and her mother would turn to Mrs. Lascine and ask, with tears trembling in her beautiful eyes, "Will she die?" And Will she die? will she die?" each day as the mail came in with the many scented Parisian letters-in each one that question would be asked, until Countess's heart sank within her, and she gazed at the pale, uncomplaining girl with a tender yearning-knowing who, by one word, could give her a new existence.

> . . . <u>.</u> . CHAPTER XIV.

LONDON-FLORENCE-ROME.

Id the brilliantly-lighted readingroom of the "Oxford and Cambridge University Club," the Honorable Ernes Trevyllian was patiently waiting the arrival of Edward Lascine. Impatiently he took out his handsome

ratch, and glanced at the hour. "Sixthirty; what can detain him "Can it be Mr. Trevyllian?"

"Can it be Mr. Trevyillan? a solemn voice croaked out at his elbow. Trevyllian looked hastily up.
It was the so-called "Father Enson," of the Established Church of England.

nolding a living in the city of Oxford.

Ernest Trevyllian bowed to him.

"Mr. Enson, I believe?"

"Mr. Enson, I believe?"
"He, he, he! yes, it's me. It's a
long time since we've met."
"I have been traveling with Mr.
Lascine, whom I dare say you may

"Yes. Mr. Trevyllian, I remember him. "yes, Mr. Trevyllian, Frememoer him. How could I forget," said the reverend gentleman, sighing deeply, "one of my former penitents—the one who gave me my beautiful Easter chasuble? I wore linen ones until that came—to accustom the people, you know, Mr. Trevyllian. Now, you would be sur-

rised at the advances we have made daily Mass, sir, daily Mass—the colors kept in altar-cloth and chasuble -and so many penitents—confessionals rected in our church." rected in our

Indeed! we have not been to Oxford lately."
"And, Mr. Trevyllian, how pro-

resses your soul ?' "You are neither my confessor nor director, sir, and must excuse my answering that question."

"You are not, I hope, sir, about to follow the mistaken policy of Mr. Lascine—to leave the Church of your baptism for the corrupted Church of Would we were one, I say, but we cannot be so, so long as we see the pernicious errors intermixed with the faith once delivered to the

saints.'"
"We may end this discussion, Mr. Enson, by my telling you I believe no longer in the sacramental system of the Church of England."

The reverend gentleman was silent for a minute, then, holding out his hand to Tyevyllian, said: "Be assured

"Why, manan, you are getting more beautiful than ever." As he said this, he held her at arm's length, and gazed lovingly at her. The soft tulle dres of black gave her complexion a whiter tint, and the red japonica in her hair and at her breast showed him she had

"My darling boy!"

"Now I must run away, my boy; I shall see you alone to-morrow.'

What a hearty welcome those two
travelers received in the drawing-room.

Amélie eyes were fixed on the door until Edward appeared. She did not rise as he entered. er, you have been ill?" "Yes. Mr. Lascine.

"I must congratulate my little sister on her taste in dress," said he, as he glanced at the white violets in her hair, Enson came and talked to me until I felt like kicking him." and the simple white muslin with its costly lace. She was very beautiful in deed that evening; the excitement her wit gave a strange charm to that first evening at Florence. She was It's quieter, and I have something to running her white fingers over the harp, and her sweet voice rang out in the quiet Italian night in those words "All right; my 'hansom' is waiting below; but we mustn't disappoint Cecil de Grey."
"Two hours before nine yet."

The French windows were open wide, nd the soft strains came to Madame la Comtesse de Blois and Ernest Trevyllian as they were walking in the piazza. The night air had drawn out the scent from the lemon-trees, and the whole atmosphere was flooded with its delic-

"I should grudge giving him up any but madame's daughter; what influence I have, though, I will use in your favor, but to me it seems hopeles hat such a thing should ever be

"Thanks for your candor, Mr. Trevy but we may number you among He bowed in silence.

"So you go to the Vatican this morn-

ing, Edward?"
"Yes, maman. Trev is to be presented on his reception, and, as I have been before, and am his friend, Monsignore de Merode suggested I should go with him.'

Two days before, at Santa Sabina, by one of the good Dominican Fathers Ernest Trevyllian had been received into the bssom of our Holy Mother, the Church. This day he had made his first Communion, and was to be pre-sented at the Vatican at the private audience which had been arranged some

days before.
A large suite of apartments had been taken in the Via del Babuino for the Comte de Blois and his party. At the breakfast-table that morning the talk

was of Rome. 'In no place in the world is there to be found so much liberty with so much security, my dear mother. Every one doesn't here make a dogma of his own ideas, and a Church of his own party.

as in dear old England. Uncle Treven writing to me from Treven Manor, says the same. He says he once heard Pere Lacordaire, the great Dominican preacher, talk of Rome, and he said: 'Passions roused at a distance, when they seek to glide in here, die away Les chevaux shnt-ils arrivés, garlike the foam on the sea-shore. "Vous avez raison, mon cher ami?

said the Count. "We are going to the Catacombs when you return, to show them to Mrs. Lascine," said Amélie.

We must make short work of Lady "San Callixtus. Very well; we shall not be gone long.

de Grey's grand 'A Home,''' said Las-cine; "we must start at daybreak;" and no other word passed until the elegant "brougham" dashed up to the In the private apartments of His Holiness our two friends were received. The language spoken was French. The stately mansion of the De Greys.'

And at daybreak they were on their interview was almost at an end, when the Pope laid on the table three crosses. One of gold, with a rich reliquary, which he blessed and gave to Trevy-The hot sun was gleaming over Florllian; taking a similar one and placin once. The rich vegetation, brilliant flowers, and stately trees in the garden it beside the two others-one being o silver, also with relics, and the other of iron—he said to Edward Las of one of its beautiful suburban villas seemed to have been attended to with more than ordinary care, and as the

" My child in Christ, my dear son, we have heard of your endurance in R We would wish to give you some mark of our affection. Choose which crucifix you will, my son, and I will place i on your neck with my own hands, to able lounges in the morning-room, and

Without one moment's hesitation, he stepped forward and chose the iron

"Why this, my son?"

"Why this, my son?"
"I am going to be a Jesuit, my Father—this is why I choose it; otherwise I must give it up in the novitiate."
The tears glittered in the eyes of His Holiness as he gave his benediction to those two children of the Church. His

arting words were: Saviour wore His crown The pair color left the cheek, and it soft, crimson flush of joy took its place. The eyes shone joyfully as the glad mother supported her into the morning-room. Already she seemed to perceive the new life of health clothing once thorns. Rome's Pontiff wears them in is tiara, and you, the children of the Church, wear yours; but you shall triumph even though you have heavy crowns of thorns to bear; and remem-ber, it is written: 'Qui perseveraverit more the beauty of her child.

Mrs. Lascine came in, the long black train sweeping the floor, and in her usque ad finem, hic salvus erit. He only who perseveres to the end shall be

"Where did you get those lovely violets, Mrs. Lascine?" saved. So the weeks glided by in Rome Now that the invalid of the party wa violets, Mrs. Lascine?"
"I ordered them some weeks back
for Eddy's room, dear Amélie."
"Do let me see them, dear Mrs. Lascine," and she took the basket, and
buried her face in them. "May I have
some for my hair to-night, and enough
for a tiny bouguet?." so much restored, they spoke of leav-ing for England, and resting a few quiet weeks at Treven, before the season

should commence in Paris.

Once more, then, the immense man sion in the Avenue de l'Impératrice was to be occupied again—occupied by gay life—occupied by the great king who comes alike to prince and peasant the King of Terrors, Death. TO BE CONTINUED.

Converted Unto Love.

Our Lord in the tabernacle is the same God who will one day be our Judge. Let us go to Him with contrition and love. His heart is full of mercy and compassion for the penitent sinner. Does He not Himself say? "I desire not the death of the sinner, but that not the death of the sinner, but that he be converted and live?" By a holy and penitent life, especially by fre-quently coming to importune Jesus for mercy and pardon. His just anger will receive us with the smile and benedic-tion of a loving and merciful Judge.— Eucharistic Gems. be converted into love and He will re-

How to Get up an Appetite How to Get up an Appetite.

Distaste for food often follows Grippa, and fevers, and is associated with a general weakness of the system. To impart a real zest for food, and give power to the stomach to digest and assimilate, no remedy can equal Ferrozone. This is a new and startling discovery, It strikes at the root of disease and by removing the cause, cures quickly and permanently, Ferrozone will quickly enable you to eat and digest anything. All druggists and medicine dealers sell Ferrozone

AN OLD PHYSICIAN'S REMEDY FOR NEW DISEASE.

The medical profession of our day has traced out the causes and supplied remedies of many common diseases. When the professor has succeeded in discovering the bacillus, the practitioner finds a way to kill or expel it and the patient escapes the plague its consequences. Our surgeons go a little farther. They amputate, not the bacillus, but the organ causing the trouble. It is said that certain authorities advocate as a precautionary measure the excision of such organs as appendix, even in healthy people; thus anticipating the danger of disease by removing the seat in which it is apt to fasten itself. All this is well so far as

Similarly radical methods are being adopted to banish from society, by means of various new methods of pedameans of various new methods of pedagogy, "the pestilence of ignorance," which, as the progressive preacher tells us, is the "hot-bed of superstition." Our colleges know how to educate. They convert the sons and daughters of explore lines of daughters of ancient lines of dunces into regular prodigies, masters of sciences and arts, nventors by scores, and virtuosos; and what will not enter the brain by the pedagogical method, may

ected by hypnotic suggestion.

Thus disease of the body and disease of the mind are being abolished, either by antiseptics, which destroy the microrganisms of disease, or by prophyla tics, which keep the poisonous germs at

a distance. All this shows that we are great, and hence we ought to be safe and con-tented. Nevertheless there are eviences that, with all the glory that encompasses us round about, to the ex-clusion of ills which flesh and spirit were supposed to be the legitimate heirs of, we are not quite satisfied.

THE NEW DISEASES.

Some say that with the access of remedies against physical ailments, there have come nerve-troubles, and a propensity to insanity, and sterility; whilst we know how to ward of the old diseases, we have got quite a host of new ones. So, too, with the spread of educational facilities, crime in the domestic circle, and discontent selfishness, oppression of the minority municipal fraud, excessive freedom o speech in press and assembly, and a multitude of other evils have grown up with astonishing rapidity and enlarge nent. Sensible people complain of the nonstrous imposition of faith curists who, in spite of the progress of medical science, follow Mrs. Eddy's shallow doctrine and allow children to suffer and die under the plea that disease of the body is a mere notion of the mind. Even more alarming, in view of what is being done to preserve life, is the enormous spread of the practice of that other kind of infanticide which prevents he complete development of human life before any guardian can lodge a protest against this method of depopulating God earth. Aside of these evils there is the socialistic burrowing and the anarchistic uprising against all authority, which inclined citizens, and which sow discord among the different classes of the commonwealth. There are the monopolies of the wealthy, and the of the poor. oppression and opposition of the poor. There are the slanders and scandals of

enters and deluges the remotest confines of the land, and drowns every germ of religious or moral growth in the young who are taught to read. ADVERTISED REMEDIES.

an iniquitous press, teaching vice through the criminal columns of the

illustrated newspapers in a way which

Against this horde of undeniable evils, swelling continually, and threatening to engulf modern society like a monstrous tidal wave, we are busy busy writing treatises and books, and devis ing schemes of legislation which would help us forestall or evade the inevitable destruction. These endless plannings to build up a legislative bulwark against the encroaching rise of social revolu-tion seem to be, if not idle—for they may ward off the destructive force at least for a time—yet lamentably inade-quate. Indeed they suggest no remedy when we consider the permanency the danger. They are, moreover, far less efficacious than the precautions and plans that we already possess in very ancient codes. I wish to direct attenancient codes. I wish to direct atten-tion to one of these, a digest of legislative principles, and of recognized authority, which deals with the proper way of averting these very social evils about which we are troubled and concerning which we continually write and read. As we are dealing with diseases of the social body I should call this ancient codex

AN OLD PHYSICIAN'S PRESCRIPTION.

It was written by a native Palestinian Jew, who subsequently became a Chris-tian, and it is well known as the Epistle of St. James. It is a sort of encyclical or pastoral letter addressed to the converts from Judaism through Asiatic provinces. The early Fathers of the Church, who give testimony re-garding the inspired character of this letter, class it with the other writings called "Catholic Epistles" because of the universal application of its teachings and exhortations. The writer speaks with the authority of an Apostle; and whatever we may hold regarding the views of the later Biblical critics, who are divided as to whether St James knew enough or too little Greek, it is very well known that the venerable first Bishop of Jerusalem, who wrote the "Epistle," was respected among Jew and Gentile as "a just man." and would never have found his death as a martyr among his own people but for the jealous calumnies of the priests at the Temple. In this he followed his Divine Master. What remains undisputed is the fact that the essons of this Epistle have been for over eighteen centuries regarded as an expression of divine wisdom. They expression of divine wisdom. They are, even to those who see in our Lord only a great and virtuous Reformer, whose philosophy supersedes all the wisdom of past ages, the truest interpretation of right living both for the individual and for the congregate. Even when Luther, finding the doctrine fault is largely in our attitude. At all

of the necessity of good works set forth as a condition of right faith, wished to discard this Epistle of St. James as lacking the character of divine inspiration, the other so-called "Refo opposed him; and the Epistle of St.

James is to be found in all the present.

day Bibles, whether Catholic or Pro-

of the saintly son of Alpheus, the "brother" of our Lord, whose very close association with the Holy Family close association with the trop, from childhood up must have given him from childhood up must have given him and and power of understanding and interpreting the spirit of Christ is not this spirit conceded by all who profess the Christian faith to be the panaeea in truth, as it was meant to be, of all our earthly ills? The lamb and the lion would meet at peace; there would be no longer any pain or sorrow without such compensating co solation and joy as to make the martyr's lot more enviable than that of the conquering tyrant. "Beati qui lugent" Blessed are they that weep-the poor in spirit—they that suffer persecution—the clean of heart.

It is not a very long dissertation; and yet it deals with all the great ques. tions and difficulties of modern so life, showing how little, after all, the world changeth in its bent toward sin, and how sin always brings the same retribution—reminders of the fact that corruption and death are the fruit of

transgression. St. James introduces his Epistle by referring to the sad conditions of life under which the scattered children of Abraham are laboring, as a trial of faith. It is an established law of ou present position that we should be under various temptations by which our fidelity and title to eternal happiness are to be tested. We must there fore accept as a fundamental truth against which no sane opposition is justly warranted, that

ILLS AS A TRIAL ARE A PROFITABLE NECESSITY OF OUR PILGRIMAGE

Now this trial is not to be regarded as a calamity. On the contrary. As the soldier looks to victory in the hardship which he undergoes, as the sorrow of a mother in labor turned to joy because a man is born into the world, so temperal suffering bec to the right-minded a guarantee Apostle, "my brethren, count it all oy when you shall fall into diverse emptations"; he styles the trials temptations," because they reality nothing else.

Now that which fosters and strengthens in us this view of life's trials is our

It is upon this truth as a pivot that the Apostle's instruction and admonition to the converts turn. He bids them seize this gift of faith which turns temptation into hope: 'Knowing that the trying of your faith worketh patience.' In the thought of St. James as in reality, faith and wisdom are one quality of soul. ating from the Divine Sun, at once illuminating and warming. As such, man must draw it to himself by prayer. ity, which threaten the lives of "If any of you want wisdom, let him ask of God, Who giveth to all men abundantly—and it shall be given him; but let him ask in faith; nothing wavering." This twin thought forms the prologue, the introduction to the letter. In various ways it is repeated in the first chapter: man that endureth temptation, for when he has been proved, he shall receive the crown of life, which God hath promised to them that love Him. not err, therefore, dearest brethren, "every best gift, and every perfect gift is from above, coming down from the Father of Lights with Whom the is no change nor shadow of alteration. This trust and confidence in God's Fatherhood is not, however, made fruitful by a mere passive endurance of we cannot sustain the hardships of earthly trial, unless by a restraining of those inclinations to which the weight of our corrupt nature draws us. The religion of Christ differs from the stoicism of the Pagan philosophers which taught them to endure the in-

evitable without complaint; but which also robbed them of the pleasures of hope. The realization of that pleasure hope. Ti THE PANACEA OF A LIVING FAITH. And the insistence upon the proper qualities of a living faith forms the principal theme of the Apostle's ex-hortation, inasmuch as through them life is rendered endurable, nay even happy amid diverse trials. Conformity to this preordained plan of human life constitutes the law and guarantee of true liberty; and "he that hath looked into the perfect law of liberty, and hath continued therein—this man shall

be blessed in his deed." The Apostle St. James reminds us that faith cometh through receiving the words of the Gospel, as St. Paul assures us: "Faith cometh by hearing, and hearing by the word of Christ." (Rom., 10., 17.) In truth this whole Epistle is a comparation of the com mentary, an explanation of the teaching of St. Paul in his letter addressed to the Romans: He warns them not to misunderstand the doctrine Apostle of the Gentiles, who insists upon faith in Christ as the essential requisite of salvation.

THIS FAITH COMES TO US BY HEARING.

It is clear that the gift of faith received in our baptism as a germ capable of growth, must be fostered and nourished. St. James tells us that this is done by listening to God's word. "With meekness," he writes, "receive the ingrafted word, which is able to the ingrafted word, which is able to save your soul." (Chap. 1; 21.) Note the expression, "with meekness.
Perhaps, the preacher who speaks to us is not to our liking. His manner lack the persuasive faculty that would attract us; his reasoning fails to convince, not because truth is wanting in his argument, but because the acci-dental defects of his personality strike our sensitive and critical view, and repel us. We will not listen, from motives similar to those which prevent us from yielding to reasons tare in themselves convincing, times when we are irritated.

diction, surery in the inspired text. Here is one reason w possess the faculty and self-culture should, t reverently, study the furnish them with the view, and, as in the Epistle of St. James, here treat, show the afflict modern society MALARIA-AN Among the prima ost serious evils the society is the prop. given it in the sens newspapers and the prints forced upon th public at every po The malice of a long plied a millionfold association that is go or by partisan spirit wish to gratify idl of fictition this St. James pre guised severity when vils of the tongu

. MAY 80, 1908.

truth itself, which may clearly in the preach

> tongue is a fire, a w deflieth the whole the wheel of our na fire by hell." He meth the wheel if to say that it give nature. "The ton on, "is an unquiet poison. By it, we Father, and by it are made after the As the poisonou, infects the social a pestilential exhala be that the influence bition and of worl

VERTIGO-FAL which repeats an emphasis of an ov the false maxims of or pagan education highest importance sciences, the arts, trial advance, th and financial im an external pros-gaudy display of ides or overshad silent poor, the oil and intellige which we admire We have innum every branch of diverse and oppos paths and allopa sional walks of li approved as the condeemed a Then arises endle cords which div camps and leave cessive generati

With this kno earthly degre the science of the us to nearness t us to see with wise man and among you?' show, by good n the meekness have bitter zea tions in your h not liars agains earthly, sensua g and co constancy, and chaste, then to be persuaded of mercy judging, with them that m 13-18.) From the fa

from the wis sensual, devil there arises t for amassing CARBUNCL Every age of individual growth of James recog inequ members of tion of dition," dition," w sation in the as a co-heir

humble (low

pass away 'For the sun

and parched

shape there But the whom they to indulge brood desti to now, ye your miser you. Your your garme and silver them shall you, and s You have s against the your field of them ha the Lord o

> slaughter. Does no note of t days by against h duced in PA which w

nourished

oppositio spreadin and read this letter of Alpheus, the Lord, whose very th the Holy Family nust have given him understanding and irit of Christ; and onceded by all who ian faith to be the as it was meant to hly ills? The lamb ld meet at peace; longer any pain or to make the martyr's than that of the "Beati qui lugent"

that weep—the poor long dissertation; th all the great ques es of modern social little, after all, the its bent toward sin, ys brings the same ders of the fact that ath are the fruit of

duces his Epistle by ad conditions of life scattered children of oring, as a trial of tablished law of or emptations by which itle to eternal happited. We must therea fundamental truth that

ARE A PROFITABLE is not to be regarded on the contrary. As to victory in the harddergoes, as the sorrow labor is eventually ouse a man is born into ocral suffering becomes nded a guarantee of ss. Hence writes the rethren, count it all shall fall into diverse he styles the trials because they are in h fosters and strength-

w of life's trials is our

struction and admoni-verts turn. He bids ift of faith which turns hope: 'Knowing that your faith worketh he thought of St. James th and wisdom are one It is the light eman-Divine Sun, at once d warming. As such, it to himself by prayer. want wisdom, let him ho giveth to all men I it shall be given him; in faith; nothing waverin thought forms the introduction to the ious ways it is repeated apter: "Blessed is the th temptation, for when roved, he shall receive life, which God hath m that love Him." Do fore, dearest brethren, ift, and every perfect ove, coming down from Lights with Whom there r shadow of alteration."
I confidence in God's not, however, made ore passive endurance of of life alone. In truth stain the hardships of inless by a restraining nations to which the orrupt nature draws us. Christ differs from the e Pagan philosophers them to endure the init complaint; but which nem of the pleasures of dization of that pleasure

A OF A LIVING FAITH. living faith forms the ne of the Apostle's exverse trials. Conformity e law and guarantee of and "he that hath looked ect law of liberty, and therein-this man shall is deed."

nis deed."

St. James reminds us meth through receiving the Gospel, as St. Paul Faith cometh by "Faith cometh by hearing by the word (Rom., 10., 17.) In hole Epistle is a comexplanation of the teach-l in his letter addressed : He warns them not to the doctrine of the ne Gentiles, who insists Christ as the essential

Christ as the essential alivation.

DMBS TO US BY HEARING. that the gift of faith rebaptism as a germ capable ist be fostered and nourames tells us that this is stening to God's word.

Less," he writes, "receive a word, which is able to l word, which is able to l." (Chap. 1; 21.) Note ion, "with meekness." preacher who speaks to us I liking. His voice and the persuasive faculty that us; his reasoning fails to because truth is wanting because truth is wanting ont, but because the acciss of his personality strike and critical view, and We will not listen, from ar to those which prevent elding to reasons that amendes convincing, at

emselves convincing, we are irritated. ly in our attitude. At all

events, it should not turn us from the truth itself, which may be found, if not clearly in the preacher's inadequate diction, surely in the reading of the

inspired text.

Here is one reason why Catholics who Here is one reason way Catholics who possess the faculty and the leisure for self-culture should, thoughtfully and reverently, study the Bible. It will furnish them with the right point of view, and, as in the case of this view, and, as in Epistle of St. James, about which we here treat, show them the remedies, here triddte against the evils that the antidote against the evils that affict modern society.

MALARIA-AN EVIL PRESS.

Among the primary sources of the most serious evils that affect modern society is the propaganda of crime which is made by the daily advertising which is made by the daily according given it in the sensational press—the newspapers and the cheap popular prints forced upon the attention of the ublic at every point of concourse The malice of a long tongue is multi-plied a millionfold by a central press association that is governed by policy, or by partisan spirit, or by the mere wish to gratify idle curiosity by the wish to gratify idle curiosity by the creation of fictitious news. Against this St. James preaches with undisguised severity when he condemns the evils of the tongue. "Behold the tongue is a fire, a world of iniquity—it defileth the whole body, and inflameth the wheel of our nativity, being set on the wheel of our nativity, being set on fire by hell." He calls it a fire that fire by hell." He cans it a nre that inflameth the whoel of our nativity, as it to say that it gives swift currency to all the evil propensities of our corrupt nature. "The tongue," he says, later on, "is an unquiet evil, full of deadly on. Is an unquiet evil, full of deadly poison. By it, we bless God and the Father, and by it we curse men, who are made after the likeness of God."

As the poisonous press continually infects the social atmosphere with its pestilential exhalations, it cannot but be that the influence makes itself felt in our public education. The fevers of ambition and of worldly wisdom bring on

VERTIGO-FALSE EDUCATIONwhich repeats and insists with the emphasis of an overheated brain upon the false maxims of a purely humanistic or pagan education. We deem of highest importance the knowledge, the sciences, the arts, that make for industrial advance, that raise to national and financial importance, that secure an external prosperity in which the gaudy display of the master's wealth hides or overshadows the misery of the silent poor, the slaves, through whose toil and intelligence the magnificence which we admire has been made possible. We have innumerable "schools" in every branch of science, representing diverse and opposing theories. Homeowith and allocaths in all the merepaths and allopaths in all the professional walks of life; and what to-day is approved as the only right, to morrow is condeemed as the surest wrong. Then arises endless contention and dicords which divide men into hostile camps and leave their impress on suc-

cessive generations.

With this knowledge and contentions of earthly degree St. James contrasts the science of the saints which elevates us to nearness to God and thus enables us to see with His eye. "Who is a us to nearness to God and thus enables us to see with His eye. "Who is a wise man and endued with knowledge among you?" he asks. "Let him show, by good conversation, his work in the meekness of wisdom." "If you have bitter zeal, and there be contentions in your hearts, glory not, and he tions in your hearts, glory not and be not liars against the truth. For this is not wisdom descending from above, but earthly, sensual, devilish. For where envying and contention is, there is inenvying and every evil work. The wisdom that is from above, first indeed is chaste, then peaceable, modest, casy to be persuaded, consenting to the good, full of mercy and good fruits, without judging, without dissimulation. And the fruit of justice is sown in peace to them that make peace." (Chap. 3:

From the false maxims of the world, from the talse maxims of the world, from the wisdom which is "earthly, sensual, devilish," as the Apostle says, there arises that inordinate eagerness for amassing riches, the social disease

growth of organized society. St. James recognizes, indeed, the legitimate inequality of the individual members of a commonwealth. Hence speaks at the very beginning of his Epistle of the relative posi-tion of the "brother of low con-dition," who finds his compensation in the "glory of his exaltation" as a co-heir of the Kingdom of Christ; whilst the rich are admonished to be humble (low), because their riches will pass away " as the flower of the grass. for the sun rose with a burning heat, and parched the grass, and the flower thereof fell off, and the beauty of the

shape thereof perished."

But the rich who use their wealth, not to alleviate the lot of the poor, for whom they are in reality stewards, but to indulge their luxury—these the Apostle stigmatizes in awful words as a brood destined to destruction. "Go to now, ye rich men, weep and howl in your miseries which shall come upon you. Your riches are corrected and whom they are in reality stewards, but you. Your riches are corrupted, and garments moth-eaten. Your gold and silver is cankered; and the iu t of and silver is cankered; and the fut of them shall be for a testimony against you, and shall eat your flesh, like fre. You have stored up to yourselves wrath against the last days. Behold the hire of the laborers who have reaped from your fields, which by fraud has been kept high, by you guith, and the cry kept buck by you, crieth: and the cry of them hath entered into the ears of the Lord of Sabaoth. You have feasted upon earth, and in riotousness you have nourished your hearts, in the day of

Does not all this sound like the keynote of the complaints made in these days by the laborer urged to revolt against his employer, whence are pro-duced in the social body

PARALYSIS-LABOR STRIKES which weaken and hinder honest in dustrial efforts. They give a pretext to the idler and the criminal to justify opposition to legitimate order, and by preading discontent among the masses,

foster anarchical tendencies which de-

stroy the very life of the nation.

But whilst St. James unequivocally condemns the oppression of the poor by the rich, he will not lend his heaveninspired voice to encourage any resentful opposition by violence. He who was called by His people the Just one, a fit arbiter to determine the right of the poor to earn his bread, and the duty of the rich to help his needy brother in the fulfilment of the divine precept "to work" that he might earn a living—he thus speaks to the laborer, the neglected, the oppressed of his race among the Gentiles: "Be patient, brethren, until the coming of the Lord Behold, the husbandman waiteth for the precious fruit of earth; patiently bearing till he received the early and later

"Be you therefore also patient, and strengthen your hearts; for the coming of the Lord is at hand. Grudge not, brethren, one against the other, that you may not be judged. Behold, the judge standeth at the door. Take, my brethren, for an example of suffering evil, of labor and patience, the prophets, who spoke in the name of the

Lord,"
"Behold, we account them blessed who have erdured. You have heard of the patience of Job, and you have seen the end of the Lord, that the Lord is merciful and compassionate."

And because discontent and opposition and idleness foster profanity of speech, the Apostle immediately con-nects with this thought of patient hopefulness the warning against the social disease of

THE OVERCHARGED LIVER - PROFANE

SPEECH. The bile of dissatisfaction creates a hypochondriac disposition and there arise jaundiced and distorted views of things, which excite the nerves; and things, which excite the nerves; and these the tongue, which, ill-controlled under such circumstances, utters blasphemy against the Lord. Hence, the Apostle once more returns to the warning given at the beginning of his Enistle regarding caution in speech: Epistle regarding caution in speech :

"My brethren, swear not; neither by heaven, nor by earth, nor by any other oath. But let your speech be, yea, yea; no, no; that you fall not under judgment."

under judgment."
Such are the lessons which the Epistle of St. James contains. Does anybody, except the blindly-interested and irreligious, question the wisdom of what we Catholics hold divinely-inspired philosophy? And if it be this, why do we not act on it, and insist upon it, instead of discoursing and writing learned treatises about the sowriting learned treatises about the so cial problem, which the masses, who by their Christian docility and forbearance could best solve the difficulty, do not understand.

Some time ago a priest from an Eastern State made a journey to the Indian territory. On a Thursday before the first Friday of the month he fore the first Friday of the month he found himself in a little log-house with three partitions, where the priest who had charge of the local mission dwelt. The next day our visitor was astonished to see the Indians (Coeur d'Alaines), between four and five hundred, all gather at dawn to assist at Massand to receive Holy Comfive hundred, all gather at dawn to assist at Mass and to receive Holy Communion. Some of them had to come several days' journey, a distance of some forty miles; and this spectacle of devotion repeated itself, every month. It is a simple priest, not of their own race, who, in the spirit of meekness and humility, finds it possible to control the wild nature of these natives, and to bring them under obedience to the bring them under obedience to the yoke of Christ. Nor are these Indians reluctant followers of the discipline that bids them endure silently and in hope of Paradise the injustices which they have from time to time experi-enced at the hands of unscrupulous enced at the nands of unscruptions public agents, whose bigotry guided their policy toward these untrained wards of our Government. They came to the celebration of the First Friday, decked in their best robes of honor, with the badge of the Sacred Heart on their breasts, the chiefs proudly and joyfully leading the way.

CARBUNCLES—PRIDE OF WEALTH.

Every age of national prosperity has demonstrated the corrupting influence of individual wealth upon the life and growth of organized society. St. we can lay down our burden of sin and discontent, and draw wisdom and consolation from the Confessor. Thereshove all is the perpetual home of the Blessed Sacrament, the Divine Healer of every ill, the Physician Who, through the ministry of His Church, can cure all

our diseases.

St. James, who foresees the evils against which he warns the children of Christ by inspired words applicable to all times and countries, thus bids us (Chap. 5: 20) seek the longed-for relief at the well-spring of sacramental grace at the well-spring of sacramental grace in the Church: "Is any man sick among you? Let him bring in the priests of the Church,

and let them pray over him, anointing him with oil in the name of the Lord."
He addresses not only the sick in body,
but the heart-broken, the soul in sin,
nay the whole disordered and sick sonay the whole disordered and sick society. That society needs penance, it needs prayer, it needs the ministration of zealous priests who will reinforce the maxims of the Gospel, and pour into our social wounds the balm of sacramental regeneration. This ought to be our endeavor. We who boast of any influence, whether upon the individual or the masses, whether upon the dependents who serve us, or upon the society ents who serve us, or upon the society that courts us, are guilty of squander-ing God-given talents, unless we lead others to this fountain whence living waters flow for the healing and refreshing of men in need and suffering. Delay makes each case more hopeless, be-cause the irritants are ever at work and the influence of truth and justice is being slowly but steadily undermined. Or is it true that in this beautiful land Or is it true that in this beautiful that of ours there are not enough of thought-ful Catholics enjoying social position, who feel that they can and should exerwho feel that they can and should exercise some influence for good upon those around them? Is the purpose of life to be thus misunderstood by those who are best able to aid in God's work for the salvation of souls? Charity is the law and condition of life_eternal. "My sould be selected as a selection of souls of the schools spreads far and wide. Enlightened men favor them and zeallow and condition of life_eternal. "My sould be schools of the schools. Their success was beyond his fondest hopes. The uniformity of method and discipline strikes the people with admiration. The fame of the schools of the

brethren, if any among you err from the truth, and one convert him; let him know that he who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins."—Fra Arminio, in The Dolphin.

THOUSANDS OF MOTHERS

Recommend Baby's Own Tablets. "I would not be without them," is a very familiar sentence in their letters to us. The Tablets get this praise simply because no other medicine has ever done so much in relieving and curing the minor ills of infants and young children

Mrs. Levi Perry, Roseway, N. S. says: "I take great pleasure in recom-mending Baby's Own Tablets for colic and constipation. I have never found anything to equal them for these troubles." Besides curing colic, con-stipation and indigestion, Baby's Own Tablets prevent croup, break up colds, expel worms, allay the irritation ac-companying the conting of tooth companying the cutting of teeth, sweeten the stomach and promote health-giving sleep. Guaranteed to nearth-giving sieep. Guaranteed to contain neither opiates nor other harmful drugs. Sold at 25 cents a box by all druggists or may be had by writing the Dr. Williams' Medicine Co., Brockthe Dr. Wil ville, Ont.

CORPUS CHRISTI.

In this feast Holy Mother Church emphasizes in a special manner the doctrine of the Holy Eucharist. It was established to honor our Lord Jesus Christ in the holy sacrament of the altar. As the words indicate "Body altar. As the words indicate "Body of Christ," we readily understand them to mean the Body and Blood, soul and divinity of Jesus Christ under the appearance of bread and wine in the Holy Eucharist. Though the feast fell on

Thursday, the commemoration will be more generally kept to-morrow.

There are several things inculcated by the feast as doctrines of the Church. One of these is that our priests derive their power of changing the bread and

wine into the Body and Blood of our Lord by virtue of the power conferred upon the Apostles whose successors they are. For to have given the power exclusive, the to the Apostles would have been to ly to the Apostles would have been to defeat the perpetuation of Christ's pur-

Another is that if the Sacred Host. Another is that if the Sacred Host, or the Sacred Blood, be divided, Our Lord is present in each portion just as He was in the whole, for Christ cannot be divided. A beautiful illustration of this is found in the fragments of a mirror, each of which reflects an image as completely as does the whole.

Another is that after the consecration the bread and wine are only such in appearance. The substances by the

in appearance. The substances by the power of the priest have been actually and truly changed. And emitting others, we may say that the purpose of the institution of the Holy Eucharist was that Our Lord's wards. "Rehald was that Our Lord's words, I am with you all days, even to the consummation of the world," might be literally fulfilled.—Church Progress.

ST. DE LA SALLE

ORIGINATOR OF NORMAL, SUNDAY, BOARDING AND TECHNICAL SOHOOLS, SCHOOLS OF DESIGN AND PRIMARY AND REFORMATORY SCHOOLS.

The feast of St. De La Salle, May 15, recalls an educational reformer who, although represented in every quarter of the globe by institutions bearing his name, is practically unknown to the majority of American teachers. He was the originator of the schools in which they were trained, the inventor of the system by which they teach and the inaugurator of those schools popularly known as industrial, polytechnic

and reformatory.

Born in Rheims, France, April 30, 1651, La Salle was sent at an early age to the university school of his native city. At nineteen he finished his philcity. At nineteen he finished his philosophical course, graduated from the University of Rheims and took up theology at the Seminary of St. Sulpice. Having received his licentiateship, he was ordained to the priesthood, and after a brilliant thesis before

All of La Salle's biographers have not failed to note his deep intellectual culture. This is his conspicuous trait among educational reformers and founders of religious institutes. Few, however, have endeavored to account for his extraordinary mental acumen. The secret of his great intellectual strength lay in his intense piety and angelic purity. Speaking of St. La Salle as a student at the University of Rheims, Abel Gaveau said: "His saile as a student at the University of Rheims, Abel Gaveau said: "His purity of body gave untoid brillancy to his mind, enabling him to seize upon and appreciate the nicest distinctions to controverted questions, the choicest thoughts in literature and the pivotal

points in literature and the pivotal points in historical studies."

French society in La Salle's day was at the zenith of its glory. It was the golden age of Louis XIV., but beyond, the splendors of the court the poor were in suffering and neglect. It grieved La Salle's heart to see a popula graviture. in suffering and neglect. It gives has a salle's heart to see a people growing up in ignorance of their religion and their duties, a prey to all the accompanying vices, and he determined to effect a means for their relief. Faith effect a means for their renet. Fatti in the power of religious education as a social regenerator moved him to begin with the young, and so La Salle became the popular Christian child-saver. with the young, and so La saile became the popular Christian child-saver. Having rendered permanent a society for the instruction of poor girls, he directed his attention to the formation of a similar society for the education of boys. Gathering around him a group of generous-souled young men of kindred spirit, he drew up rules for their government and began to train them in the art of teaching. Thus was virtually established the Institute of the Brothers Thus was virtually

established the Institute of the Brothers of the Christian Schools.

In 1681 La Salle opened his first schools. Their success was beyond his fondest hopes. The uniformity of method and discipline strikes the people with admiration. The fame of the schools spreads far and wide. Enlightened men favor them and zeal-

La Salle's schools are found in every

important diocese of France. Not being able to satisfy the demands made for Brothers, he conceives the design of establishing training schools for lay teachers. The clergy send him virtuous and intelligent young men whom La Salle receives and trains in the new method of teaching. This school was opened in 1684 and was the first normal

chool ever established.

Prior to La Saile's day Latin was the basis of all other studies. French children learned French through Latin. La Salle was quick to perceive the absurdity of teaching a child its native speech through a foreign tongue. With fearless intrepidity he broke away from the tradition-bound custom and inaugurated in his schools the system, now aniversally adopted, of making the mother tongue the foundation of all in-struction. Again he broke down the barriers of exclusiveness that confined the schoolmaster to certain subjects, beyond which he dare not go. Thus teachers in elementary schools were forbidden to instruct their pupils in writing beyond the merest elements without a writing master's license. La Salle ignored these distinctions, intro-duced the modern, simple and more mother tongue the foundation of all induced the modern, simple and more efficient method of writing and enlarged the whole course of popular instruction.

Previous to La Salle's time the in-

dividual system of imparting knowledge was general. With true scientific in-sight he devised a method which, after a lapse of two centuries, ceases not to suit our time, the character of our youth and our present needs. It is known as the simultaneous system, and to-day it prevails in the majority of public and private schools through out the land.

To improve still further his educational system, he introduced object lessons and the cathecetical and

Socratic methods of teaching.

Nor did he confine himself to elementary education. With a view to meet to the demands of the time, he established colleges in which were inaugurated special courses in mathemmatics, the fine arts, and natural augurated special courses in mattern matics, the fine arts, and natural sciences. To accommodate the sons of the wealthy, he opened boarding schools in which the young gentry received an education suited to their

social standing.

For the benefit of artisans and trades For the benefit of artisans and returned men he introduced Sunday lecture courses in drawing, mathematics and architecture. Special courses were also inaugurated for sailors serving in

the Royal Marines.

Of all classes of society that excer-

cised his zeal, none appealed more to his charity than delinquents and criminals. For them he established schools and workshops in which were schools and workshops in what taught the various trades suited to their tastes and inclinations.

In his views La Salle was liberal and expansive. He wished education to be universal; that it should extend to all

universal; that it should extend to all the faculties, to all periods of life, to all classes of society, to both sexes. For this purpose he wrote and published treatises on education and methods, established primary and secondary should for the poor academics. ondary schools for the poor, academies and colleges for the wealthy, technical and colleges for the wealthy, technical schools and schools of design for apprentices, marine schools for sailors and their children, professional schools for artisans and tradesmen, agricultural colleges, public lectures in science and art, seminaries for country teachers and normal schools for city teachers.

teachers. No man ever exercised in pedagogies an influence equal to his. For forty years he labored in the science of teaching, and as a result of his work he has left a living monument in which are embodied all the principles by which he revolutionized education. which he revolutionized education. After four decades of unwearied devotion to the cause of Christian education, this noble, saintly soul went to his reward. Posterity has classed him among the greatest benefactors of the race; his country, has raised his enterty. race; his country has raised his statue, and the Church, mindful of his virtue and heroic sanctity, has placed on his pure brow the aureola of sainthood.

PENTECOST.

The feast of the Christian Pentecost The feast of the Christian reprivi-lege above all other festivals of our holy religion, that, whereas on other solemnities we give praise and thanks for mysteries past, and which no longer subsist but in their fruit or effect, here we commemorate a great mystery, which is renewed in the Church, and in the souls of the faithful in it, to the end of the world. The Holy Ghost inend of the world. The Holy Chost in-deed no more descends by an imminent action of His divine person, as He did on the Apostles; the promulgation of the Gospel was then made by His revelation of its holy doctrine to the Apostles, and the foundation of the revelation of its holy doctrine to the Apostles, and the foundation of the Church was then laid, always to endure under His guidance and protection. These were mysteries which only attended His first descent. Also the outward prodigies, and sensible representations of the wind, and cloven tongues of fire, by which the Holy Ghost manifested His presence on that extraordinary occasion, and which were expressive of its energy, and effects, and signs, most suitable and necessary for that time, are not since renewed. Neither are the outward gifts of miracles, prophecy and tongues, then often acles, prophecy and tongues, then often bestowed, some on one, others on an-other, and necessary for the confirmaion of the faith in its first propaga tion of the faith in its first propaga-tion, any longer conferred by this Di-vine Spirit upon those to whom He now communicates Himself. There are mysteries which are past, to which we stand indebted for the spiritual advantages which we enjoy in the Church, and for which we owe the tribute of our constant thanksgiving and praise But though the Holy Ghost descends no longer visibly, as He did on the Apostles at Pentecost, when He manifested His presence by sensible em-blems; He still descends invisibly upon

our souls.

The Holy Ghost is not only the Spirit of purity and light, but also of charity and sanctity.

Above all, we must have souls on fire

IN THE COUNTRY.

Do you want to shake the gloom of the winter off your soul? Then take a walk or a drive into the country on one of these ideal days. Just to feel the fresh, seented air blow across your face

There is happy exuberance in the breeze that has nodded to the violets and coquetted the pink and white apple blosoms, and where can you find sweeter music than the robins blithe sweeter music than the robins bitted notes mingling with the ripple of that tiny stream trickling out of the side of the hill near by? Here is where the violets are found, purpling the grass by the roadside, and hiding under the big trees by the river's edge. It is a merry sight to see the little town children gathering the wild flowers children gathering the wild flowers and their gleeful shouts over a particularly happy find are good to hear.

There is something so peaceful about the country lanes and leafy pathways. It is going back to the primeval calmness of the young world when the vine and fig-tree, under heaven's fair canopy, marked the home of God's own people. Here all is quiet—broken only by the twittering quiet—broken only by the twittering of the birds, the low of the cattle and the occasional bark of a dignified farm dog in the distance; and in-sensibly, the rush and hurry of every day urban existence fall away from the spirit, and across the soul steals the message, ever new and glorious, of the awakening world.

A COMMON SENSE VIEW OF THE CONFESSIONAL.

Rev. Passionist Father Fidelis James Kent Stone) during a mission to non-Catholics in Philadelphia, said : " Protestants so often think confession was invented by the priests in order to have the people under their thumbs— the poor priest-ridden people. What bunglers these priests must have been to put this practice on Catholics and forget to leave the burden off themselves! Even the Pope has to go down on his knees before some humble friar or monk like myself, and, if the makes a bad confession, and doesn't repent of it and make a good doesn't repent of it and make a good one he is damned. Oh, if you only knew it, that burden of hearing confessions is the most terrible thing a priest has to do! Sitting day after day, week after week, year after year, listening to tales of sorrow and crime and doing the manyalous work of loose and doing the marvelous work of loos-ing from sin!

"There is another objection, and I

am almost ashamed to touch publicly upon it—the outery against the immorality of the confessional. Well, I was ality of the confessional. Well, I was a Protestant once, my dear brethren, but I thank God I never said anything that kind. There is something s low, so incredibly vulgar, not to malicious, in respectable, well-edu-cated, cultured ladies and gentlemen listening to the vile tales of so-called escaped nuns and unfrocked priests and

afterwards Archbishop of Baltimore, himself a convert and former Episcopalian minister. I told him I was going to confession. 'You are going to the real thing now,' he said, and I thought of that general confession I had so often read when a Protestant, 'We have done those things which we ought not to have done, and we have left undone those things which we ought to have done, and there is no health in us,' etc. I thought of that sweet, familiar prayer. It is upon my mind now and it all comes back to me. How delightit all comes back to me. How delightfully general that confession was! But now I had to go into my conscience and seek out the weeds of thirty years that had grown in the garden. When I got through I found it was the 'real thing,' and I felt so light and so happy that I might, with a good run, have jumped across the Schuylkill River.' — Catholic Standard and Times.

TENDENCY OF CATARRH IS TO SPREAD. Just a slight matter at first and because slight, neglected; but the seed sown brings forth a dangerous harvest. Consumption, which is the narvest of death. Better spend a few moments each day inhaling Catarrhozon, an aromatic antiseptic that relieves at once, clears the nasal pressages, and restores lost sense of taste and smell. The immediate effects of Catarrhozone is magical, so prompt effect of Catarrhozone is magical, so prompt and efficient. Cure is certain and permanent if you use Catarrhozone. Price \$1. Smal-rizes 25c. at Druggists or Polson & Co., Kings ton, Out.

If your children are troubled with worms, give them Mother Graves' Worm Extermina tor; asfe, sure and effectual. Try it and mark the improvement in your child.

Young Plants

Every farmer knows that some plants grow better than others. Soil may be the same and seed may seem the same but some plants are weak and others strong.

And that's the way with children. They are like young plants. Same food, same home, same care but some grow big and strong while others stay small and weak.

Scott's Emulsion offers an easy way out of the difficulty. Child weakness often means starvation, not because of lack of food, but because the food does not feed.

Scott's Emulsion really feeds and gives the child growing strength.

Whatever the cause of weakness and failure to grow-Scott's Emulsion seems to find it and set the matter right.

Scott & Bowne, Chemists, Toronto, Ontario.

Business

vs. Biliousness.

The man who is subject to biliousness cannot attend to business biliousness demands all his attention. Biliousness arises from the retention of waste and foreign matter in the system, natures drainage being clogged.

Abbey's Effervescent

goes to the root of the trouble and eradicates the cause - persuades the stomach and bowels, in a gentle but insistent manner, into healthy action, Abbey'sclears the bile from the system in nature's own way, bringing health, a clear head, a clean stomach and energy for work.

Concational.

BELLEVILLE BUSINESS COLLEGE LIMITED.

We teach full commercial course, As well as full shorthand course Full civil service course. Full telegraphy course.

Our graduates in every department are to-day filling the best positions. Write for estalogue. Address J. FRITH JEFFERS, M. A. Address: Eelleville, Ont. PRINCIPAS,

ASSUMPTION + COLLEGE. BANDWICH, ONT.

THE STUDIES EMBRACE THE CLASE.

1 [CAL and Commercial Courses. Terms, including all ordinary expenses, 2159 per annum. For fell particulars apply to Ray. D. Cushing, C.S.S.

DO YOU KNOW that in our school we employ twelve teachers and use one hundred typewriting machines. It is a fact, and that is one reason why we produce the best results. We cannot begin to supply the demad for our graduates. Enter any time, Write for cata-

Central Business College of Toronto.

W. H. SHAW. Principal.

Yonge & Gerrard Sts., Toronto.

A few months at the

Susiness offeger OWEN SOUND, ONT.,

OWEN SOUND, ONT., will enable any person to acquire Shorthand and Typewriting and become a stenographer or book keeper and kindred subjects and become a thoroughly competent book keeper. Spring term now on, Students may either at any time.

Full particulars sent to any address free, Address C. A: FLEMING, Principal.

Our Motto :- " High Grade Work Only !" Quenus Pollege

STRATFORD, ONT., Our graduates secure good positions because our high grade training prepares them to ren-der first-class services. Enter now for a course. Beautiful catalogue free.

BOARDING SCHOOL AND ACADEMY CONGREGATION DE NOTRE DAME

Cor Bagot and Johnston Street KINGSTON, ONT. Pupils prepared for Commercial Diplomas and Departmental Examinations. Special Classes in Music, Prawing, Painting, Shorthand and Typewriting.

W. J. ELLIOTT, Principal.

For terms, Etc., apply to MOTHER SUPERIOR

ST. JEROME'S COLLEGE BERLIN, ONT. CANADA. (G.T.R.) Commercial Course with Business College features.

High School or Academic Course—Preparation for Professional Studies.

College or Arts Course—Preparation for Degrees and Seminaries.

Board and Tuition per Annum, \$140.00,

The Royal City Painting and Decorating Co. of Guelph

For Catalogue Address-REV. JOHN FEHRENBACH, C.R., Pros.

82 UPPER WINDHAM ST. E. Brann, E. W. Cooper, W. A. Mahony, Pres. Manager. Treas. Pres. Manager. Treas. Expert Painters, Paperhangers, Grainers, Hardwood Finishers,

SIGN WRITING AND CHURCH DECORATING

A SPECIALTY.
Estimates Furnished and Sketches Submitted Telephone 360
DEALERS IN WALL PAPER. 1267-tf

STATUES FOR SALE,

Statues of the Sacred Heart, the Bleesed Virgin, St. Anthony. (colored) 12 inches high, Very artistically made, Suitable for bedroom or parlor. Price one dollar cach. (Cash to accompany order.) Address, Thomas Coffey, Catholio Record, London, Ontario.

The Catholic Record.

Published Weekly at 484 and 486 Richs street, London, Ontario.

Price of subscription—\$2.00 per annum. EDITORS :

ERV. GEORGE R. NORTHGRAVES. THOMAS COFFEY.
Publisher and Proprietor, Thomas Coffey.

Messrs. Luke King. John Nigh and P. J. Neven are fully authorized to receive subscrip-tions and transact all other business for The CATROLIC RECORD. Agent for Newfoundland, Mr. T. J. Wall, St. Johns. Raiesof Advertising—Ten cents per line each nsertion, agate measurement.

Rates of Advertising—fell of the property of the Archaestron, agate measurements.

Approved and recommended by the Archaestron of Toronto, Kingston, Ottawa and St. Soniface, the Bishops of Hamilton, Petersorough, and Ogdensburg, N. Y., and the lergy throughout the Dominion.

Correspondence intended for publication, as borough, and Ogdensburg. N. Y., and the clergy throughout the Dominion.
Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning. When subscribers change their residence it is important that the old as well as the new address be sent us.
Agentor collectors have no authority to stop your paper unless the amount due is paid.
Matter intended for publication should be mailed in time to reach London not later than Tuesday morning. Please do not send us poetry.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA

Ottawa, Canada, March 7th, 1900. to the Editor of THE CATHOLIC Record, Ont:
London, Ont:
For some time past I have read pour estimable paper, THE CATHOLIC RECORD, our estimable paper, THE CATHOLIC RECORD, and a congratulate you upon the manner in the congratulate you upon the congratulate you upon the manner in the congratulate you upon th Dear Sir: For some time
your estimable paper, The CATHOLIC RECORD,
and congratulate you upon the manner in
which it is published.
Its matter and form are both good: and
sunly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend
15 to the faithful.
Hiessing you, and wishing you success.
Believe me, to remain.
Believe me, to remain.
Yours faithfully in Jesus Christ,
Yours faithfully in Jesus Christ,
Apost. Deleg.

LONDON, SATURDAY, MAY 30, 1903.

THE DOUKHOBORS.

The Doukhobors of the neighborhood of Saskatoon, in the North-West who had started on a second crazy pilgrimage to convert the world, and who were varying their march with dances in a nude state, have all been brought back to their homes and are now reported to have settled down peaceably to their work. The police, however, had a good deal of trouble to bring matters to this condition, and are keeping up a patrol to prevent another such outbreak until the arrival of Paul Veregin, whose influence is expected to be sufficient to prevent another crazy fit from coming upon his countrymen.

REVERENCE OF RELICS.

The Low-Church English clergy who are admirers of John Wycliffe held recently a celebration at Lutterworth, which was the parish in which Wycliffe officiated, and was buried. They were shows through the purish church and were deeply interested in the tomb and other relics of Wycliffe which were exhibited to them.

The incongruity of showing any respect toward the relics of the religious revolutionist, whereas the Low Church people always vigorously maintain that it is idolatry to show any respect for the relics of Saints, appears not to have occurred to these fastidious followers of the late John Kensit and Sir William Harcourt. But the worst shock to their Evangelical nerves was when Wycliffe's chasuble was exhibited to them, which he had often worn while celebrating Mass. The Church Times, a High Church paper says: "The poor man who had been led to picture Wycliffe as an eminent Protestant of the Church Association sort, ould only gasp, Wha-a-t, did'e wear that ere thing?"

We wonder what our Canadian Low Churchmen, Mr. Samuel Blake and others, who meet annually to celebrate the festival of Wycliffe College, Toronto, would think of their English confreres paying homage to the relies of St. Wycliffe, and regarding with religious awe the vestments which their great saint used in celebrating Mass.

It is one of the most grave charges which the so-called "Evangelicals" make against Catholics that we show respect to "dead men's bones," when we show reverence for the relics of the saints who were God's special friends and faithful servants.

IONA TO BE SOLD.

The Island of Iona or Icolmkill, which is a small island of the Hebrides belonging to the county of Argyle, and which was the home and deathplace of St. Columba, is offered for sale by its owner, the Duke of Argyle.

This island was down to the sixth century the chief seat of the Druidical rites, but was given by Bridins, the King of the Picts, to Saint Columba in 563, who came from Ireland to evangelize Scotland, for which purpose he established in Iona a monastery and a college to train up missionaries and scholars.

In 1543 these institutions were broken up by an act of the Scottish Parliament whereby all religious houses were abolished.

There still remain the ruins of the Church of St. Mary with a square tower 75 feet high, dating from the thirteenth century, a nunnery built in the twelveth and St. Oran's chapel probably erected in the eleventh cen-

To the Abb y and College erected by of the whole occurrence on the plea that peace as to the rest.

St. Columba students flocked from all parts of England, Ireland, Scotland, and even from Scandinavia, and from this centre St. Columba evangelized all Scotland, the country of the Picts, so that he has been known as the Apostle of Scotland. Many beautiful manuscripts of the Bible and of the liturgy of the Church were made in this monastery, which was celebrated for its numerous skilful copyists, and St. Columba was himself a skilful penman.

From the monastery and college of Iona went forth many missionaries who spread the faith among the northern tribes of Europe, and others who labored among the Angles of England.

When in Scotland the religious houses vere broken up, Iona became the property of the McLeans. Afterwards it passed into the hands of the Duke of Argyle.

THE "LOS VON ROM" MOVE-MENT.

The "Los von Rom" or "Away from Rome," movement which began a couple of years ago in Austria, and was welcomed by the Protestant press with so great a flourish of trumpets, never assumed such large proportions as was represented, but now it has developed into a direction which has astounded those Protestants who imagined that it was the beginning of the Protestantization of Austria. From the beginning it was a national

and not a religious movement. Its purpose was to Germanize the Austrian Empire with a view to the predominance of the German over the Czech and Sclavonic races, and ultimately to bring about the annexation of Austria to Germany. And now the leaders of the movement want a purely national religion which is to be substituted for Christianity, which they say is a religion which has its origin from the inferior Semitic race.

They propose to abolish the worship of Jehovah as a Jewish deity and to substitute therefor that of the ancient German deity Odin, whose code of morals they assert to be superior to that of Christ, and they instance especially the teaching of Christ in regard to meekness, humility, and the forgiveness of injuries. They say that the creed of Odin inculcated the return of blow for blow to those who inflict an injary upon us, and they assert that this ethics is greatly superior to that of Christ, Who teaches us to turn the other cheek if our enemy strikes us on one cheek. The Christian line of conduct, they assert, demoralizes and dehumanizes mankind.

They propose to restore the worship of Odin by offering holocausts to the sun on the mountains at the summer and winter solstices. But the two leaders, Schoenerer and Wolff, have also quarrelled and are accusing one another of gross immoralities, which on their own principles must result in the widening of the existing breach, inasmuch as their injurious language toward each other is unforgiveable.

The German Protestants are horri fied at this proposed return to Paganism, and they no longer desire to see this horrible new religion prevail, except perhaps in the purely secular results which are expected to follow from it. At all events, there is little hope now that Protestantism will profit anything by the new departure.

The immediate pretext on which the Los Von Rom movement was inaugurated is that the Catholic priesthood have not consented to favor the disruption of the Empire, but have devoted their energies to the preservation of peace and good-will between the various nationalities found in the Empire.

THE INVOCATION OF SAINTS.

The invocation of Saints is another practice which is creating much excitement in the Church of England in connection with the Ritualistic agitation.

Mention was made in our columns a lew weeks ago of the fact that owing to a prohibition issued by the Bishop of London, Eng., to use prayers of invocation to the Saints, and especially to the Blessed Virgin Mary, the whole congregation of St. Michael's Anglicar Church, Shoreditch, had gone in a body to the Catholic Church, where they could enjoy without hindrance the very laudable and useful practice of asking the Saints to pray for them.

This was no mere passing fancy, for since this occurred, over one hundred members of St. Michael's congregation have formally joined the Catholic Church. Among these is their pastor, the Rev. Herbert Masa Middleton Evans, and his example has since been followed by the Rev. Mr. Elam, curate of Highgate. The Church Times has a communication from the Rev. Mr. Turner, one of the clergy of Coveney, recalling the fact that in 1850 or 1851 a somewhat similar occurrence had taken place, when the vicar and all the curates of St. Saviour's, Leeds, and soon after the next vicar of the same Church, had also "seceded to Rome.' This gentleman belittles the significance

some person of little account had persuaded these people that " what they taught and practiced could not honest ly be taught and practiced by clergy men who had declared their assent to our formularies."

To show that the converts had acted under a false impression, he asserts that all the practices for which these people had left the Church of England could be lawfully practiced therein, and that therefore they unwisely left the Church.

But it cannot be denied that these very practices were abolished in the Church of England, until within the past few years they were resuscitated by the Tractarian or High Church party, and they are even now odious to about or nearly one-half of the Church, and they are not at all the real teaching of the Church of England, as is evident from the fact that a Bishop, who is said to be somewhat inclined to Tractarianism himself, deems it necessary to prohibit them within the sphere of his jurisdiction. The Church of England, therefore, gives at least an uncertain sound on these points, and she cannot be the sure guide to faith which that Church is which our Blessed Lord established, and whose voice we are commanded to hear under penalty of being "as the heathen and the publican." She cannot be that Church of which Christ's Apostles speak, and which, being "the pillar and ground of truth," is able to guide us to a letter to the Dean urging that "the the truth, and save us from being like little children "tossed to and fro by every wind of doctrine."

The Rev. Mr. Turner, however, cer tainly does make a strong point when he shows that the Blessed Virgin and other saints are not dead beings, but 'living members of the Church, the Body of Christ, instinct with living interests," and are, therefore, at least as capable of interceding for us, now that they are in heaven, as they were when they lived on earth, when, as even the Low Churchmen admit, their prayers were powerful with God.

The Rev. Mr. Turner concludes his letter with these very reasonable words: "Those who have common sense and the whole consent of Christendom at their back, have nothing to fear." He is not so correct when he adds: They have no reason to go away. They have only to stand firm." We submit that in a matter on which salvation is at stake, they act wisely in going to the Church which teaches now and has always taught " the faith once delivered to the saints."

WHENCE COME THE RECRUITS The Church Times, an Anglican

organ of High Church proclivities, labors strenuously to show that Low Churchism is more responsible than High Churchism for secessions to Rome from the Church of England. Among the proofs it advances to sus

tain its position, it relates that a certain young man was primed to go to St. Francis Xavier's church to make a false confession, the purpose being to expose the wickedness of the questions put by the priest to penitents. It was expected that the spy would discover authentically something horrible to tell at the street corners, which would convince the world of the horrors of the

The young man actually made the pretended confession, but the advice of the priest was so solemn, and applied so accurately to the state of his soul, that e came back for further instruction. and was soon a convert to the Catholic Church, or, as it is called by the Times, 'the Roman obedience."

The editor of the Times remarks that "This is not a solitary instance of the effect of the tirade of filth with which London is now being deluged. It is a pretty commentary on the work for Rome which is being done by sensa-

ional Protestantism.' It does not surprise us in the least that a campaign of mendacity should act like a boomerang, injuring more those who inuagurate it than those against whom it was intended to oper-

O'CONNELL'S WIT.

The New York Freeman's Journal

"The Tablet tells a good story that once a Protestant stalwart, through repugnance to the Catholic word Mass, the hard the repugnance of the pages. Christwished to reform the names Christ-mas (Christmass), and Michaelmas (Michael-mass) so that they might be called Christ-tide and Michael-tide. His own name was unlucky, for it was Sir Thomas Massey-Massey. A widemolished him on that: 'Christ-tide and Michael tide, to be sure,' he said but let us begin at home, Sir Tho-tide Tidey-Tidey —the Tho-tide pronounced as Toe-tide. The original proposition died a natural death.

The "wit" above referred to was no other than the great O'Connell, the place the British House of Commons. and the occasion a motion introduced by Sir Thomas Massey-Massey with the object mentioned.

Serve our Lord devotedly, and be at

PRAYERS FOR THE DEAD. Is it lawful for members of the Church

of England to pray for the dead?

This question is being debated with a good deal of virulence in England at the present moment, the particular occasion being the announcement that there is to be a solemn celebration of the Communion service in St. Paul's Cathedral on the anniversary day of the " Army Guild of the Holy Standard." At this service there will be a special commemoration of the members of the Guild who died in the South African war, this commemoration being a prayer similar to that offered by Catholics, that the souls of the departed soldiers may rest in peace.

From the fact that the usual burial service of the Church of England, as found in the Book of Common Prayer, omits whatever might be understood as a prayer for the dead, the Evangelical party are quick to set down as an approach to Popery any such prayer, and this objection has been raised by a number of titled ladies, with Lady Wimborne at their head, against the proposed memorial service of the Army Guild. The first objection was taken by

young Mr. Kensit, who since the death of his father, the late John Kensit, appears to have stepped into his father's shoes as leader of the no-Popery party in the Church. This young man has written order of the proposed service shall be revised in order to avoid a great public scandal, otherwise he will raise a public protest." It is well understood from Kensit's antecedents that this means that he will protest during the service with the probable result that there will be a row in the church, such as similar proceedings have caused on previous occasions. Lady Wimborne and her colleagues of "The Ladies' League," in order to add to the weight of young Kensit's objection, addressed a letter to the London Times also entering their

On the other hand, the Church authorities point out that at the obsequies of Archdeacon Denison and of the late Queen and of many others, the prayer to which objection is now taken was recited without any protest.

It is stated that the Bishop of London was fully aware of the character of the service to be held, and approved of it, and a good deal of curiosity is expressed to know whether or not he will yield to the clamor of the Kensit faction, backed by the encouragement emanating from the tea-table of Lady Wimborne and her associates.

The High Church party declare that the whole matter is very trivial, and that there can be no wrong in doing now at St. Paul's what has been done already both at St. Paul's and in other Churches; yet they say that "the noise that has been made over the matter by irresponsible meddlers has made it important to treat them with obvious contempt, to show that the government of the Church is not to be put into the hands of mob orators or boudoir tattlers." It has been pointed out that the

late Bishop Ryle of Liverpool, who was a decided foe to Ritualism, declared that "the Church does not prohibit prayers for the dead." Archbishop Magee also held the same opinion, and in the service held in St. Paul's Cathedral on Sept. 8th, 1559, for the soul of the French King Henry II., the prayer was three times repeated: " Lord grant Thy people everlasting rest, and let Thy everlasting light shine upon them. And in one of the collects occurs the prayer that "both we and all other faithful people may be graciously brought unto the joys everlasting." Also in a prayer commanded by the king in 1797 to be used at both morning and evening services, after the General Thanksgiving, the following passage occurs :

" And for those whom in this right eous cause, Thy Providence permits to fall, receive, we pray Thee, their souls to Thy mercy; and be Thou, O Lord, the Friend and the Father of their widows and orphans. Fill the hearts of us who live to taste Thy goodness here, with the devoutest gratitude to Thee.'

It is also recalled that Dr. Wace the present Dean of Canterbury, declared a few months ago that he would not question any doctrine practised by a clergyman, if it were but the maintenance of a practice of the ancient Church of the first five cen turies.

The question now is whether an un ruly mob is to change and abolish Church doctrines at will. This will be known from the decision to be arrived t on the present occasion.

From all which it appears that the Evangelicals, so-called, are not seeking to have their Church teach the truth as Christ revealed it to His Apostles. nor even to have it teach consistently what it has hitherto taught, but to have it conform to their whimsicalities and thus to make it a laughing-stock to thoughtful people.

BIGOTRY DIES HARD.

The correspondent in Ireland of the Montreal Star gives the following:

"A curious incident occurred at Ban don, county Cork, lately, and it has caused a lot of discussion and so dignation. In the graveyard attached to Kilbrogan Church a tombstone, in the form of a Celtic cross, was erected over a grave in which a Roman Catho lic named Appelbe was buried. The rector and church wardens objected to this monument, which was placed in the graveyard without their permission or sanction. Last Monday, the vestry of the parish, having consulted a solictor, had the tombstone removed and placed in a lane close by where it now lies covered with sacking. It is probable that the lawyers will have some work over the matter.' This is one of the remaining effects of

the old Penal Law and the Confiscation to the use of "the Church by-law established" of Catholic cemeteries and other ecclesiastical properties. Not so very long ago permission for the interment of a Catholic in one of the ancient burying places had to be first obtained, while no priest dare attempt to read the burial service therein; in some instances the Anglican intruder was known to insist upon that office. However, all this is past and gone, or nearly so; but of course Bandon, notorious Bandon, would not be true to itself did it not give this dying kick. Bandon is the town over whose gates was the inscription:

Turk, Jew or Atheist-May enter here, but not a Papist. Underneath which a wit of by-gone days aptly wrote:

Whoever wrote this wrote it well, For the same is written on the gates of h-ll.

THE CHRISTIAN PROTECTORATE.

A cablegram from London states that an address to the Emperor William of Germany is being widely signed in England by Catholics expressing the hope that Germany may be entrusted with the protection of Catholic interests in Considering the attitude of the

French Government toward the Church,

such action seems at first glance to be timely, as it is incongruous that a government which persecutes religion at home should pose as the protector of the Church in heathen and Mahometan lands. There is, however, one drawback to this action, that it may appear to imply that France is hopelessly lost to the Church. We are loth to believe this to be the case, though the repeated support given to the anti-Christian Government of France at the polls favors the belief that this is the case. At all events no harm can follow from the information thus to be conveyed to France that others beside Frenchmen are interested in the question of the Christian protectorate and that the French Government is likely to lose the position in the East which she has occupied since the Crusades, and which has been of such advantage to her politically, viz., that she stood before the Eastern nations as the representative of all Christendom to see that Christians were properly

treated. The Kaiser is known to be very willing to take the office of protector of Christian nations, and if Catholics of different nationalities thus begin to express their wish that the protectorate should be transferred, it may be so done, and the office once lost to France may never be given to her again, or perhaps not for as long a period as she has filled it, which is about seven and a half centuries.

SOME IRISH MARTYRS.

The above is the title of an articlethe first of a series-from the able and prolific pen of His Eminence Cardinal Moran, Archbishop of Sydney, New South Wales, in the Australian Catholic Record for April.

In his opening remarks His Eminence says in part :

The preparatory list of Irish to be submitted to the Martyrs Sacred Congregation of Rites, will be perused with interest by every one who has at heart the heroism of Ireland in three centuries the Irish Church was tried in the crucible of persecution, till this period of trial was brought to a close by the Act of Emancipation in 1829. We find in the published list, besides several groups of martyrs, no fewer than two hundred and eighty-three names of individuals, representing every class and condition of life, who, for their special sufferings and heroism, lay claim to the aureola of Blessed. We purpose to give a brief sketch of the lives of some of those heroes and heroines. . . . We begin with the Prelates, who, by their invincible constancy, gave noble example to their flocks imple to their flocks. . . . Including the Venerable Oliver Plunkett, the Primate Archbishop of Armagh (whose cause of canonization has already because submitted to the Holy See), we have fourteen Irish Archbishops and Bishops, and one mitred Abbot, who during this period of persecution, gave signal testimony of heroism, and sealed with their blood the testimony of the Faith. In this respect the Irish Church presents a striking contrast to the Church in the sister island. In the list of the English Martyrs there is the name of only one English Bishop, the

at the very outset of the persecution in the reign of Henry VIII. The follow-ing are the Irish Prelates whose special heroism is thus recorded: William Walsh, O.der of Cistercians, Bishop of Mesth, 1578 Patrick O'Healy, O. S. F., Bishop of Mayo,

1578. Edmund Tanner, Bishop of Cloyne and Cork, Thomas O'Herlighy, Bishop of Ross, 1579.
Dermond O'Hurley, Archbishop of Cashel

84. Gelasius O'Cullenan. Cistercian, Mitred Abbott 1584. Richard Creagh, Archbishop of Armagh,

85. Murrogh O'Brien, Bishop of Emly, 1583 Redmond Gallsgher Bishop of Derry, 1694, O wen McKgan, Bishop-Elect of Ross, 1696, Cornelius O Devany, O. S. F., Bishop of Down Cornelius O Davan, 10. nd Comnor, 1612 Edmund Dunger, Bishop of Dawn and Con-M. M. Archbishop of Tuam, Terence Albert O'Brien, O. P., Bishop of Emly, 1652 Venerable Oliver Plunkett, Archbishop of Armagh, 1681.

Then follows sketches of each of the bove illustrious martyrs.

MAN'S PLACE IN THE UNIVERSE.

A curious announcement has been made by Professor Alfred Russell Wallace in an article which appeared recently in the London Fortnightly Review under the title "Man's Place in the Universe." It is to the effect that after all the discoveries of modern seience, it must now be admitted that man's place in the universe is by far more important than scientists have hitherto believed: that in fact this earth on which we live with man as its ruler, is most probably, if not to a certainty, the central figure of the universe, and the end and aim for which the universe was created.

According to the old Ptolemaic theory, the earth and its inhabitants held the central position in creation. and the whole universe, sun and moon, planets and stars, revolved about the earth as their centre.

But modern science has changed all this, and through the discoveries to which we have been led by the unfolding of the Copernican system by which it appears that the earth is but a comparatively small satellite of a sun which is greatly surpassed in splendor and magnitude by many of the stars which appear to us to be no more than small specks in the gem-studded firmament which surrounds us on every side.

The tendency of the Copernican system has been to make humanity appear small even in its own conceptions. It is true that man is the ruling power on earth, but this earth itself is so small in comparison with the great universe that it requires a good deal of egotism on our part to conclude that humanity, even with all its intelligence and reasoning powers, is the highest among created beings.

In fact, we know by Revelation, though not by any research of ours, that angels have also been created by God, and that they are superior to man in intelligence and power. But on this subject science does not afford us any information, and when we ask the question, "are any of those numerous and interesting orbs which we see each night in the sky inhabited, like the earth, by rational and intelligent beings?" we must admit that so far as human knowledge goes, we are still utterly in the dark.

Some rhetoricans, and even some astronomers have favored the world with the opinion that many of those worlds are so inhabited; but no one has gone beyond the region of speculation to find proofs for this opinion, so that we must remain entirely in the dark regarding the matter, and indeed we cannot but believe that our Creator has acted wisely in leaving us in the dark on such points, for it does not appear that the knowledge of them would make us any wiser or better, but it might make us more proud.

Infidels have argued against the great mystery of man's redemption, from the hypothesis that there must be many worlds inhabited by beings as reasonable as man, and that, therefore, it is not to be believed that "God has thought it worthy of Himself to send His divine Son to earth to work out our redemption; to earth, which is so insignificant a part of creation," and they have maintained this view with great pertinacity.

It is evident from what we have said on the subject that this reasoning is quite inconclusive. The matter is not one with which speculation can deal, and the opinion thus confidently expressed is nothing better than mere speculation. The mystery of our redemption through the death of Christ depends solely upon the will and bounty of Almighty God, and only a revelation from heaven can give us any information in regard thereto. We have that revelation from Christ, and we must believe it on His Word. We can see, however, that there is nothing in it contrary to our conception of God, Who is necessarily the one infinitely wise, just, powerful and merciful Being in the universe. Having created a rational being to know and serve Him on earth, nothing can be more consistent with His attributes and especially with those attributes which we have Rochester, who suffered for the Faith enumerated, than that after man had sinned by disobe Divine Wisdom means of restori ance we had lost. with His justic shown Him by sir atoned for by suff ing on the part o atone for the evi that He in His find a means whe ice with mercy. Incarnation of t Man he might su satisfy God's o the Divinity of sacrifice sufficier tained. It was that He adopted mankind, and t David foretold, "Mercy and other: justice a (Ps. lxxxiv. 11.) There is no

sistency in this tianity, but of festation of the power, justice, Life, and the Catholics ha that the salva worthy of Goo ness. Man. cr God, in having ing and loving

this knowledge

most noble in 1

gift of free-wil graces receive worthy of the God has destin pendently of there are oth habiting the o firmament. rational creat useless for us as we know th we can solve appear that it to the world i But now. Pr scientist of ne that the scie man's place i error, and th

curate obser

the belief. 1

that man is r

the universe.

really been benefit. Thi reaches on p He says central part in very near the exact pla that in the earth is th adapted, if I organic life, earth is as solar system system is in prises not o which are v the million through spa the mist of

"The th are in the and that the Way, but can hardly chance coin facts that developed Further, souls suppl such a uni

call the Mil

Prof. Wa

the unive that result We do lace's cone we state t show how which has Infidels a that scien man is t God shou

save him

and sufficie

own sins. This is epicurean Paganism that the affairs of hypothes finity is t merely 1 powerful things a

" God equally v like a pa blade o

equally out its cession e

We do

In excluding the sense of duty, the

mains only a skeleton."

mightiest educational force is neglect-

SOCIAL SENTIMENT AND DIVORCE.

It will be remembered that some time

during Lent, Father Pardow, S. J., in the course of a retreat which he con-

ducted for Catholic society women in New York, advised, as a cure for the divorce evil, that social sentiment be

turned against re-married divorcees,

and that such people be ostracized by good society. The advice was excel-

Unfortunately this social sentiment now in the other direction, and is

is now in the other direction, and is becoming more and more tolerant of the divorce evil. What, then, is to be done? "It is for you, educated Catholic ladies," said Father Pardow, "to become, in a [measure, the saviors of the country, for, as has been truly said, it is not the brighting battleships that.

for Catholic ladies to ignore and with-

deplorable consequences resulting from

the general prevalence of divorce.— Sacred Heart Review.

CHURCH.

There are so many excellent things

spirit among Protestants, that we think

instance is the way the Lamp views the

agitation in the Protestant Episcopal Church, for a change of name :-

" It is a happy omen of better times

that Protestantism is being discredited

and repudiated on every hand by the children of those who emblazoned Pro-testant on their banners and thanked

God that they were not Catholics. Now the tide is running in the opposite

are the tide is running in the opposite direction. Everybody wants to be called Catholic. The Protestant Episcopal Church in the United States of America is simply nauseated with the

America is simply nauseated with the word Protestant. The only trouble about discarding the old name

is, we are not quite certain whether we ought to call ourselves simply 'the Church in the U. S.,' or 'The Catholic

Church in the U. S. A., or 'The Catholic Church in the U. S. A., or 'The American Church,' or 'The American Catholic Ghurch,' or 'The American Branch of the Catholic Church in the

call ourselves 'The Episcopal Church,' as most people do already. Nor is it

the 'Episcopalians' alone who desire to

be read and known of all men as 'Cath-olics.' The Methodists have discovered

that Wesley edited a Prayer Book and that it contained the Apostles'

Creed, and that therefore orthodox Methodists believe in 'The Holy Cath-olic Church.' Nor in this regard are

resbyterians, Baptists or Congrega-

tionalists one whit behind their Methodistic brethren. Even Unitarians want to sit on the Catholic platform.

It is also worthy of note that the new-

est sects and churches precipitated

upon

apon Christendom have no use for the word Protestant, it is either 'Old Cath-

olic, or 'Independent Catholic,' or 'Polish Catholic,' or 'Catholic Apostolic; and that Chicago monstrosity,

the sect of Dr. John Alexander Dowie,

is if you please, 'The Christian Cath-olic Church,' the most assertive and

Wherein lies the remedy, save to

acknowledge the error our fathers made

four hundred years ago, and by con-

certed action to take the necessary

neasure which will in due time heal our

chisms, and make us Catholics indeed,

by reconciling us to the universal Father of Christendom, and reuniting

Father of Christendom, and reunting us with the Holy Roman Church, the mother and mistress of all Churches, in which resides the seat of supreme auth-ority, the centre of Catholic unity, the

Church, and the gates of hell shall not

This practice of God's Presence with

nonopolistic of them all."

prevail against it.

deigns to dwell.

And again the Lamp says:

good society. The advice lent and should be followed.

If from duty love is there re-

F., Bishop of Mayo, p of Cloyne and Cork, hop of Ross, 1579, rchbishop of Cashel, Cistercian, Mitred hbishop of Armagh.

op of Emly, 1586 Ishop of Derry, 1691. -Elect of Rose, 1666. S. F., Bishop of Down

tyrs.

ncement has been Ifred Russell Walwhich appeared reon Fortnightly Reis to the effect that eries of modern sei. be admitted that universe is by far

figure of the uniand aim for which eated.

n led by the unfoldcan system by which earth is but a comtellite of a sun which

o make humanity apits own conceptions. n is the ruling power is earth itself is so on with the great unirires a good deal of art to conclude that ith all its intelligence wers, is the highest ings.

also been created by hey are superior to nce and power. But cience does not afford ion, and when we ask re any of those numerng orbs which we see ne sky inhabited, like tional and intelligent st admit that so far as

cans, and even some ve favored the world n that many of those abited: but no one has region of speculation r this opinion, so that entirely in the dark matter, and indeed we ieve that our Creator ny wiser or better, but

esis that there must be habited by beings as an, and that, therefore, elieved that "God has thy of Himself to send to earth to work out ; to earth, which is so part of creation," and tained this view with ty.

ive. The matter is not a speculation can deal, n thus confidently exothing better than ion. The mystery of n through the death ends solely upon the y of Almighty God, and on from heaven can give ation in regard thereto. revelation from Christ, believe it on His Word. however, that there is ontrary to our conception s necessarily the one inst, powerful and merciful iverse. Having created g to know and serve Him ng can be more consist-

attributes and especially

tributes which we have

han that after man had

sinned by disobedience to God's law, lace has proved his point, for there is a Divine Wisdom should discover the great difference between accurate demeans of restoring us to the inheritmonstration and his loose language in ance we had lost. It is quite in accord reference to our star cluster occupying with His justice that the dishonor nearly the central position in the exact shown Him by sin should be adequately plane of the Milky Way." atoned for by suffering, and as no suffering on the part of man could sufficiently

atone for the evil done, it was suitable

that He in His infinite mercy should

find a means whereby to reconcile just-

the Divinity of the sufferer made the

sacrifice sufficient for the end to be at-

tained. It was in His Infinite mercy

There is no incongruity or incon-

sistency in this basic doctrine of Chris-

tianity, but on the contrary a mani-

festation of the infinite truth, mercy,

power, justice, and wisdom of God our Creator and providential Preserver, our

Life, and the proper object of our

Catholies have always maintained

that the salvation of man is a work

pendently of the question whether

there are other rational creatures in-

habiting the other worlds which fill the

firmament. Whether there are such rational creatures or not, it appears

useless for us to speculate, for as so far

as we know there is no means whereby

we can solve the problem, nor does it

appear that it would be of any benefit

the millions which are so diffused

Prof. Wallace draws this inference:

Way, but also centrally in that plane, can hardly now be looked upon as chance coincidences without any signi-

ficance in relation to the culminating

souls supplies an adequate reason why such a universe should have been called

into existence, (and gives us reason) to believe that we ourselves are its sole

and sufficient result, and that nowhere

the universe which we occupy could that result have been attained."

We do not set forth Professor Wal-

lace's conclusions as demonstrated; but

we state them here briefly because they

show how fallacious is the argument

which has been used to triteness by

Infidels against religion, to the effect

that scientific investigation shows that

man is too insignificant a being that

God should take so much trouble to

save him from the consequences of his

This is a resuscitation of the old

epicurean doctrine that the gods (of

Paganism) are so happy in themselves

that they take no interest in the

affairs of men. The absurdity of this

hypothesis is evident when God's in-

finity is taken into account. He is not

merely powerful and wise, but all-

powerful and all-wise, knowing all

things and doing all things by the

"God knows all things, the small equally with the great. He can do all things, and He is equally great, whether stretching out the heavens

ike a pavilion, or bringing forth the

blade of grass for cattle. He is equally wonderful whether measuring out its clothing to the sparrow, or

mere act of His will:

own sins.

than near the central position in

The orderly development of living

facts that the planet so situated has

only precisely in the plane of the l

developed humanity."
Further, he declares that

call the Milky Way.

to the world if it were solved.

David foretold, saying:

This word nearly implies an uncalculated possible variation of billions of miles, which, small though it may be in comparison with the immense distances involved, is yet far from the mathematical accuracy which we ought to have ice with mercy. This means was the when so serious a thesis is proposed to Incarnation of the Son of God that as Man he might suffer for our sins and so our belief as a certainty. satisfy God's offended Majesty, while

There are other considerations which make Prof. Wallace's theories very dubious, nevertheless it is certain that science has not proved, and that it never will prove anything against that He adopted this method of saving Christian truth, for one truth can never mankind, and this is what the prophet be irreconcilable with another. The "Mercy and truth have met each other: justice and peace have kissed. (Ps. lxxxiv. 11.) truths of science will, therefore, never be proved to be contrary to those of revelation.

"Mainly About People," published by T. P. O'Connor, in London, England, says that King Edward is a perfect master of the French language. It also adds that "to be able to speak with a people in their own tongue is to have at once the key to their hearts, and the French of the King is as perfect as that of an academician." Some years worthy of God and His infinite good- ago quite a few persons in this intelliness. Man. created after the image of gent province of Ontario would feel a God, in having a soul capable of know- certain degree of dread were they ing and loving God and of perpetuating thrown in the company of those who this knowledge and love is a being spoke French. In fact, it was looked upon as a mark of disloyalty, and most noble in nature, and if having the gift of free-will, he co-operates with the | thought to smack of "Popery." But the schoolmaster is abroad. Times graces received from God, he becomes worthy of the high place to which have changed, and the people of our God has destined him, altogether inde- province are becoming more intelligent.

CROSSING THE DITCH.

The topic of "Christian Reunion" is so much discussed at the present time that many will be interested in an open letter on the subject to the Ave Maria om the Rev. Arthur Lloyd, and the editor's comment upon it. Dr. Lloyd is the Anglican clergyman in Japan whose radical utterances have caused a stir among his brethren in this country and hastened his resignation from the Episcopal ministry:
"To the Editor of the Ave Maria—

But now, Professor Wallace, himself a scientist of note, comes forward to say Dear Sir: In your issue of the 14th March you asked, in an article devoted to myself and my sayings in the Lamp, and 'Arai Brothers,' What is it that that the scientists who have belittled man's place in creation have been in error, and that, after all, the most accurate observations of science lead to the belief, now almost demonstrated, the belief, now almost demonstrated, the one Church? Will you as a clergyman of the Anglican Church who pays Peter's Pence, to give you my reasons? They may interest your really been created for his use and

aders. "Between the Anglican Communion reaches on purely scientific grounds.

He says that the solar system is a central part of a star cluster which is in very nearly the central position in the exact plane of the Milky Way, and that in the solar system itself "this earth is the planet which is best adapted, if not the only one adapted to What, in such a case, is the shepherd" benefit. This conclusion the Professor adapted, if not the only one adapted to What, in such a case, is the shepherd

organic life, so that the position of the organic life, so that the organic life, so earth is as central and unique in the and call to his sheep to jump, too; and solar system, as that of the solar the strongest perhaps will do so, but howabout the lambs and the weaklings? system is in the universe " which com-

prises not only the thousands of stars | That, I take it, is the action of the 'vert. "Or (2) he may go into the larger which are visible to the naked eye, but meddow and cut some grass, bring it over to the ditch and set it before his sheep to eat. That is what the Ritualists does, who borrows from Rome here through space that they appear to us as the mist of luminous matter which we a rite and there a ceremony and sets it rof. Wallace draws this inference:

The three startling facts that we in the centre of a cluster of suns, that that cluster is situated not precisely in the plane of the Milky

The three startling facts that we in the centre of a cluster of suns, that that cluster is situated not precisely in the plane of the Milky

"Or (3) the shepherd on one side of the society introduced the lecturer. before his flock for The three startling facts that we and that that cluster is situated not

side: 'Look here, sir, these sheep all belong to the same Master, and so does the farm. Don't you think that, with the Master's permission, we might fill and make one meadow of up the ditch up the ditch and make one meadow of it, so that the sheep may freely come in and go out and find pasture? It is the most troublesome of the alternatives, but in the end it is best.

"Now, sir, I think you will understand my position. It would be very

stand my position. It would be very easy for me to jump over the ditch. The Roman Catholic Church, with the Archbishop's House, is just opposite— the deed could be done in ten minutes. am not dependent on the Anglican Mission for my support; nothing would simplify my life so much as that step. But the ditch would remain; and how

about the weaklings? Or I might adopt at my own sweet "Or I might adopt at my own sweet will all sorts of Roman usages and practices, and say to my flock: 'Now you have all that the Catholic Church can give you. I have brought it from Rome for you myself.' You agree with me, I think, that ceremonialism is a noor substitute for Unity. And the poor substitute for Unity. And the ditch would still remain.

ditch would still remain.
"I want to get the ditch filled up.
I want the shepherds of the Anglican flock to approach the shepherds of the Roman flock and say: 'Look here, Roman flock and say: can't we fill up this ditch?'

"It has never yet been done. Since the Reformation we have confronted each other as foes, never looked into each others' eyes as friends. The application to Rome which produced the condemnation of Anglican Orders was made by a few priests in their private capacity: there was nothing official in it on the Angiican side. I official in it on the Anglican side. I want our leaders to broach the subject; and, though I can see mountains of difficulty in the way, I also know that faith was given us for the purpose of removing mountains, and why not also of filling up ditches?

"I know that there is another possibility. When the ditch is filled up and the whole is thrown into one meadow, it is more than possible that

and the whole is thrown into one meadow, it is more than possible that the Master will say: 'Now there is no need for two shepherds—one of you must give up.'

"Personally speaking, I am quite prepared for that. I trust I am Christ's servant now; I trust I shall be Christ's servant then; and my Master will find work for me to do, even though it may

not be at the altar.
"I hope I have interested you and your readers in my plan for 'filling up the ditch.' Possibly I shall fail; in that case I shall fail while trying to do my duty. And if I fail God will not. Hoc Deus vult.

Yours faithfully, ARTHUR LLOYD."

Lecturer in Literature, Imperial University, Tokyo.

Tokyo, April 8, 1903.

We could wish, observes the editor of the Ave Maria, that these reasons were as solid in reality as they doubtwere as solid in reality as they doubt-less seem to be weighty to the mind of the writer. And his comparisons, we are sorry to say, are as unhappy as his logic is shaky—all except that of the ditch. We shall not ask him who dug the ditch, we are so glad to know that he finds, it so easy to improve our it he finds it so easy to jump over it. This should lessen his solicitude about the lambs and weaklings. Jump over the ditch, Dr. Lloyd, and then prepare a crossing for them. The ditch need not be filled up all at once; and evidently the best side to work on is

where there is most land.

Ceremonialism is indeed a poor substitute for Unity. Submission to the successor of St. Peter, who was divineappointed not only to confirm the ith of his brethren but to rule the flock of Christ, is the sine qua non of Christian reunion. It is the least like-ly thing in the world that the Papal deregarding Anglican ordinations will ever be reversed. The supreme authority of the Church has spoken; and we are commanded to hear the Church, under what penalty the Rev. Arthur Lloyd knows as well as we do. Nor need we remind him of the sad words of saints and holy doctors—"sad indeed, and weighty with the wisdom of their spiritual discernment "—concerning the lot of those who are not embers of Christ's Church. It is the lot of strayed sheep, exposed to dread-ful danger and dismal death.

own first principles. The uselessness of any effort to promote Christian reunion without submission to the authority of the Fathful was realized by Protestants in England as far back as 1640. When the House of Commons sent a message to the Lords on "the increase of popery," the speaker of the House, recognizing the unchangeable character of Catholic ladies, many of whom really sympathize with Catholic views. How strange it is that men like Dr. promote union with Rome, saying:
"We can not meet unless we come wholly to him (the Pope). A man the general prevalence of divorce. standing in a boat tied to rock, when he draws the rope, doth not draw the rock to the boat, but the boat to the

It is for men like Dr. Lloyd to fasten their ropes to the rock without delay and pull.

BISHOP SPALDING'S LECTURE. A LARGE AUDIENCE HEARS HIM AT THE

ST. LOUIS HIGH SCHOOL. Probably the most interesting lecture delivered this season before the St. Louis Society of Pedagogy was given on the 6th inst., at the High School auditorium by Right Rev. John L. Spalding, Bishop of Peoria, on "The

Meaning and Worth of Education."

The lecture was attended by an audience that completely filled the auditorium, and was followed with the closest attention by the distinguished divine's hearers, who applauded his reremarks enthusiastically. Fathers remarks enthusiastically. Fathers Rogers, Nugent, O'Shea, Phelan, Ma-honey, Tallon, O'Rourke, and others, honey, Tallon, O'Rourke, and others, Supt. Soldan and several of the prin-cipals of the city schools were on the platform. A musical programme preced-ed the lecture. President A. R. Morgan

EDUCATION IS VITAL.

Bishop Spalding prefaced his address with the statement that education is a vital, not a mechanical, process, by which higher faith, hope and love, new truth and desire implanted in the mind. He said the home is the first and most indispensable school, and when right human life

able school, and when right human ine is not lived there children are sent to other schools to little purpose.

"Vital truth, inspiring confidence in the eternal and in ourselves is more important than either speculative, important than either speculative, scientific or historical truth," said the speaker. "It is the fountain head of the depost and purpose head of the deepest and purest love, which is the best of worth. The supreme end of education is rather virtue and character than knowledge. The virtues most indispensable to the scholar are love of truth, sincerity, attention industry, modesty, patience, punctuality, courage and confidence.

"The scholar should learn to trust

himself, and that man's life is controlled by law. The ideal is complete symmetrical development of the whole man. The human being is a harmoni-ous mingling of body and mind, heart, and imagination. Thor conscience and imagination. Thoroughly educated human beings can only be found when heredity, the home, Church, school and State work to upbuild us.

CHIEF PURPOSES OF SCHOOLS. " One of the chief purposes for which "One of the chief purposes to which
the young should be sent to school is
that they may learn how to make wise
use of their leisure. If the child is to
make his mind luminous, his heart pure and his imagination noble, the work must be done in his moments of leisure.
"The school is not merely a useful

institution. It renders the best service by teaching its pupils how to live as well as tolearn a livelihood. The best schools are those in which the best and noblest teach and learn. What is transient is superficial. Genuine culture, like true religion, is above all price When there is question of conduct, we may not trust to intellect alone, but nust breathe the air of a noble faith hope and love. This is the basis of common sense.

THE EXILE'S RETURN. recognized as fundamental, instruction will become mechanical and education will little by little be made impossible. THE JOY EXPERIENCED IN REACHING HOME AT LAST.

In order to understand the gratitude In order to understand the gratitude of the holy souls, it is necessary that we should have a most clear conception of the benefit they receive from their liberators; that we should know what it is to enter Heaven.

"Who will make known to us," says the Abbe Louvet, "the joys of that blessed hour! Represent to yourself the heaviness of an exile who at length

the happiness of an exile who at length returns to his fatherland. During the Reign of Terror, a poor priest of La Vendee was condemned to be drowned. Having escaped by a miracle, he was obliged to emigrate in order to save his life. When peace was restored to the Church and to France, he hastened to return to his beloved parish.

"It was a festival day in the village. All the parishioners went to meet their pastor and father; the bells in the old tower rang joyously, and the church was decorated as upon days of great solemnity. The old man advanced smiling in the midst of his children, but when the doors of the holy place opened before him, when he beheld again the altar that had so long rejoiced the days it is not the bristling battleships that can keep a nation from decay. The only support is in the Christian home, of his youth, his heart, too weak to lear such transports of joy, broke within his bosom. With a trembling voice he inonly support is in the Caristan home, and the only sure support of is the in-dissolubility of marriage. Is it not strange that this great and important truth, which now looms up and stares us in the face, should arrest toned the Te Deum, but it was the Nun Dimittis of his priestly life; he fell dying at the foot of the altar. The exso little attention-or at any rate, so ile had not the strength to support the so little attention—or at any rate, so little practical attention, even among the more intelligent and influential class of our citizens? The extent of the evil is, indeed, alarming; and that the tendency of the evil is directly and

joys of his return."

If such are the joys of the return of an exile to his terrestrial fatherland, who will make known to us the transports we shall experience upon enterinevitably, to paganism in society, with all its disastrous consequences, can not be denied. The integrity, the sanctity, of the Christian home is the only true basis, the only impregnable foundation of a peaceful, well ordered society; and the principle of the Cath-olic Church on the subject of divorce

is lhe only principle that can preserve the integrity of the family. It may not always seem practicable

ports we shall experience upon entering Heaven, the true home of our souls?
And how can we wonder at the joy of the blessed whom we have helped to reach their heavenly home?

CATHOLIC BIBLES.

Haydock's Approved Holy Catholic Bible. Best and cheapest edition published.

The Pictorial Catholic Bible—Containing the entire Canonical Scriptures, according to the Decree of the Council of Trent; translated from the Latin Vulgate; diligently compared with the Hebrew, Greek and other editions in divers languages. First published by the English Colloge at Donay and Rheims, with useful notes, critical, historical, controversial and explanatory. Selected from the most eminent commentators and the most able and judicious critics. Embellished with a large number of beautiful lal-page Steel and Wood Engravings. Style B—

INDUESE UR LUNDON.

Anniversary of the death of Rev. II. G. The anniversary of the death of Rev. II. G. The anniversary of the death of Rev. II. G. The anniversary of the death of Rev. II. G. The anniversary of the death of Rev. II. G. The anniversary of the death of Rev. II. G. The anniversary of the death of Rev. II. G. The anniversary of the death of Rev. II. G. The anniversary of the death of Rev. II. G. The anniversary of the death of Rev. II. G. The anniversary of the death of Rev. II. G. The anniversary of the death of Rev. II. G. The anniversary of the death of Rev. II. G. The anniversary of the death of Rev. II. G. The anniversary of the death of Rev. II. G. The anniversary of the death of Rev. II. G. The anniversary of the death of Rev. II. G. The anniversary of the death of Rev. II. G. The anniversary of the death of Rev. II. G. The anniversary of the death of Rev. II. G. The Anniversary of the death of Rev. II. G. The Anniversary of the death of Rev. II. G. The Anniversary of the death of Rev. II. G. The II. Mary's chool of the Council of the Counci draw from association with remarried divorced persons, especially when such persons are recognized by other respectable persons. But if the respectlarge number of beautiful full-page Steel and Wood Engravings. Style B—Bound in American Morocco, raised paneled sides, gold edges. Size $10\frac{1}{2}$ x $12\frac{1}{2}$. \$5.00.

Cheaper edition, same size. \$3.50. NEW CATHOLIC HAND BIBLE-Large Type Edition of the Holy Catholic Bible; translated from the Latin Vulgate; diligently compared with the Hebrew, Greek, and other editions in URGES A RETURN TO THE TRUE divers languages; containing the Old Testament, first published by the English College at Douay, A. D. 1609, and in the Lamp so eminently quotable, and so hopeful as showing a new the New Testament, first published the English College at Rheims, A. D. 1582. With annotations, references and an Historical and Chronological one or two extracts more will be found of interest to nur readers. Here, for

Index. Size of Book, 5 x8 inches, containing 1,400 pages.

Style 160—Bound in fine satin cloth, gilt back title, gilt cross on side, round corners, red edges. \$1.59. Style 162—Bound in French morocco,

Style 162—Bound in French more corporation, gold back and side titles, round corners, carmine under gold edges. Containing 32 beautiful phototype engravings. \$2.50

Style 164—Bound in imperial seal, Style 101—Bound in imperial seat, "divinity circuit," gold back and side titles, carmine under gold edges. Containing 32 beautiful phototype engravings. \$3.50.

Catholic Record Office, London, Ont.

Leaves Episcopal Church. News has been received from Rome that Rev. Henry Ormond Riddel, an Episcopal clergyman, has become a Catholic. Mr. Riddel was ordained a deacon in 1885, and was advanced to the ministry in United States of America, or just to the Episcopal Church the following drop the hateful word Protestant and year. For a time after his ordination year. For a time after his ordination he was in charge of St. James' mission, Cumberland Furnace, Tenn. He then became an assistant in St. Peter's Church, Roxborough, Philadelphia. He was also stationed at Chicago for a time. In 1896 he went abroad as chap-lain to the Episcopal, Bishop Grafton of the diocese of Fond du Lac, Wis., and held thut office until he went abroad

ARCHDIOCESE OF OTTAWA.

again last year.

REV. CANON FOLEY TAKES LEAVE OF HIS PARISH IN ALMONTE REV. CANON FOLEY TAKES LEAVE OF HIS PARISH IN ALMONTE

Sunday, May 10, was a day long to be remembered by the people of Almonte, for on that day their well-beloved pastor broke the news that he was of necessity compelled to leave them. For over twenty years none but God alone knows the hardships he has undergone to raise the parish to the standing it now occupies, and how unceasingly he has expended his every eff rft, his personal welfare being given the second consideration. Many, how many we cannot number, have been bap tized, have received their first Communion from his hands, and have been consoled in their dying moments by his presence. How many also have been snatched from the laws of death by his powerful intercession. Little wonder listly, then, that a general feeling of genuine regret crushed the hearts of his people as he suddenly informed them that he had to go. A hardsome sum was presented him, but what would we give could God in His mercy restore to us our dear pastor in the near future. May our dear Lird grant us this favor.

He is succeeded by Rev Father Hatkins of

MARRIAGES.

KENNEDY-RYAN.

A very preity wedding took place at Kearnels, Oak. on Monday when Mr. Patrick Francis Kennedy, son of Patrick Kenn dy, E.q. who formerly led to the altar Miss Mary Ryan, the charming deuter of Mr. Matthew Ryan, of Riversheld al. The young ladv had been staying with he aunth Mrs Martin Peters, and was given away by her cousin, Mr. Joseph Peters, The marriage was performed and the Nopill Mass celebrated at 6:30 a. m. by Rev. Elming at the parish church, and after the wedding breakfast, the happy couple left for Ottawa and other eastern points of gray French suiting and wore a black picture hat with plume and white velvet roses. The brideemald, Miss Gertrude Peters, was similarly costumed in castor. The groom was supported by Mr. Arthur O'Nsii. A large number of friends assembled at the station to say bon voyage.—Renfrew Journal. KENNEDY-RYAN. chair of the blessed apostle Peter, to whom our Lord said: Thou art Peter, and on this Rock I will build My draws the soul from the outer world and helps it to be recollected; it disengages and simplifies it; it bathes it.in grace, embalms it with God, and surrounds it with that ineffable atmos-phere which is in all places where God

And was He once her nuite lad To care for and to make her glad, The Babe she cradled on her knee Her Master and her Mystery?

When wranged and there recovered, scourged of men,
What rendings fore her warm heart then To view the death, the anguish wild,
Of Him her Saviour and her Child.

TRIBUTE TO MARY.

A tender sympathy divine Still breathes to us from Mary's shrine Wherever aches a mother's heart The mars drop down to smooth the smart. -The Designer, New York.

DIOCESE OF HAMILTON. PISCOPAL VISITATION AND CONFIRMATION.

Caledonia Sachem, May 20, 1995.

His Lindship, the Bishop of Hamilton, arrived on Saturday last and was the guest of the pastor, the Rev. Father Gehl.

On Sunday morning the Banop off listed at 830 Mass and gave Holy Communion to the children of the parish. At 19:33 a procession was formed from the parochial nouse to the door of the church, where the Bishop was met by the pastor and visiting clergy and escorted to a throne in the sanctuary. High Mass was celebrated — Coram Pontifice. After Mass His Lordship examined the candidates for confirmation to the number of fifty nine, and expressed himself as well pleased with their answers and knowledge of the Christian doctrine. After confirmation His Lordship administered the total abstinence piedge to the candidates, all of whom solemnly promised to observe the same until they arrive at the age of twenty one, the Bishop exhorting them further after the prescribed time had clapsed to renew the piedge for twenty five years more, remarking by that time they would have laid the foundation of good habits and become good Caristians as well as good citizens.

The exercises of the mission closed in the sfernoon by a sermon delivered by the Rev. Father Best followed by the Litany and Benediction of the Blessed Sacrament.

DIOCESE OF LONDON.

ANNIVERSARY OF FATHER TRAHER'S DEATH.

Immigrated Children

The Catholic Enigrating Association of London and Livervool, England, whose head quarters are at 28 and 39 Park avenue, St. Henri, Montreal, expict to receive about the rith of June, a party of some fifty-night bays and girls. All applications for those children should be mide upon the offl isla application form, which may be obtained from Miss Agnes Brennan, Matroa of Home and Visitor for Girls; or Mr. Czell Arden, Hon. Canadian Agent, Catholic Enigrating Association, 28 and 39 Park avenue, S. Henri, Montreal.

BOOKS.

The following books may be obtained at the CATHOLIC RECORD Office, London. Sent to any address on receipt of price. Charges for carriage prepaid. any address on receipt of price. Charges fearriage prepaid.

An Adventure with the Apaches, Ferry...
The Seaguil's Rock, Sandeau.
Nan Nobedy. Waggaman.
Pauline Archer, Sadiler.
The Blissylvania Post Office. Taggart.
Dimplings Success, Muinolland.
Jack O'Lantern, Waggaman
Paucha and Paucauta Mannix.
Tom's Luck Pot, Waggaman.
A Hostage of War, Bonesteel.
French Captain's Adventures, Gerard.
The Brikeys Wigh.
Bob O Link, Waggaman.
As True as Good Mannix.
The Madcap S tof St. Anne s, Brunowe.
Mary Tracy's Fortune, S. diler.
Hranscombe River, Paggart.
The Mysterious Dorway, Sadlier.
The Go den Lily, Hink son.
Little Missy, Waggaman.
An Everyday Girl, Crowley.
A Summer at Woodville, Sadlier.
The Options of the Sadlier.
The Options of the Sadlier.
A Summer at Woodville, Sadlier.
The Options Page, Hinkston. An Everyday Offi, Crowney
A Summer at Woodville, Sadlier.
The Queen's Page, Hinksbon.
Recruit Tommy Collins, Boaesteel.
Bunt and Bill, Mulholland.
Three Girls and Especially One.
The Palisman, Sadlier
The Playwater Pilot Waggaman
How They Worked Their Way. Egan
Little Lives of the Saints for Children
Fabiola, Wiseman.
Life of St. Vincent de Paul, Bedford.
The Truth About Clement Kerr, Fieming
Rupert Aubrey, Potter.
The Flower of the Flock, Egan.
Mostly Boys, Finn. The Truth About Clement Kerr, Fleming Rupert Aubrey, Potter.
The Flower of the Flock, Egan...
Mostly Boys, Flan...
Percy Wynne, Flan...
That Football Game, Finn...
That Football Game, Finn...
The Bes' Foot Forward, Finn.
E helred Preston, Flan...
Claude Lightfoot, Finn...
Tom Playfair, Finn...
A College Boy, Yorke.
The Treasure of Nugget Mountain, Taggart Winneton the Apach Koight, Taggart...
Jack Hildrith on the Nile, Taggart...
Jack Hildrith on the Nile, Taggart...
The Cave by the Boech Fork, Spalding, The Sheriff of the Boech Fork, Spalding, The Sheriff of the Boech Fork, Spalding, The Taming of Polly, Dorsey.
Milly Aveling, S. T. Smith...
Harry Russell, Copus...
Geof.ey Austin, Student...
A Childrin the Temple...
Rome and the Abbey...
Christian E quette...
Saranac, Smith...
Carroll O Doneghue...
Gerald Maredale...
Within and Without the Fold Lie...
The Dictator, McCarthy...
The Riddell, Gerard...
The Dictator, McCarthy...
The Riddell, Gerard... favor. He is succeeded by Rev Father Harkins of Ottawa.

A Counsel of Perfection, Malet.
The Seanish Wine, Mathew
The Wild Irish Girl, Owenson.
Tears on the Diadem, Dorsey.
The Sham Squire, Fitzpatrick.
I chee of Armorios, Bateman.
Alley Moore, O Brien.
The Hosts of the Lord, Steele.
The Wicked Woods.
Idee of S. Francis of Sales.
Idear to Heart with Jesus, Maresca.
The Wicked Woods.
The Life of Our Lord, Salome
Moondyne, O Reilly
Fabiola's Sisters, Clarko.
The Life of Our Lord, Salome
Moondyne, O Reilly
Fabiola's Sisters, Clarko.
The Monk's Pardon. Nevery
Espiritu Santo, Skinner
Tommy and Griz I, Barrie.
Lady Bird, Fullerton.
The Cloister, Henry
The Vultures of Erin, Dunn
Our Poor Scruple.
A Year of Life Lilly.
The Wizards Kool.
The Triumphant.
My New Curate, Sheehan.
Luke Delmege. Sheehan.
Jesus, the All Beautiful.

nop of Down and Conchbishop of Tuam, n, O. P., Bishop of nkett, Archbishop of ches of each of the

E IN THE ERSE.

an scientists have that in fact this live with man as its bly, if not to a cer-

the old Ptolemaie and its inhabitants osition in creation, erse, sun and moon. revolved about the nce has changed all

sed in splendor and y of the stars which no more than small n-studded firmament s on every side. of the Copernican

know by Revelation, ny research of ours,

ge goes, we are still y in leaving us in the oints, for it does not e knowledge of them

s more proud. argued against the of man's redemption,

from what we have said that this reasoning is

> ordering the sun and moon to cause the seasons and the tides, and the suc-cession of day and night." We do not assert that Professor Wal-

Bacred Feart Review. OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

We have seen how the personal ex-cellence of Gregory the Great, hi-warm devotion, and his absolute disterestedness, together with his un-earied diligence, both as a protecting wearied diligence, both as a protecting landlord, and as a protecting pastor, giving the people of Italy unrestricted freedom in choosing their Bishops, but promptly deposing the unworthy, abundantly vindicate him against the blackguard accusation of Edgar, repeated like a parrot by Lansing, that "he seems to have led the way in the marror of villainy."

This description of Gregory's personal worth, marred only by one in-

This description of Gregory's personal worth, marred only by one instance of monastic harshness, one instance of persecution, and two instances of unworthy obsequiousness towards a male and a female tyrant, we owe to the portraiture of the coolblooded Protestant, Dean Milman. However, it agrees exactly, both in praise and blame, with the description given by the admiring Catholic, Count given by the admiring Catholic, Count

Milman, nevertheless, thinks that when we appreciate Gregory personally, we are only at the threshold of his ally, we are only at the threshold of his providential significance. There have been many Bishops and other priests—within a far narrower range, it is true—as disinterested, as devout, as diligent, as courageous as he, and more learned, and of higher genius. Taking the men apart from their place, I am sure Milman would set St. Bernard above him, and St. Anselm still higher. I doubt whether he would put him quite on a level even with St. Charles Borromeo.

But when we take him in his appoint-But when we take him in his appointed place in the development of the Church, and thereby of mankind, Milman rightly ranks him among the cardinal characters of human history. In this respect he would doubtless put him even above St. Leo, nay, above St. Augustine himself. Christianity would have had a sore lack had there been no Augustine, yet it would have survived. But Milman is sure that, humanly speaking. Christianity would humanly speaking, Christianity would have gone all to pieces in the Middle Ages but for the form given to it by Ages but for the form given to it by Gregory the Great. He brought about precisely that interfusion of the ritual, the disciplinary, the moral, the spirit-ual, the scriptural, the legendary, which kept medieval Christians in a course of steady advancement, without soaring so high as to lose the guidance of them. There were, indeed,

"—large draughts of intellectual day.
And (many) thirsts of love more large than

abundantly provided for elect souls, abundantly provided for elect souls, but the working, practicable Christianity of the multitudes, during those times, mainly owed its capacities of influence and survival to the specific form and limitations imparted to it through St. Gregory the Great.

Now is it not sad to see a professed Christian, and a Christian minister, a

Now is it not sad to see a property of the Christian, and a Christian minister, a christian evidences of Christian, and a Christian minister, a man who gives certain evidences of sincerity, and whose private character is above represent the sincerity appears to be summed up in the words of the extremely uncertainty appears to be summed up in the words of the extremely uncertainty appears to be summed. is above reproach, standing before a of such fundamental significance in the Church (that, moreover, which first sent the Gospel to his forefathers) as blind as a bat before beauty? As the late Baptist divine, Dr. Jeffrey, said, while maintaining the necessity of the Reformation, "its working was abnormal." Those who are not glad to refresh themselves in the contemplation of the holy men and women of old, may be Protestants, but assuredly they are

not Christians.

If Lansing, in his fatuous ignorance, and his malevolence, treats Gregory the Great so unworthily, we may judge how he will deal with Gregory the Seventh. He tells us that the election of the Archdeacon Hildebrand to the Nor have I any more thought of confining the accusation of unworthiness to this one Pope than Cardinal Baranius had. It has pleased God, under both dispensations, from time to time to suffer periods to pass over His Church then for awhile it might be said: The prophets prophesy falsely, and the priests bear rule by their means; and My people love to have it so."
Yet after such times of decay have al-

ways followed times of light and exalta tion. Nepotism and simony are two poisonous clouds that have completely anished away from the skirts of the As to the election of Hildebrand,

Lansing employs a manner of talk which is as completely disused within the circles of intelligence (to which, it is true, this poor man does not belong) as judicial torture in Christendom, always excepting Russia and the Philippines. The great Protestant historians of the nineteenth century, a Neunder, a Milman, a Trench, no more think it needful to defend the Archdeacon against charges of simony or of immorality than of cannibalism. He was not willing to be Pope, although he had stood behind be Pope, atthough he had stood behind Pope after Pope, strengthening him in his great schemes of reform in the Church and in the commonwealth. However, the time came when the clergy and people of Rome would not any longer endure him out of the chair. They commelled him into the Popedom They compelled him into the Popedom, and he had to give way at last. That he himself should finally be Pope was not to be avoided.

Whether the schemes of Gregory did not soar above the possibilities of full achievement, and were not carried out with indefensible relentlessness, is a matter for argument. Even Merle d' Aubigné says that he dares not call in question his parting declaration : have loved righteousness and hated iniquity; therefore I die in exile." A have loved righteousness and hated iniquity; therefore I die in exile." A man so far remote from Roman Catholic points of view as John Fiske designates Hildebrand as one of the great benefactors of humanity. An enthusiastic Protestant historian, Dr. David Muller, describes the reform pro-

ceeding from Clugny, and of which Gregory VII. was the embodiment, as that whereby the Catholic Church was saved from sinking into a mere instru-

ment of secular interests.

Mr. Lansing informs us of all manner of odious imputations against Gregory proceeding from Bishops and councils of his time. He does not say, and in his extreme ignorance he does not know, that whatever merits the Middle Ages may have had (and they had many) carefulness of the reputation of opponents was not one of them. No reasonable man would any more think of determining the character of a

medieval personage in Church or State, from the accusations of his antagonists. than of deciding on the real character of Mark Antony from the invectives of of Mark Antony from the investments of Cicero. The temper of reckless defam ation seems to have passed from the Roman oratory to later times, intensi-fied, indeed, by the greater rudeness of

these.

The very best men did not wholly escape the infection. W. G. Ward—or is it Newman?—remarks upon the passionate and unwarranted imputationeast by St. Bernard upon St. William of York, whose elevation had clashed with Cistercian interests. distercian interests.

Modern historians, Protestant no less than Catholic, knowing how utterly without trustworthiness all medieval without trustworthiness all medieval imputations are, hurled out by any side, pay no attention to anything said against Gregory by his antagonists, or by Gregory against his antagonists, except indeed, as Neander does, to those charges of impolitic rigor advanced by some worthy Bishops who fully acknowledge the high character of his general aims. These temperate animadversions are much too temperate animadversions are much too temperate to receive any attention from Mr. He can be content with nothing short of adultery or schism and simony, or even necromancy, charges which history now passes by with the same contemptuous neglect, as referring to him, with which it passes by the confident, dealwriting of law red confident declarations of learned Lutherans of the sixteenth century, that sundry Popes had been carried off by the devil.

The true character of Gregory the Seventh is now determined by a con-sideration of his aims, and of his execution of them; of the great reforming monastery from which he proceeded; of the great reforming Popes whose helper and successor he was. It is determine and successor ne was. It is determined by his private correspondence, and that of his friends, and by the record of impartial chroniclers, of whom there were some even at that time. Not

ever some even at that time. Not everybody was a partisan.

These various sources of information show us Gregory VII. as a man of spotless life, of complete disinterestedness, of broad liberality (Neander particularly) brings out this), of the highest possible aims for the prevalence of intition propality and religion, above of justice, morality and religion, above mere worldiness and despotism, and on the other hand of an unreservedness, not to say a recklessness, in carrying out his plans which staggered many excellent people then, and has staggered clesiastical John Fiske: that Hildebrand has been one of the great benefactors of The calumnies still retailed against

him by Mosheim himself, are the last of that slanderous foulness of speech belonging to original Protest-antism, especially to original Lutheran-

CHARLES C. STARBUCK. Andover, Mass.

IMITATION OF CHRIST.

A PRAYER FOR THE ENLIGHTENING OF

THE MIND. Enlighten me, O good Jesus, with the brightness of internal light and

7.), and the abundance of thy praise may resound in thy holy court, which

is a clean conscience.
Command the winds and storms! say to the sea, Be thou still; and to the northwind, Blow thou not; and a great calm will ensue.

calm will ensue.

Send forth thy light and thy truth
(Ps. xiii. 3), that they may shine upon
the earth, for I am as earth that is empty and void, till thou enlightened

Agnostics and Their Children.

From the New York Evening Post, Many agnostic fathers and mothers simply abdicate their function. They turn over the religious education of their children to nurses o. governesses or teachers. "We do not believe these things," they tacitly say, "but we do not know what to teach you, so we will pass you on to those who think they do." And fine work they make of it! The jumble of half-heathen and half-Christian notions which get into the nind of a child exposed to the tender mercies of nursemaids and volunteer religious teachers is something to make ne alternately laugh and weep. Such abdication, by the way, is not peculiar to agnostic parents. Too many nomito agnostic parents. Too many nominal believers allow ignorant or rash hands to sow all manner of strange seeds in the soil of their children's minds, which they themselves leave re-

ligiously uncultivated. THEY NEVER KNEW FAILURE — Careful observation of the effects of Parmelee's Vegetable Pills has shown that they act immediate ly on the diseased organs of the system and stimulate them to healthy action. There may be cases in which the disease has been lorg seated and does not easily yield to medicine but even in such cases these Pills have been known to bring relief when all other so-called remedies have failed. These assertions can be substantiated by many who have used the qualities.

There are cases of consumption so far ad-

FIVE-MINUTES SERMON.

Pentecost or Whit Sunday. THE LOVE OF GOD.

But you are not in the fiesh, but in the spirit, if so be that the Spirit of God dwell in Now, if any man have not the Spirit of orist he is none of his." (Romans viii 9.) On this great festival of Pentecost, ifty days after the resurrection of our Lord from the dead, the Holy Ghost ame down upon the disciples. The Apostles had been told by our Lord that the Holy Ghost should come upon mem in power to fit them to preach the Molecular the whole earth. And they spel over the whole earth. ontinuing al ogether in prayer, with ne Blessed Virgin and the disciples, vaited for the coming of the Holy

On Pentecost Sunday there came On Pentecost Sunday there came a ound from heaven as of a mighty wind oming, and it filled the whole house where they were sitting; and there ap-eared to them cloven tongues as it were of fire, and it sat upon each one of em; and they were all filled with the oly Ghost, and they began to speak ith divers tongues according as the foly Ghost gave them to speak.

The Holy Ghost was given to each of

hem in this outward, visible, miracuous way for our instruction, that we may understand the office of the Holy host, which it given to each one of us, to sanctify our souls and lead us to

There are, as you know, three Divine Persons in the Blessed Trinity: the Father, Who is our Creator, as we say in the Creed—"I believe in God the Father Almighty, Creator of heaven and earth;" the Son, Who is our Re-deemer—as we say, "I believe in Jesus Christ, His only Son, our Lord, who was conceived of the Holy Ghost, born of the Virgin Mary, suffered under Pon-Pilate, was crucified, dead and Here is the whole work of our re-

demption and release from the penalty of sin. Then we say: I believe in the Holy Ghost, who is called the Comforter and the Sanctifier.

The whole work of our sanctification.

the whole spiritual life of our souls, is the work of God; of ourselves we are utterly powerless. We could do nothing worthy of eternal life unless it be by God's help; as Scripture says, "Not that we are able to do anything of ourselves, but it is God Who worketh in us both to will and to do." What a lorious thing this is to think of How glad we ought to be that it is so If it depended on ourselves we should indeed be miserable, but as it depends on God we need never be discouraged down-hearted. The Holy Ghost, God Himself, is

occupied without ceasing in the work of our salvation. He is stirring up everything good in us. We have a good thought, and we say to ourselves that it has come by chance or accident-It is not so ; it is the Holy Ghost ally. It is not so; it is the Holy Ghost which has suggested it to us. The Holy Ghost from morning until night, and in the middle of the night, is constantly making us think of something Do you know where He is to be good. found? Right in our own hearts. We need not look up to heaven to find Him; He is within us. "Know ye not that ye are the temples of God and the Holy Ghost dwelleth in you?"

Then the Holy Ghost sits on His throne, and is ready to give audience to you whenever you seek it. And if you do not seek it, He often seeks you. found? Right in our own hearts.

He says, Come, my child, away from the world and all its vain, unsatisfying things and pass a little time with Me. I will fill your soul with good things. Just such good things as you need the most I will suggest to you. If you are discouraged, I will console you; I will put some thought into your mind which will be an answer to all your discour-agement. If you are inclined to be proud and hard-hearted, I will show it to you and put gentle and kind thoughts in you; I will make you patient under afflictions and trials. If your burden is too heavy to carry, I will take the weight of it and make you

WHAT I SHOULD DO IF RICH.

By Rev. J. T. Roche in May Donahoe's, I have often thought that if I were rich in the ordinary acceptation of the term I would do two things: — First I the Collect, Preface and Post-Communion, a layman or a sister can give the lected towns and villages of the Great West a little church; and secondly, I would centribute to the support of a band of priests, whose duty it would be to go from place to place and explain Catholic doctrines and practices to Catholic and Protestant alike. And in doing this it would not be so much a collect, Preface and Post-Communion, a layman or a sister can give the signal for beginning the other prayers. Moreover, whenever even such assistance cannot be had, the addition of another verse to the proper hymn covers the time otherwise used in saying the prayers. In the dren and educates the parents. In the doing this it would not be so much a question of making converts as of sav-ing those who were born, baptized and reared Catholics but who are being lost to the Church because they are not pro-vided with such facilities for Catholic

The last, however, to get credit in a matter of this kind is the magazine it matter of this kind is the magazine itself. Magazines are supposed to be incapable of acquiring merit. They go
on unobtrusively fighting the battles of
the Church, and often striving after
thoughts. They have in memory the
great liturgical prayers, the highest
expression of human piety. In a word,
they are put in tune with the spirit of
the Church in celebrating the Divine the Church, and often striving after high ideals and high standards in the midst of difficulties and discourage-ments, which sometimes try the souls ments, which sometimes try the souls of editors and managers. Here and there they are consoled by the knowledge that their work is bearing fruit, but that knowledge is tardily and sometimes grudgingly supplied. The fact nevertheless remains, that whether they receive credit or not, the mightiest agency for righteousness in the country to-day is the Catholic magazine and the Catholic periodical. Catholic periodical.

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

Truly marvellous are the results from taking his remedy for the liquor habit. Is a safe and inexpensive home treatment; no hypodermic injections, no publicity, no lose of time from business, and a certainty of cure.

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

Good for Baby

Any baby will thrive on Nestle's Food. It is wholesome, nourishing and easily digested. Twenty five years of use has

Nestlé's Food

LEEMING, MILES & CO.,

"PERFECTED PRAISE."

FATHER YORKE'S PLAN FOR A CHILDREN'S

In a recent number of The Review of Catholic Pedagogy, the new periodical which the indefatigable zeal of Father Judge has given to Chicago, the Rev. Peter C. Yorke describes a good working plan for a children's Mass. He up his recommendations in these words.

in order to make the order of such a children's Mass clear, let me describe it in detail. At the hour fixed for the Mass, the children assemble, each in his own seat. At a given signal they all kneel and the reader recites the Judica and Confiteor, the children making answer. The priest is in the sacristy, and, as the organ sounds the ing answer. The priest is in the sacristy, and, as the organ sounds the first notes of the Introit, he enters the sanctuary and the children, standing, began the Entrance Hymn. While he is arranging the chalice, saying the preparatory prayers and reading the Introit they have plenty of time to finish the two verses. At the Kyrie the reader begins, "Lord, have mercy," and the boys reply, "Lord, have mercy," and the girls and boys take it up antiphonally to the end. Then the reader says, "Glory be to God on High," and the children continue in the same manner as at the Kyrie. The superintendent then follows with the Collect and the Epistle, the children giving he is arranging the chalice, saying the and the Epistle, the children giving the proper responses. By this time the celebrant has finished the Gradual and, as the book is changed, congregation stands and sings gradual hymn. At the end of Gospel the celebrant ascends the the Gospel the celebrant ascends the put-pit, reads the Gospel in English, the children again making the proper re-sponses. Then he gives the usual no-tices and delivers the instructions. After the instruction the reader

gins the Nicene Creed and the chil-dren continue in the same manner as at the Gloria. Here it will behoove the celebrant to go slowly so as not to genuflect before the congregation arrives at the Incarnatus. arranging the chalice, etc., the children sing the Offertory hymn, and as he begins the Preface, the reader as he begins the Freiace, the reader recites it in English, the children standing and again giving the re-sponses. Here, too, the celebrant must take care not to go quickly, because the Sanctus bell should coincide with the end of the reader's preface. the children recite the Sanctus in the same fashion as the Gloria, and there is silence during the consecra-

After the consecration the children may be left to their own devotion, or the "O Salutaris" may be sung. At the Pater Noster the reader begins "Admonished by saving precepts," and the children recite the "Our Father" in unison. They say the Father" in unison. They say the 'Agnus Dei" in the same manner as the "Sanctus" and may sing during the Communion the hymn "O Lord, I

am not Worthy."
When the priest has covered the chalice they sing the Communion hymn, after which the reader recites the Post-Communion. They then kneel for the blessing and stand in silence during the last gospel. After the concluding prayers, when the priest has returned to the sacristy they stand and sing a thanksgiving hymn, such as "Holy Cod."

ence to get it going, but everything that is worth having costs labor. In the second place it has adaptability. In small churches, where priest cannot be spared to superintend, one can omit the Collect, Preface and Post-Commundren and educates the parents. In the fourth place, it furnishes a splendid foundation for formal instruction on the ing those who were born, baptized and reared Catholics but who are being lost to the Church because they are not provided with such facilities for Catholic worship as are absolutely necessary for the preservation of the faith.

The last, however, to get credit in a matter of this kind is the magazine itmuster of this kind is the magazine itmuster. Mysteries.

Now I do not hold that because chil dren go through this Mass they cannot go through it mechanically and with tittle profit. Experience proves they can. No machinery of religion works of itself. What I do hold is that, with can. such a children's Mass, it will be much easier for the instructors to bring home to their pupils the nature and meaning of the service than with any meaning of the service than with any other system. The instructor must take pains and give time and have patience, but he will be agreeably surprised to find how soon the children will begin to appreciate the significance of the great Action, at which they assist, and what an insight they will obtain into its treasures of instruction and grace according to the instruction and grace according to the Scripture, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast concealed these things from the wise and Prudent and hast revealed

"Every Man is the Architect of His Own Fortune."



As with a building, so with a fortune. To secure its stability it must be erected upon a solid foundation. A

Endowment Policy is a rock upon which you can lay the foundation of a future fortune, and have the independence and comfort of your family assured in the meantime should you be taken

This Company issues all the best forms of endowment policies, to mature in 10, 15, 20 and 30 years, and for all amounts from \$500 to \$50,000.

NORTH AMERICAN LIFE

HOME OFFICE: TORONTO, ONT.

L. GOLDMAN, Managing Director.

J. L. BLAIKIE, President,

Our Free Trial Costs you Nothing: We Pay the Freight



win. Canfield, Ont., shows why we are willing to send our Windsor C cam Separators out on Free Trial before we receive any pay for them. It reads, "Enclosed find 2 express orders on full payment of the 2 No. 2 Windsor Separators sent on trial to Mr. G. Hedley and myself. We are very well pleased with them." This is only a sample letter, such as we receive daily. If our Separator is only given a trial, its work and ease of operation Separator is only given a trial, its work and ease of operation will do the rest. To make it an additional inducement to try our Separator, we will prepay the freight to your town. Give it a Separator, we will prepay the freight to your town. Give it a week's trial, and if not satisfied, it may be returned to us and you are not a single cent out. Our price for the No. 1 separator, papacity 210 lbs, milk per hour, is \$48.75; for the No. 2, capacity, 240 lbs, milk per hour, \$57.60; and for the No. 3, capacity 560 lbs.

Since its Organization in 1869

The Mutual Life of Canada

For Death Claims \$2,424,521.63 For Endowments and Annuities..... 764,462.31

policy-holders on 4 and $3\frac{1}{2}$ per cent. basis \$6,424,594,21, being a grand total paid to policy-holders and held for their security of \$11,650,210,43. This sum largely exceeds the total premiums paid to the Company — the result of thirty-three years' operations, and actual favorable results count in life insurance.

R. MELVIN, President.

YOUNG LADY TELLS THE TORTURE SHE

is one of the thousands who have proved that Dr. Williams' Pink Pills will cure rheumatism. Miss Major says: "I suffered from the trouble for nearly a year. I had the advice of a doctor and took his medicine, but it did not help me. The trouble was located chiefly in of the Archdeacon Hindebrand to the Papacy was carried through by overwhelming simony and fraud. If he had said this of Roderick Borgia, he would have told the truth. Dr. Lewis Pastor, using the sources disclosed to him by the present Pope, shows that Alexander VI. began his pontificate in evil, conducted it in evil, and ended it in evil. Nor have I any more thought of confin-Nor have I and make you to the dealth in the adventure afflictions and trials. If the last gospel. After the concluding the last gospel. After the concluding thoughts are thought and trials. If the had and make you to the s friends urged me to try Dr. Williams' Pink Pills. I acted on their advice and before I had used three boxes I began to feel better. I took nine boxes of the pills altogether, and before I finished the last box not a trace of the trouble remained. It is now nearly two years since I took the pills, and as there has not been a symptom of the trouble since it proves that the pills make

Williams' Pink Pills always cure this trouble. Good blood makes every trouble. organ in the body strong and healthy, and as every dose of Dr. Williams' Pink and as every dose of Dr. Williams I make Pute, rich blood, it follows that they cure troubles as anaemia, neuralgia, indigestion, heart trouble, kidney ailments, erysipelas, the after effects of la grippe and fevers, etc. They also relieve and cure the ailments from which so many women constantly suffer. See that you get the genuine Pink Pills for Pale People," on the wrapper around every box. Sold by all medicine dealers or sent post paid at 50 cents a box or six boxes for \$2.50 by writing the Dr. Williams' Medicine Co.,

Holloway's Corn Cure is a specific for the removal of corns and warts. We have never heard of its failing to remove even the worse kind.

NORTH AMERICAN

The following letter, dated May 14th, from Mr. H. A. Bald-

per hour, \$85.00. Write for catalogue explaining all. We send our separators out for a week on Free Trial. Windsor Supply Co., Windsor, Ont.

SOLID AND PROGRESSIVE

For Thirty Years THE ONTARIO MUTUAL LIFE

has paid to its Policy-holders in cash: For Dividends to Policy-holders 1,177,061.77 For Cash Surrender Values to Policy-holders 859,570.51

aking \$5,225,616.22, and it holds in Surplus and Reserve for the security of its

GEO. WEGENAST,

COULD NOT WALK.

SUFFERED FROM RHEUMATISM. Miss Myrtle Major, Hartland, N. B.

permanent cures.' hheumatism is a disease of the blood and can only be cured by treating it through the blood. That is why Dr.

Cures Pain in the Back Cures Pain in the Back
Makes life miserable for many. Can it be
cured! Yes, in a night. Netviline gives a
complete knockout to pain in the back, becaue it is stronger, more penetrating, more
highly pain-subduing than any other remedy
extant. One drop of Nerviline has more
powerover pain than five drops of any other
remedy, and its true strength you want when
you've got a pain. Your money back if it is
not so. Druggists sell Nerviline.

Holloway's Corn Cure is a specific for the

kind.

Cucumbers and melons are 'forbidden fruit' to many persons so constituted that the least indulgence is followed by attacks of cholera, dysentery, griping, etc. These persons are not aware that they can indulge to their hearts content if they had on hand a bottle of Dr. J. D. Kellogg's Dysentery Cordial, a medicine that will give immediate relief and is a sure cure for all summer complaints.

W. H. RIDDELL, Secretary. IT'S TOO BAD ...

that your Plumbing is not working right. Telephone us at once and have us put it in first-class order. F. G. HUNT

PLUMBER. 891 Richmond St.,

The London Mutual Fire INSURANCE CO. OF CANADA.

TORONTO, ONTARIO

FULL GOVERNMENT DEPOSIT Losses Paid Since Organization, Business in Force. \$ 3.250,000.00.10 628,690.16 Hon. John Dryden, Geo. Gillies. President, Vice-Pres.

H. WADDINGTON, Sec. and Managing Director L. Leitch, D. Weismiller, Inspectors John Killer, PRIESTS' NEW RITUAL

FOR THE GREATER CONVENIENCE OF THE REV. CLERGY IN THE ADMINISTRATION OF THE SACRAMENTS AND VARIOUS BLESSINGS.

Compiled from authentic sources. Published with the approbation of His Eminence Cardinal Gibbons. Size 48x2; † of an inch thick? 238 pages; large type; seal binding; printed on India paper; thumb index. Price 75 cts. Post Paid

FOR THE CLERGY

For sale at THE CATHOLIC RECORD Office, London, Ont.

THE EPISTLES AND GOSPELS

FOR PULPIT USE

Second Revised and Enlarged Edition Very Large Print Bound in Leather Price, post paid, \$1.

CATHOLIC RECORD OFFICE

A DAUGHTER OF NEW FRANCE.

A DAUGHTER OF NEW FRANCE.
BY MARY CATHERINE CROWLEY.
An intensely interesting and romantic novel—thoroughly Catholic in tone—following closely the historical and biographical records of the early makers of Canadian history, with as account of the gallanb Seru Cadillac and bollony on the Detroit. Beautifully illustrated by Clyde O. De Land. Price \$1.00.

MAY 30, OUR BOY

THE OFFERI HEART A Jessie had no during the firs

for First Comparet had once that perhaps another year. Margaret, see

her good disp ation and sto fully appreci teacher and thoughtf her a better in of the child th of acquaintan mplished.

child, what is The child swered, "Ili purgatory. To them "To them, I always pray of the Depth But when I w I just say, 'dear holy so ways do. Sister Ma

never though little thing, terrupted Je been, you w to put me munion. Bu and again s of your the garet," said

munion for soul?" Nice ?" should wish always prasaid for th mamma who know of any Well, wish ' I thoug

garet, muc

simply, and no more. On the sion from with that which no l and her c walks and carriage, dark and expression in that b

from her

the chur

already d

herself in

Communi sat durin was pale occasiona trayed th ion, the As Jess pew, he young f formed, effort to holy te knew or Lord wi was still

> The lad Jessie turned : you pra "Yes little g " An The affirmat Early garet of fer wit to the He was excuse to fetc

an ecsta

As the yard v addres of His

30, 1908.

ig a grand total paid 3. This sum largely sult of thirty-three insurance.

H. RIDDELL, Secretary.

BAD . . . mbing is not working hone us at once and in first-class order. HUNT MBER.

n Mutual Fire CO. OF CANADA.

TORONTO, ONTARIO NMENT DEPOSIT

organization, \$ 3.250,000.00 66,000,000.00 628,690.16 resident. GEO. GILLIES. Vice-Pres. Sec. and Managing Director

WEISMILLER. Inspectors

ER CONVENIENCE OF THE N THE ADMINISTRATION AMENTS AND VARIOUS

thentic sources. Published ton of His Eminence Cardi-o 48x28; † of an inch thick; ype; seal binding; printed numb index. 5 cts. Post Paid

CATHOLIC RECORD Office,

HE CLERGY

THE STLES AND GOSPELS

PULPIT USE

d Revised and rged Edition Large Print d in Leather

post paid, \$1. RECORD OFFICE

ER OF NEW FRANCE. CATHERINE CROWLEY.
Interesting and romantic novel
tholic in tone—following closely
deformatical records of the
formatical records of the
formatical

OUR BOYS AND GIRLS. THE OFFERING OF AN INNOCENT HEART AND ITS RESULT.

Jessie had not been very recollected during the first weeks of preparations for First Communion, and Sister Margaret had once gone so far as to say that perhaps she would better wait another year. This had the effect of making the child more thoughtful, although by nature she was very lively, and not much given to piety. Sister Margaret, seeing this, had kept her after the others, in order to encourage her good disposition by pious conversation and stories of the saints. Jessie fully appreciated all that was besation and stories of the sames. Jessie fully appreciated all that was being done in her behalf and surprised her teacher by numerous questions and thoughtful remarks, which gave her a better insight into the character of the child than all the previous years of acquaintance and guidance had ac-

complished.
One day she said to her, "Jessie, my child, what is your favorite devotion?"
The child smiled shyly as she answered, "I like to pray to the souls in

purgatory.

"To them or for them?"

"To them," said Jessie. "Of course
I always pray for them—I think 'Out
of the Depths is the loveliest prayer. But when I want anything very badly I just say, 'Please get me so and so, dear holy souls,' and they nearly al-

ways do."

Sister Margaret smiled. "Now I never thought you were such a pious little thing," she said. "Indeed I fancied"—

"Oh, but I am not pious at all," interrupted Jessie, hurriedly. "If I had been, you would not have had almost to put me away from my first Communion. But I do love the holy souls, and Sister"—she hesitated, blushed and again smiled in her peculiar shy little way.

It was only after she had returned to the pew from the Communion table that I felt a flood of shame and repentance at her quick, and then withdrew her gaze. It was a face that bore traces of suffering, a proud face, with lines of care in days in the forehead, and there were traces of recent weeping.

"Do you know where she sat in the church?" asked the Sister.

and again smiled in her peculiar sny little way.

"Do not be timid about saying any of your thoughts to old Sister Margaret," said the gentle religious, observing her confusion.

"I was only going to say, Sister," she continued, "that I wondered if it would be nice to offer up my first Communion for the release of a suffering soul?"

son! ?"
"Nice?" cchoed the Sister. "Nothing could be more lovely. Is there
some relative, perhaps, for whom you
should wish to make the offering ?"

"No, Sister. Papa and mamma are always praying and having Masses said for the grandpapa and grandmamma who are dead. And I don't know of any other friends." Well, then, what would be your

"I thought it might be a good thing to offer it for some neglected soul." "Indeed it would," said Sister Margaret, much edified. "Then I will do that," said Jessie, simply, and the matter was spoken of

on the morning of first Communion day the children marched in proces sion from the convent to the church, with that look upon their young faces with that look upon their young faces which no human being ever wears except on that memorable occasion. Jessie and her companion were the last to run the gauntlet of admiring criticism from the crowds that lined the sidewalks and surged up to the steps. A lady richly attired was passing in a carriage, driven by a liveried coachman. The horses began to kick, and Jessie swerved aside with her companion, for the first time raising her eyes, which had been bent upon the ground. They met those of a lady, large, dark and sorrowful, with a haughty expression that repelled the child even in that brief moment. But something in that innocent gaze caught the attention of the occupant of the carriage. tion of the occupant of the carriage. She hesitated, leaned forward, and ordering her coachman to stop, alighted from her vehicle and slowly entered the church into which the crowd had already disappeared. Once inside she edged her way forward, and soon found herself in the pew just behind Jessie,

who was seated in the last row of first Communicants. The Mass proceeded, and the lade sat during the greater part of it, half kneeling at the elevation. Her face was pale and outwardly calm, but the occasional twitching of her lips be-trayed the existence of strong hidden emotion. After a few words from the officiating priest before the Commun-ion, the children advanced to the rail. As Jessie once more re-entered the pew, her hands clasped together, her young face radiant and glorified by the sublime act she had just performed, the lady bent forward in a vain effort to catch her eye. But the child had no thought for anything but the had no thought for anything but the holy tenderness that filled her soul only that she had received her vithin her heart, in which He was still reposing. Dropping her head in her hands she remained wrapped in an ecstacy of prayer and thanksgiving. The lady also knelt, tears falling from her eyes. After a time she touched Jessie on the shoulder. The child

turned around.
"My child," said the lady. "Will you pray for me?"
"Yes, ma'am, I will," replied the

little girl.
"And for a soul in purgatory who is very dear to me?"

The child again answered in the affirmative, and returned to her devo-

Early that afternoon Sister Margaret came to the priest's parlor to con-fer with him about something relative to the Confirmation of the children,

You Are to Be the Judge

We will send to every worthy sick and alling person who writes us, mentioning This gerson who writes us, mentioning the gerson who writes us, mentioning the gerson who writes us, mentioning the safety of the gerson who writes us, mentioning the safety of the gerson who writes us, mentioning the safety of the gerson who writes us, mentioning the safety of the gerson who writes us, mentioning the safety of the gerson who writes us, mentioning the safety of the gerson who writes us, mentioning the safety of the gerson who writes us, mentioning the safety of the gerson who writes us, mentioning the safety of the gerson who writes us, mentioning the safety of the safety

Address THEO. NOEL, Geologist, Dept. A. D., 101 York-st., Toronto, Ont.

A Mineral Spring at Your Door.

"Do you know where she sat in the church?" asked the Sister.

"In the last row. I was just behind her. A little thing, with great, dark, pleading eyes. A future nun I should say, if appearances are not deceitful." "It must have been Jessie," was the

reply. "Ah, there she is," said the lady, as a child ran across the walk toward the

school room.

"Yes, that is Jessie," replied Sister
Margaret, and moved by an impulse
for which she could not account, she

added:

"She is a dear good child. Would you believe it, madame, she offered her first holy Communion this morning for some neglected soul in purgatory."

"Mon Dieu," exclaimed the lady, clasping her hands, "it is like a miracle. Oh! Sister, I must see you again when you have leisure. I must tell you the story of my life. I have just been asking the priest when I might come to confession. When can I see you?"

"To morrow we will have a holiday on account of the First Communicants,"

on account of the First Communicants," was the reply. "Will you come to the convent at three?"

The next afternoon, Sister Margaret found herself listening to the following

story:
"I was in New Orleans," said Mrs.
Malot, of mixed French and Irish descent. My father, once a Catholic, had become an infidel; my mother was a pious Catholic Christian. But from the first I was careless in religious the first I was careless in religious matters, and when I married after the death of my mother, I gave up my faith entirely. My husband was a Protestant, and did not know that I had ever been a Catholic. In earlier days it was a mark of odium in some portions of this country to attend the Catholic church and when we removed to the church, and when we removed to the West we settled in a new town com-posed almost entirely of Methodists. Nothing could be farther from my inclinations than the Methodist religion, but I joined the Church for the sake of society, and it was only after I had really identified myself with that form of worship that I began to realize my perfidy, and have regrets for my own, which I endeavored to stifle.

"Some missionaries came to the town My husband went to hear them through curiosity, with the result that he obtained works on Catholicity, and was received into the Church. He not was received into the Church. He not only lost prestige, but clients and money by it, and while I did not reproach him for what he had done, I made no sign. Oar only child died, after having been baptized by the priest and I felt it to be a judgment of God. My husband solicited me to join the Catholic Church, where I would find true comfort and consolation; but I had now gone so far that I was ashamed to tell him I was already a Catholic, fearing his displeasure and lasting contempt, for he was an upright man. He wished to remove to some town where there was a Cathsome town where there was a Cathto some town where there was a Cath-olic church; the priest coming to C—but once a month, his congrega-tion consisting of laborers on the rail-road, miners and servant girls. I proested against this, and we remained

"My husband entered into politics, neglected his business, lost the nom-ination for judge, and took to drink-ing. His health was not robust, and ing. His health was not robust, and in a couple of years dissipation reduced him to a dying condition. He did not ask for a priest and I did not inquire whether he wished to see one, fearing to alarm him. The end came suddenly. His last words were: "Oh! Mary, pray for me and have prayers said for me when I shall be in purgatory. His mind was wandering, but, it betrayed his most cherished wish. fer with him about something relative to the Confirmation of the children, which was to take place at 4 o'clock. He was talking to a lady, to whom he excused himself while he left the room to fetch what Sister Margaret wanted. As the Sister stood looking into the yard where the children were already assembled, the lady came forward and addressed her:

"There was a little girl this morning, Sister," she said, "if I see her I will point her out. I should like to know her name. She was so very sweet and innocent, with such a wrapt look in her eyes that she impressed me very much. Indeed, it may seem a very strange thing, but it really drew

the soul whom God had chosen her to deliver, or at least assist by her pure, sweet offering. It is more than a coincidence, it is a special Providence, a miracle. I needed one to bring me back to the fold.

"Yesterday I was tempted to despair; I felt that I could never face my food a pair in the pair.

pair; I felt that I could never lace my God, never meet my poor husband whose last prayer I had permitted to go unheeded. But last night I went to Confession, and to day I begin to expension. perience what it is to be a Catholic, even though a most unworthy peni-

tent. Society was aghast when the rich and fashionable Mrs. Malot returned to the Catholic Church, of which she took the Catholic Church, of which she took pains to inform her friends she had once been a member. Jessie wondered at the affection she ever afterward showed towards her, and why she seemed so pleased to meet her on the way to and from Mass, their roads lying in the same direction. But she did not know the secret of it; wiser heads than hers believing it better not heads than hers believing it better not to endanger the simplicity of her pure young heart, by telling her how it seemed that her beautiful offering had been pleasing to God and accepted by

Nor does she know it yet, though one of the holiest and happiest among the Helpers of the Holy Souls.—The Indian Advocate.

THOUGHTS ON OUR LADY.

Sacred Heart Review. Suso, the great monk and mystic, one of the simplest and best men that ever lived, had a touching custom. When-ever he encountered a woman, were she ever he encountered a woman, were sucture poorest and oldest, he stepped respectfully aside, though his bare feet must tread among thorns or in the gutter. "i do that," he said, "to render homage to our holy Lady, the Virgin Mary."—Charles Wagner.

O Mary, full of grace
Help me, for I am weak,
To follow in thy trace!
Thy prayers, dear Mother, I bespeak
If thou will plead for this,
Leannt miss

To find, some day, the home I seek. The true temple of God is Jesus, the Incarnate Word. In Jesus the most holy and divine Essence dwells in its fullness. A creature, however, had the signal grace to lend to it her help; it is Mary the Immaculate, the Virgin, the inviolate creature of God. She is the reserved, the untouched quarry from which is taken the most pure marble with which this temple is constructed. She is the loving Mother who gave to God that flesh in which He made His abode among us.

No human words can rightly pen what Mary is to the believer's soul. She exercises, in the Church and in the individual, the real powers and offices of the tenderest of mothers. The thought of the kindles love for Jesus; it aids in keeping the heart clean, the intel-lect holy, the judgment clear. We know that the effect of living in daily intercourse with the wise and good should be to make one increase in wisdom and goodness. What, then, must result from living in thought with Mary, result from living in thought with Mary, who lived, and lives now, the nearest to Jesus, the source of all good, and Who is Himself the All-wise? Then, has He not promised everything to the prayer of faith? But whose prayers will be more full of faith, and gain more graces than here? In one word, that will be more full of faith, and gain more graces than hers? In one word, that we may know what Mary is in the Church and if we would grow in love of ker, let us live with her with whom Jesus lived at Nazareth, and she will lead us ever closer unto Him. — Sacred Heart Review.

Hear, O Mater Salvatoris!
Hear sur hyma to thee.
Spread thy glittering pinions o,er us—
Spread rays of love before us,
From eternity!
ANNA H. DORS

-ANNA H. DORSEY.

A PURELY VEGETABLE PILL. — Parmelee's Vegetable Pills are compounded from roots, herbs and solid extracts of known virtue in the treatment of liver and kidney complaints and in giving tone to the system whether enfeebled by overwork or deranged through excesses in living. They require no testimonial. Their excellent qualities are well known to all those who have used them and they commend themselves to dyspeptics and those subject to billiousnoss who are in quest of a beneficial medicine.

where Weakness is. Disease Will.
Settle. — If one suffers from any organic
weakness inherited or contracted, there discass will settle when it attacks the body.
Therefore drive out the pains that teset you,
do not let a cold or cough harass you, and keep
the respiratory organs in a good, healthy condition. This you can do by using De Thomas'
Execute Oil. Prevention is the wisest course.

OUR RELIGION.

At the conclusion of the Credo, the priest recites the offertory. Formerly this was an antiphon sung by the choir while the faithful made their offerings of bread and wine for the Mass. It must not, therefore, be understood as the great oblation of the body and blood of our Lord. For such it is not. Next the priest removes the veil from the chalice and spreads the corporal on the

later changed into the Body and Blood of our Lord. Taking the patena, conaining the host, in his hands with up-ifted eyes he offers it for himself, for hose assembled and for all the faithful, both living and dead. Passing to the Epistle side of the altar with the chalee he then pours into it the wine and a ew drops of water. This signifies the mion of the faithful with our Lord. Returning to the centre of the altar he offers the chalice for the whole world.

called because not said about. In the priest asks God's blessing on the offerings of the people as well as the people themselves. This closes the third part of the Mass.

Following the secret comes the Pre-

following the secret comes the Preface, which as the word indicates, is an introduction to the prayer called the Canon. The word itself means rule. As applied to the Mass it is made up of the unchangeable prayers prescribed by the Church for the offering of the sacrifice. These prayers are of a three. sacrifice. These prayers are of a three-fold character. The first shows the purpose of the sacrifice, namely, the glory of God and the welfare of the Church; the second enumerates those who are and the third reminds us that we are in communion with the saints in heaven.

Before the consecration the priest extends his hands over the chalice and asks that the bread and wine be changed asks that the bread and while be changed into the Body and Blood of our Lord. Then comes a repetition of the last supper and the words of consecration. After the elevation the priest offers our Lord to God his Father in commence. oration of His passion, resurrection and ascension. Following this is the prayer ascension. Following this is the prayer for the dead said for the souls in Purgatory. This concludes the fourth part of the Mass.—Church Progress.

OUR LADY, QUEEN OF HEAVEN.

up from earth to that glorious heaven where the Triune God reigns supreme. Of that kingdom all Catholics believe that Mary is the queen. There is nothing strange in this. With the psalmist we ery: "Thy throne, O God,

psainist we ry. In this course, so says is forever and ever: the sceptre of Thy kingdom is a sceptre of uprightness.

The queen stood on Thy right hand, in gilded clothing." We who love our mothers, and know that Jesus loved His Mother, easily believe Jesus loved His Mother, easily believe that she who was nearest Him at the Crib and by the Cross is nearest now to His heavenly throne; and that He Who bade us honor our parents on earth, will wish us to honor His Mother. There is an indulgenced prayer in the Raccolta, which well expresses Catholic sentiment in this regard. It is as

"O good Jesus. I beseech Thee, by the love which Thou hast for Thy Mother, grant that I also may truly love her, just as Thou lovest her, and desirest to see her loved."

to be entirely ignorant of the blessed beings whom we shall find there. Oh no! Not only shall we know our dear ones whom we loved on earth, but we shall know our guardian angel, and thank him for his care of us; we shall thank him for his care of us; we shall know our patron saints and those other saints with whom here we have formed special friendships. And if this is so, what joy it will be to greet our Blessed Mother, our Lord's dear Mother, the Queen of Heaven; to look into those "heavenly eyes" that first saw Jesus; and to hear the voice that first spoke to Him tell us about Him Whom she loved best, and Who loves her best, and for Whose sake she tenderly loves each for Whose sake she tenderly loves each one of us. How often we are made to realize the fact that non-Catholics do not understand what is meant by that article of the Creed, "I believe in the Communion of Saints!" A recent Communion of Saints: A recent writer has gone so far, in his utter mis-conception of the truth, as to say that Catholics join Mary to the Most Holy Trinity in such a manner as to make a

On the patena lies the host, which is

The priest then passes again to the Epistle side of the altar and washes his fingers, first that they may be clean and secondly to indicate the holiness with secondly to indicate the nomess with which the holy mystery should be ap-proached. Returning to the middle of the altar he prays the Blessed Trinity to receive the sacrifice offered for its glory. Then follows the secret, so called because not said aloud. In it

the particular beneficiaries of the Mass,

On Trinity Sunday our thoughts go

Surely we do not think that when we reach heaven, as we trust in God's great mercy that we shall, we are going

SURPRISE MAKES CHILD'S PLAY



THINKS IT IS A FIRST-CLASS MACHINE



"Enclosed find \$44.20 to pay for the 5 drawer drophead Windsor Machine you sent on trial and nother of the same kind. Prepay the freight

whicher of the same kind. Prepay the freight charges and include Home Grinder. The machine you sent me is very satisfactory and works well. I think it is a first class machine."

So writes Mr. John E. Connery. Castleford Station. Ont. under date of April 20, 1903. Our price for the 5 drawer drophead Windsor Machine is \$41.50 each, and prepaid freight charges 60 cents each to points east of Toronto. This machine has more hardened and tempered parts than any of them, and is varanteed for 20 years. Very often we receive orders like the above. from parties who have bought one machine from us, the second machine being wanted for some friend or acquaintance. However, anyone can test one of our machines for 20 days without any expense, as we send them out for that length of time on your machines and giving full information about prices, freight

made by

Windsor Supply Co., Windsor, Ont.

"quaternity," and that we even place her higher than God! No one ranks a queen as higher than a king when saying that she is his queen. No Catholic places Mary higher than God. She is what she called herself, "His handmaid;" she is His creature, the work of His will; but she is also His Mother, the Queen of the Most Holy Trinity, the Queen of Heaven, where He reigns supreme eternally, Father, Son, and Holy Ghost, one God, blessed for evermore.
—Sacred Heart Review. quaternity," and that we even place

Three Good Resolutions.

There are three things about which one should make good resolutions rather than about any others, says a Paulist Father. First, the practice of prayer: second, going to confession and Communion: third, avoiding the occasions of sin. The first two fill our souls with God's grace and the third keeps us out of danger. Put all your good resolutions into company with prayer, and monthly or at least quarterly, Communion, and you will have no great difficulty in pulling through. From month to month is not so long a time to keep, straight and a good confession and a worthy Communion is God's best help. Morning and night prayers are a mark of predestination to eternal life; keep away There are three things about which destination to eternal life; keep away from bad company and dangerous places, and avoiding bad reading and all other dangerous occasions, has very much to do with an innocent life and a happy death.

> "My customers, in almost every case, are highly pleased

with the results of IRON-OX

TABLETS

and so buy them again. They think Fifty Tablets, so beautifully put up and containing iron, good value for their money, especially as they also serve so nicely as a regulator of stomach and bowels."-S. E. HICK, Druggist, Goderich,

Price 25 Cente

Household Cares

are lightened and time and batience, mess and trouble are saved by the woman who uses that English fome Dye of highest quality. Mayole Soap, because it washes and tyes at one operation. Brilliant, adeless. Quick, easy, safe, sure.

Maypole Soap Sold everywhere.

The Standard Brews of Canada are the ale, porter and lager





PROFESSION AL. HELLMUTH & IVEY, IVEY & DROMGOLE Barristers. Over Bank of Commerce.

DR. CLAUDE BROWN, DENTIST, HONOR Graduate Toronto University, Graduate Philadelphia Dental College, 189 Dundas St. Phone 1881. DR. STEVENSON, 391 DUNDAS ST. London. Specialty—Anaesthetics and X. Phone 510.

DR. WAUGH, 537 TALBOT ST., LONDOW Ont. Specialty—Nervous Diseases. JOHN FERGUSON & SONS 180 King Street
The Leading Undertakers and Embalmers
Open Night and Day
Telephone—House 373: Factory

W. J. SMITH & SON UNDERTAKERS AND EMBALMERA Open Day and Night. Telephone 688

O'KEEFE'S

Liquid Extract of Malt Is made by a Canadian House, from Canadian Barley Malt, for

Canadians, It is the best Liquid Extract of Malt made, and all Leading Doctors in Canada will tell you so. Leading Doctors

W. LLOYD WOOD, Wholesale Druggist, General Agent, TORONTO.

MEN WANTED

If you desire a really pro-fitable line, send us your name with reference, and if we think you a suitable per-son we will find a place for you on our selling force. We always have openings for good men at good pay. If you desire a really pro-

STONE & WELLINGTON

'Canada's Greatest Nurseries," TORONTO

CONSTIPATION
IS CAUSED BY INDIGESTION, K. D. C. and
K. D. C. Pills are guaranteed to CURE
Instructure or money returned. New Glassow,
Free Samples. N. S., & Boston, Mass.

VICE - REGAL RECEPTION AT LORETTO ACADEMY, HAMIL-

TON.

78 CHURCH STREET, TORONTO. IN BUSINESS AS A SAVINGS BANK AND LOAN CO., SINCE 1854

"THE HOME BANK OF CANADA." Assets, - \$3,000,000.00.

Interest Allowed on Deposits from Twenty Cents 3½% Upwards. WITHDRAWABLE BY CHEQUES.

OFFICE HOURS:-9 a.m. to 4 p.m. SATURDAY 9 a.m. to 1 p.m. OPEN 7 TO 9 EVERY SATURDAY MIGHT.

RECEPTION TO HIS EXCELLENCY MGR. SBARREITI.

KNIGHTS OF COLUMBUS ENTERTAIN THE PAPAL DELEGATE.

As stated is our issue of last week the Ottawa Council of the Knights of Columbus tendered a reception to His Excellency, the Apostolic Delegate, on Monday evening, 18th Apostolic Delegate, 18th Apostolic D RNIGHTS OF COLUMBUS ENTERTAIN THE

PAPAL DELEGATE.

As stated is our issue of last week the
Otlawa Council of the Knights of Columbus
tendered a reception to His Excellency, the
Apostolic Delegate, on Monday evenit, 18th
instant, at their handsome club building on
Maria street in that city. Mgr. Sbaretti was
escorted from his residence for the collegate.

Maria street in that city. Mgr. Sbaretti was
escorted from his residence of the collegate of the collegate.

Maria street in that city. Mgr. Sbaretti was
escorted from his residence of the collegate.

Maria street in that city. Mgr. Sbaretti was
escorted from his residence of the collegate.

Maria street in that city. Mgr. Sbaretti was
escorted from his residence of the collegate.

Maria street in that city. Mgr. Sbaretti was
escorted from his residence of the Knights of
Otlatence, His Grace Archibishop of
Stickney. His Grace Archibishop of the collegate of the collegate of the Archibishop of the collegate of the c

The street is being a month of the control of the c dividuals and as a body. I thank you most sincerely for your hearty welcome and your good whises.

Our age is an age of action which requires united forces in order to be more potent and effections. The union of wills in the moral order produces the same effect as the union and direction of material forces in physical machinery. Separately, each of them appears entirely disproportionate to the object to be obtained, but if united they will succeed in doing work that otherwise would have been judged impossible. The same happens in the associations that can be considered, so to speak, as moral machinery. It is, however, absolutely necessary that the object to be obtained and the means employed be right and honest. Otherwise the association is, by the very laws of nature, forbidden, but if the societies tend with honest means to promote the material, moral and Catholic religious welfare of their members, our Holy Church not only approves of them but places them under ner material protection. We see in our times that the first and most authoritative impulses to form especially labor societies, came from the Viear of Jesus Christ on earth. The Catholic hours, has never ceased to promote them. In the middle ages there was no city, no town, nor village in Italy without its societies, separate according to the different rades, arts and professions, which had its own insignia, rules and constitutions and patron saints. It was because the Church exercises her own activity not only upon all the people, but also because her influence penetrates everywhere, vivides and emploile everything. Since the first century of Christendom she has encouraged and promoted letters, philosophy, science and industries. Her children, united into different radions, and although in different influence penetrate of the people. Taey follow in our days the same noble traditions, and although in different

ence, formed a source of strength for the imposite as well as the spiritual welfare of the people. They follow in our days the same noble traditions, and although in different ways, the same spirit animates them, and, indeed, must always animate them. All over the Catholic world, and particularly in this new country, hundreds of societies are formed and flourist. For a long time here in America I have observed, among others, the development of our association—a body of Catholic men which has already received favorable comment from my illustrious predecessor, sympathetic encouragement from your zealous and beloved Arobbishop and high words of praise from several members of the Catholic Hierarchy in Canada and the United States:

besides plous and devoted priests belong to the same content of the Catholic Hierarchy in Canada and the United States:

besides pious and devoted pricets below to it.

Let us examine for a moment the origin of your society and the reasons and motives that led a good priest to found the new organization. He saw with distress the loss of many Catholice and the great scandals caused through the instrumentality of secret societies, to bidder and disapproved of by our holy Church. He tried to fight the evil by organization.

IAMES MASON, Managing Director.

that Loretto Academy, familiton possesses a choir of which any great city might justly be proud.

The National Anthem was now sung but the vice-regal party still linger—the Lady Superior is called to receive a personal corresponding to the result of the proposition of the brilliant reception. Long shall the young ledies and little children of Loretto. Mt. St. Mary, have a pleasing remembrance of their leas glimpse of Lady Minto as she graciously maked from before them laden with the many floral offerings which, tas if to prose her high appreciation she smillingly refused to share with Lady Effect of every Lord Minto himself.

On leaving the hall St. Mary's Band was in readiness on the expounds and played appropriate stirring umbers till the last carriage of the vice-regularity had passed outward beneath the arched gateway bearing the inscription. "Au Revort." MR. RICHARD BRANIFF, COLLINGWOOD.

NON-CATHOLICS AT CATHOLIC

Editor CATHOLIC RECORD:

MR. RICHARD BRANIFF. COLLINGWOOD.

It is with deep regret we have to chronicle the death of a highly respected citizen, in the person of Mr. Richard Braniff. Deceased had been ill for some months, and in spire of all that medical aid and loving hands could do, he passed to that land from whence no traveler returns, on Saturday April 18 in the sixty-sixth year of his age, fortiled by the last rice of the Catholic Church. By his kind and genial manner he won many kind friends who now sympathize with the bereaved family in this their great loss. The funeral, which was on Monday, was largely attended. Mass was celebrated by Rev. Father Kiernan, parish pries to Collingwood.

There is left to mourn the loss of a kind and loving husband and father, a wife and ten children—six sons and four daughter;—ail who reside at home. The pallbearers were the five sorrowing sons and a nephew.

May his soul rest in peace!

MR JOSEPH TURCOTTE, CHAPLEAU, ONT.

MR JOSEPH TURCOTTE, CHAPLEAU, ONT.

OBITUARY.

May his soul rest in peace!

Mr. Joseph Turcotte. Chapleau. Ont.

It is with deep regret we have to announce the almost sudden death of Mr. Jos. Turcotte merchant. Chapleau. Oht., at the early age of thirty-six years. Mr. Turcotte had been ill for a short time with Bright's disease, and, acting on his physician's advice, he went to St. Joseph's Hospital, Sudbury. Ont. where he died after a few days' illness. His remains were interred in the family plot at Chapleau Out.

Mr. Turcotte had been a resident of Chapleau for some years, and was highly esteemed by all classes of the community. A honest, upright and successful business man, he was above all a sincere and conscientious Catholic gen leman. He was Treasurer of the local branch of the C. M. B. A and of the United Workman's societies and a member of the Mechanic Institute Board. To his untring efforts the C. M. B. A of Chapleau is under a uset of gratitude. On the 19th of May the C. M. B. A members had a Requiem Mass sung for the repose of his soul, Rev. Father Lefebyte B. J. efficiating.

In 1898 Mr. Turcotte was married to Miss Heattice. Broughton of Stayner, Ont. His youn widow, and two little girls (Angeline and Marjorie) have the sincere sympathy of many friends in different parts of the province. May his soul rest in peace!

Miss Daisy Vaughan, Charleston, Mass. The many friends of Miss Daisy Vaughan, of Conzeleton (Mass.) will regret to hear of her death. The deceased, who was only in her nineteenth year, was a pupil of the Grey Nun's contraction of the street of the death. The deceased of rare strainments, and and mong other accomplishments she was a vecalist who was progressing rapidly as a soprano. She was a great favorite was a a daughter of Mr. Thomas I. Yaughan, of Boston, and grandnice of the late Rev. E. Vaughan, P. P., of Almonte.

Miss Tempfishance McLoughlin, Lucan.

MISS TEMPERANCE MCLOUGHLIN, LUCAN.

Miss Temperance McLoughlin, Lucan.

A very sad event took place in our parish of Biddulph, on last. Friday, when the funeral of Miss Temperance, beloved daughter of Edward McLoughlin, took place.

She took sick on Sunday and died on Wednesday morning. Laflammation of the lungs was the cause of her death. Fortified with the sacraments and last rites of the Church, received at the bands of her pastor. Rev. Father McMenamin, she gently passed away at the age of sixteen years and ten months. The funeral was largely attended, several relations from different paris of the United States being present. The funeral service and High Mass were sung by Father Wednamin, and the choir readered some very appropriate selections. The body, oncased in a beautiful white and gold easked was carried by her six classmates of the High school, dressed in white. At the end of the service Father McMenamin gave a very feeling and touching discourse. His words brought tears to many, out concolation to the hearts of her good parents and sympathizing friends. She was bright in school and the sunbeam of her home, but God wanted her, and we never lose what we give to God.

Miss K. Walsh, Londonders.

Referring to a letter signed "C," in your issue of 9th inst., on the above subject, a fact that has often struck me is that possibly not one in a hundred Catholice who attend Catholice funerals—especially when Holy Mass is offered—carries with him a prayer book. Why should thinke of attending Mass on a Sunday or Holyday without his prayerbook, but at funerals, as I have already pointed out, outlet the opposite is the case. Then again, those funerals, as your P. E. Island correspondent stands as a supply of the stands of the stan MISS K. WALSH. LONDONDERRY.

On Monday, May 4th, Miss Katie Walsh, daughter of Mr. Edward Walsh, Londonderry. N. S. passed into Eternity. She was a young lady of great promise and of most amiable character. Her death was a sattrial to her bereaved family and many friends. She was a pupil of Mr. Sb. Vincent Halifax, where from last September until she returned home for the Christmss vacation, she was dligent and successful in completing her graduating course of studies. After five months of intenes suffering, she succumbed to her fatai illness. Everthing was done by her loving parents and the aid of skillful physicians to save her young life, but it was all in vain. Well may be said of her, "She pleased God and was beloved, and was taken away lest wickedness should alter her understanding, or deceit beguile her soul." To the Catholic parent the birth of a child is a sift of God; when it dies, it is God claiming His own; and the regignation to this final dis-MISS K. WALSH, LONDONDERRY.

pensation of the Almighty's will and power, is ever the most striking characteristic of the Catholic's death bed. The stoking sufferer by this act finds strength and gone and the mourning family cain and estigation, in this most trying of all hours. Being present with the respected family on miss sat occasion. I can testify to the edifying cain that reigned both with the patient and the family, when they fully recognized the voice that demanded the sacrines.

She received with great faith and piety the last sacraments of Holy Church, and with trembling lips pronounced with the united familie last prayers may fortily the soul for its time departure. After this there was no more longing for life, all the powers of her youthful soul were centered in God, not Whose you have the whisperings of her feeble breath and in that sweet beace and hope, her pure soul went out to its Craw r.

To all denominations h, services of the Catholic Church are ever an object of interest and chants are all exterior manifestations of her rive measure of the greatness of the departure of the greatness of the sac dark minutes and chants are all exterior manifestations of her rive measure of the greatness of the soul and the respect for that body, which, though about to be committed to the tome, has only fall in asleep, to awaken again on the great and of the respect for that body, which, though about to be committed to the tome, has only fall in asleep, to awaken again on the great and of the same time evinced an acknowledgment of the universal respect and high search, and the same time evinced an acknowledgment of the universal respect and high search, and the same time evinced an acknowledgment of the universal respect and high search, and which will most certainly await us also, if most properties it the soul merted tribute to the decased, as a so to whome the same time evinced in a keep and the same time evinced in the search of the care of the care of the center of the same time evinced in a few brief remarks the doctrine regarding p Never did the beautiful and spacious grounds of Loretto. Mt. St. Mary, appear in gayer satire than on the morning of Friday, 15th inst, were the mejestic maples and flowering chestnut were artistically deck d in banner and conting to co honor to the Vice-Regal party as sarriage followed carriage up the long drive string from the arched gateway on King street to the reception half; at the entrance of which were in waiting His Lordship, Bishop Dowling, the clergy of the city, and the Mother Superior and members of the institution. which were in waiting His Lordship, Hisbory in which were in waiting His Lordship, and the shorter superior and members of the institution.

The National Anthem was played while His Lordship conducted His Excellency, Lady sinto and Lody Elicen Elliott to the dais in meenire of the nall. When seated, fittle in ecentre of the nall. When seated, fittle in ecentre of the nall. When seated, fittle in the stage and the stage

be like unto hers. R. I. P.

MISS STATIA EGAN, HAMILTON.

Mrs. John Runestadtler received the sad news on Sunday of the death of her sister. Miss Statia Egan, of the death of her sister. Miss Statia Egan, of Hamilton, who has been ill for some time with what was supposed to be an abscess of the stomach. Decease as a bright, loveable young woman of tweety-three years, and her death is and blow well to the years and her death is and blow and her many friends. The funery took place on Tuesday from Dundalk to the Proton Catholic cemetery. R. I. P.—the Flesherton Advance, May 21.

John J. LOUGHNANE, TORONTO.

JOHN J. LOUGHNANE, TORONTO. After an illness of a very short duration Mr. John J. Loughnane died at St. Michael's Hospital, Toronto, on Saturday, May 9th. Doceased was a resident of London from boy-hood and was a son of the late Parick Lough are. We offer our sincere sympathy to the grief

We offer our sincere sympathy to the stricken relatives.
Ees'des his wife, three brothers and two sisters survive: Frank, Patrick and Edward all of this city: Mrs. Murphy of Stratford and Mis Margaret of the nursing staff of St. Joseph's Ricepital, London. The funeral took pic on Monday morning, the 11th inst., from the residence of his father in law, 159 Lappenco t street. Toronto, to St. Peter's church, we ere a Mass of Requiem was celebrated by Rev. Father Minehan. The remains were intered in Mt. Hope cemetery.
May his soul rest in peace!

CENTENNIAL ODE OF HIS HOLINESS POPE LEO XIII. TO THE NEW CENTURY.

ORIGINAL TRANSLATION BY RT. REV. BISHOT HOWLEY.

Sing he who lists, the Age that now departs Which fosters Science; cherisheth the Ares; Which Nature's secret forces doth reveal, And all things bendeth, to the common weal.

But, as the dying years I backward scan, And view the crimes and shameful deeds of My heart deep touched these crying evils

mourns, And with indignant ire my bosom burns. Shall I complain of slaughters - scepters hurled? Of Vice unbridled stalking thro' the world; Of direful war waged with a thousand

wiles Against e'en Vatican's high, sacred piles? Oh Queen of Cities! who didst never bow,
Thy neck to yoke of servitude—where now,
That glory, which in by gone ages shone
Amid the Nations, round the Pontiffthrone!

Oh woe! when kings to faith and conscience blind Impose their go'less laws upon mankind. No longer Faith nor Justice can be found And Altars, desecrated, strew the ground

Hark ye! the impious boastings of the crowd Who with their silly lore "puffed up" and proud,
Deny the Power Supreme of Nature's God
And place instead Brute Nature's inert
clod!

Senseless, they scorn the honor of mankind, Tain shadows grasping in their shallow mind, And with the beasts that grovel on the ground The noble origin of man confound.

Alas! how in its vertex, yawning wide, In blind and powerless rage, whirls human pride Oh all ye people, scattered thro' the lands Keep well, thro'-out all time God's dread

He only, is "The Life, the Truth, the Way"
Direct to Heaven:—He only can repay
To Mortals striving in "this vale of tears"
The vows and yearnings of the fleeting
years.

'Tia He who now to Peter's relic shrins
The throngs of holy pilgrims doth incline
In prayer to visit—pledge of opening morn.
Of Faith reviving:—Piety reborn.

Oh Jesus! ruler of the flowing tide Of Future years. The course serenely guide Of this New Century; compel each erring land, To better paths. by thy divine command.

Oh cause to spring the seeds of joyful peace: Let wars.—dire angers, — tumults.—quickly cease.
The frauds of wicked men exposed lay
And unto realms of darkness drive away.

Beneath Thy guidance, let all kings be led,
In Unity of thought: -Thy I was obeyed.
Let all the world within One Faith enrolled
Be by One Shepherd suied, within One
Fold.

by Thee upheld,—be Thou the Crown supely Oh grant this final grace, that on Thy ear May not be poured in vain, Thy Lee's Prayer, Sb. John's, March 29 1901. M. F. H.

NEW BOOKS.

Sent Autograph Letters.

the life of the foundress of the order, Rev. Mother Barat — which bore the coat-of-arms of his own house upon the one size and that of the Community of the Sacret Heart upon the other. An acknowledgment these memots has just been received in gracious personal letters from their Excellencte to Rev. Mother Sheridan, the Lady Superior of the Convent.

WANTED—A TEACHER FOR THE BAL lish and french, and having at least a second class ceruficate for the English. For particu-lars address Rev. Father J. C. St. Armant Pine Wood Ont.

WANTED A CATHOLIC TEACHER (MALE WANTED ACATHOUS qualified to teach and open fremale, fully qualified to teach and open from the first open

WANTED.
CENERAL SERVANT WHERE COOK 18
London.
COOD HOUSEKEEPER,
Rev John Hogar, Strathroy, Oht.
1283 2

Annette.
irue to the Erd.
Broken Flute.
Agnes of Braunsberg.
Dumb Boy. Dumb Boy.
Abbey of Ross.
Path of Duty.
Popular Moral Tales.
Pope's Niece.
Valeria.
Beolamin.
ren Stories.
Vessels of the Sanctuary,
Exile of Tadmore.
Vendetta.
Bancha. Tales and Stories

PREMIUM LIBRARY NO. II, PRICE 55 CENTS

Blind Agnes
Father DeLiele
Lost Daughter
Pearl in Dark Waters
Countess of Glosswood
Spanish Cavaliers
Nanette's Marriage
Sophie's Troubles
Bayhood of Great Painters, Vol. I.
Boyhood of Great Painters, Vol. II.
Boyhood of Great Painters, Vol. II.
Blanche Leslie
One Hundred Tales
Seven of Us
Queen's Confession
Miners Daughter
Oddities of Homanity
Lost Genoveffa
Blind Story Teller
Duties of Young Men
Drops of Honey
Coatle of Young Men
Drops of Honey
Coatle of Young Men
Drops of Honey
Coatle of Young Men
Drops of Honey
Lost Genoveffa
Blind Story Teller
Buttes of Scarifice
Rosario
Orphan of Moscow.
Young Savoyard i
Mission of Death
Labelle De Verneuil
Good Rasding
Legendes of Sc Joseph
New Indian Sketches
Sick Calls.
Prairie Boy.
Dalaradia,
Lost Son.
Little Lace Maker.

May Brooke.

Solttsry Island.
Flower of the Flock!
Lady Amabel.
Capt Roscoff.
Con O'Regan.
Winnifred Countess.
Cloister Legends.
Commandant La Raison,
Aun. Honor's Keepsake.
Michael Dwy r.
Senno the Freedman,
Late Miss Hollingford.!
Tears on the Diadem.
Rose Le Bianc.

've run my course,-full eighteen lustres,-I.

The Junior Lague, a manual for the special benefit of schools and academies but useful to all members of the Holy League. It is a Handbook and Prayer Book combined. It contains: list. An easy and simple explanation of the League, its aims, practices and advantages; 2nd Prayers and instructions to bellour associates to fulfil their chief Catholic duties in the spirit of devotion to the Secred Heatt. Price. Cloth. 15 cents; Leather, 25 cents; Fine Leather, 30 cents; Published by The Canadian Messenger. 301 Wilmot avenue, Manual of Sacred Hymns for the use of League Centres. Schools and Parishes, Containing also Vespers of Sunday and of the Blessed Virgin, several motets for Benedletion of the Blessed Sacrament, prayers for Holy Mass, Confession and Communion. Poblished by the Canadian Messenger, 301 Wilmot avenue, Montreal, Que.

Sent Autograph Letters.
When their Exceleneus visited the Sacred
Heart Convent upon the occasion of their visit
to London they were notably impressed with
the elaborate and yet simple character of the
reception which they there received. Upon
leaving the institution they were each recipiculate mementos of their visit. To Her Excellency was presented a lace handkerohier,
the work of one of the Religious, and to Lord
Minto was given a book bound in parchment—

PREMIUM BOOKS.

PREMIUM LIBRARY NO. 1, 35 CENTS EACH, POST PAID. Winnifride Jon 8.

Winnifride Jon's.
Keighley Hail.
Lily's Vocation.
Robert May.
Claire M. Haand.
Lady Amabel.
Jim Fagan.
Stories for Boys.
Stories for Giris.
Lucille.
Olive's Rescue.
Two Brothers.
Pretty Plate.
Annette.

Adelmar Father Paul Fireside Stories

Blind Agnes Father DeLisle

Data State.
Lott Son.
Little Lace Maker.
Little Lace Maker.
Disappointed Ambition.
Christian Madden's Love.
Rose or enice.
Love.
Lov

Hidden Saints. Captain of the Club. PREMIUM LIBRARY NO.

Rose Le Bianc.
Annunziata.
Witch of Melton Hill.
Elinor Preston.
Scottish Chiefs.
Old Chest.
Catholic Liegends.
Carf saions of an Apostate.
Dick Massey.
Fair France.
Kathleen's Motto.
Little Lives of Great Saints.
Strawcuter's Daughter.
Three Wishes,
Two Victories.
Heroines of Charity.

Three Wishes,
Two Victories.
Heroines of Charity.
New Lights.
Willy Reilly
Wild Irish Girl.
Daughter of Tyrconnell.
Pecules' Martyr.
Creed of Catholics.
Faith, Hope and Charity.
Vengeance of a Jew.
Uriel. iel. Ishaps of Lillie.

Mishaps of Lillie.
King and Cloister.
Bessy Conway.
Father Shee hy.
McCarthy Moore,
Matt's Follies.
Maidens of Hallowed Names,
Christian Women,
Last Abbut of Glastonbury.
Tales and L-gends from History.
Pictures of Christian Heroiam.

IRS. JAS. SADLIERS WORKS, PRICE \$1.00 Aunt Honor's Keepsake. Blakes and Flanagans. Bessy Conway. Confederate Chieftains.

Confederate Unitivities. Con O'Regan. Confessions of an Apostate. Fate of Father Sheeby and Daughter of yrconnell.
Eleinor Preston,
Hermit of the Rock.
Heiress of Kilorgan,
MacCarthy Moore.
New Lights or Life in Galway.
Old and New.
Old House by the Boyne.

MRS, JAMES SADLIER'S TRANSLATIONS, PRICE 55 CENTS, POST PAID.

55 CENTS, POST PAID.
Lost Daughter.
Spanish Cavaliers.
Boyhood of Great Painters. Vol. I.
Boyhood of Great Painters. Vol. II,
Oddities of Humanity.
Castle of Rousilion.
Orphan of Moscow.
Young Savoyard.
Legends of St. Joseph.
Lost Son.
Disappointed Ambition.
Catholic Anecdotes.
Vol. II.
Catholic Anecdotes.
Vol. III.

SOUR STOMACH, FLATU-NAD ALL OTHER FORMS OF DYSPEPSIA Pringery and K.D.C. THE MIGHTY CURER

GRAND TRUNK RAILWAY

\$42 to CALIFORNIA Also low rates in effect until June 15th 1923, to points in Montena, Celorado, Utah. Oregon, Washington and British Columbia.

BUFFALO AND NEW YORK Leave London at 12.35 or 3.82 a.m. daily arriving New York 4.33 p m and 8.38 p m. Through coaches and Pullman sleeper to New York York. Leaving at 10.25 a m. the "Atlantic Express" daily carries coaches and Pullman car to Buffalo; dining car Woodstock to Niagara

alls "New York Express" leaves 4 35 p.m. ally; parlor car to Hamilton, connecting with "oulman sies per to New York and dining cap o Niagara Falls. MONTREAL AND OTTAWA

The "Eastern Flyer" leaves at 640 p.m., laily; caffe parlor car to Toronto: Pullman sleeper to Montreal and sleeper Toronto to E DE LA HOOKE C. P. & T. A ; C. E.

Sacred Pictures.

Beautiful Artotypes for framing, superior to Steel Engravings in execution

Size 22x28. Post paid, Sacred Heart of Jesus.
Sacred Heart of Mary.
The Last Supper.
Christ Blessing Little Children,
Christ Blessing Little Children,
Christ Before Pilate.
Madonna di San Sisto. Madonna di San Sisto,
St. Joseph.
St. Joseph.
The Good Shepherd.
Madonna.
Head of Christ.
Madonna.
Christ in Gethsemane.
The Holy Night.
He is Risen.
He is Risen.
He is Risen.
Hend of Christ at Twelve Years.
Mary Magdalen.
Immaculate Conception.
The Holy Night.

Immaculate Conception.
The Holy Night.
Christ in the Temple.
Christ on Calvary.
Immaculate Conception.
Suffer Little Children to Come Unto M5.
Glad Tidings of Great Joy.
Help, Lord, or I Perish.
Mater Dolorosa.
Madonna di San Sisto (detali square).
(Perist Hashing the Sick Child.

Heip, Lord, or I Perish.
Mater Dolorosa.
Madonna di San Sisto (detall square),
Christ Healing the Sick Child.
Christ's Entry into Jerusalem.
Christ Preaching by the Sea.
The Ascension.
The Crucifixion.
St. Anthony of Padua.
Madonna di San Sisto (detail oval).
Christ Taking Leave of His Mother,
Christ and the Fishermen. Rebecca.
The Arrival of the Sherherds.
Madonna.
Madonna di San Sisto.

Mother of God. Head of Christ (detail from Gethsemans) Head of Christ decid from Getheun Daniel.

Mater Dolorosa.
Ecce Homo.
John Comforting Mary.
The Chorister Boys.
The Angelus.
The Holy Night.
The Soul's Awakening.
Madonna Della Sedia.
The Consoling Christ.
Jesus and the Woman of Samaria.
The Holy Night.
St. Cecilia.
Rebecca.

The Holy Night,
St. Cecilia.
Rebecca.
Adcration.
St Anthony and Infant Jesus.
Madonna di Foligna.
St. Paul.
Madonna and Child.
Christ and the Fishermen
Christ's Entry into Jerusalem
Christ Ascension
Madonna di San Sisto
Daniel
Madonna
Head of Christ'i(Gethsemane)
Madonna di San Sisto
Arrival of the Shepherd
Madonna
Christ Healing the Sick Child
Christ Taking Leave of his Mother
The Blessed Virgin
PLEASE ORDER BY NUMBER
THOMAS COFFEY

THOMAS COFFEY

Catholic Record Office, London, Canada **Notice to the Clergy**

You can have your old CHALICES. CENSERS. CANDLESTICKS.

HOLY WATER FOUNTS. MONSTRANTS, TORCHES. LAMPS. CRUCIFIXES

and all kinds of Church Altar Vessels RE-GILT OR

SILVER PLATED to look equal to new, for one half the cost of new goods. The only place in Canada where a

specialty is made of this work. The under-

signed has had thirty years practical

experience in the business C. H. WARD

Gold and Silver Plating Works



Family Medicines

-no substitutes, but the ger fair prices. Walton's Grand Opers Pharmacv.

Richelieu & Ontario Nav. Co. Ticket Office, 2 King-st. E., Toronto. MAY EXCURSIONS.

TORONTO to Single \$ 6.50 MONTREAL Re.urn 11.50

Rates to Intermediate Ports. Meals and Berths Included. STEAMERS LEAVE TORONTO 7.30 P.M. MON-

C. M. B. A.-Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, on Albion 7. ock, Richmond Street. T. J. O'Mears, Pres-ident; P. F. Hoyle, Secretary.

VOLUME

The Cath LONDON, SATUR

FALSE (

Here is an extra a recent sermon o "There is only religion. It our religion. It those who profess do another.' Oh, it, the ignominy of profess to our behaveless and wor hurches and wor churches and wor then go from the politics, to lead lives, 'saying another,' profes an adherence to Christianity, and ance with the scandal, the we Church to-day is of one thing and

> ROCKFELL Mexico has h

This time it wa jr., who had a lo saw the Mexic "the God that invention of m him! But he advice of a com lings by name-"Young man still—you will yet to make a p you die."

And while th making this d students of the were singing honor of his re-Praise John fro Praise him oil o Praise him abo Praise William N. B. This

EDUCATION

non-Catholic so sure of the a short time a diminishing, a of the new o blurred. Eve the school wit the years be relentless arg loath to adm beginning to human know are poor wea and pride of that preten sources of e system which

> Says the " We ha grown men more intelli Catholic Cl in the cont as it now e to be ster cannot be ious dogman righteous does not more the does. We tance of t its own s factor wh

least might

to take edu which its e

contrived to

do it on it with what And R at Getty "Mora been cas Every fa noblest, but the is design others -

education

e gradi imbecile phia Pre Passir from me

we have find me and the

the serv