he Catholic Record.

"Christianus mthi nomen est Catholicus vero Cognomen"-(Christian is my Name but Catholic my Surname.)-St. Pacian, 4th Century.

VOLUME XXVIII.

LONDON, ONTARIO, SATURDAY, MAY 26 1906

THE FEASTS OF OUR LADY. The Catholic Record.

LONDON SATURDAY, MAY 26, 1906.

THE CABLE MUNCHAUSEN.

Whenever there is a dearth of news the correspondent with an imagination concocts stories which are accepted with a credulity that is truly phenomenal. One day we have fiction masquerading as " news " anent the Pope ; another, something pertaining to distinguished ecclesiastics. But, however absurd the fables, they are hailed as truth. Said Leo Taxil, an expert : " I thought I would kill my self laughing at some of the things propased, but everything went : there is no limit to human stupidity." Knowing this the correspondent does not hesitate to propound the theory that the Catholic church, with her law of fasting and abstinence, has been from time immemorial the great propagator of leprosy. He buttresses it with statistics which are proofs, and to spare, to all who believe that nothing good can come out of Nazareth. It matters little that the theory is frowned upon by the majority of specialists and the arguments in favor of it are valueless. In The Catholic Mind, April 22, '06,

Father Thurston, S. J., shows that Mr.

Jonathan Hutchinson's brief for the

theory of fish propagation is not in ac

cord with the findings of the Commission

appointed in the year 1890 to examine

into the question of leprosy in India.

Commenting on the report of the com

missioners The Lancet, after review-

DISAPPOINTMENTS.

upon leprosy, insisted in unequivocal terms that "fish eating did not meet

In 1903 Mr. Hutchinson appeared be-

fore the British Medical Association

and heard some extremely strong ex-

pressions of opinion against the fish

AN ABSURD THEORY.

To the statement of Mr. Hutchinson that to his views no serious answer has

the facts of the case."

hypothesis.

ment.

ts and death notices xceeding five lines. n the chapel of the f Our Lady, Guelph, by Rev. Father Don-ah Barrett, daughter att, 10 Mr. Patrick , brother of Dr. Thos

9, 1906. 10000 ADA

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ALE. ALE. E. ROMAN CATHO-b five and six thousand town, pleasantly situ-conveniences. Please z Only those having ply. Address "Physic-CCORD London, Ont. 138.8

26, the feast of Our Mrs. Halligan, widow igan of St. Patrick's the rest in peace! BORERS

ED MEN earnsters, stablem can be furni write to Brigadier St., Toronto, Ontarie



ay Operators exceeds iness-both Telegraph g - efficiently taught.

rd Telegraph School, and Queen Sts.

School.

opposes the testimony of Dr. George Peruet, who in the Quarterly Review, tion, especially at his own church, while in all the churches his praises April, 1903, declares that greater, are to devout Catholics so many golden links that lead us ever nearer to the H art of Jesus, and in "The fish theory is not supported by a single positive fact, nor has it found favor with those who have given specwere said and sung. Banners were hung out, windows decorated, crowds moved cite us to a more complete and faith-ful service of our Risen Christ, Who for us once suffered and died. Who with their floral offerings, or went, candles in hand, to kneel before his shrine, all rejoicing in the goodness that gave Mary so good a man, and all of us so worthy an example as this car-penter of Nazareth. It seems to be al attention to the disease in its native haunts.' among men has not known how the in-When Mr. Hatchinson asserts that among men has not known how the in-fluence of a good parent, a tender sister, an earnest feiend, has helped him along life's hard road, and served to keep him in Virtue's path, and to attract him to noble things? Gauge, thus, what Mary's influence and Mary's example have been in the Church, throughout the fish-eating inhabitants' (of the Orkneys) preservation from leprosy is through their saints that these people due to the fact that the fish is properly see, know and love, all that the de see, know and love of the divinest and cured he is contradicted by a medical man who tells us that the cured fish best." "Sects and dogmas are almost un-known," continues "S. F.," for "every -body is Catholic." A Catholic will heartily agree with him as to the ab-sence of sects. A sect in the Catholic church is a contradiction in terms-"sect" meaning something cut off from have been in the Church, throughout the Christian ages; though these ex amples are not sufficient to show forth propared in Orkney and Shetland goes South, while the uncured and decom posing fish is eaten locally. Again, the entirely but only in degree her trans-cendent worth as the chosen Mother of the Incarnate God.—Sacred Heart Repeople of Chili, who are stated to con church is a contradiction in terms-"sect" meaning something cut off from the main body — and our Unitarian friends have never questioned the logic of the Catholic position. But Catho-licity without dogma is equally contra-dictory and unthinkable—as well as-sert a human body without a form or a civilized country without a constitu-tion. But perhaps "S. F." does not mean his words to be taken in their literal sense; for he goes on to say that the Sienese seem to "prefer religion, its sentiments, its ideals, to those doc-trinal disputations which are the dis sume a great deal of fish, appear to be free from the disease. view. The statement of Mr. Hutchinson THE CHURCH S RE-CONQUEST OF that the non-fish eating Moslems are SCOTLAND. comparatively free from leprosy, while Catholics suffer in great excess, is dis The growth of Catholicity in present day Stotland is one of the most inter-esting and encouraging features of the missed as special pleading by Dr. Neu man at the Berlin Congress of 1897. Reporting upon the prevalence of Reporting upon the prevalence of leprosy in Bosnia and Herzegovinia, where Mohammedans, Greeks and Catholics are almost equally numerous, this authority sets forth that the Mos-lems have the largest, the Greeks the re-conquest of the church of the terri trinal disputations which are the dis ease of the non Catholic peoples. . . Certainly not all the lessons the Mother church has for her headstrong children the occasion was delivered by a priest next, and the Catholics the smallest who fittingly bore the name Stuart-Canon Stuart-and he made a deep intression upon the people when he reminded them that the new church are lessons of avoidance.' Even in a new religio-theological-scientific journal published in London, proportion of lepers. As a matter of scienting journal published in London, and which seems to include everything from the most uncompromising Catho-licity to the baldest rationalism, with a word for the Buddhists thrown in, we fact fish-eating is all but universal among the Moslem poorer classes. It reminded them that the new church would, when completed, stand on his-toric ground, for in that vicinity, on the Boroughmuir, the Scottish hosts assembled before Flodden in all their absorb intervention of the start of the start of the start assembled before flodden in all their may be roticed that the segregation insisted upon by modern experts was the a word for the Budduists thrown in, we find a sympathetic study of St. Cather ine of Siena, by Edmund G. Gardner, in which, speaking of the Fourteenth Century, in which she lived, he says : policy adopted in the Middle Ages, and martial glory. In church history, also, he said, the district had an interesting was supported by the authority of Papal he said, the district had an interesting past, as at one time there were three places of Catholic worship there, St. Roque, St. Catherine, and St. John. The bells in that district had long Bulls. "Of this century in Italy, Caterina Benincasa is the highest mystical ex-We have treated this matter at some Roque, St. Catherine, and St. John. The bells in that district had long beer silent, continued the preacher. Large numbers of people had forgotten the path of their fathers, and had pur-sued a course of strange wanderings. The seamless vesture of Christ was torn in the sixteenth century, and Scotland lost many of her ancient landlength in order to give our readers a standard by which to measure the reckless assertions that appear from time to time in the public prints. He who created you without your help will not save you without it.-St.

"My soul doth magnify the Lord," cried out the Blessed Virgin Mary in her joyous canticle, that is known throughout the Church as the Magnifi cat, and is chanted, Sunday after Sunday, throughout the Christian year at Vespers. Yes, this is what Mary does always, and this is what Catholic devo-

tion to Mary does always—both alike "magnify the Lord." We shall find this fact excemplified in the many feasts devoted to Mary in the Calendar of the Catholic Church. What is each feast but a memorial of

What is each feast but a memorial of something in regard to Mary that shows us how truly she was God's humble creature, His lowly handmaid, His faithful servant, doing Him homage al-ways by her holy life and her perfect service of Him? God is indeed glori fied in all His saints, and even in ts His very imperfect servants. How then, must He be glorified and how must He rejoice in Mary, who was al-ways sinless, stainless, immaculate, from the earliest momert of her ex-istence ? istence ?

What is the feast of Mary's Immacul-ate Conception, on Dec. 8, but the trib-ute of a perfect "beauty of holiness" offered to the Creator Who is the All Holy? "I will greatly rejoice in the Lord, and my soul shall be joyful in my God," says the Introit for that feast,—and why? "For He hath elothed me with the garments of sal vation, and with the robe of justice He hath covered me, as a bride adorned with her j.wels." What is the feast of Mary's espousal with St. Joseph, Jan. 23, but the

with St. Joseph, Jan. 23, but the church's loving commemoration of two virgin hear's, forever united in one virgin hears, forever united in one perfect service of the Infant Redeemer, the Boy Christ, the God Man, en trusted to their care? What is the Annunciation, March 25, but the church's announcement of the momentenurch s announcement of the moment-ous day when Mary became the living tabernacle of the Eternal God, and "the Word was made flesh, and dwelt among us?" What is the feast of ing the evidence, remarked that it "the Word was made flesh, and dwelt among us?" What is the feast of Mary's Purification, Feb. 2, but the sweet story of her perfect obedience and humility, when she veiled her great glory under the same guise as the humblest Jewish mother, and sub-mitted to the legal rites that were in her case so needless? What is her Visitation feast, July 2, but a picture of divine charity towards one's neigh-bor, and of a soul inspired by the Holy Ghost to sing God's praises in the would fain hope that this theory, like that of the hereditary transmission of leprosy, is decently laid to rest forever; but it is possible, perhaps probable, that this hope is doomed to disappoint-In 1897 a great International Scien-Ghost to sing God's praises in the noblest strain ever uttered by woman ? Mary has two feasts under the title tific Congress upon Leprosy took place in Berlin. The delegates ignored the fish hypothesis of leprosy. In 1902 two of her Sorrows, one on the Friday in Passion week and one on the third Sun meetings of the Royal Medical and Chirurgical Society afforded Mr. Hutday in September ; and what do these feasts exhibit to us but her loyal union chinson another opportunity. Again, the specialists refused to take him seriously ; and Dr. A. Hansen, admittedly the first authority now living

ay in september; and what do these feasts exhibit to us but her loyal union with her Saviour and our Saviour in His sufferings, as truly as in His glories and His joys? She is henored as "Our Ludy of Good Counsel," on April 26; as "Our Lady Help of Christians," on May 24; as "Our Lady of Mount Carmel," on July 16; as "Our Lady of the Snow," Angust 5; as "Our Lady of Ran-som," Sept. 24. In October, the first Sunday commemorates Mary's Rosary; the second Sunday her Ma-ternity; the third, her Parity; the fourth, her Patronage. On Nov. 21 we celebrate her Presentation as a child in the glorious temple at Jerus-alem; on Dec. 18 her silent and sao-red expectation of the birth of her Son Who was Her G.d. On August 15 we ce, brate Mary's triumphant Assum-

Who was her G.d. On Angus 15 we celebrate Mary's triumphant Assum-ption into heaven, to be forever united there with Him Who had been her Life, her Love, her All, on earth. All these feasts, the lesser and the greater, are to devout Catholics so been attempted, Father Thurston

marks. The event of that day, how-ever, made them happy in the feeling that the centre was again changing. If it could not yet be said that relig-ious peace and unity had wholly em-braced the land, at least the blessing of freedom to considered may brighten by her devotion to her individual fellow braced the land, at least the blessing of freedom to conscience now brighten-ed every home. It was now their privilege and their joy to walk openly in the old paths and to worship and to raise up churches as in the days of their fathers of old. In that new church there would be the same faith and discipline of ancient days, and the same Holy Sacrament that the troops for Flodden partook of and that braced Bruce's soldiers at Bannockburn.-Bruce's soldiers at Bannockburn .--

Sacred Heart Review. PROTESTANT LIKING FOR SOME CATHOLIC SAINIS.

For some years past there has been a great and steadfastly growing devotion outside the church to St. Francis of Assisium. St. Teresa also bas a con-siderable non Catholic following. The Episcopalians find much to admire in St. Patrick ; and at least once a year, Presbyterians and Methodists are wont to lay violent possessive hands on this saint who made a nation of high-spirited, patriotic and adventurous people fervent Catholics, the stanchest

people fervent Catholics, the stanchest supporters of Rome. Latterly, we note a disposition on the part of non Catholics to extol St. Catherine of Siena. Mrs. Julia Ward Howe once wrote a poem in her honor, and less than a year ago, Vida Scudder brought out an admirable translation of her letters with an appreciative intro-duction. "S.F." a regular correspond-ent of our esteemed contemporary, the Christian Register, writes in a recent issue of that journal from Siena, pay-ing hearty tribute to the Saint who is the glory of the picturesque old Italian

ing nearty tribute to the Saint who is the glory of the picturesque old Italian town. We quote: "Of all canonized women Saint Catherine of Siena is beyond doubt the noblest and best. We modern Protest ants shake our heads over her, call her abnormal, bysterical, estalentic, the abnormal, hysterical, cataleptic, the dupe of artful confessors, or with Rus-kin, 'insane.' At the same time it is kin, 'insane.' At the same time it is certain that Siena has reaped more glory and more blessing from the pure and holy life of that simple maiden than from all its wars, victories, poets, and painters. None of our head-shakings can change, as has been well said, 'the grandeur of her self-sacrifice, the breadth and depth of her sympathy with all humanity, or the great work the breadth and depth of her sympathy with all humanity, or the great work she accomplished in an evil age. . . When on April 29, 1830, having laid down her life, a willing sacrifice, even as He gave His, she was scarcely thirty three years of age. Not a mere sentimentalist. Any one who will take the trouble to read her letters, written efter to the most powerful men of her often to the most powerful men of her day-popes, emperors, commanders of hosts - will recognize her mental strength no less than the purity of her spiritual glew. One of the best, bravest, meekest, most effective women who

have ever lived." "S. F." admits that the Sienese are

"S. F." admits that the Sienese are a deeply religions people. "From the fity or more churches of the city, several of these containing many different chapels, calls to worship are ever on the air, and the come and go of worshippers is continuous. No-body asks here why there is a falling off in church attendance. Every day of the year is some saint's day; and, though some saints appeal more power-fully to the common heart than others, no saint is allowed to suffer neglect. A day or two since was Saint Joseph's day, and he received a wonderful ova-tion, especially at his own church,

creature, as well as to the masses of her brethren as concreted in her ccun try. Mr. Gardner, we are pleased to note, does not try to make St. Catherine a precursor of Protestantism, as some crooked minded non-Catholic writers baye tried to make Danke and Savon arola. He dwells on her devotion to the church and to its Visible Head, whom she recognized in Urban VI. One of the greatest works of her life was to bring this Pope back to Rome, the rightful home of the Papacy, and for him, as Mr. Gardner declares, she battled even to the death.

battled even to the death. These reverent minded studies of the lives of typical Saints by men still out-side the church are good signs of the times, for they cannot be without their effect in promoting Christian unity. Only one church claims the unbroken succession of saints,—Boston Pilot.

AN ENGLISH CATHOLIC ON ROMAN CATHOLIC,' N. Y Freeman's Journal.

In reference to a statement by a Lon-don paper, the Pall Mall Gazette, that "Roman Catholic" is the generally ac cepted designation in England, an Eng-lish Catholic gentleman, Mr. W. D. Gainsford, writes to that journal as iol-

iows:
Will you allow me to correct you ? Used as you and Protestants generally use the term 'Roman Catholic,' it is entirely repudiated by all English Cath-olics. We use the term ourselves, or at least we use a term composed of the at least we use a term composed of the same letters in the same order, though the words are not the same. We use 'the Roman Cathelic church' as a translation of 'Ecclesia Catholica et Romana,'the word Romana being an adjective qualifying Ecclesia. The Latin for your 'Roman Catholic' would be 'Ecclesia Romano Catholic' would be 'Ecclesia Romano Catholic' where Roman is an adverb qualifying Catho-lic. The distinction is as pregnant with meaning as the iota in homoious-ias. The expression as used by you is is. The expression as used by you is a declaration that those in communion with the Pope of Rome constitute one branch only of the Catholic church. Hence 'Roman Catholic' is really more objectionable to us than 'Romanist.' ⁶Roman Catholic, as we use the term, means that the whole Catholic church means that the whole Catholic church is Roman. The point is not a matter of theology, but of common courtesy. Any person or any society is permitted by common courtesy to apply to itself any term it chooses, provided that term be not aiready occupied. For niaeteen centuries those in communion with the Bishop of Rome, and they alone, have possessed the name Catholic. They may be the children of perdition, no

may be the children of perdition, no doubt: but even that does not invalid ate their right to the exclusive use of the name 'Catholic' in this world, ac-cording to all the rules of common courtes," courtesy." Catholics call all other denominations by the names officially appertaining to them as chosen by themselves. They them as chosen by themselves. They are entitled to expect, but they do not receive, from some Protestants the same courtesy. All the same, the name Catholic is ours and ours alone.

THE SHERIFF TURNS HIM OUT.

The "short dog" train deposited the missioner in Jonesboro, Tenn., the ancient capital of the state of Frank land, Sunday afternoon. The Wantaga and Halston settlers, led by John Sevier (or Xavier) in 1784 seceded from North Carolina and called the new state Frankland. Two non-Catholic gentlemen obtained the use of the state Trankland. Two non-Catholic gentlemen obtained the use of the gentlemen obtained the use of the court house. In this same building fifty years ago Rev. Father Alken, a native of Jonesboro and a convert, lectured. As a student at Georgetown, D. C, he became a Catholic. Shea says: "Bishop Whelan (1860) visited says: "Bishop Whelan (1800) visited Jonesboro, near which resided the family which gave the Society of Jesus a zealous priest in the person of Father Aiken. The whole family became Catholics and were confirmed by Bishop Whelan. Our first lecture dealt with the "Business of Vilification, refutation of calamnies and what Catholics do not believe—ended by a summary of Catho lic belief. Following this we took up the Historical Side of Catholicity, both Religious and Civil, Our Doctrines, the Bible and the versions, the founding of the sects, and Catholic America from St. Brendan (6th century) and Erik Upsai, Bishop of Vinland (11th century) to the present, ending with a View of Catho-lie Practice. Following this the Divin-ity of Christ was the subject, and then Catholic love and devotion to our Lord Catholic love and devotion to but Link as manifested by the Sign of the Cross, Argelus, Rosary, Way of the Cross, Ceremonies of Mass. The Rule of Faith and the Lord's Supper were discussed after this; but then came the end. The sheriff refused the further use of the court-house for lectures. "Secret society objection " and political aspirations were his reasons. That after-noon I was obliged to announce the discontinuance of the lectures, and why? The Presbyterian church was offered, but the pastor not being at home, I thought it best not to lecture there. The Question Box was confired to doctrinal points, and the Mass, Real presence and Confession wers ex-pounded by this means. All my catechisms, as well as numbers of Plain Facts, Clearing the Way, Mass Books and pamphlets were given away; these with the Bible, New Testament and Faith of Our Fathers being used by the Catholics to continue the Apostolate of the Press. Scores of readers and a general sentiment favorable to Catho-licity is the result, and this will in turn bring many converts.--Rev. E. F. Callahan, in the Missionary. 1.1.1

One of the most notable events in lesiastical history, for the year 1906, will be the seventh centenary of the conversion of St. Franci- of Assisi. two of the Italian Cardinals-Capacelatro in the South, and Syampa in the atro in the South, and Svampa in the North. have been commissioned by Pope Pins X. to take charge of its celebra-tion throughout Italy. Paul Sabatier and his Franciscan Society are making preparations to celebrate it in Assisi, Parls, and London. This latter society

is non Catholic, and has, in many ways, perverted the teachings and the work of St. Francis. A complete, learned view of St. Francis, his life, his teachings and his work, will be presented in the Catholic World for June. This Jane number will be a special Franciscan number in horor of the seventh centenary of the "Poor Man of Assisi. The Catholic

SAINT FRANCIS' CENTENARY.

World will publish papers from such noted Franciscan scholars as Paschal Robinson, Montgomery Carmichael, Reginald Balfour, Father Cuthbert, O. S. F. C., and the Countess de la Warr. —The Catholic World, published by the Paulist Fathers, 120 122 West 60th street, New York City.

A few Instances of the Power of the Confessional.

A letter was left at the Bishop's Palace at Sherbrooke, Que., last Satur-day containing \$1,653 of the Banque National bills. The document ex plained that the money was handed over under the seal of the confessional through one of the parish priests, and was taken by the culprit from a package of bills while being transferred from the above bank to the branches in the Eastern Townships. This is another startling illustration of the great power of the Catholic church, especially that of the confessional.- Kingston Free man.

A few days ago Rev. E. J. Farmer, O. P., of St. Thomas' church, Zanes-ville, N. Y., received a draft for \$115, with the information that the writer had cheated Father Farmer in business twenty years ago. Father Farmer was in business in Boston twenty years ago. In Distness in Boston twenty years ago. The following personal appeared in a recent issue of a New York newspaper: "Restitution, per Father Carr, of \$80, acknowledged by Park & Tilford."

acknowledged by Park & Tilford." "The money came on Monday," said F. H. Bell, of Park & Tilford's store at Broadway and Twenty first street. "I don't know who Father Carr is or any-thing about him, or who returned the money through him. It might have been some one who had stolen some of our stock or who had cheated us out of a bill. Of course, the Father wouldn't tell who it was, for it was probably told him in the confessional." Mr. Thomas, another of the employes,

said said: "Father Carr handed me the money personally. I inserted the personal at his request, for that was his way of letting the conscience stricken individ-ual know that the account had been squared." - Catholic Citizen.

WHEN FATHER MATHEW SIGNED THE PLEDGE.

Temperance work is often, rather sneeringly and very unjustly, referred to as the work of youthful irrespons-ibles. In the case of Father Mathew it was far from being so. The Apostle after much deliberation, thought and

A WORD TO NON-CATHOLICS.

1440

Father McSorley writes in the May Catholic World on the duty and re-sponsibility resting on non Catholics to inquire with open mindedness for the troth f Christ. "We must not forget then, that

open mindedness usually involves heroic virtue on the part of the con-vert to the Catholic faith. No one can deny that the saying is a hard one. Nevertheless, we would here insist upon the principle that in this, as in all other affairs, a man is bound to make whatever sacrifices fidelity to the truth may entail. First and foremost in the moral life comes the obligation to fulfill the ten commandments written by the God of nature on the human heart ; and among these is the law of truth. We have a higher destiny than to satisfy our selfish inclinations. We are created to obey the will of another, rather than our own. No matter how clever may be the excuses self-love in-vents, they will never be strong enough to withstand the flerce testing to which the God of truth will one day submit them. The main issue is plain: Are we seeking the whole truth, or not? Those who do not seek it with the arbor of lovers can hardly hope to look upon the

lovers can hardly hope to look upon the face of their Creator or to be admitted to the pure-hearted company of the saints. Once we find a clew to the teaching of God, we must follow it. There can be no drawing back under penalty of moral disaster. We may be tempted to devote the time and the energy intrusted us to other ends; we may desire to wrap our talent in a napkin and store it quietly away; we may wish to linger and tem-porize until some pleasant change comes over the spirit of our con-victions. But all the while we dally and procrastinate we are weighing self and procrastinate we are weighing self against God; and too long a delay must inevitably mean that the heavenly

must inevitably mean that the heavenly vision will pass away, never again to be vouchsafed us. "Here, then, the non-Catholic may find matter for self-examination: Is my attitude toward the claims of the church determined bp right or by wrong motives? In other words, do not considerations other than the legiti-mate mean and come play too important mate pros and cons play too important a part in the forming of my judgment; and do not other aims besides the quest of holiness absorb too much of my attention ?

" Take, for instance, the matter of intellectual and social culture. Now learning and refinement are all very well in their way; they are good gifts of God; they are valuable adornments of truth. But, however high they rank, they are not criteria of revelation. The mental acumen, the scholarship, the fine polish of a religious teacher cannot be regarded as final tests of his doctrine. It may very well happen—in fact we shall be quite within the bounds fact we shall be quite within the bounds of truth in saying it often happens-that the possessor of a brilliant and highly cultivated mind is offered the opportunity of receiving instruction at the hands of an apostolic messenger who, in every human quality, is im-measurably his inferior. Under these circumstances, there will naturally be a strong temptation to shrink away from the duty of listening to such a teacher; and the temptation is not al ways earn. and the temptation is not always earn-estly resisted. To yield, however, is plainly to prefer the human before the

lic branch of that house. The present (who is the first) King of Roumania having no direct heir, adopted hi brother's second son to succeed him on the throne. Wherever the Franciscan Capuchin Fathers, to whom the temperat sade has been entrusted by the Irish hierarchy, have opened missions, the result has been amazing. Hundreds of thousands have taken the pledge of total abstinence all over the country. and, better again, very few have falle away from the pledge made under such circumstances and holy surroundings. At St. Peter's, Rome, recently an enormous marble statue was raised to one of the several vacant niches near the roof of the church. The statue represents St. Boniface, the first of the even founders of the Order of Servites the niches being reserved for the found-ers of religious orders. It is placed on the right of the altar of Saints Processo and Martiniano, and is the work of Prof. Aureli. Mr. George West, formerly an Epis copalian clergyman of New York city, was solemnly received into the Catholic church by the Benedictine Fathers at Nueva Gerona, Isle of Pines, Cuba, on April 26. A year ago he purchased an estate on this island, where he devoted as at the off this island, where no study of the most of his time to the study of the Catholic religion. Although in his fifty-eighth year Mr. West intends entering a seminary in the United States to study for the priesthood. "The plan devised by the Vatican." says a press cablegram from Rome, dated April 29, "for the division of the \$7,000,000 paid by the United States for the friar lands in the Philippines has been accepted by the Dominicans and substantially agreed to by the other religious orders. The Vatican other religious orders. This variations will retain the principal, and a portion of the interest, in the form of an allow-ance, will be given annually to the Philippine diocesse and the remainder to the religious orders in the islands, to be divided by them according to the agreement.

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Augustine.

prayer. At the gathering of the few ardent workers called together to hear ardent workers called together to hear his decision on the matter, Father Mathew said: "These gentlemen are good enough to say that I could be useful in promoting the great virtue of temperance and arresting the spread of drunkenness. I am quite alive to the evils which this vice brings with it, engenishing the humbles classes who especially to the humbler classes, who are naturally most exposed to its so-ductive influences. I have always en-deavored as a minister of religion to discourage drunkenness, not with the success I desired, it is true; but I yielded to no one in my wish to see our working classes sober and self re-specting. My dear triends, if through any instrumentality of mine I can do any good to my fellow creatures, and give glory to God, I feel I am bound as a minister of the Gospel to throw all personal considerations aside, and try and give a helping hand to gentlemen who have afforded me so excellent an example. Indeed, if only one poor soul could be rescued from destruction by what we are now attempting, it would be giving glory to God, and well worth all the trouble we could take. After much reflection on the subject, I have come to the conviction that there is no necessity for intoxicating drinks for any one in good health; and I advise you all to follow my example. I will be the first to sign my name in the book which is on the table, and I hope we shall soon have it full." Father Mathew then approached the table,

Mathew then approached the table, and, using those expressive and memor-able words, "Here goes, in the name of God," signed his name, Rev. Theobald Mathew, No. 1 on the Register of Total Abstainers. It was 1838.—Sacred Heart Review. It was April 10

It is stated as a rather remarkable fact that among the hundreds of Catholic priests, brothers and nuns in San Francisco, not one life was lost during the earthquake and fire.

The Bishops of France will hold a plenary council in Parls, May 30, Car-dinal Richard will preside.

A DAUGHTER OF NEW FRANCE.

BY MARY CATHERINE CROWLEY. CHAPTER XXVIII.

SWEET AS THE ARBUTUS BLOSSOM. "Barbe, are you not coming again to herese at Le Detroit ?" I queried Therese at Le Detroit ?" I stupidly, at length. "No, Monsieur Normand."

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" La Mothe no longer cherishes re sentment toward you for the chagrin you caused him by freeing the Boston-nais," I blundered on.

sentment toward years the Boston-mais," I blundered on. "I am not afraid of Monsieur de Cadillac," Madame de Chateauguay made answer with spirit. "Yet I---" Here she shot a sidelong look at me. "In truth, Normand, I may as well tell you--of late I have thought much of the convent again. Myheart has been so oppressed with loneliness that, the last time I was in Quebec, I went to Mere Angelique de St. Jean, at the Ursulines, and prayed her to receive me among her daughters." "Brbe, Barbe," I cried aghast, and ther supon launched into a torrent of exhortation, begging her to recon-sider, to be not over-hasty,-even as I had in the early days of her widow-hood. After I had struggled with myself for weeks I came home. For the gal-lant bridegroom fate had decreed that the beauty of this May flower should be but as the fair white snow blossom he wore upon his breast; its sweetness but enwreathed his memory.

hood. She listened most demurely, with

bent head, and pressing to her lips, her little lace handkerchief as if she would choke back a sob; at times her graceful form even shook with emo-

At length, to my amazement, when I stopped a moment for breath she broke into a peal of merry laughter.

"Spare your eloquence, cousin," she counselled, brushing her flushed check with the filmy bit of lace. "Spare your eloquence, at least, until you hear the end of my story. "The Reverend Mother gave no

encouragement to my fancy. She said my vocation was to live in ' the (so the good nuns call our part "Time passed," I continued, for Barbe's eyes were fired upon me with a gracious interest. "I have seen many adventures without having gained distinction, since to face damage of God's creation, they who dwell upon the borderland of Heaven) Yes, she was very kind; she said I was meant for the happiness of the world; that I would indeed find thorns among my roses, but at least I should have the

A sensible woman, forsooth !"

"A sensible woman, forsooth !" I ejaculated with satisfaction. And now, Miladi, I presume you will proceed to gather your roses ?" "I do not know," stammered Barbe, spreading out the little lace handker-chief upon her knees. I have only a hazy recollection of the sort of dress she wore on that day, but I have since been told it was a purple and gold gown of Atlas silk with a peticoat of mauve Atlas edged with gold. with gold.

Perchance the worthy lady had ad of the Bistonnais." I said savheard of the Bystonnais," I said sav-agely. Roses grow better in the southern provinces than with us 1 southern provinces than with us! Unless, indeed, you will return to Le Detroit, where, as you know well, the beautiful rose of the prairie twines in gay luxuriance around the door arches, and makes of the roughest stake house a bower of beauty. For me, I have never wished to walk through the rose-cardene of life; its sweetest paths never wished to walk through the rose-gardens of life; its sweetest paths have ever seemed to me, Barbe, those we trod together long ago, when we went across the rocky lplaces and into the woods seeking the fragrant ar-butus. Would you be willing to ex-change your roses for the sweet. change your roses for the breathed May flower, Barbe ?"

humble as it is ?" As I spoke these last words, I took Miladi's hands in mine and drew her breathed May nower, barbe f Miladi's head sank lower. "More Angelique said nothing about the arbutus," she answered with averted face; yet there was a laugh in up to me. But when I would have clasped he in my arms, she held me off, her palms resting against my breast, her rosy her voice that emboldened me.

The arbutus has not the thorns of a rose," I went on. "But it belongs to the May time,

fsce averted. "Phouff! For one whose pride has rendered him so slow to place the deshe is passed lav-time

humble as it is ?"

noble and gallant lover pressed his suit, and I gave my hand and heart to Chat-eauguay. Yes, Normand, my heart too, honestly and wholly; to have withheld it would have been unworthy, and I willed that he should have it. "When for the glory of New France, with a bridegroom's tenderness he kissed and left me, I vowed again, as I had done before the altar, to be to him most true. minded me of a ray of sunshine falling upon the forest blossoms. "I loved her from that day, al-

"I loved her from that day, al-though, as the years, slipped away, I know not when in my heart affection for the child changed to devotion to the woman. When I saw her paid court to by many cavaliers, I did not understand that my moroseness at the sight arose from jealousy. I did not know that I loved her with all my soul until I learned that janother had won this exquisite May flower. In the same hour wherein I became conscious of the passionate love which had en-twined itself arou nd every fibre of my nature, I was confronted with the realization that in honor I must crush it down, must pluck it out and cast it

most true. "And during the weeks which fol-lowed, day and evening I prayed to God, with passionate entreaty, that I might love my husband with all my strength and power of loving. I cried out to the sweet Madonna to obtain for me this favor, only this ! It may be, other brides have no need thus to pray; other brides have no need thus to p it down, must pluck it out and cast it away, or it would become a noisome and yet again, perchance many why think themselves the fondest have as much need as had I, since what is called "After I had struggled with mysel

"It was because I loved you so much, Barbe," I broke out. "I was proud, it is trae, I had no mind to be numbered among your discarded suitors, yet often too I laughed at my presumption, in that I sometimes hoped you would leave your manor on the St. Lawrence for a home builded of mud and cedar bark upon the banks of Le Detroit. But now I see that my very love gave me love is so often but another name for selfshness. It may be that in my own pique and pride I was over-hasty, pique and pride I was over-hasty, that my marriage was a mistake; I cannot tell. Nevertheless this I feel and know: had Chateauguay lived, I should have loved him faithfully and well; and if a remembrance of any other lover sought hiding in my heart, the hand of God Himself would have plugked it out."

"At this knowledge, the love which I supposed I had plucked out of my heart grew again; I thought to reveal it, to reach out for the May flower, to A plucked it out." As in her carnestness the clear eyes of Miladi met my own, to me she took on an added dignity and beauty; and I blessed God that the heart of our dear vie with others to win it, like the eager young lover of Alpine lands who, plucked it out." eager young lover of Alpine lands who, outrivalling all competitors, climbs the rocky precipice, to gain the pure and snow.white edelweiss. "But ah, love abounds in honey and Barbe was as Madonna-like as her per-

tect face. "Ay, ay! If women were ever wont to call upon God in their need, there would be fewer broken vows and broken hearts," I murmured meditativepoison ! Those who strove against me had so much more to offer than I; and ever I said to myself. 'Some day I will do some noble deed. Then, when I have attained success and honors and wealth, I will go to Miladi--to Miladi who as a little child went a Maying with me, who as a more dominate poison ! Those who strove against me or stay. end of my stock of patience, and really angered, she dropped her bantering in a trice, and demolished the barricade of

"Yes, provided men did so as well," "Yes, provided men did so as well," she retorted with a flash of her saccy spirit. "Howbeit"-aud again she became pensive — "Le Moyne fell, fighting the English. From the hand of my own people came the blow that seemed to crush out all my youth; the blow that in itself would have separated me from the Restonnesis. so you should who as a none that we a solution and a single with me; who as a young demoiselle, untbinking, and as she might have culled the blooms of her garden plot, gathered the best affections of my gathered the best anections of my heart only to cast them aside; to Miladi, who now, as a widow, graces one of the proudest names of New France, and therefore is not to be me from the Bostonnais, so you should have reflected, you foolish Normand ! How could I wed an English officer, when the English killed Chateau

guay ?" "The Bostonnais may not have been in that campaign," I felt it incumbent fore, I came running back to you, my arms laden with arbutus blossoms, and

many adventures without having gained distinction, since to face dangers un-flinchingly is but the usual lot of the man who, taking his life in his hand, plunges into an unknown country. With our Sieur I have wandered far and wide, yet my boyish dreams of achieving fame and fortune have been in no degree attained. I have been in that campaign, I that is included upon me to observe. She heeded not, but went on simply— "I resolved to devote my life to the memory of Chateauguay; to remain his widow, though I was but in rame his wife. I sought the seclusion of his seigneury on the river bank; I wanted to enter the convent of the Ursulines, stretched the sweet flowers out to you, that you might take them. But you that you might take them is a day-paid no heed; you were lost in a day-dream, and did not see that they were for you. And thus I waited in vain for you. And thus I waited in vain until with childish impatience I was in no degree attained. I have been but a wooer of Nature in the wilderto enter the convent of the Ursulines, but the good Mother put me off. You fain to fling the drooping buds away.' "I was ever a stupid fellow, of ness because of her own loveliness and came, but I did not care to see you. the spell it cast upon me. Perchance Merely to think of you seemed a wrong to Chateauguay, as if he still were surety.

the spell it cast upon me. Perchance I lacked the greatness of soul that in-clines to brilliant deeds. I am still obscure, unknown, and have little wealth. Parnassus has no gold mines, and I have dwelt too much among the clouds. This being so, I had thought never to say what I have said to day. Dearest Barbe, I thought you betrothed to the Bostonnais. I ever supposed "Yet the good Mother of the Ursul-"Yet the good Mother of the Ursul-ines said, 'wait.' Indifferent as I thought myself, as time went on, your quiet sympathy became a pleasant recol-lection. Gradually, too, my spirits re turned, for, O God, I was still so young to be plunged in sorrow ! I grew lonely at the seigneury; Beauport and Quebec had their reminiscences : bosides. I did to the Bostonnais. I ever supposed that he won your girlish fancy on the that he won your girlisn lancy on the day when first he met you. I surmised that at his coming to Le Detroit the interest he had long ago awakened burst into flame again, since old loves like old brands readily rekind'e. had their reminiscences ; besides, I did not wish to go yet into the gay world. Therese was about to set out for Le Detroit to join her husband; she pressed like old brands readily rekind'e. "It is bliss, indeed, to find myself mistaken. Once before I told you of my love, Barbe! Now I tell you that I have worshipped and reverenced you from the hour when first I knew what it is to love. Will you be my wife, Babette? Will you share my life, humble as it is ?" me to bear her company. It was the one boon I would have asked -- the chance to get away into a new world; to leave, if possible, all sad associations; to teach the little children of the wilder

"A womanly ideal," I said tenderly. ness. "But-but - there was one thought that deterred me, I must confess," she admitted; "it was the thought of you,

Normand. She smiled a little at my start of dis

"Still, I reasoned mysel! out of this reluctance," she went on. "Chut, Cousin Normand was never my lover," I argued to myself. "It will cure my morbidness to see him. He will scold

power, it becomes the duty of a good wife to aid him to attain it, if she can. But, ah me ! I would not have you like to Cadillac ! A restiveness such we not a practical people, we French ? We not a practical people, we renear ? We may neglect to return to our loves, our homes, our friends, but we never forget to go back to our dinners." "Barbe, this levity —"I began, in a deeply offended tone. "Well, Normand, as I was saying," like to Cadillac 1 A restiveness such as his, as flery a spirit would weary out my heart. I have not the sweet patience of Therese, nor yet the calm ness that could soothe so imperious a she pursued serenely, "with that sowl upon your brow, your appearance is quite natural; but when we met at Le Detroit, as I told you there one day, I Detroit, as 1 told you there one day, I scarce recognized you. When you spoke to me it was as if your words had been steeped in a honey wrought by stingless bees, if perchance that might be sweeter than the common kind. The mentor whom I expected to meet was become anon a factorer and again diffi-

ness that could soothe so imperious a nature. No, Normand, I would not have you other than you are. I have seen you, a faithful friend, serving the interests of De la Mothe better than your own, because of the boyish pledge of fealty you gave him. I have seen you a tender brother to Therese; a man gaulle to beast and bird; as just to the red man as to his white brother; a student, preferring white brother; a student, preferring your few books and your quill to the become anon a flatterer and again diffiyour lew books and your quill to the pleasures of the wine-cup and the beauty of women—albelt indeed, sir, in other days your liking for the society of Madeleine de Versheres and ore or two other of my friends caused me no small uneasiness." dent and distant toward me, though bold and brave ever when there was cause for action." "It was because I loved you so much

What folly, Barbe !" I interposed Never did I give a vehemently. "Never did I give a second thought to any woman save

"Oh, oh, that is all very well to say upon the banks of Le Detroit. But now I see that my very love gave me the right to speak, gave you the right to know and to decide. Therefore, although but the clerk of the Chevalier de la Mothe, I ask you to be my wife." "As I have said, I will think the matter over," rejoined Madame de Chateauguay, with equanimity. "In God's name, Barbe, torture me no longer," I cried. "Is it 'Yes,' or 'No'? Tell me, that I may either go or stay." now, monsieur," she protested. "I am told that every man save Adam has am told that every man save Adam has said the same to his fiancee, and, if one chose to consider the fable of Lilith, perhaps one might imagine Adam him-self no more of an exception in this re

sen no more of an exception in this re spect than those who have come after him. However, we will let this pass, sir; I would not have you think me jealous now, nor like to be jealous of any woman in the world. And-andany woman in the world. And and I care not to see you a cavalier of courts and camps, Normand, though La Mothe says you made a most excellent appearance even at Versailles on appearance even at versames on account of your gentle manners. Once I saw you plunge into the jaws of a flery death to rescue a poor little Pani slave, and Therese wrote me in much more glowing terms than you have described ruse, however. Thereupon she sprang to her feet, and coming to me with the the circumstance, telling me how you faced alone the horde of infuriated docility of a child, laid a hand upon my arm, and looked up into my face. "Ah, Normand, mon ami!" she said in a voice of captivating tenderness. faced alone the horde of infuriated savages in your endeavor to save our dear Frere Constantin. Never fear, Normand," she repeated, slipping her hand into mine with simple content, "I

in a voice of captivating tenderness. "I have teased you beyond all endur-ance, but it was only that in the end I might tell you this. When I was a child, and we went a Maying together, often, after I had gone skipping on be-fore I came running back to you. my shall have as good reason to be proud of my husband as has any woman of New France." I bent my head and touched her

white fingers with my lips. Is there anything in all the world sweeter to a man than to hear even his failures landed as if they were victories by the tender voice of the woman he In the peacefulness of the Septembe

evening, as I rode back to Quebec, the earth seemed to me a paradise as my mind dwelt upon the incidents of the

The dream of my life had come true "No, no, only bina," she corrected, "You longed for my love, you say, yet you did not see that it was yours for the taking. My heart was yours always, save only during the few weeks when it belowed of electric acother." Barbe was my promised wife. Of her own accord she had kissed me-as artlessly and with the same innocent frankness that she had been wont to belonged of right to another." Thereat, in her impulsive and impetu come and kiss me when she was a child. I had looked into her heart and with ous fashion, she reached up to me, as I bent my head, and taking my bearded cheeks between her pretty hands, of half awed delight found myself mirrored there, as one sees his own reflection in the depths of a pure forest spring. Barbe had laid her hand in mine freeherself kissed me squarely upon the

ly and with confidence. She had called me by that term of endearment-the she sought to hide her blushes by flight; sweetest of all, to my thinking-" mon ami " (my friend), she had said ; choose sue sought to nice her bluenes by hight; but I caught her in my arms. · Barbe!'I cried, with a rapturous laugh, giving back the kiss, and this time being unrebuffed and unchastised. Perhaps I was a fool that I took not more than one or two at the wort, but ing the name that the good dame ing the name that the good dame of New France gives to her husband, as it is, in turn, the title of honor and affection he bestows upon her. "Mon ami" — "Ma mie," so it

more than one, or two at the most ; but in truth, I did not dare, and could should be between us evermore. scarce yet believe in my own good fortune. Nathless Miladi has told me Under the stars, as I rode on, owed to God that as I would be ev since that in this instance she liked m

since that in this instance she and all the better for my diffidence. er lover, her faithful husband, so also I would be to her the friend she had

all the better for my difidence. Presently we were again sodately seated upon the settle, but now the enshions of balsam and the down of the wild swan were fallen to the floor, and I hastily shoved them away with my named me, as she would, I knew, be mine. For had ever man a truer friend than is a devoted wife? And I set down here as my experience of some twenty eight years, that a firm and tender friendship is the tie of wedded love which best stands the strain of foot, lest it might enter into Barbe's head to straightway build a wall be

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ion of my parents, and sent me over to Four fivers to Mass every Sunday, be-sides having me instructed in my cate-chism. She was a fine, good woman, Miss Hetty." "Indeed she was. And you have

Miss Hetty." "Indeed she was. And you have clung nobly to your faith, Nora. For a long time you were the only Catholic in Mapleton, were't you?" "Yes, Miss Hetty." " And now you have a nice church, and a good priest, haven't you ?"

"Yes, Miss Hetty." "Nora, I am going to tell you some-thing. I have never before breathed it to a living soul. You remember that year I went to the Conservatory at Boston ?" "Yes, I remember it well."

"Yes, I remember it well." "I met a young gentleman there whom-I liked very much. He was studying music. He was a Catholic, When I discovered it I couldn't-Well, I had a wrong idea of things then, and o it was ended.

"And that is why you never married,

Miss Hetty?" "I think it is," rejoined Miss Hetty, with a little sigh. "After a while I was not unhappy, but I could while I was not unhappy, but obtain never see any one else whom I liked as well. Now you have my little secret. Something in the appearance of your new pricest suggests him. Do you think I might call, Nora?"

I might call, Nora ?" They were simple souls, both — the servant as simple as the mistress. "I think you might," said Nora, and

"I think you might," said Nora, and Miss Hetty did. Something had stirred ithe slumber-ing past in the spinster's heart. She did not know, she could not know, what had become of her youthful lover, but she found herself longing to learn something of the religion he had pro-feesed. The result was that the close of the year found her a Catholic. of the year found her a Catholic. Nora declared that it was a reward for Nora declared that it was a reward for the kindly act of her conscientions mother. Miss Hetty rather leaned toward the same opinion, and Father Furlong said that God not seldom

acted vicariously. If Miss Hetty had not had the con solation of religion to sustain her, it is doubtful if she could have borne her subsequent misfortune. In less than a year after her conversion she became

year after her conversion she became blind. She could no longer sew, but she could knit; she could not read, but many times during the day the beads passed through her long, slim fingers, and no one ever heard her murmur. Deep down in her virgin heart Miss Hetty had always treasured the memory of that youthful fancy, which if it had not been peremptorily and some-what rudely nipped in the bud, would later, in all probability, have died a natural death. There were various natural death. There were reasons why it should have There were various been so. There had never been the slightest declaration of love on either side, not even so much as the pressure of a hand. But the timid admiration pictured in a certhe timid admiration pictured in a cer-tain pair of Irish eyes had more than once brought a faint blush to the girl-ish cheek, and though the terrible dis-covery made, one Sunday morning on her way from the Congregational church, had caused her, as she thought it her bounden duty, to crush the sweet blossom of Love beneath the heel of Renunciation, she had never actually known those agonies which are known known those agonies which are known in romance as the pangs of disappointed in romance as the pangs of disappointed love. There is hardly a doubt that Miss Hetty was what is vulgarly, but expressively, called "a born old maid." Nevertheless, she had cherished a ten-der recollection, enjoying rather than an an a control a concours of expositely suffering a gentle sorrow so exquisitely fanciful that it was not in any sense allied to pain. She had had her one

little hour, and it had set her apart, in her own imagination, for sweet remembrance that could hardly be called regret. Since she had been blind Miss Hetty

always sat on the piazza overlooking the side garden, where Nora could see her from the kitchen and attend to any One evening as she sat of her needs. busily knitting, the fleecy clouds ssamer wool dropping lightly and

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and the May-time is passed," she argued. "It belongs to all seasons," I in-sisted. "Have we not found it with its shining green leaves, living and hardy even beneath our Canadian snows, its sweetness stored in its val-iant little heart to be one day given forth to those who await the gift with nationee ?"

I had seated myself upon the arm of madame's great chair ; but as she perpatience ?' sistently kept her face away from me, I had addressed myself to her tower of fair hair which she wore in several rows of close rows about her face—a fashion named (I have since learned) 'a la named Maintenon,' from its adoption by beautiful and virtuous lady at the time the king first noticed her. But, al-beit I had indited more than one ron-dean to Miladi's bright tresses, they could give me no index of her mini or humor. Neither was I inclined to bend to her even then. No, she must look up to me.

Accordingly I straightened myself

before her. "Birbe," I said, "listen to me look at me.

Thereapon she turned toward "Increasing on turned toward me, and raised our eyes to mine in the half roguish, half deprecating manner with which sho had often heard me when she was a child. "Barbe," I went on, "long ago, when we went a Maxing I an awt-

when we went a Maying,-I an awk-ward boy, you a dainty little demoiselle -do you remember that you always searched for the arbutus because I loved it and you would fain give it to

"Yes, yes," she assented readily. "I will remind you why I loved

"I will remind you why I loved it. One day of the spring time, when I was a small lad, I stood in this room watching my aunt Guyon making croquecig-" Ol a sudden the door yonder burst

open, and there in the doorway stood the bronze figure of an Indian. In his the fairest little child I ever arms was beheld, a baby maid who stretched out her tiny hands to my aunt, as if sent to her by Providence, as indeed was

the truth. "When the Indian was gone, my aunt set the pretty creature upon her knees, and I knelt at her feet, admiring Restonation knees, and I knelt at her feet, admiring the beauty of the little Bostonnaise, for such Dame Guyon said she was. But to me she was just a May-flower from the dark forest; like the arbutus she was sweet and fair, with its own delicate blush, and her bright hair

over.mt cision with me. you of a hurry to receive your answer, sir," she said. " I will think over what you have told me, and let you know my mind in the course of a year or tw Thereat she nodded her pretty head, and looked me in the eyes with a merry

"Be ger erous, Barbe," I cried. "I glance. I have kept my love for you locked in my own heart, I wronged no one but myself by so doing. Let me hear my my own hour, myself by so doing. Let me hear my fate, I beg of you! Give me at least a

moiety of hope!" Perhaps it was the look Miladi vouchsafed me, which resigned me to a small degree of patience, as she forced me to sit down again, this time upon the settle, it being nearest, and then seating herself, piled up between us its cushiens of silk patchwork and pillows of for balsam ere she would say more of fir balsam ere she would say more. "Now listen to me, Normand," she began at last, when I had tacitly sub-mitted to endure my suspense with as

much fortitude as might be. "When I was a child, a certain hand ome youth was a child, a cortain mand-ome youth was kind to me, and took auch trouble for my sake. We were much

friends in those days. He went away, and I grew to be a tall young maid, and 1 grew to bar. After a while he came back, but he was changed. Nothing I did pleased him. He cared no

for me himself, it seemed, yet he wished not to have any one else care; he would not have me speak with or smile

apen any one." "An audacions wretch he was, in faith," I interposed contritely. But she shook her finger at me in token that I must be silent.

I-I would have been as demure as he wished, if by so doing I could have ne wished, if by so doing I could have gained his approval," she pursued. "Yet when I dismissed my cavaliers, he took me to task for that also. He set out for the northwest. After a

time he came again. He was more like his old self, but soon he went to France. His every action showed that he was indifferent to me."

Nonsense, Barbe, how could that " I interrupted once more ; but b ?"

me and take me to task, as formerly, and our encounters of wit be as the striking of steel upon fint. Here no one ventures to contradict the Lady of Chetenucuar, but Normand, will not

month.

fortune

Chateauguay, but Normand will not stand upon any such ceremony." "What a churl I must have been to

have led you to this opinion !" I depre-cated with a laugh, all the while eager cated with a laugh, all the while eager that she would have done with these details and speak the one word Honged to hear, or, if she would not say it, that she would give me leave to plead my cause anew; for it looked to me as if in this long history she did but seek to

p t me off. Now, monsieur, no impatience, she proceeded with most teasing delib-eration, again piling up the barricade of pillows, which I had overturned. "If a woman is ever to be heard out, I should like to know if it is not when a somelia is mained for her another "

should like to know if it is not when a cavalier is waiting for her answer." "I pray he may not have to wait all his life," I hazarded with a sigh, whereat she was mightly amused, for of all the innocent coquetry I have ever seen, Miladi Barbe had, I think, the greatest share, nor has she lost it to greatest share, nor has she lost it to this day, but continues to coquet with her husband in a most shameless fashion, for a woman of her years, as he has often remarked to me in friendly confidence.

"No, Sir Gravity, I promise you he "No, Sir Gravity, I promise you no will not have to wait even until his locks turn gray," she rejoined non-chalantly. "When he gots it, I know not if he will like it over well." not if h

At this I caught her hands again, and would have taken the answer I wanted would have taken the answer I wanted from her lips without more ado, but she drew back with dignity, and rising, dropped me a stately curtesy, as if she would leave me altogether. I took two or three turns about the room then some and should before the

room, then came and stood before her where she had sunk down once more mong the cushions and motioned me to

among the classification and a transmission of the second second

b)?" I interrupted once more; but again she checked me. "There was one," and here her voice shook as even thus indirectly she who loved me well, who had loved me long. My mother, good Dame Guyon, urged me much to marry; I had bought my right to live in New France by a promise to Comte Frontenac that I would take a husband in Quebec. My

tween us again ; since she had then, and has still, as many bewitching moods time

and has suil, as many pewitching moods as a day in May. When we began to look our happi-ness quietly in the face and to plan for the future. the future, I said half jestingly, yet with an undertone of earnestness

Seeing that I was veritably at the

I feigned to take no notice of th

'No, no, only blind," she corrected

Then, alarmed at what she had done

Well, well, Miladi, this is, after well, well, well, billauf, outs is, alog all, but a sorry match for you. Were you minded to marry again, you should have had a noble of New France for your husband."

I shall have a noble husband, never

"I shall have a noble husband, never fear," she answered with archness. "Ah, my dear," I went on gravely, " now, more than ever, I wish for your sake that the prizes of ambition were mine. I would fain be a dashing sol-dier, reputed for my process. my shill dier, reputed for my prowess, my a: a swordsman; a leader of the t of the province; the founder of colony, like Monsieur de Cadillac."

My sweet Barbs laughed-a merry, happy laugh. ... And will you find it hard to be

lieve, Normand," she declared with a shake of the head--" will you find it hard to believe that I love you just b cause you are not the swashbuckling cavalier you would forsooth have me wed, monsieur? I have seen you ready enough with your blade upon occasion; but 1 scarce think it would add to my happiness to knew that you were pron to run your friends through the bod body upon the lightest provocation. I have upon the lightest provocation. I have seen you brave, prompt to fight for and defend the helpless and those who claimed your love and duty. I do not know that I should admire you more were you ever eager to dash were you ever eager to broils and quarrels — if

more were you ever eager to dash into broils and quarrels — if you chafed always for wars and slaughter, as do some. You have not wealth, but would I respect you more if you had gained it, as do many, by cheating the King, by op-pressing the people, by tricking the poor Indians out of their peltries and luring them to their ruin with eau de vie ? As for the prizes of ambition, Normand, look you, Monsieur de Cad-illac is an honest man and an able one; in ability, foresight, and plans for the n ability, foresight, and plans for the

development of New France, far in advance of these times, I am told. He

advance of these times, 1 am fold. He has received honors, emoluments, gifts from his Majesty, and yet what has been his life? One of disappointment, of bitterness, of flerce antaganisms, of emulties. Have the prizes of amblition in his case hear worth what they have enmittes. Have the prizes of ambition in his case been worth what they have cost him ? If a man loves place and her duty to have me taught the relig-

TO BE CONTINUED.

MISS HETTY'S TRAMP.

Miss Hetty Bonsall lived alone in the house that had belonged to her fore fathers for generations. Not quite alone, either, for she had one servant, Nora, who had been in the family since before Miss Hetty was born, and who remained with her, faithful and cap-able, when the last of her kindred was

beneath the sod. laid Miss Hetty had never married, but she was not at all a blighted flower.

Quick, reserved, gentle and refined, as it was in her blood to be, she had mingled more or less with her friends and neighbors, until the great event happened in her life which made things different. Not suddenly, sharply or cruelly so, yet decidedly and unwistak cruelly so, yet decidedly

ably different. Miss Hetty had become a Catholic. The only Catholic in Maple-ton were servants, laborers and factory hands, and when "it" happened, people shook their heads, and touched their foreheads oracularly but sadly their forebeads oracularly but sadiy-needing no spoken word to express the thought that was in them. A time passed, and Miss Hetty-save in this one particular-continued to be exactly her old self and the scarcely breathed theory as to her sanity fell to pieces, her neighbors still at a loss to account for her strange idiosyncrasy, en-deavored to resume their old cordial-ity. But things were changed, and

ity. But things were changed, and their mutual relations were never quite the same again. But if Miss Hetty noticed it-and she

must have done so-she never made a sign. Her religion was so comforting and consoling that it made up for everything.

Her conversion had come about in a peculiar way. One evening as she sat watching Nora peeling apples for

pies, she asked : "Nora, how is it that you have always been a Catholic ?

"I was born one, Miss Hetty." "Nobody is ever born into a relig-

ion, Nora." "Well, my people were Catholics, "Well, my people worker made and when she was dying mother made

your mother promise to send me to the Sister's Orphan Asylum. But she

of goesamer wool dropping inguty and swiftly through her fingers, a shuffing step sounded on the gravel walk. "Good morning, madam," said a voice that had once been musical, and

was still not unpleasant in its intona-tions; " is there any job that a man tions; "is there any job that a man might do about here to earn his dinner?" "What can you do?" replied Miss Hetty, letting her work drop into her

about her lap, and glancing nervously about her while a slight pink flush mounted to her

"Do not be alarmed, madam," con-"Do not be alarmed, madam," con-tinued the man, noticing her perturba-tion, and attributing it to the dread which many nervous women feel at the sight of an unknown wayfarer. "I am not-alarmed," faltered Miss Hetty as her hands fluttered quickly above her, work, "I am blind." "Blind?" echoed the stranger in a sympathetic tone. "What a pity!" Then Miss Hetty called to Nora, who was broiling steak. the appetizing odor

was broiling steak, the appetizing odor of which must have been grateful to a

hung'y man. "Nora," said Miss Hetty when the

"Nora," said Miss Hetty when the old woman appeared, "here is a-man, to whom I would like you to give a good, satisfying meal. He is anxious to do some work in return for it. Hare we anything—is there—any odd job Nora?" "He might chop some kindling," answered Nora. "But I can't let my steak burn. "Go to the kitchen steps, my good man," she continued, " and wait there till I dish up Miss Hotty's dinner." dinner.

But the tramp, for such he was in But the tramp, for such he was in every line and furrow of his dissipated face and slouchy figure, had already taken of his cap and seated himself at Miss Hetty's feet. Resting both hands on his knees, and leaning his curly, grizzled head upon them, he looked long and earnestly at the faded, flower-ike face, from which beamed forth the pure white soul within. And as he gazed, his brows contracted in a frown, pure white soul within. And as ne gazed, his brows contracted in a frown, he compressed his loose, vacillating lips together, and his bleared, blood-shot eyes grew moist. He must have had an usually tender heart for a tramp, for he shock his head compas-sionstel, once or twice, blinked his

tramp, for he shook his head compas-sionately once or twice, blinked his bleary eyes and rose to his feet. "I can weed a little just here while I wait," he said. "Do so," replied Miss Hetty, who

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had resumed her knitting and he fell to work. While he weeded he hummed snatches of tunes to himself, and again Miss Hetty's hands futtered nervously through the ice-wool shawl she was making, while her soft brown sightless eyes, beneath their half closed lids, beeyes, beneath their half closed lids, be-At dinner her manner was nervous and agitated; Nora could not understand it.

"I do not think I shall take a nap to day, Nors," she said, when the meal was finished. "I will just go back, with my work, to the plazza."

couragement.

evening.

"I'll go and see who it is," she said. "I'll go and see who it is," she said. "No, no, stay here. I want to lis ten," replied Miss Hetty, grasping the old woman's hand tightly as she drew her down beside her. Waltz followed waltz, and rondo succeeded rondo. The

mood of the player changed, and sev-eral selections from Chopin and Schu-mann were rendered in the most exquis-

mann were rendered in the most exquis-ite manner. Then suddenly a magnifi-cent voice poured out the rollicking, tuneful notes of "Nancy Lee," and Nora sprang to her feet. "It's Bartle,' she cried. "He's drunk again, and this time he shall go."

go." ". No," answered Miss Hetty, cling-

true to her lifelong tradition which hat made obscdience to her mistress as will-ing as it was absolute, Nora obeyed. The next day Destiny cut with one sharp blow the tangled skein which Nora had felt she would need all her

wits to unravel. Coming down stairs alone, Miss Hetty slipped and fell, re

alone, Miss Hetty slipped and lell, re-ceiving injuries from which she never recovered. For several days she lay unconscious. This state was succeeded by intermitted periods of suffering. A woman was installed in Nora's place, and she devoted herself to taking care

"I never dreamed of it. But he's been to confession and holy Communion

for the first time in twenty years, he told me, and he's promised to go reg-

into the room, and sat down beside

Bartle," she said, quite calmly. "You know I cannot get well." "So they tell me," he answered, "but I don't want to believe it."

in the same quiet tone; and I wanted to tell you-before I go, how pleased I was to hear that you were doing so well and had been to the Sacraments." "God helping me, I shall never drink

another drop," he said. "Bartle, I have left you something in my will—enough to enable you to take care of yourself in your old age.

"I wanted to talk with you a little,

"It is true, however," she continued

' You

plar.'

the bed.

"Very well, miss," said the faithful handmaiden, leading her to her accus-tomed place; " but do you feel just yourseli? You look feverish." "There is nothing the matter, Nora," retied Miss Hetty. "I prefer to sit here."

When Nora went back to her kitchen the tramp had finished his dinner. He sat, with one elbow on the table, sur-veying the confortable room. "That is Miss Bonsall?" he inquired. "Yes," replied Nora ! "Miss Hetty Bonsall."

Bonsall." "You and she occupy this large house alone?" he continued. "We do," rejoined Nora, sharply; "but we're not one bit afraid of tramps and thieves. We have a big dog that we let loose at night, and burglar alarms on all the doors and windows. And we have very good neighbors. The man smiled.

The man smiled. "You needn't fly up like that," he said. "You're a mighty flue cook, and I thank both ycu and your mistress for the good dinner I have just eaten. Do I look like a thief?" "No, you don't," replied Nora. "But I'll tell you what you do look like." "What is that?" "A tramp and a ne'er do well faller.

"A tramp and a ne'er do well, fallen from a good estate through anik and folle."

"No," answered Miss Hetty, cling-ing like a child to the old servant. "No," she sobbed, while tears coursed down her cheeks. "He must not go, he shall never go-now. Be patient with him, Nora-for my sake-but first help me upstairs. Then I am sure you can preval upon him to go to bed." Perplexed, half indignant, fearful that the mind of her dearly beloved mistress was about to give way, yet true to her lifelong tradition which had made obedience to her mistress as willfolly." "You have guessed rightly." he re-plied. "That is precisely what I am." Then the kind heart of the Irishwoman melted. "Is it too late to turn over a new

leaf ?" she asked, in a more gentle

The man's lips worked nervously for a moment. "I am afraid it is," he said; "at least, so I have long thought—un-til this norming. But—if I could be al-lowed to stay in a home like this—for a while at least, until I could prove myself—there might be a chance. I am hardy—a sort of Jack-of-all-trades. I would make myself useful." would make myself useful."

and she devoted herself to taking care of her mistress. One morning Miss Hetty asked : "Is Bartie still here, Nora?" "Yee, Miss Hetty, and doing fine. He's taken the pledge from Father Furlong. He never told us he was a Catholic, did he?" "No, but I thought for some time that he was." would make myself useful." "We don't need any one; we have a boy to come in once or twice a week," began Nora. But Miss Hetty spoke

began Nora. But hiss herey spore from the piazza. "Let him stay, Nora. We will give him a chance. Tell him to stay." "You hear what she says?" said the old woman. "God bless her kind heart! Now let us see what comes of te "."

The man role, stretched himself, heaved a long, deep sigh that was al-most a groan. Then he took his bat-tered cap from the corner of the kitchen

"I am very, very glad to hear that," said Miss Hetty, and soon after seemed to fall asleep. One day, it was the one before the last, she asked for Bartle. Nora summoned him. He came softly

tered cap from the corner of the kitchen chair where he had hung it and went back to his weeding. "What is your name?" asked Miss Hetty from the piazza, after a while. "Bartle-call me Bartle," answered the new man of all work, lifting his head from his task. Miss Hetty did not speak again. When the work was finished, and he turned to ask for further orders, the porch was vacant. She bad groped her way upstairs and was lying on her bed. Her eyes were closed, but she was not asleep. There were tears on the lashes asleep. There were tears on the lashes -tears that could not fall, precious pearls of remembrance born of that shadowy romance which had touched shadowy romance which had touched her life in its early spring, and which the voice of a stranger had vividly re-called, after more than thirty years. What was it she had feared? She would not even acknowledge it to her own soul, yet she had feared it. But now the dread had passed, she was herself

I was so glad so glad," she whis pered, lying on her white bed, 'to hear that his name was Bartle; a name al together unknown to me. I have never ogether unknown to me. I have never leard it before." For three months the tramp worked althulle and None della monthet the tramp worked between the tramp worked and the tramp work the tramp work the tramp work the tramp work the transfer to my recol-lections. I did not think there could have been two voices in the world so much alike." heard it before."

again.

faithfully, and Nora daily vaunted his praises.

THE CATHOLIC RECORD.

and hid them between the loosely folded hands of her dead mistress. As she was leaving the room she met Bartle crossing the hall. "Do you think I might see her now ?" he asked reversely. tercourse. Bartle took his orders from Nors, as was natural under the pecu-liar circumstances of Miss Hetty's af-

fliction. But many and many a time he would pause in his work to cast a kindly, sympathetic glance, of which she was unconscious, on the cheerful, re-signed and still lovely face of her to

"Do yon think I might see her now ?" he asked, reverently. "Indeed you might," was the reply ; "She thought well of yon. Bartle." He went in and closed the door. A short, but fervent prayer beside the blossom strewn bier, a long, long, wist ful look at the gentle face, saintly and beautiful in the embrace of that death which is peace of God, then Bartle turned slowly away. As he left the spot, something dropped from his fin-gers into the flower banked coffin. It was a withered rose.—Mary E. Mannix in Benziger's Magazine. whom he owed food, shelter and en-One day Miss Hetty and Nora had gone to spend the afternoon with a friend in the country. They had hired a carriage from the livery stable, and did not expect to return till late in the The moon was flooding the piazza with light when they reached their own door. From the parlor came sounds of glorious music, played by a master hand. Half terrified Nora made her

in Benziger's Magazine. THE TORCH OF LIGHT AND CIVILIZATION.

recent address the Right Rev. In a In a recent address the Right Rev. John Gallagher, D. D. of Goulburn, Australia, told in the following elo-quent and forcible words what the church has done for civilization. He

aid : The Catholic church remained not a The Catholic church remained not a mere antique, not merely in the de crepitude of old age—not merely as strong as she was in the year of the Hegira, when Mahomet fled from Mecca to Medina, but having renewed her youth like the eagle, went forth with all the energy of her pristine vigor, carrying, together with the cross of the Saviour and the Book of His Gospel her other ten thousand instruments of her other ten thousand instruments beneficence and enlightenment to the limits of the world. Hardly had she appeared on earth,

when all at once, before the light of her teaching vanished the dark clouds of Grecian and Roman mythology emblazoned though they were by the fancy of their poets, though art had illumined thom with countless forms of beauty. though the pen of the historian had woven them into the records of those woven them into the records of those countries which were loved so well. She it was that dashed from their pedestals those idols, which by falsities and lies had allowed the greatest part of mankind to forsake God, their Creator.

Having shown how the pagan phil-osophers were vanquished by the simple teachings of Jesus Christ, Bishop Gallagher said that for the first three cen turies of her existence the Roman emperors had, aided by the strength of emperors nate, and to be the setting of the setting of the setting in the light of her teaching in the blood of her martyrs. Ignorant as they were that already on one of their seven hills, the Vatican, an humble fisherman had established a throne, and that from this throne his successor should, for all ages, rule over an empire larger in ex tent, more docile in obedience, more steadfast in its loyalty, than had ever been subject to the sword of imperial

When the eagles of the empire rewhen the bagies of the empire level fired below, and a blade of grass re-fused to grow before the tread of Attila and his Huns, was it not a successor of the fisherman—St. Leo the Great— worthy predecessor and namesake of the still greater Leo, who had just been taken from them—whose calm dignity and heroic bravery stayed the progress of the barbarian and saved from his fury, to be the seed plants of new ages of progress, the last relics of an expiring civilization? Let them run their fingers down the pages of history for six centuries more, and come to the year 1090. When, about these days, a successor of Mahomet, pursuing the traditions of his race, had subjected to the obedi-ence of the Koran and the sword every nation outside Europe that was known to the civilization of the Old World, every knee that bent in profane homage to Allah and his prophet from the Pillars of Hercules to the walls of Bagdad, and the proud Sultan threat-ened to feed his war horse from the cats of the Vatican garden on the altare of St. Peter's. Was it not a priest and saint, Peter the Hermit, who, at the bidding of an-other successor of the fisherman, Urban 11, made the churches and cathedrais of Europe ring with the thunders of an indignant and enthusiastic eloquence that reached to the very hearts of the pople and called forth their faith and chivalry from the banks of the Thames tired below, and a blade of grass re-fused to grow before the tread of Attila

take care of yourself in your old age. I have given it in trust to Father Fur long. You do not know why I have done this?" "No, I certainly do not." "Because you remind me of some one I once knew. It is your voice, especi-ally, that recalls this friend to my recol-loctions. I did not think there could ple and called forth th chivelry from the banks of the Thames and the Seine, the Tiber and the Rhine to cross over barbarous lands and dangerous seas to rescue the sepulchre where the body of their Lord had been laid, and to save once more the religion, the civilization and the liberties of Europe ? And so one could go down the cen-taries. They would notice that in his whole discourses he did not speak of turies. their holy Mother the church merely as a divine institution founded by their Lord Jesus Christ for the salvation of He did not speak of the church only in her doctrinal and sacramental system, as the guardian and infallible interpreter of revealed truth and sole interpreter of revealed truth and sole authorized dispenser of the mysteries of God, for in that sense there was no institution with which she could be 'compared. He merely spoke of her in her external and mundane and secular aspect, as the preserver of ancient civilization, the defender of civil and spiritual freedom, as the fashioner and moulder of Christian society. And from that point of view they would bear with him if he adduced one or two additional examples of what he meant. bear with him if he adduced one or two additional examples of what he meant. When their Holy Mother church set about the work which her Divine Founder had given her to do she found woman in a degraded state, little else than a vile instrument of the lust and describer of men. than a vite instrument of the fust and despotism of man. To day, whether as a cowering dove she seeks an asylum for timidity and weakness in "those deep solitudes and awful cells, where heavenly pensive contemplation dwells," or as a Sister of Chesitr growns her virginity with the contemplation dwells," or as a Sister of Charity crowns her virginity with the sacrifice of youth, beauty and accom-plishment, to the moulding of young souls; or as a daughter, wife or mother throws around the domestic hearth the throws around the domestic hearth and sweet aroma of Christian piety and womanly love, she owed nearly all her dignity, all her supernatural elevation to the sublime teachings and sacra-mental graces of the Holy Catholic

centuries ago to lose the wealth, the greatness and the power of that mighty empire on whose wide dominion the sun empire on whose whose adminion the sum was never said to set, rather than to con-cede to the guilty passions of a licen-tious King, Henry VIII., for the dis-solution of the marriage bond and the rights of his lawful wife, the good Queen Katherine of Aragon. The elevation of woman, then from a position of lowliness, of degradation.

of contempt, to the high and proper place which she now occupied of being the equal, the companion and the con soler of man, was, too, a work of social regeneration, the memory of which should not be allowed to die.

But ther, some say "we willingly admit all you claim for the old religion.

admit all you claim for the old religion. She exercised a mighty influence for good in the past. She kept the torch of learning ablaze during the darkness of the Middle Ages. She formed Christian society almost as we have it to-day, its laws, its customs, its insti-tutions, its liberties, its civilization. But her time is past. Her period of usefulness is gone. She is fallen, never to rise again, she that gave laws to the nations. Her lot now is to be consigned as a beautiful relic of a glorious past. as a beautiful relic of a glorious past, to some glorious n useum of antiquities." Ah! they had not read her past history, or the history of the world cor-restly; they do not gauge her future destiny aright, who argue thus. She was still producing saints in plenty, whose alreela of glory was as bright in heaven as that which surrounds the brow of Agnes, or Ambrose, or Augus-tine; still refuting the theories of a

the state of the church of the theorem of the solution of the which St. Thomas a becket met Henry II. of England; still confronting hostile kings with the same zeal with which Henry IV. of Germany was met by Hildebrand; still tending the garden of hence heldebraic still tending the garden of knowledge with the same assiduous care, pruning down the prurient sprouts, catting off the rotten branches,

and nursing the tender buds of promise with the same unceasing watchfulness with which she gathered up and pre-served its scattered seeds during the long and dreary years that succeeded the northern invasion.

the northern invasion. She was still sending forth to the limits of the world, with the glad tid-ings of salvation to those who sat in darkness and in the shadow of death, missionaries with heads as clear and hearts as warm, and souls as enthusias-tic in her cause as ware those who with hearts as warm, and souls as enhanced the in her cause as were those who with Augustine first proclaimed the truths of Christianity to the fair Saxon youth on Kentish strand, or with St. Patrick when he first lighted the Paschal fire on the hall of Tara.

Paschal fire on the hall of Tara. Let them go to the observatories of China, and they would find them there the motions of the heavenly bodies, and explaining to that mysterious people the nature and the attributes of the great Being Who made these bodies out of nothing, who appointed the courses in which they should revolve. Go to the mines of Siberia, and they would find the Polish confessors and

martyrs exhorting, suffering for the faith. Sail to the islands of the ocean and they would find the countless worshippers in spirit and in truth, whom their labor and their zeal were forming

for the Eternal Father there. Or, take wings and fly to the very limits of the world, to the Far West land, where the Sioux, the Shawnee, or the Blackfeet dwell-or where the Mc-Kenzie pours its majestic waters to-wards the frozen ocean, and there-

warus the frozen ocean, and there-"On the westrn slope of the mountains Dweiled in his little village the black-robed chief of the mission. Much he teach s the people, and tells them of Mary and Jesus, High on the trunk of a tree that stands in the mids of the village. And o'ershadowed with grapevines, a crucifix fastened, Look with its agonized face on the multitudea kneeling beneath it."

That which "the black-robed chief of the mission" was doing for his chil-dren "beyond the western slope of the mountains," in American and in every land, that same thing they were striv-



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While constancy should extend to all things worth striving for, it may be said that our best and most persistent efforts should be for the best and most important things. This our divine Lord, Eternal Wisdom, tells us when He bids us "Seek first the kingdom of He bids us "Seek first the kingdom of God and His justice," and all other things worth having or striving for will be added there unto. It is in per-forming the chief duty of life that we shall do all the other duties devolving on us, for the greater always includes the less. In other words, being true to God we shall be true to man; laborto God we shall be true to man; labor-ing for heaven, we shall fulfill our part to earth. Let us, then, ask God to give us the grace to be constant. It is what poor, weak, changeable nature needs, even for honorable success in this world, and what will always follow under God's blessing if such success be good for us. But we can assure our good for us. But we can assure our selves that we will never fail in our eternal interest-the salvation immortal soul—as long as we be faith-ful to God. He will ever be constant to us, for He had declared, "Blessed is the man who hopeth in the Lord for he will not be confounded."-Bishop Colton in Catholic Union and Times.

"Chain Pravers."

It is decidedly wrong for Catholics to aid in distributing unauthorized "chain prayers," because the church forbids us to circulate prayers which torbids us to circulate prayers which have not been approved by the eccles iastical authority. The "chain prayers" moreover, owing to the conditions at-tached to them, tends to encourage what savors of superstition. Consign them to the fire should they come your way.-Sacred Heart Review.

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of his dissipated e, had already eated himself at sting both hands ning his curly, hem, he looked he faded, flowerbeamed forth the hin. And as he acted in a frown, pose, vacillating bleared, bloodbleared, blood-He must have er heart for a is head compas-ice, blinked his o his feet. e just here while

Miss Hetty, who

Bartle did not speak. "That man, my, friend," she resumed with difficulty, "I have long lost sight of; he promised to make a great suc cess. But should it have fallen out that He knows his business and he keeps his place," she said. "He's the quietest man, except for that way he has of humming to himself the queerest tunes. But I'm afraid he'll break out some But I'm alraid he'll break out some day." "Let us hope he will not," Miss Hetty would rejoin, " and at any rate we shall not anticipate." One day it came. Bartle had been lending a hand to some wood cutters by Miss Hetty's kind permission. When he came home that evening Nora closed the door between the kitchen and the dising town.

cess. But should it have fallen out that he did not, whether through circum stances, or violent temptation, or some inherent weakness, as is often the case, who knows but that something might not have happened, or will happen at the end, to retrieve it all." "That were impossible," said Bartle, bitterly.

bitterly. "Or at least to encourage him for the

rest of his days to be a better man." "At least a better man," he repeated,

sadly. "That we two old-time friends might

once again be friends—in heaven." Bartle rose. "With God's help, in heaven," he ex-

closed the door between the kitchen and the dining room. "You are drunk, Bartle," she said. "I am, Nora," he responded. "Then out of this house you must go to night. Miss Hetty has a mortal ter-ror of a drunken man. You have been very ungrateful, Bartle." "Richt you are, Nora." he answered : claimed fervently. She stretched forth her worn, transvery ungrateful, Bartle." "Right you are, Nora," he answered : "right you are," as his head fell limply against the wall. "Miss Hetty," Nora announced to her mistress, sitting at her supper, "Bartle is drunk. I have told him to go."

parent hands. "Good by, John Redmond—good bytill heaven

He clasped them in his own, while hot tears fell from his eyes upon the

not tears left from his cycle appendix "Good by, good-by," he gasped, and rushed, sobbing from the room. Miss Hetty turned her face to the wall. She neither wept nor sobbed; she had passed all that—her soul was at peace. Nothing mattered now but what was go." Miss Hetty's eyes widened. Ske stood up. "Oh, yes, yes, Nora," she exclaimed, "we cannot have a drunken exclaimed, "we cannot have a drukten man about. It is too bad—we had such hopes of him. Call some of the neigh-bors to take him away." "He is able to go by himself," re-joined Nora; "he is quiet enough." "Very well. Send him away. I have a horror of a drukten man." At the transmitthe organ-like tones

neither wept nor sobbed; she had passed all that—her soul was at peace. Nothing mattered now but what was to come after. The next morning she said quite complacently to her faithful nurse: "Nora, in the top drawer of my desk you will find a little ivory box. There is nothing in it but a withered rose. Lay it with me in my ceffin. It was given me one day by the friend of whom I told you. I have always kept it. The one I gave him in exchange was never so treasured, I am sure," she added with a wan little smile. "Men do not cherish or remember things as women do. You hear what I am saying, Nora? At that moment the organ-like tones of a wonderful bass voice came from the kitchen. It was singing the "Drive me one day by the friend of whom I told you. I have always kept it. The one I gave him in exchange listened until the song was finished. Then she leaned back in her tall chair as though exhausted, and said in a strained, unnatural voice: "Dot seed him away, Nora. Tell him to go to bed. We will give him another chance." Mistress and man had very little in-

At that moment the organ-like tones

"high on the trunk of a tree ' place it in a church that they were gathered there that day.

CONSTANCY.

It is mostly the object to be gained that inspires and maintains the spirit of constancy, though virtue should be practical for its own worth. Hence we see men constant in somethings and in constant in others. One man will be constant for example, in the pursuit of constant for example, in the pursuit of worldly wealth, another will follow pleasure unceasingly, another seek honor and worldly applause, and will struggle unceasingly to attain them. Again, in man's relations with his fel-low-man motives of self interest also have a large share in the direction they take. We see men become ex clusive and attach themselves to a par-ticular few and have no thought or concern for the vast multitude of their fellow heings. Sometimes it is friend. fellow beings. Sometimes it is friend-ship, sometimes it is gain that prompts ship, sometimes it is gain that prompts them to go to the greatest length for the friends they make. We see men, too, in their own regard act firmly aud with constancy in some things, and act quite the contrary in others far more important, because they tollow their passions and tasks rather than the true principles of virtue and perfection

of character. But he who offends in one, offends in But he who offends in one, offends in all-for constancy, to be a virtue, must be universal and lasting in all that is good. While it may rise to great heights when founded merely on human attains its great heights when it is founded upon the spiritual and is animated by it, for then it has God's grace for its life and its endeavors, and His honor and glory first and above all for all its motives and undertakings. It is then we find real constancy, for a womanly love, sne owed nearly all ner it is then we find real constancy, for a dignity, all her supernatural elevation to the sublime teachings and sacra-mental graces of the Holy Catholic religion. The church preferred nearly four is good, or, as the apostle says, " In



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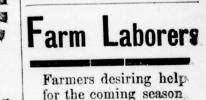
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THE CATHOLIC RECORD.

church. It is just such execrable work charity, and the false principles they as this that the bigots of Exeter Hall. had laid down, they should offer up a London, are engaged in-ably assisted sacrifice of seven oxen and seven rams :

AN INTENSELY "YELLOW "

joys and sorrows that come to human-ity's lot and not dominated by the selfish fear of possible evils, nor ham pered on the upward duty by the sexual difficulties that are becoming so A most extraordinary weekly publica-tion is the Orange Sentinel of Toronto. For robust inventions anent the Catho lic church and its ecclesiastical author ities Mr. Hocken, its editor, stands far and away beyond all competitors. Once upon a time we thought the editor of the Presbyterian Record of Montreal deserved this distinction, with Col Samuel Hughes and the Rev. George McFaul of Ottawa energetically forging towards the front, but Mr. Hocken is unapproachable, and is evidently work ing with a will to occupy that pedestal

of eminence which in time to come may bring to his shoulders the cloak of the Grand Sovereign of the Orange Association of British North America. We have here another illustration that refinement, truthfulness and Christian conduct do not always follow in the

American friends call the innate cussedness " of human nature. Mr. Hocken in a lecture recently deavor to minimize the power of Mary, delivered stated that Catholics consider the priest is better than ordinary Christian woman. Thus we God, and he claims to have know of one Protestant minister preachquoted this from a pastoral of a Spanish ing from his pulpit a few Sandays ago, Bishop. We did not know that the who declared that "Mary is a very editor of the Orange Sentinel was in worthy woman." Such language as the habit of reading the pastorals of this is calculated to lower the respect Spanish Bishops. Mr. Hocken, like the for Mary which every Christian should rev. editor of the Presbyterian Record entertain. But we have the assurance of Montreal, takes very good care not of an archangel sent from God to deto go into particulars in matters of this liver the message, that she is full of sort. The editor of the Presbyterian grace, and blessed among women : that Record printed in his paper a statement is to say, according to Hebrew idiom. to the effect that missionary priests in most blessed of women ;" also, Mary the province of Quebec were selling herself in the beautiful canticle she passports to heaven, but he has not yet uttered when she went to visit her given us the name of the parish nor of cousin St. Elizabeth, declared, under the priests-and will not do so. It will be too much to expect that Mr. "He that is mighty hath done great things to me, and Holy is His Name . . and from henceforth all genera-tions shall call me blessed." Hocken will give us the name of the particular Spanish Bishop to which he efers, as also the name of his diocese, and the date of the so-called Pastoral. This is exactly how Catholics regard As well might we expect the perpetratthe Blessed Virgin. She is the everor of a crime against the law to send blessed Mother of God whom all generaword to the chief of police where he can tions must honor for the sake of her be found. One of the most inexplicable divine Son. She is also our patroness things to our mind is that men who conand advocate in heaven, where her sider themselves intelligent and who prayers are more powerful than when claim to have as much common sense as their neighbors, more especially On earth she obtained from Jesus His members of the Orange order on first recorded miracle at the marriage the concession lines, will give crefeast of Cana of Galilee, by simply suggesting her desire that He should furnish wine. Jesus informs her that His

dence to almost any ridiculous can ard that reflects upon the Catholic church, and they never take the trouble to make inquiry as to its truth fulness. The editor of the Orange Sentinel of Toronto ought to be

THE DECREASING MARRIAGE

speaking in the Highland Gaelic, to maintain an intelligible conversation with the Irish Kelt. Many prominent local Links There is, therefore, no Mariolatry in The birth-rate is now universally nonoring Mary or in invoking her to acknowledged oo be declining all over the world, but there is no doubt also that the marriage rate is declining. In of experience springing from this holy local Irishmen were present, and the collection taken up realized \$1,000. pray for us, that through her intercesunion will pass down from generatio union will pass down from generation to generation and be a light and guidance, a consolation and a com-lort for all posterity. Time is a great teacher, experience is a costly intraction we may obtain the graces and this country it is a matter of frequent are devoted to the training favors of Almighty God we need in comment that marriages are contracted colleges, the 200 district teachers, nuch later than used to be the custom Secretary, twenty paid officers, and ten organizers. The collections net The reverend editors of the Christian and that there are many more who re main unmarried than seems entirely ten organizers. The collections net \$18,000 annually, and about as much or, but it is worth all it costs. But Advocate are evidently astray in their the past is the instructor of the presjustified, even by the economic condi-tions to which appeal is usually mad made and in other ways, so that the whole ent, and ruture and its first ressolts are to be had for the listening to them —it is God's way; what is most necess-ary to us—as light, air and water—are the cheapest. And so human wisdom, or divine as most wait is given it ent, and future and in explanation of this fact. Definite ment is supported on an income of in explanation of this latt. Deutite details are not easy to procure in this country, but some very interesting statistics have recently been published in the census reports of Great Britain. \$35,000. After the lecture a meeting was held in Massey Hall, when a branch of the or divine as we must call it since it comes in the first instance from God, Gaelic League was formed, with D'Arcy Hinds President, P. J. Byrnes Secretary, ald W. T. O'Connor Treas comes in the first instance from God, is given all who desire to receive it. How careful should be father, mother and elders to treasure up the lessons they have received from those who went before them to seek the light of the God of light to rightly apply them to their children and pray that they in turn mass them down to those who will In the last thirty five years marriage have fallen off nearly 20 per cent Perhaps the most interesting part of the urer. statistics is that not quite one-half as many widowers get married as was the A Royal Priest. twenty five years ago, and that only a little more than one half as The best known of the royal renun-ciations of recent times was that of Prince Max, brother of the present C3.86 widows now resume maritial obligations. Widows are usually con-sidered in the popular mind, at least, to be rather any ions even only a turn pass them down to those who will come after them. The traditions, then, Frince MBX, protter of the present King of Saxony, who at one time had the reputation of being the most dash-ing officer of the crack cavalry regi-ment to which he belonged. One day he rode straight from some come atter them. The traditions, then, of prayer and worship of God in family life should be lived up to by the chil-dren of plous, holy parents; the traditions of virtues, customs and prac-tices should be continued by the chil-dren and poursed down to their chilto be rather anxious to enter the narried state again and, indeed, to be to be rather eminently successful in securing an other partner of their joys and sorrows manoeuvers to a monastery, and changed his uniform for the garb of a monk. So much so is this presumed to be the case that one young girl at least has recently declared that it began to look dren and poured down to their chli-dren's children ; the traditions of honor and nobleness should be observed Prince Max became a priest and worked as a priest for some time at Nuremberg, in Bavaris, gaining the al nost as though young women would have to be born widows if they wanted by them just as truly as the blood of the parents runs in their veins. Then Worked as a priost to be added to be added as a priost to be added at a set of the bad renounced all his worldly possessions on entering the priesthood, and at Nuremberg had nothing to support him except his wage of five shillings a day o be sure to get husbands. traditions are meant to be so many sure and safe principles that will contribute The increasing disinclination to marry is, after all, a serious social to the success and happiness of future The most important element to the success and happiness of factors generations. Indeed, they should be added to and improved and refined with time, and so they will be if each suc-ceeding generation be faithful to its duty. It this are in all other things. in it is universally admitted to be the fact that the wage-earning woman who is able to support herseli does not care day. A YEARNING FOR UNION WITH duty. In this, as in all other things, Christian Catholics should take the to assume obligations of matrimony. The condition of affairs that is develop GOD. ing is, however, extremely unnatural and constitutes a distinct menace to Like the ancient world, our own lead. They have the knowledge, they should let it guide them. They have should let it guide them. They have the light emanating from Him Who is the true light. Catholics, above all, must lead all others, for theirs is the morality. There is no doubt that no better safeguard against certain evils notwithstanding the prevalence of vice, yearns for union with God. St.Augus-tin's famous saying that "the heart is can be secured than reasonably early marriage. The frequency with which restless till rest in Thee," is parralled grace to be not only enlightened, but still more strengthened for all that is this is discouraged by older and sup-posedly wiser heads is at least ques-tionable. Often the motives for the deby Tennyson's lines : he whole round world is every day bound by gold chains about the feet of God. God grant, then, that we show the good and perfect. The very prevalence of superstition. God grant, then, that we show the world the best example of fidelity to all that is good in home and family by keeping in mind and heart the tradi-tions of our honored and painstaking forefathers! We should honor their name by living up to their teachings. We should show ourselves worthy of honor by handing down their wisdom. lay of marriage are eminently material. Nothing is surer than that every year beyond twenty-five adds very greatly to the unlikelihood of marriage being contracted at all. Untold harm then which by a strange paradox flourishe nost luxuriantly where religious belief decline, is an evidence of this yearning. So, too, is the spread of spirit-ualism and the popularity of mediums nay be worked by advice that looks only to the things of this world and considers not how much of training, moral discipline and real development despite the innumerable exposures despite the infutnerable expected states of their trickery. But Christ's Church in its sacrifice and sacraments instituted by Him places constantly within the reach of men opportunities of the honor by handing down their wis nonor by handing down their wiscom. Let family traditions be respected, let them be fulfilled.—Bishop Colton in Catholic Union and Times. f character there always comes from reach of men opportunities of the closest union with God, which is the he assumption of obligations and th d effort to fulfil them in spite letermine very essence of religion. Its entire sacramental system, but especially the of the calls of selfish nature to care If there were no more sorrow, who only for self. There is here an evil to be faced There is here an evil to be faced Holy Eucharist, perpetuates the work that our people must consider and the of the Incarnation by bringing humanity could appreciate joy ?:

solution of which will mean much for the future good of the church in this country. The church must look to the rising generation for members, and if her growing flock are living the normal lives of married Christians, sharing ives and approve that come to human

TONGUE OF ANCIENT DAYS.

IOW IRELAND IS LEARNING HER OWN

LANGUAGE.

Toronto Globe, May 18.

Dr. Douglas Hyde occupied two hours last night in Massey Hall in an address that revealed the leader and genius of the Gaelic revival in all his

burning persistence, his audacious humor, his broad philosophy, and with-

his concentrating nationality. There

the tongue of the Gael, and 250,000 Irish children are learning the lan-

The Gaelic League, he said, was

ality." Not only the language was restored, but, with the language, the

the

tradition, the song, the story, the games, the dances of what was once

better than a brute. To Dr. Hyde he

proved to be a most wonderful man. He dictated an Ossianic poem of four

hundred lines that had never before

been read or heard, and he had twenty

ality.'

n Earope.

into contact with the unseen Diety and recalls the ladder spanning the arch between earth and heaven which Jacob saw in vision when he lay down to sleep in the valley of Bethel.—New World,

MAY 26, 1906.

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FAMILY TRADITIONS

There is much that is written and much that is unwritten for man's guidance, and this latter is handed down from generation to generation as down from generation to generation as the experience and practice of the wise and good and which is respected and followed because of the source whence it has come. Thus in law we have the Lex Scripta, or written law and the Lex Traditia, unwritten law et excition. In the matter of relies no of tradition. In the matter of religing belief we have the sacred scriptures and the dogmas of holy church as a written law; and we have its practice throughout the ages as tradition has the force of law.

As in the church and in society, there are also in the family certain customs and practices which have come down from our ancestors, which have left their impress so deep that they is no getting away from the man, and it is a clue to the success of the work of the Gaelic League to have heard its are as so many laws engraven on our minds and hearts; we feel for them a reverence and a veneration and acof the Gaefic League to have heard its President eloquently declare its aims and methods. Not many years ago Irish was a dying language. Six years ago it was being tanght in 105 schools. Today in Ireland 3,000 schools teach the there of the Gael and 250,000 cept them as so many lights for our safe guidance. And well it is so, for it is right that we learn from those who have preceded us, and there is so much to learn that books could not contain it all, and so it comes to us an heirloom handed down throughout the guage of what a great German scholar declared was "the longest, most lumin-ous and most consecutive track of any people in Europe bat that of Greece

But to have the traditions of a family one must have the family spirit and the spirit of union which its name implies. There must be the ties of mutual love binding parents to chil-"gathering up every atom and relic of the past and building them up course by course and tier by tier into that edifice which should yet, please God, enshrine the soul of an Irish nation-ality." Not only the language me dren and children to parents and children one to another, to have traditions of the past honored in the present and handed down with the addition of accumulated experience to future genera tions : hence the all importance of the home and the preservation of its sanc-tity by the faithful co-operation of all one of the most classically cultured of within its sacred portals. As God teaches us, the father and mother are to be honored as His appointed reprepeoples, and one of the most literary In Europe. Among many anecdotes Dr. Hyde re-lated one of an old man in the north of Galway who could neither read nor write nor speak a word of English. To an Englishman he would have been no better than a butte. To Dr. Hyde he

God is the great Father of all. It God is the great rather of hamily is He Who has instituted the family through Adam and Eve, the first man and woman, father and mother of all mankind. Through them He spoke to their offspring. So the words of divine wisdom have come down throughout all the ages, for be it ever remembered Wisdom itself, is the infinite such. He was a store of folk songs, aphorisms, poetry, history, myth and tradition — a most delightful man, Dr. Hyde declared. Instead of all what is good for its well being and what is good for its well being and profitable to its advancement. necessary then that all co operate with these things the present system of edu cation substituted the third reading

His mighty plans! There is nothing that God wishes more in His designs in ruling over all things that men work in harmony with There is His laws by co-operating with one an-other, and this most of all in the family, for it is of the many familie: as anits that He would like to have the whole world a unit with Him in His endeavor to have all go well for His infinite glory and for man's eternal and temporal welfare; and it is through the family alone that this can be accomplished for there is the centre from which all this must radiate. How necessary, first that the family be well and firmly constituted in the father who, as its head, will be its law-giver, building up it would not help to build up the size of a thraneer. The league or in his place, when dead, the mother rule, and in the event of both being dead, the oldest child hold their place vould never rest till every Irishman could grasp the hand of every other in friendship, as he should have done long nd direct and govern in their stead ; laws of wisdom which and from the always will be given in all suffering Before the lecture Dean Egan con versed with Dr. Hyde in the Irish tongue, and Mr. Alex Fraser was able, from God the great Father of all man kind, as long as they have heart, and mind united with Him. And thus those family traditions which are the results

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EDITORS : REV. GEORGE R. NORTHGRAVE .

or of " Mistakes of Modern Infidels." Author of " Mistakes or Automase Coffey THOMAS COFFEY. Publisher and Proprietor, Thomase Coffey

LONDON, SATURDAY, MAY 26, 1906.

and the

ing THE STUDY OF SCRIPTURE. In his Apostolic Letter on the Bibli

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by

cal Question Our Holy Father sets before clerics the absolute necessity of being able to devote themselves to the ministry of the sacred word and to de fend the inspired books against the attacks of those men who reject all divine intervention. According to the Pope, unremitting study is necessary on th part of the student : and he tells him that in his investigations and researches he has in the teaching and tradition of the church a sure guide through the maze of conflicting and contradictory opinions. He admonishes the authorities to secure in academies and seminaries a teaching of sacred scripture in keeping with the importance of this science and the need of the times : and he tells the professor to keep in mind to teach his pupils the best way of preaching the Gospel and to improve the opportunity to lead them to follow zealously the precepts

of Christ and the Apostles. Human investigation must, however not be ignored. The conclusions of true science must be pressed into service without dispossessing the church of its place as judge and queen in the realm of the study of Holy Writ. Whilst many without the fold are dazzled by brilliant theories, and led by them betimes into the morasses of disbelief, the Catholic student has the church to illumine his path. Loyal to her, he cannot go wrong. And this loyalty, combined with hard study, stands for a greater range and freedom of thought, and consequently for a greater barvest of knowledge. Was it not Scherermacher who said that the bible, de prived of the protection of the everlasting church, was slipping, block by block, into the seething waves of hostile public opinion, and Brownson declared that never had he enjoyed such mental freedom as that which fell to his lot as a member of the church.

Our Holy Father insists upon the treatment of those questions only whose study helps the understanding and de fence of the Scriptures. Hence the professor of Sacred Scripture, he says, will regard it as his sacred duty never to depart in anything from the common doctrine and tradition of the church : be will assimilate all the true progress of this science and all modern discoveries, but he will leave aside the rash commentaries of the innovators.

The Apostolic letter is timely, and cannot fail to be interesting and instructive to both layman and cleric.

A CRIMINAL POLICY.

It were ungracious to say, we suppose that some Catholic fathers and mothers are stupid and have no sense of parental responsibility. Yet, viewing the horde of children who are allowed to leave school at an early age, we mus

refrain from applying to them any terms

of a complimentary nature. In the

time

being in a position to take advantage of the toil and patience and perseverance of their forbears, they must begin at the bottom ; and there, unfortunately, too many of them stay. Our orators will have none of this. They see things through the medium of an optimism, which, however creditable to hearts, is not warranted facts. We confess to a feelfriends. of pessimism when we multitude of the yourg men who are unskilled in any line of work and who besiege the house of the poli-

7. 16.)

them for their justice.

We know that many Protestants en

and to reduce her to the level of an

the divine inspiration :

he abode on earth

through her.

tician whenever there is a menial' position to be filled. We say again that parents are re ponsible for much of the ignorance and blasted lives with which we are burdened. Selling their own flesh and blood on the labor market is not only a

criminal policy, but one also that retards our progress and hinders the extension of God's Kingdom on earth.

HONOR TO GOD'S SAINTS. The Michigan Christian Advocate in its issue of May 12th has an editorial article on " Mariolatry " beginning with the words, "Roman Catholics pay much more worship to Mary than to any other of the saints. They claim, however, that virgin worship is not supreme like that which they pay to God Himself, but some of their expressions seem to belie their claim.' As an instance of this and a proof of

this assertion, some extracts are made from the columns of the preceding issue of the Michigan Catholic wherein May is called " Mary's Month," and it is stated that "the holy church selects this month for special devotion to the Mother of God." Mary is also spoken of as " Refuge of Sinners, the Comforter of the afflicted, the spiritual mother of her earthly clients," and it is said that "every appeal to her aid is presented by the Blessed Virgin at the throne of grace, where, interceding for the troubled soul, she brings the sinner and his God into communion. It will be remarked that in the ex tracts employed the word " worship is not used at all, and the Christian Advocate has, therefore, no right to infer from their use that Catholics worship the Blessed Virgin," or seen to do so, as that journal asserts Catholics, therefore, honor or venerate the saints of God, but do not by any neans worship them as God, or as having any divine attribute, but we honor them as friends of God, whom God Himself has honored, and to whom God requires that due honor and respect be shown. For this there is ample scriptural authority, and Method-

ists, who are wont to speak disrespectfully of God's saints, are guilty of disrespect to God. The Blessed Virgin is honored in the Catholic church as the greatest among the saints of God, because of her personal sanctity, and also because God Himself has placed her in the highest

rank among His saints and friends, in choosing her for His mother when He determined to become our Redeemer that is to say, from before all ages.

Here it is proper to show some pass ages of holy Scripture which prove beyond doubt that God's saints are to be

nonored.

by combinations like the P. P. A. ' and go to my servant God, and he shall pray for you ; his face I will accept that folly be not imputed to you PAPER.

for you have not spoken right things before me as my servant Job hath And the Lord also was turned at the

penance of Job when he prayed for his Again, we are told in Rom. ii. 10 that glory and honor and peace are due to every one that worketh good, and again "the continual prayer of the

just man availeth much. (St. Jame If the saints on earth are thus power ful with God they must be still more powerful when they are in heaven, crowned with glory and the reward which a Just Judge has conferred upon The Blessed Virgin Mary, Mother of

God, is the most powerful of the saints in heaven, because her dignity is greater than that of any other, saint or angel, and those who neglect to ask her wake of education. It is not, however, intercession with her divine Son lose the many graces which may be obtained the fault of education, but what our

book. The scorn which Dr. Hyde poured into that statement can only be poured into that statement can only be appreciated by a college faculty fami-liar with Keltic literature. Dr. Hyde thought it discreditable to a great city like Toronto, whose prot-perity was chiefly due to Scotch and Irish, that her university should pay no attention to Gaelle literature. He pointed out that the great movement pulsing through traland to day was not pulsing through Ireland to day was not based on hatred of England, but on love of Ireland. Hatred, he said, way a negative passion, powerful indeed for tearing down, but when it came to build us in trend act but to build

shamed of himself.

RATE

name of common sense, what is an un. trained boy to do? Thrown while in authority in the land as prime minister his teens into the vortex of life, what of the Egyptian Pharaoh (verse 6.) chance has he? Should he obtain Again in Jos. v. 14 15 we are told employment, what does he earn ? A that Joshua fell on his face to the pittance that scarcely pays for shoe ground in the presence of an angel who leather. His father may, and does ofis the Prince of the host of the Lord, times squander yearly more in the and who is stated to be to the archangel saloon than his boy would gain in a St. Michael (in Dan. x. 21.) couple of years. His mother may waste In ps. 138 : 17, (Prot. Bible, 139) we more than her son's wage on gew-gaws are told that the friends of God are and on the daughter's education, which exceedingly honored, for it is certainly may consist in being able to play " raga great honor to be numbered among ' and to do fancy work and be God's special friends and servants. productive of foolish vanity and snob This is the case with God's saints and bishness. What does a boy lose by this angels alike, as Christ tells us in Luk. criminal policy of his parents ? As a xx. 36, that the saints in heaven rule he loses all chance to rise. He are like the angels and equal cuts himself off from those who can to them." Therefore the saints are compete for the prizes which this equally worthy of honor in heaven country can offer. He risks failure, for with the angels, and in both testathe records show that skilled work can ments we find the angels invoked as be learned more readily by the boy who well as honored. We on earth are at has a good common school education least bound to pay due honor and revthan the one who goes out into the erence to them as declared by the world at thirteen and fourteen years of Council of Trent, but the Council points out that they are not to be We grow indignant at the capitalist adored. We must always remember who uses up children in his cotton mills. that every good and perfect gift is But at our doors men and women throw from our Father, God, but in His intheir own flesh and blood into the scrutable ways He desired He should streets to learn their jargon and vilebe honored in His saints, and invoked ness. Instead of being protected they are

sacrificed pitilessly. No decent human through them. Of this we have an example in the being would treat an animal as some children are treated by their parents. ase of Job, who, being harshly attacked by his three friends who came to give And for what? For \$1.50 per weekhim consolation by obliging him to a price indeed, for a boy's future. On onfess that his afflictions were brought one side of the balance are placed the on by his grievous sins, were rebuked boy's rights-his life and soul ; and on by Almighty God in person, who inter the other his miserable wage. And in vened to attest Jcb's justice, where human parents are content with this ! upon God declared that Job had This may explain why in some parts spoken what was right before God,

of Canada Catholics are retrograding, and why the vantage ground gained for wherefore to atone for their want of them by others is lost. Instead of

inability to grant to Mary the she fulfils in heaven as our intercessor From Genesis xlii. we learn that the at the throne of grace. sons of Jacob bowed low before Joseph

order to work out our salvation.

hour had not yet come for the public

announcement of His power to work

miracles, nevertheless He does so on

he request of Mary, and changes the

six pots of water which were in the

house, into a wine superior to that

which had been used at the first part of

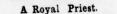
the marriage barquet.

She was our intercessor while she when they found him in Egypt holding was on earth, as is evident from her petition to her divine Son at the marriage feast of Cana, and there is absolutely no reason in saying that she has ceased to be our intercessor now that she is in heaven when her power with God and her good-will toward men are immeasurably increased.

The Advocate, therefore, asserts an absurdity by denying that Mary is an intercessor at the throne of grace. This, it says, is " to clothe her with divine functions, and the character of a Saviour." It adds that Protestants admit that she is "blessed among vomen," whereas " Papists " make her an intercessor, which is the office of God and our Saviour.

Was not Job an intercessor at the throne of grace when he prayed for his three friends ? Was not Jacob an intercessor when he blessed the sons of Joseph saying : " God in Whose sight my fathers Abraham and Isaac walked : The Angel that delivereth one from all evils, bless these boys." But not only is Jacob an intercessor at the throne of Grace, but so also is the Angel whom he invokes, as having been his deliverer from all evils.

A DESPATCH appeared in the Canadian papers a few weeks ago to the effect that a Jesuit priest named Pedro Morales had been murdered in Spain by a brother Jesuit. Rev. Father O'Bryan, S. J., has written to the Canadian Freeman a letter in which he states that there is no such Jesuit priest as Pedro Morales in any of the our Spanish Jesuit provinces. There appears to be an organization the purpose of which is to spread broadwhereas the friends had not done so, cast falsehoods concerning the Catholic



Diety and ich Jacob Editor Freeman's Journal : wn to sleep w World.

MA1 26, 1906.

pen the following lines. Frederick Anton Mesmer (1734-1815)

Frederick Alton host and began towards an Austrian physician, began towards the close of the last century to publicly the close of the last century to publicly profess his ability to heal all manner of profess his ability to heal all manner of

ion. A commission was appointed by the government in 1785 to investigate

the matter. It consisted of such illus-

trious scientists as Bailey, Franklin, Lavoisier, etc., and reported in adverse terms of him and his experiments.

and even of an immoral character. The commissioners declared that the

The commissioners decired that the effects were entirely due to imagination and imitation. They repudiated the notion of the supposed magnetic in-fluence, and asserted that any beneficial fluence in the supposed magnetic in-

results which might follow from the process were more than counterbalanced by the detrimental effects which would ensue to health, both physicial and

moral, by the employment of this so-

called magnetic force. Later on, the authority of the Holy See was brought to bear upon the sub ject; and it, while not cordemning

mesmerism, absolutely condemned the

mmoral and superstitious practices

connected with it and employed under

Mesmer fell into disrepute, and died

Bat the work thus inauspiciously be-

But the work onto interpretering an was destined to play a more im-portant part in the world's history; and during the past twenty years it has become resurrected under the title

Tis true that even now certain grave

dangers are attached to it; but em-ployed by medical practitioners of any

proyed by medical practiculation of any standing, it is at least stript of the superstitious and immoral practices which rendered it odious in former

Hypnotism is produced by passes, ontact and fixation. The subject is

told to gaze fixedly at some object at a short distance from and above his eyes,

called magnetic force.

in Switzerland in 1815.

that name.

of hypnotism.

Awake !'

NS.

06.

itten and for man's is handed meration as ice of the respected the source s in law we written law ritten law of religious

scriptures hurch as a its practice lition which in society, aily certain h have come which have that they ven on our el for them ion and ac-

hts for our it is so, for those who re is so much not contain s to us an roughout the ns of a family

y spirit and ch its name the ties of ents to chilents and childdition of acfuture genera rtance of the on of its sance peration of all ls. As God ad mother are pointed repre-

er of all. It ed the family the first man mother of all n He spoke to words of di-own throughout er remembered is the infinite he whole world well being and cement. How cement.

co operate with

at God wishes ruling over all n harmony with all in the famany families as ke to have the ith Him in His r man's eternal and it is through t this can be is the centre from radiate. a family be well a in the father be its law-giver, dead, the mother t of both being hold their place in their stead of wisdom which in all suffering ather of all man have heart, and And thus those h are the results ng from this holy from generati be a light and tion and a com-Time is a great a costly intruct-il it costs. Bat ctor of the pres-

cataleptic, lethargic, and somnambulistic trance. According to the Dr. Bernheim and his followers of the Nancy School, hyp mosis is not a nervous disorder, but a state claiming close affinity to national sleep. They explain away the nerv-ous disorder theory of the Paris school by attributing it to the fact that those who advanced the opinion confined their investigations chiefly to the neu-rotic patients of the Salpetriere hospital, and assert that the three stages pital, and assert that the three stages insisted on by Charcot may be explained by suggestion and imitation. Hypnotism is new extensively em-ployed on the Continent as a therapeu-tic agency in the curing of diseases. It may not (in time to come for as yet it may be said to be only in its infancy) [18] all the extentions which its ment it may be said to be only in its infancy) fulfil all the expectations which its most sanguine exponents hope for it; but it undoubtedly deserves recognition in medical circles on account of the many cures which have been thoroughly in-vestigated by the most eminent scienti-fic men peran fic men. Although sometimes exhibiting effects which appear to be at least suspicious, we are assured by authority that hypnotism is no longer to be regarded as a superhuman gift ; for almost all of its a superhuman gift ; for almost all of its effects as far as known at present can be explained by our knowledge of physiology and physcology. The reason given for its never attaining the status of a universal therapeutric agency is on account of the number of persons suit-ble as a ubicats e them. They have g from Him Who is Catholics, above all, ors, for theirs is the aly enlightened, but tened for all that is account of the number of persons suit-able as subjects. On the point of suitable subjects practitioners are by no means agreed. Bottey gives only 30 per cent. as sus ceptible; Morselli, 70 per cent.; Del-boeny, over 80 per cent.; while Bern-heim denies the right to judge of hypnotism to all hospital doctors who cannot hypnotise at least 80 per cent. of their patients, and Force fully agrees with him. (Moll, "Hypnotism," p. 47.). shings.

THE CATHOLIC RECORD.

THE MORALITY OF HYPNOTISM. and defined suggestions, etc.; but this is not our purpose, and we will proceed Felix A. McCaffery. O. C. C. in N. Y. to the question :

IS HYPNOTISM LAWFUL, AND MAY ONE Editor Freeman's Journal: Is bypnotism unlawful? May I place myself safely under the influence of the experiment? These are questions which ore very very often hears nowadays, and it is with the purpose of giving a few of the pros and consequently allowing would-tism, and consequently allowing would-be et quirers to act in some way for themselves, that I have been induced to nen the following lines. SAFELY SUBJECT ONESELF TO THE INFLUENCE OF THE EXPERIMENTER?

INFLUENCE OF THE EXPERIMENTER? Well, it is admitted on all sides that hypotism when practised by the un skilled, unauthorized exhibitioner, is attended with serious results both to the body and mind. It undoubtedly has power of doing good when employed by the skilled physician; but the em-ployment of it by these irresponsible and unscrupulous charlatans is likely to bring it again into disfavor. Cases are extant where subjects experimented on extant where subjects experimented on by such have been rendered lunatics, or had their nervous systems severely iseases by means of a power called animal magnetism." For a time his doctrines were regard.

or had their hervous system sources damaged. Crimes have been committed by persons who have been hyprotised. A person who is hypnotised is capable of receiving bencheial sugges-tions; so he is almost as liable to re-tions; so he is almost as liable to reed with favor by members of the medical profession as well as others; but his refusal to reveal his secret caused him to be regarded with suspicceive impressions for evil; and it is quite possible for him while under the influence of the hypnotic sleep to be impressed with the belief that he is to commit some act after he has awakened from that sleep. Consequently Contin-ental Governments have rightly and wisely prohibited the exercise of this power except by those who are skilled and duly anthorized. Again: frequent hypnotization bring The magnetization was effected by certain passes, contact and fixation of the eyes; but these were often accom-

again: requent hypotication ornig on a horrid hypotic habit, and renders the patient more or loss subject to the will of the experimenter—a consequence which may often be attended with ser-ione demogras. Wundet, in his lectures ious damages. Wundot, in his lectures on "Human and Animal Psychology," describes "hypnotism as a two-edged in-stranent. * * * 1 t must be looked upon, not as a remedy of universal seupon, not as a remetry of universe shows of vicability, but as a poison whose effect may be beneficial under certain cir-cumstance^o. * * * * It is a phenomenon of common observation that frequently upon the distribution of the shows of hypnotized individuals can when fully awake, be persuaded of the wildest fables, and thenceforth regard them as passages of their own experience."

passages of their own experience." But where hypn tim is e ployed for illicit purposes, or in connection with superstitions practices as spirit-ism, clairvoyance and occultism then it is evidently immoral. Discussing the question, is hypno-tism ever lawful? Genecot tells us that its use is altogether unlawful if means,

its use is altogether unlawful if means, in themselves bad, are employed to produce hypnosis, or if supernatural or unworthy effects are songht ("The-ologia Morala." vol. 1 225 et 55) But as employed by medical men of standing and skilled scientists, it is in all probability free from supersition, and lawful for he says that although

and lawful; for he says that although many of the phenomena which arise from hypnotism cannot as yet admit of ufficient explanation there exist probsufficient explanation there exist prob-able reasons why we should attribute them to natural powers. And, as I said in the beginning, the Holy See has not condemned it when thus used, but only its abuse. For instance, in the Ency-clical Letter of August 4th, 1856, we and the distinction frequently drawn

short distance from and above his eyes, or to stare into the eyes of the operat-or, or to listen to the monotonous tick of a watch, or else some passes are made in front of the face and chest of the subject. After a time he gradually falls into a drowsy condition just like that preceding an ordinary sleep. This is one method of producing hyp-nosis. Others utilize the simple aug gestion of the idea; for instance the subject is told to "Gaze fixedly at me, and think of nothing but of going to clical Letter of August 4th, 1856, we find the distinction frequently drawn between its use and abuse, and those are reprehended who without having sufficiently studied the subject, boast of having the power within themselves of divining, etc. Besides, since 1856, no document has been issued in which the Holy See repudiates the use of hyp notism; although it cannot be innorant of the fact that it has been employed by many skilled and Catholic doctors, with moderation, 'tis true; and for good reasons. and think of nothing but of going to sleep. You feel your cyclids heavy ; you are very drowsy ; your eyes grow more and more fatigued ; they wink ;

good reasons. Nevertheless, even when all sign or your sight is becoming dimmer and dimmer; your eyes are closing; you cannot open them! Sleep!" If the operation is successful, the patient Nevertheless, even when all sign of symbol of superstition is wanting it is unlawful for anyone to subject him-self to the influence of the hypnotizer without grave cause. The reasons usually given are: (a) In the hypnotic trance the subject operation is successful, the patient passes into the hypnotic state, from which he is usually awakened either by passes in the opposite direction, or by blowing on his face, or by an emphatic if Amore 19

(a) In the hypothe trance the subject is placed entirely under the will of the experimenter, and besides there must be a grave motive to justify the suspen-sion of reason. Such are the different methods em-

Such are the different methods employed in accordance with the different views which they hold regarding hyp-nosis by the doctors of the Paris and those of the Nancy Schools. According to the former as repre-sented by Charcot hypnosis, at least in its deeper stages, is a nervous disorder found only in hysterical patients, and exhibiting itself in three stages of cataleptic, lethargic, and somnambul-

THE FAITH OF THE INDIANS. INTERESTING LETTER OF FATHER CHARLEBOIS, O. M. I.

CHARLEBOIS, O. M. I. Rev. Father Charlebois, O. M. I., the Indian Missionary at Duck Lake, Saek, Canada, writes: "Last week I was called to see an old sick Indian. He was in a very small log hut. I could hardly stand up in it, the roof was so low; there were two little windows in it, and the cold breeze was blowing through the cracks in the hut. He was lying on the bare floor with a thin blanket for a quilt. His wife was sitting on the floor near him, for there was no chair. Some children around her were nearly naked. The poor old man was in great The poor old man was in great

pain. "Nota, Nota (Father, Father), said he. I am going to die. Try to make my soul live. Long ago I loved the war and I killed people when I was a pagan, but since I know God, since the boly water of bartism was poured on pagan, but since I know Goa, since the holy water of baptism was poured on my forehead, I never did it again. I wish to see God. I put my life in His hands. He can do with me what He wills."

vills I gave him the sacraments and prepared him for death. I sent them some clothing. Yesterday I carried some clothes to a very old blind woman. some clothes to a very old blind woman. She was not able to work. She was de-lighted to get them and kept repeat-ing, "Wirakoma, winakoma, (thanks, thanks), tell the good people who sent those clothes that they are charitable and kind like the Son of God. I thank them from my heart and I will man for them from my heart and I will pray for

them. Another family to whom I brought clothing were in terrible distress. The man and his wife are blind. He is very intelligent. "Look, Father," said he, "how poor we are; my wife and grand-children and myselt. We have nothing to protect us accust this swill cold. to protect us against this awful cold. When I was young I could kill the buffalces. When the Half Breed Rebel-lion brake ont in 1885 I much Rebellion broke out in 1885 I was the only one who refused to take part in it. did not want to fight nor kill any one. did not want to high hor his rulers of the government. Now I and my family are wretched and naked, but those who sent us this clothing have kindly hearts, for they relieve our misery. I hope they will give us more for next winter.

These few instances will give my benefactors an idea of how much good benefactors an idea of now much good they can do by giving me clothing for my Indians. I will be glad to get any kind of good, wearable garments for men, women and children, Civilized people like to change their garments men the scatter absorber and it the when the season changes, and if they will send me their cast off clothes I can will send me their cast off clothes I can do much with them. Ship them to me in a strong bag, by freight only. Be sure to mark it "Charity clothing," and put your name inside and outside of the bay. Try to get as much as pos-sible among your friends. Some charit-able persons may prefer to send me able persons may prefer to send me offerings of money. I will be happy to receive it and will remember them before God's altar.

Those who have never visited this Those who have never visited this immense country would wonder if I told them some of my experiences. Here are a few : One June day, in 1895, I started from

my mission at Cumberland to go to see the Bishop at Prince Albert. I took three half breeds with me, as they were three half breeds with me, as they were good oars nen. There are numerous marshes and rivers here, and it took us eight days to get there. Our pro visions were nearly gone as we arrived there, after great hardship and danger. We had left only three little owls which the men killed on the river shore. When we heard the engine whistle we which the men killed on the river shore. When we heard the engine whistle we knew that we were approaching Prince Albert. I was glad to get to the Bishop's house. Two of my brother priests welcomed me with great joy, for we had not met for a whole year. They made me take off my hat and they threw it into a fre, because it was all threw it into a fire, because it was all burnt up from the broiling sun-my poor old hat which had done me such

good service—and as for my shoes, they would not let me cross again over the threshold of the door with them. They made me put on a new pair which they gave me. The treated me with the tenderness of a father for a son. After a few happy days' stay I started to return to my days' stay I started to return to my lonely mission. Bishop Pascal and the priests and brothers came to see us embark in our little canoe named the "St. Joseph." ants St. Joseph.' "St. Joseph." It was a perilous journey, for on the way back we had to pass over danger-ous rapids. We had a sad parting after a joyous meeting. My Bishop and his companions waited on the shore to wave us out of sight as our little boat sped away on the Saskatchewan River. Be-fore long we were in the country of the savages. In the morning I said Mass on the shore in a tent, and I begged be protection of God and His Blessed Mother. God guarded us, for our little barque went safely over the most dangerous point of all. This was an immense rock in the rapids on which, the previous summer, a steamboat had struck it and gone to the bottom of the river. I uttered a fervent "Deo Gra-It was a perilous journey, for on the river. I uttered a fervent " Deo Grawith the current for two days and two nights; then a contrary wind arose and we lost a day as we had to put into a bay for safety. bay for safety. When I go to my Indians I bring pic-tures to instruct them. One shows the death of the Just Man; one, the death of the sinner; another is a picture of heaven and one that of the devil and of The Protestant and the pagar hell. The Protestant and the pagan Indians also come sometimes to see the n, although their ministers forbid them to come near me. They crowd into the cabin or tent; then I tell them about the Catholio religion. Once when I showed some squaws the pic-tures, they were greatly moved and said: "Is this, then, the One we are conving?" serving?" serving?" Then an old pagan squaw spoiled the good impression they had received by saying: "I saw that devil in a dream. saying: "I saw that devil in a dream. He was at the door of the house of the man of prayer, and he told me not to go in there, for he was going to carry him off to hell." man of prayer, and he told me not togo in there, for he was going to carry him off to hell." One winter day I went to visit the savages on their hunting grounds. It was very cold. I had a Protestant savages on their hunting grounds. It was very cold. I had a Protestant savages on their hunting grounds. It was very cold. I had a Protestant savages on their savag

guide with me and some good dogs to draw the sleds, and I wore my snow shoes. The night came on as we reached a large lake which we had to cross to get to an encampment of Indians. Both myself and the dogs were exhausted, the guide continued ahead and I lost sight of him on account of the falling, powdery snow. Here, then, was I alone on the lake, Here, then, was I alone on the lake, and the degs had lost track of the Indian's footsteps. I tried to hasten them, but my shouts were all in vain. They stopped short, and I was so weak that I could not go on. I felt as if I would drop down with fatigue. I lay down on the sled and recommended my-self to the care of the Blessed Virgin and my Guardian Ancel. There was and my Guardian Angel. There was occasionally some light from the moon, then again a great darkness. After awhile the dogs moved on and I followed awnine the dogs moved on and I followed them on foot. I had confidence that the Holy Mother of the missionary would not desert me. I was not mis-taken. She directed the steps of the dogs straight to an Indian encampo

where my guide had already arrived. It was 9 o'clock in the evening. I was too sick to eat any food; instead I took a large dose of "Pain Killer," rolled a blanket around me, became unconscious and remained so until the break of day, when, to my great surprise, I awoke re-freshed; it was a new Father Charle

bois. We continued our journey and reached a camp where I met one of my first converts from Protestant ism. He welcomed me to his tent. It was very low and small. I could not stand upright in it without striking my head against the poles which upmy head against the poles which up-held it. For a bed we had pine branches. I wished to say Mass, but it was impossible to do so, there was no table, not even a little space where I could place my portable altar. Neither could I hear confessions, for Neither could I hear contestions, its we were all huddled together. I told them that on my way back I would say the Mass in a larger tent. We went on, my good dogs covering the forty five miles and bringing me at last to a village made up of four good Catholic termilies. They all ran out to meet me families. They all ran out to meet me with a great welcome, clasping my hands. These Indians love their priest. They gave me a little cabin to stay in. It was the best they had, but it was It was the best they had, but it was very cold. They gathered around me and made me talk to them far into the night. Next morning was Sunday. "How shall I say Mass here?" I asked. "There is not a single table in the corre."

in the camp." "Wait, Father," said one of the most ingenious," and I will arrange one for you." In a short time he came and said : "It is ready, Father."

I went and saw my altar case fixed on to the wall, held there by means of cords and poles, about 5 feet from the ground. " This is the first time," said I,

"that I have offered the Holy Sacrifice so near to heaven." They spread out an old carpet under

They spread out an old carpet under my feet in respect for the priest, and as I offered up the Mass, they all sang together, hymns in praise of God and of Mary Immaculate. This was like the poverty of the stable of Bethlehem, still it gave me joy to see their devotion, and I am sure thab our Lord was pleased with them. that our Lord was pleased with them. I stayed three days with these poor children of the woods. I baptized two children of the woods. I baptized two infants, gave one first Communion, heard the confessions of all and gave them the Bread of Life, which makes the heart strong. Before I departed, another family arrived from a distance of thirty miles. They had heard that I was at the camp and they wanted to speak to me and go to confession and Communion. They had their little children with them. It was forty de-grees below zero. I believe few whites confession.

confession. In the Bruache Reserve the Govern-

such and such a day, in the heart of such and such a day, in the neart of Africa, surprise i by an ambuscade, sur-rounded by enemies in superior num-bers, sn officer, who does not speak your language and who is not fighting for your cause, has kept calm; that, the better to show his tranquil resolu the better to show his tranquil resolu tion, he has, at a moment like that, be fore his troops, hemmed in, lost, lighted his eigar, recalled in few words the memory of the fatherland and the duty of a soldier, and then marched toward the enemy and to certain death. It is all told in three lines. And when you have read it, you arise, you come out of your depression, you organize your re-sistance, you look your trouble in the face, you feel high spirits, virility, a certain generous ardor for the strife. And all this life, this precious elastic ity of courage that animates you, you owe to those who are unknown to you, e to those who are unknown to to the vanquished and to the dead lying out yonder without burial and without name. What a proof of what we can do for each other !---Charles Wagner.

A COMMON DELUSION.

THAT CATHOLICS " ALWAYS PRAY TO THE VIRGIN," OR "NEVER PRAY DIRECT-LY TO GOD OR TO HIS CHRIST." Rev. F. M. De Zulueta, S. J., in the Catholic Weekly, London.

Weekly, London. But why pray to Our Lady or the saints, when I can go straight to the Saviour? Such is the question put by many of our non Catholic fellow-coun-trymen. Why appeal, they ask, to any admittedly secondary nower at all? trymen. Why appeal, they ask, to any admittedly secondary power at all? Why should I petition by proxy when I can go personally to my Saviour's feet? Away with all go-betweens and spiritual middlemen !

To us Catholics this attitude of to us canones the attract of the state of by angelicalism and Dissent has a touch of self assertion in it, not to say self right-cousness. It seems entirely blind to the coupling of the second state of eousness. It seems entirely bind to the possibility of personal unworthiness, and of any sinful need of man to be seconded by the prayers of those whose far worthier pleading can lend force and account blenges to bic own. But it and acceptableness to his own. and acceptableness to his own. Backs, behaves us rather to deal with facts, and not with theories. Revelation, as we have seen, establishes the fact of secondary meditation, and there is an end of it. Beggars cannot be choosers. Our ways of approach to God must be determined by Him and not by ourdetermined by Him and not by our-selves. It is mercy enough that we are suffered to approach Him at all. No more injury is done to the supreme dignity of Christ by such secondary meditation than to the power and auth-ority of the most absolute earthly sovereign who admits the intercession of a special favorite on behalf of some obscure subject. cure subject.

THE MASS BOOK AS EVIDENCE. A common delusion prevails amongst many that, in accord with the above principal. Catholica (in the bove principles, Catholics "always pray to the Virgin" or "never pray directly to God or to His Christ," or "are not the Virgin " or "never pray directly to God or to His Christ," or "are not allowed to pray to Him except through Mary or the saints." It is easy to show the absurdity of such a notion, which springs from abnormal ignorance of the Catholic spirit and practice. Take the Missal, or Mass book, which, of all other books used by the Catholic church in her sacred rites, is the most official, and hence thoroughly repre-sentative of Catholic belief. From cover to cover not one single

From cover to cover not one single prayer or collect is to be found ad dressed personally to Our Lady or to any saint. All are addressed to one or other of the three Divine Persons of the Trinity. It is true that in them reference is often made to the intercession of saints, that God is asked to sion of saints, that God is asked to grant our requests out of regard for His chosen servants, even as Abraham begged mercy for Sodom and Gomorrah for the sake of the just these cities for the sake of the just these traces might contain. But every prayer is, in its form, directed immediately to the Godhead. Then, again, numbers of them end with the words: "Through Jesus Christ Our Lord," or "Through

ment agent lends me his little shed to say Mass in for my Indians. I have no chapel there. The shed is 20x13 feet in size. About six miles from Duck Lake there is a little shrine in a cave dug out of the side of a hill. A good Oblate Brother placed there a statue of the Bleesed Virgin. The Indiane of the Bleesed Virgin.

We are pleased to learn from the Philadelphia Catholic Standard and Times that Father Hays, "the Eng-lish Father Matthew," will pass

-that is, by interceding with Him Who-alone can save us. This figure of speech alone can save us. Inis squre of speech is a common one, and fully understood name of Catholics. Some charitable person is said to be "the salvation" of a walf and stream of the salvation of person is said to be "the salvation" of a waif and stray whom he has rescued from the hannts of vice, and so enabled to live virtuously and die holily. Does any one suppose that, by such an expression, the grace necessary for this moral transformation of the waif from spiritual death to life is attributed to the benefactor as to its cause? Assured-ly not. Those supernatural aids to sal-vation came, as they only could come, from Grd. Nevertheless God in His good Providence made that charitable erson the instrument and channel of His saving mercy. By a figure of speech that channel is put for the fountainhead. In the same way Catholics often ask the Mother of the Saviour to be instrumental in obtaining for them from Him the graces necessary to avoid sin and to save their souls, and in this sense to be instrumental in their salvation. Protestants may disbelieve in any such power of Mary's. Be it so. But they have no claim to teach us what we mean by such prayers to her. What we really do mean involves the fullest recognition of Our Lord's exclusive power to save our souls, or else we should not ask Our Lady to incline that power mercifully towards us by her intercession.

8

CONFERENCE OF MISSIONARIES

The event that is attracting the greatest interest in the near future is the Conference of Missionaries that will assemble at the Apostolic Mission House on June 11, and continue in session till the following Thursday, the East of Connue Christi Feast of Corpus Christi.

There will be accredited to the Conference over a hundred Missionaries Conference over a hundred Missionaries who are actively engaged in mission work, and the range of topics that will be discussed in open debate covers all the main topics of missionary activity. The following schedule of papers has been given out: "Welcome to the Delegates on behalf of the Catholic Missionary Union," by Very Rev. A. P. Doyle; "Address by the Chair-man," Right Rev. P. J. Dona-hue, 'Bishop of Wheeling W. Va.; "The Diocesan Missionary Bands," Rev. Wm. Guinan, D. D., Superior of New York Apostolate; "Missionary Outlook in the South," Rev. (Osmund Rev. Wm. Guinan, D. D., Superior of New York Apostolate; "Missionary Outlook in the South," Rev. (Osmund Weisnoth, O. S. B., Missionary in Northern Alabama; "A Missionary in Parochial Work," Rev. Anthony Sieben-foercher, Spiritual Director at St. Mary's Seminary of the West; "Sug-gestions as to the Literary Propa-ganda," A Paulist Father; "How to Reach the Devout Protestant New ganda," A Paulist Father; "How to Reach the Devout Protestant New Englander," Prof. W. E. Robinson, Dean of Faculty of Law of the Catho-lic University; "Church Extension and Convert-Making," Rev. Francis Kelley, President of Church Extension Society; "The Negro in America," Rev. Themas. L. Duffer of the Lowenhiles Society; "The Negro in America, Rev. Thomas J. Duffy. of the Josephites; Rev. Thomas J. Duffy. of the Josephites; "The Catholic Missionary Union-How may its corporate action be enlarged," Rev. A. P. Doyle, C. S. P., Secretary Treasurer of C. M. U.; "Foreign Missions and Propagation of the Faith," Rev. James A. Walsh, Director for Archdioceses of Boston; "Socialistic Errors as a Hindrance to Conversions," Rev. Wm. Kerby Ph. D. to the Catho-lic University;" "The Apostolate of the Cloister," by ore within; "The Apostolate Among the Poor," Wm. F. Downey, Founder League of Good Samaritan; "The Apostolate among the non-English speaking peoples;" "The Need of Missionary Training," Rev. Walter Elliot, of the Apostolic Mission House; "Misson Work from Layman's Point of View," J. S. Leahy, State Deputy K. of C. of Missouri; "The Blessed Sacrament as a Convert Maker," Rev. E. Poirier of the Fathers of the Blessed Sacrament. "The Catholic Missionary Union -How

AN EMINENT TEMPERANCE AD-VOCATE.

listening to them hat is most necess-ir and water-are so human wisdom, t call it since it stance from God, ire to receive it. be father, mother ire up the lessons from those who seek the light of rightly apply them I pray that they in n to those who will he traditions, then, ip of God in family up to by the chil-ly parents ; the , customs and prac-inued by the chiltheir chil own to the traditions of should be observed uly as the blood of their veins. Then t to be so many sure that will contribute that will contribute happiness of future ed, they should be ved and refined with will be if each sucbe faithful to its in all other things, cs should take the the knowledge, they They have

, that we show the mple of fidelity to all home and family by and heart the tradiand heart one than red and painstaking should honor their to their teac ourselves worthy down their wisdom. ons be respected, let I.-Bishop Colton in d Times.

o more sorrow, who joy ?

47.). Were this a scientific treatise, w might discuss some of the remarkable phenomena which follows from hypno tism, such as illusions and hallucin-ations; the inhibition of voluntary muscles; exalted sensibility; amnesia

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presence of a witness who can be con-sidered trustworthy, such as a parent, husband, etc.

These conditions being present, and These conditions being present, and all taint of superstition being absent, Genecot goes on to say "I is lawful to place oneself under the influence of the hynotizer so long as there exists grave cause for doing so." He sets forth as sufficient reasons, the following: (a) When other means have failed, and hynotizm is likely to have benefic-

(a) When other means have failed and hynotism is likely to have benefic and hynotism is likely to have benefic ial results in the curing of certain disas results in the curing of certain dis-eases; and (b) the progress of the science of medicine and psychology which can be obtained by experiments in this branch." Besides these he enumerates other cases in which the employment of humanities may result in employment of hypnotism may result in a vast amount of good, e. g, in curing the propensity to suicide or to interm-

FELIX A. MCCAFFREY, O. C. C. 338 E. 29th St., Now York.

The Greatest Obstacles.

The bad example of indifferent Cath-olice is the greatest obstacle encounolics is the greatest obstacle encoun-tered by missionaries to non Catholics. How often do Protestants say to them : "Your coremonies are beautiful —your doctrines clear and well-founded, but frequently by their conduct your own adherents don't seem to attach much adherents don't seem to attach much importance to confession, the Real Presence or Mass. If your church is true and holy, why does its sanctity not shine forth in the lives of your people? I know Catholics going to your church who don't lead good lives." Good example should be the practical test of our religious convictions to at tract non Catholics not only to us personally; but to the truth of our holy religion.—The Missionary.

Beware of the professional orator who make a business of addressing Oatholic societies for political purposes. magogues. They are dangerous d

If you wish your child to become an honorable citizen and a practical Catholic he must receive a religious training. maining.

Blessed Virgin. The Indians go there to pray and to ask Our Lady for her halp. There have been cures and help. There have been cures and favors obtained at this humble shrine. It is very poor and exposed to the

The Queen of Heaven deserves a better throne than this. If I had money I would build a little chapel to enclose t so I could say Mass there. — (Rev.) O. Charlebois, O. M. I., St. Michael's chool, Duck Lake, Sask., Canada.

HEROIC ACTS STIMULATE HEROISM.

We do not take sufficient account of all we can do for others. If there is anything personal and intimate, it is courage. It would appear to be im-possible to have it for others, to exert will in their place, since this demands determination. However, personal determination. However, every one has experienced what it means for our will to have the support of a secure, friendly will, which sus-tains us at critical moments. And this support never remains external; it beomes transformed. The strength doe comes transformed. The strength does not maintain the status of a foreign aid; if becomes our strength. Like a gener-ous wine or a strengthening food, it enters into us, becomes transformed into our substance and blood, flows in our veins, beats in our breasts, sparkles in our eyes. Speech even and direct contact are not necessary to produc this result; it may be produced at a distance and without the knowledge of a passer-by, a great grief bravely borne, an act of patience or of justice of which we happen to know, inspire us and give us life sound account of the sound state. those to whom we owe it. The face of

and give us life, sound across our soul the awakening of all the good forces asleep within us. You are struggling with difficulties,

your look is troubled and your good will as well. One of those pair ful moments

As powerful HELFERS. So, when we petition the Blessed Virgin, or the saints, we do not seek favors from them as if they were the ource of the same, but as powerful helpers, far more acceptable to God than we are, for obtaining what we ask from the Divine Source of all grace.

The tacit acknowledgment of our own unworthiness involved in this appeal to the more worthy constitutes of itself an act of humility and reference towards the thrice holy God, in whose all seeing presence we stand as sincers, but Whose iavors nevertheless we are seeking. And this lowliness of heart cannot but dispose Him to hear us. For God re-sisteth the proud and giveth grace to the humble

To put it in a nutshell, we do not turn from Christ in order to apply to Mary or to the saints, but we go to Ohrist, with, and under the protection of His Mother and chosen servants. Even so does a child, desirous of some favor which the father alone can grant. drag its mother or some elder brothe drag its mother or some elder broker or sister along with it into the paternal study as an additional recommendation to its petition. This, and nothing more, do Catholics mean when they seek the supreme grace of salvation through the intercession of Mary-for instance, in the scientary aware. "Sweet Heart of supreme grace of salvation through the intercession of Mary-for instance, in the ejaculatory prayer, "Sweet Heart of Mary, be my salvation," a form of ad-dress which often staggers and scandal-izes non-Catholies. They do not under-stand the Catholic faith, and so mistake stand the Oxtoolic faith, and so miscake the meaning of Catholic devotions. No doubt the above words, taken phari-saically are *capable* of an entirely un-orthodox interpretation. A FIGURE OF SPEECH.

But that interpretation has no exist-ence in the mind of the Catholic who uses the prayer. It is confined to those who do not use it, and who analyze it literally according to their pre-conceived prejudices concerning the nature of Catholic beliefs. They think that

lich Father Matthev through Canada and the United States on his return from a tour in Australasia. The tour Father Hays has just completed in Australia was very success-ful, 51,363 persons taking the pledge, making a total of 325,890 administered by this zealous advocate in the last en vears.

Everywhere he has been enthusiastically received by Catholics and non-Catholics. The elergy of all denomina-tions and public officials have joined in the receptions to him. The welcome to Australia was voiced by its Premier, the Mayor of Melbourne presided at the reception given him on his arrival and at the farewell meeting, held the evening before he started home, W. L. Bowditch, M. A., presided and said that nothing but an urgent Cabinet that nothing but an urgent cabilet meeting prevented the Premier from again being present. A letter from Pope Pius X, was also read, expressing H s Holines' pleasure with the results of Father Hay's work, and imparting the Apostolic Benediction to all con-nected with it.

nected with it. Father Hays is a nephew of the late Monsignor Nugent, of Liverpool, and a disciple of Cardinal Manning, upon whose advice he gave up his inclination for the legal profession to become a priest and to devote himself to the poor and the outcast in the slums of English cities. He was ordained to the priest-hood in 1894, and is forty years of age.

The first of all "special devotions" practised by the children of the Church. -the devotion of the Church in the Catacombs—was the devotion to the Good Shepherd. They were in conflict with the world, with the persecutor's with the world, with the personal so creal power, with the unbeliever's im-morality; and they turned from strife and conflict, for rest and peace, to the Good Shepherd, who still seemed to say to them: 'Fear not little flock.' say to them: Then, too, Then, too, Our Lord Himself displayed an evident preference for this name for He said, speaking of Him-self: "I am the Good Shepherd." — Rev. Kenelm Digby Best. FIVE-MINUTE SERMORS.

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Sunday Within the Octave of the THE INDWELLING OF THE HOLY SPIRIT

Watch in prayers. (1 St. Peter iv. 7.)

Watch in prayers. (1 St. Peter iv. 7.) To day is the Sunday of expectation, and it brings to our minds that upper chamber in Jerusalem, where the little band of the chosen disciples of the Lord were gathered together waiting for the coming of the Holy Ghest. There were the eleven Apostles and the faithful women, and Mary the Mother of Jesus and His brethren. "All these," says the sacred chronic-ler. " were presevering with one mind

"All these," says the sacred chronic-ler, "were persevering with one mind in prayer." Hence the epistle of to-day arges us to imitate them, and be-gins with the exhortation : "Dearly beloved, watch in prayers" We too must watch and wait for the coming of the Holy Ghost. He, has indeed, already come into our souls in Holy Baptism, cleansing them from orig-inal sin and making them His temples. He has come again in Confirmation, with all the fulness of His sevenfold gifts, to make us strong and perfect Christians and soldiers of Christ. Yet He comes to us continually every

Christians and solaters of Christ. Yet He comes to us continually every day, knocking at the door of our hearts and begging for admittance. Every impulse of what is known as actual grace is from the Holy Ghost, and such impulse of what is known as actual grace is from the Holy Ghost, and such graces we are receiving all the time, every hour of the day. We must, there-fore, prepare ourselves for His coming, and when He has entered into our souls we must strive to keep Him there. The Holy Ghost is the life of our souls. It is His constant presence and in-dwelling which is the state of grace which makes us pleasing to God. To obtain and to preserve this abiding presence of the Holy Ghost we must imitate the Apostles in their watchful-ness and prayer. We must watch lest the time of temptation should find us unprepared and off our guard ; we must pray that the Holy Ghost may come into our hearts, bringing with Him ever richer treasures of divine grace ; that He may take possession of our souls and make them all His own ; that He may guide our minds, and with the fire of His love inflame our hearts to do His holy will in all things. His holy will in all things.

But we must first of all prepare for the Holy Ghost by cleansing our souls from sin. When sin reigns the Holy Ghost can never dwell. The Apostles prepared for His coming by penance. To that upper chamber in Jerusalem came St. Peter, who had denied his Lord; St. Thomas, who had doubted His resurrection, and the others who had wavered in their faith, and, in the time of trial, had forsaken their Master wavered trial, had forsaken their Master and fied. But now they had been con-vinced of their error, and they came together with sorrow for their past unfaithfulness, and a full determination to lay down their lives, if need be, for Him Who had died for them. This is the spirit in which we should prepare for the Holy Ghost. If your hearts are defiled with mortal sin, delay not the time of penance. The Holy Ghost is ready to descend upon you. He only waits for you to do your part. Make ready, then, a place in your heart, that ready, then, a place in your heart, that He may enter in and dwell there.

"O my dearly beloved brethren !" exclaims St. Gregory the Great, "think what a dignity it is to have God abiding as a Guest in our heart ! Surely, if some rich man or some powerful friend were to come into our powerful friend were to come into our house, we would hasten to have our whole house cleaned, lest, perchance, when he came in he should see any thing to displease his eye. So let him powe would make his mind an abo Gud cleanse it from all the filth of

"And they were persevering with ors mind in prayer." Our prayer must be persevering if we would gain that which we desire. This is what our Lord meant when He said that we ought always to pray and not to faint ought always to pray and not to taint. Unless we persevere in prayer we shall without doubt faint by the way in the journey of life. And let us do as the A postles did—join our prayers to those of Mary, the Mother of Jeeus, and we

provocation; by praise and fattery; by concealment; by partnership; by silence and by defending the ill dome. Scandal may be given innocently, as for instance, when on account of ill-health a person may have a dispensa-tion to eat meat on a fast day. If option to eat meat on a fast day. If op-portunity presents itself a person so dispensed ought to make that explana-tion. Then again on account of ignor-ance or weakness some may take scandal when that is done which is perfectly lawful. This is the "scandal of weak brethren." There are some Protestants who have

prejudice prejudices. They have exaggerated notions of Sunday observance and con-sider it sinful to play the piano, or to toss a ball or have any amusement on Sunday. As far as possible we should try not to increase their prejudices against the church. Then there is "pharisaical scandal,"

as when the Pharisees were scandal-ized at the actions of our Lord, as the as when the Pharisees were scandal-ized at the actions of our Lord, as the healing of the bed-ridden man on the Sabbath. Our Lord rebuied them, saying: "If you have an ox or an ass fall into a pit on the Sabbath day will you not immediately draw him out on the Sabbath Day?" We ought to re-member that scandal may be given by omission as well as by commission, as when persons in anthority fail to per-form duties incambent on them. Parents may give scardal by failing properly to instruct their children or by not keeping them from bad company or bad reading, or when they permit them to take situations in which faith or morals will be endangered, or who do not firmly correct their faults and do not firmly correct their faults and failings. We need scarcely refer to the times that parents actually give scandal by bad language, by instigating their children to lie or steal. Teachers and others in positions of authority should remember their responsibilities along these and similar lines.

Good example is opposed to scandal. Our Lord teaches us this duty when He Our Lord teaches us this duty when He says: "Let your light shine before men that they may see your good works and glorify your Father Who is in heaven." Then the prophet Daniel says: "They that instruct many to justice shall shine as stars for all starpite " (Daniel sii 2) eternity." (Daniel xii. 3)

The Lord has left two important offices to each of us-namely, to give glory to Him and to give good example to our neighbors. There is no one so humble or in such a lowly station of life as to be unable to give good example. The good example of the lowly and their consistent lives have often served as the guiding lights leading others to the church as the wonderful star led the Wise Men to the

stable of Bethlehem. St. Gregory says: "A large portion of mankind is more moved to the de-sire of heavenly things by example than by argument.

A Catholic newspaper in a parish is a continual mission. (Leo XIII.)

LAST OF MAY. TO THE CHILDREN OF MARY

CATHEDRAL OF MOBILE.

In the mystical dim of the temple, In the mystess innovation of the day, In the dream-haunted dim of the day, The Sunlight spice soft to the bhadows, And esid at Wib my gold and your gray, Let us meet at the shrine work of the Virgin, And ere her fair feast pass a way, Let us weave there a mantle of glory, To deck the last evening of May."

With garlands of lifes between ; And the steps leading up to the statue Flashed bright with the roses' red sheen ; The Sungleams came down from the heavens Like angels, to hallow the scene. And they seemed to kneel down with the Shadows The tapers were lit on the altar, With garlands of lilies between That crept to the shrine of the Queen.

The singers, their hearts in their volces, Had chanted the anthems of old, And the last trembling wave of the Vespers On the far shores of silence had rolled. And there-at the Queen Virgin's altar-The sun wove the mantle of gold, While the hands of the Twilight were weav A fringe for the flash of each fold.

And wavelessly, in the deep silence. Three beanners hung peaceful and low— They bore the bright bine of the heavens. They were the pure while of the snow-And beneath them fair children were kne Whose faces, with graces aglow. Seemed sintes, in land that is sinful, And woeless, in life fall of wee.

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Some years ago the editor of this journal was told by Father Brannan, the famous Texas missionary, that in his opinion a few Catholic journals do more harm than good to the Catholic one has concerning in bitter controver.

cause by engaging in bitter controver-sies with Protestants and using abusive

sies with Protestants and using abusive language. A Catholic journal should be firmly Catholic, he said, in sub-stance, but, except in rare instances, should be filled with "sweetness and

iodical he asserts that a time has o

literature produced or occasioned by

this evangelizing movement during the

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MONTREAL

Canada or China,

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MAKING CONVERTS.

and a proper exposition of the historical facts that establish the sanctity and divine origin of the church as teacher of Christian doctrine and dispenser o its sacramental graces. But there may be too much of this for the good of the common cause, which requires some-thing more positive and constructive continually to recommend it. We are all too much like a class of young theo-logians whe, without having a full grasp of the facts and the philosophy of gen-eral history, occupy themselves with questions of the early and medieval hereases, which have long ago lost their significance, except in principle, under new forms or as bits of literary arche ology, or who enter upon an analysis of FORE low who enter upon an analysis of the quarrels between Calvinists and Lutherans about creedal tenets which Lutherans about creedal tenets which the present representatives of these sects will hardly recognize as their own. In short, the fault in much of our relig-ions teaching is that it is too often polemic; and the fault of our polemics is that they are too often antique, whereas we would gain our end of con-verting on at last consiliating non-VISILS TOOS S verting or at least conciliating non Catholics much better by laying more stress upon teaching simply pure Chris tian doctrine and living up to it." Always the Same.

MISSIONARY TRIALS.

more

AMERICANLIFE

How little do we realize in our com-ortable homes the trials of our good missionaries and Sisters of not one hun-dred years ago! When the first Sisters rovidence arrived at their destina tion in Indiana in 1840, they found for their abode, to shelter ten persons, one small room and a corner loft, with a shed outside for the kitchen. Their chaplain lived " in a little hut, called also the church, which is only ten feet wide and 12 feet long." What was termed, by courtesy, an altar, was really "three boards resting on sticks;" and over this "altar " was thrown by day a blue calico cover. At the op-posite end of the room was a miserable pallet. There were, also, a trunk, an old chair, and two small tables, one covered with books, the other used for writing-table. Here had a former Parisian dwelt for

four years—" he who was brought up in the comforts of the most opulent city in Europe, where now in the flower of his manhood and with his brilliant education, he might be one of the most prominent in ecclesiastical circles. The Archbishop of Paris made him the most advantageous offers to retain him there; but he refused everything, to come and work and suffer for his God and to gain souls for His Heavenly Kingdom. This truly apostolic man told me laughing that he had yet to learn where the trials and privations are. Is he then to be the most pitied i do not think so."

should be filled with "sweetness and light" rather than gall and wormwood. Apparently Father Herman J. Heuser, editor of the scholarly Ameri-can Ecclesiastical Review, has reached a similar conclusion. In a lengthy article in the March issue of that per-icducal he asserts that a time has come Many persons fail to advance in sarc-tity for the reason that they undertake to master too many sinful habits at a single stroke. Obstacles in the way of for the Catholic press to turn away from sharp polemics and adopt con worldly success are best overcome urmounting them one at a time. structive methods, if this country is to same is true in regard to things that oppose spiritual advancement. These, be won to the faith. Speaking of the Catholic missionary movement of recent years, he says : "Whilst any one who looks over the

ner.

THE PARISH PRIEST. JOHN DRYDEN.

last ten years, must congratulate the Catholic body on what has been JOHN DRVDEN. A parish priest was of a pikrim train ; An a wini. reverend and religious man. His ores diffused a venerable grace, And charity itself was in his face. Rich was his soul, though his attire was poor (As God hath clothed His own ambassador) For such, on earth, his bless'd Redeemer bore. Of sixty pars he seem'd, and well might insu To sixty more, but that he lived too fast ; Refined himself to soul, to curb the sense, And made almost a sin of abstinence. Yet, had his aspect nothing of severe, But such a face as promis'd him sincere, Nothing reserved or sullen was to see ; But such a face and pleasing sanctily ; Mid was his accent and his action free. With elix quence innate his tongue was arm'd; Though harsh the precept, yet the people charm'd. For, letting down the golden chain from high. He drew his andience upward to the sky ; And oft with holy hymns he charm'd their ears. (A music more melodious than the spheree); cationic coay on what has been achieved by its most zealous represen-tatives, he will also be struck by one thing-namely, the predominance of the polemical and defensive (as con trasted with the expository and assert-ive) attitude of the apologists in the Catholic field. This is perhaps not so ogists in the noticeable in the sermons and addresses of the regular mission courses to non Catholics, nor in the better part of pub lications of our various Truth Societies intended for non Catholiics, as in the Catholic journals, especially when these, under plea of protesting against

And out with holy hymns he charm'd their An dist, with holy hymns he charm'd their (A mist, more melodious than the spheres); For Disdi left him, when he went to rest, His lyre, and after him he sung the best, He bore his great commission in his look ; But sweetly tempered awe, and soften'd all but swork?



All Thinking Men

MAY 26, 1906.

must take thought of the time when their energies will become impaired, when their ability to produce the necessities of life is not sufficient for the requirements of old age. Such reflections sug. gest the usefulness of a policy of

When a gr what one thin success, he an admonition of When I start he said to me, by, Jim, be home for my J Jim, be a n gave me his f well, Jim, be follow that by tather, in all

father, in all I have attain God has give H The best peace with i much of it ; far as one tion, see t regard the less and tem feat itself. too seriousl above it, mu we must not

MAY 2

CHATS WI

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you while you wh by accident any of my through a graph. N that a re ahead on antil it c strictly ally usefu wonders, to catch t tinued don't kno some peo Anything my mind, from it un A man to his w something common s

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make th fellow of holidays. lot bett want yo do." "Yes, want to this wa call on t friend is the onl they'll I don't when th heard a life, an You see and th mother It w college to give it is ju folk c realizi tention It w woman a frier and le with g

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shall have a sure hope of obtaining what is most needful for us. Then, as

the Holy Ghost once descend-ed upon her, and wrought within her ed upon her, and wrought which her the Incarnation, so also will he come into our hearts, and make them the abode of the Holy Trinity. Then, if we listen to His blessed voice within we listen to fils blessed voice within us, we shall grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, for the Holy Ghost will teach us all things, according to the

TALKS ON RELIGION.

SCANDAL.

SCANDAL. Scandal is the name given to all sins which injure the souls of others. It is "a stone of stumbling or a rock of offence." It is hard to exaggerate the offence." It is nare to exagence the enormity of this sin. The murder of the body is not so bad as the murder of the soul, yet scandal tends to the murder of the soul. The giver of scandal injures the Al

mighty by depriving Him of the glory and service which belongs to Him by robbing Him of the love and service of His creatures. The scandal giver co operates with him who "goes about as a roaring lion seeking whom he may devour." It is no wonder that our Lords says: "Scandals must come, but woe to him by whom they come." He continues: "It were better for He continues: "It were better for him that a mill stone were hanged about his neck, and he were cast into the sea, than that he should scandalize one of these little ones." (St. Luke xvii. 1.) Retribution will be demanded: xvii. 1.) Retribution will be demanded: "The wicked man shall die in his iniquity, but I will require his blood at thy hands." (Ezech. iii., 18) Some men are diabolical in actually

St me men are diabolical in actuary plotting and planning against the in-nocence of others, because, like the devil, they hate good. Sometimes it is done by weakness and without any premeditation. Amendment cannot the use quickly or too thoroughly made. It may be well to know that there

ft may be well to know that there are nine ways by which persons may share or co operate in the sins of others. share or co operate in the sine of orders. These ways are: By counsel, or suggestion to sin; by command or by maing authority over others to make them commit sin; by consent; by

Their heads wore the veil of the lily, Their brows wore the wreath of the rose, And their hearts, like their flutterless banne Were stilled in a holy repose. Their shadowleas eyes were uplifted, Whose glad gaze would never dicclose That from eyes that are moss like the heave The dark rain of tears soonest flows.

The banners were borne to the railing, Beneath them, a group from each band; And they bent their bright folds for the bless ing

Ing That fell from the priest's lifted hand. And he signed the three fair, silken standards With a sign never foe could withstand. What stirred tham? The breeze of the

evening ? Or a breath from the far angel-land ?

Then came, two by two, to the altar, The young, and the pure, and the fair, Their faces the mirror of Heaven, Their hands folded meckly in prayer. They came for a simple blue ribbon. For love of Christ's Mother to wear : And I believe, with the Children of Mary, The Angels of Mary were there,

Ah. faith ! simple faith of the children ! You still shame the faith of the old !

You still shame the faith of the old 1 Ab, love : simple love of the little, You skill warm the love of the cold 1 Ard, the beautiful God Who is wand of Ing Far out in the world's dreary wold, Finds a home in the hearts of the children, And a rest with the lambe o, the fold.

Swept a voice : was it waited from Heaven ? Heard y ou ever the sea when it sings, Where it sleeps on the shore in the night time Heard you ever the hymns the breeze bring From the hearts of a thousand bright

summers. Heard you ever the bird, when she springs To the clouds, till she seems to be only A song of a shadow on wings?

Came a voice : and an "Ave Maria" Roge out of a heart rapture-thrilled ; And in the embrace of its music The sonis of a thousand lay stilled. A voice with the tones of an angel, Never flower such a sweetness distilled, It faded away—but the temple With its perfume of worship was filled.

Then back to the Queen-Virgin's altar The while veils swept on two by two; And the holiest halo of heaven Flashed out from the ribbons of blue; And they laid down the wreaths of the roses Whose hearts were as pure as their hue; Ah ! they to the Christs are the truest, Whose loves to the Mother are true !

Whose loves to the Arothe arothe to the A And thus, in the dim of the temple, In the dream haunted dim of the day, The Angels and Children of Mary Met ore their Queen S Feast passed away. Where the Sungleams knelt down with the Shadows. And wore with their gold and their gray A manile of grace and of glory For the last, lovely evening of May. -FATHER RYAN.

-FATHER RYAN.

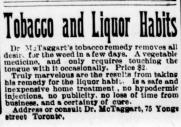
tion of the manner of missionary work done in the other fields of Catholic propaganda, and therefore suggests similar views touching it. To express these views would indicate a criticism which at first sight must seem unwholly uncalled for, inasmuch as both the aim and the work are of a nature to be aim and the work are of a factor to be encouraged as being calculated to dis-pel error and to give light. We must, it would seem, conquer, as did the Israelites the citadels of Jericho, by proclaiming our right and power, and proclaiming our right and power, and by overthrowing the strongholds of the dversary, which implies that we must

the assertions of individual Protestants

take them to task for misrepresenting Catholic faith or conduct. This jour-

nalistic phase of present day apolo-getics is, of course, also a partial reflec-

adversary, which incluses that we have also promptly repel his attacks. "But there is such a thing as spend-ing one's strength in pursuing the enemy into byways and engaging in skirmishes which weary and divert the attention from the main movement of adverse. The work of conversion is advance. The work of conversion is not entirely, and sometimes not at all, work of overthrowing an opponent a work of overthrowing an oppoant; its main purpose is to associate with us in a bond of fellowship those who are more or less disposed to join in the same work and life purpose with us under our common Leader and King, Christ. This association is effected mainly by percentration not by destructive maans. This association is effected mainly by preservative, not by destructive, means. We may indeed teach our people to 'stand up' for their faith, that is, to beat down those who oppose it; thus rendering a service to liberty for the exercise of truth; but the far better exercise of them to kneel down in proof of their faith, and to show others that there is $g_{0,0}$ reason and wist for everyone else to do likewise. In this way, the malignant opponents will have the room for argament, and their misrepresentations will refute them selves by the strongest sort of an argu mentum ad hominem. Of course, there must be occasional defense and rebuttal,



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he spoke He preached the joys of heaven and pains of hell. And ward the sinner with becoming zeal; But, on sternal mercy loyed to dwell. He taught the Goepel rather than the law; And forced himself to drive; but loyed to

draw. For fear but freezes minds ; but love like heat, Exhales the soul sublime, to seek her native

seat. To threats the stubborn sinner oft is hard. Wrapped in his crimes, against the storm pr

Wrapped in his crimes, scalars the parent parent: But when the mider beams of mercy play He melts and throws his cumbrous clocks away Lightning and thunder heaven's artillery) As harbingers before the Almighty fly: Those but proclaim his style and disappear : The stiller sounds succeed and God is there.



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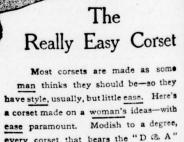
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resident.

-Carl Hilly. No Invention by Chance.

MAY 26, 1906.

CHATS WITH YOUNG MEN.

Be a Man.

Be a Man. When a great man was asked as to what one thing he most attributed his success, he answered: "To the simple admonition of my father to be 'a man" When I started to the country school he said to me, 'Jim, be a man." 'Good-by, Jim, be a man; 'and when I left home for my life work he said, 'Well, Jim be a man,' and when dving he

Jim, be a man,' and when dying he gave me his feeble hand and said, 'Fare-

well, Jim, be a man,' and in trying to follow that brief injunction of my good

father, in all places and circumstances, I have attained to all the success that

How to be Happy.

The best way to have permanent peace with the world is not to expect much of it; not to be afram of it; so

much of it; not to be attained of it; so far as one can, without self-descrip-tion, see the good in it; and to regard the evil as something power-less and temporary which will soon de-feat itself. One must not take this life to seringly. As soon as we live

God has given me."

"Are your discoveries often brilli-ant intuitions?" asked a reporter of Thomas A. Edison. "Do they come to you while you are lying awake nights?"

you while you are lying awake nights? "I never did anything worth doing by accident," was the reply, "nor did any oi my inventions come indirectly through accident, except the phono-graph. No, when I have fully decided that a result is worth getting I go ahead on it and make trial after trial will it comes. I have always kept ahead on it and make trial after trial until it comes. I have always kept strictly within the lines of commerci-ally useful inventions. I have never had sny time to put on electrical wonders, valuable simply as novelties to catch the popular fancy. I like it," continued the great inventor. "I don't know any other reason. You know some people like to collect stamps. Anything I have begun is always on my mind, and I am not eaty while away y mind, and I am not easy while away om it until it is finished." A man who thus gives himself wholly

to his work is certain to accomplish something; and if he have ability and common sense, his success will be great. His Mother's Friend.

"Why do you take so much pains to make that call ?" asked one colleg fellow of another during the recent holidays. "You know you'd have a lot better time at the concert, and I want you to go with me. You know I

Yes, old fellow, I know it, and I "Yes, old fellow, I know it, and I want to go with yon, but you see it's this way. I promised my mother I'd call on this old friend of hers, and the friend is expecting me. This is really the only time I can go, and I know they'll both be awfully disappointed if I don't. You see they were chums when they were young like us, and I've heard about this Mrs. Brown all my when they were young like us, and I ve heard about this Mrs. Brown all my life, and, of course, she has about me. You see how it is. I can't help going ; and then I always enjoy meeting my mothen? (signed: ') mother's friends.

It was only a little thing for this ollege feilow to lose a concert in order to give pleasure to an older person, but it is just little things that many young folk carelessly leave undone without realizing how much happiness the at-It was only the other day that a good ntions would give.

woman with beaming face called out to a friend who was passing : "Come in and let me show you semething ;" and with come in a semething and se with genuine happiness she displayed a photograph of a young man, and another of a college room. "Just think," she said, "John Graves wrote

Cigarette Smoking.

everybody's advice. He can not make up his mind about anything. He loses

the power to say "No." The symptoms of a cigarette victim

of the cigarette. It creates a longing which it can not satisfy. Victims who have smoked from one hundred to one hundred and fifty cigarettes a day say that, while the smoking gives some temporary satisfaction, it creates a per petual dissatisfaction, in that it never that, while the appeases the additional hunger it creates, hence the longing for other stimulants that will do what the cigarette promised but can not fulfil.-Suc-COSS.

What Makes a Gentleman. Cardinal Newman made a famous de Cardinal Newman made a famous de finition and description, both in the same paragraph, of a gentleman. "It is almost," he said, in his "Idea of a University," "a definition of a gentle-man to say he is one who never inflicts pain." And this truth will be found to be the basis of all really good man-ners. Good manners come from the heart, while etiquette is only an in-vention of wise heads to prevent social

heart, while etiquette is only an in-vention of wise heads to prevent social friction, or to keep fools at a distance. Nobody but an idiot will slap a man on the back unless the man invites the s'ap by his own familiarity. It seems feat itself. One must not take this life too seriously. As soon as we live above it, much of it becomes unimport-ant; and if the essentials are secure, we must not care too much for the sub-ordinate. Many of the best people suffer from this magnitying of trifles, and especially from their dependence on other people's opinions; and this lack of proportion makes for such people each day's work much more difficult than it would otherwise be. —Carl Hilly. s'ap by his own familiarity. It seems to me that the primary rule which, according to Cardinal Newman, makes a gentleman is more disregarded in large schools than anywhere else. There is no sign which indicates ig-norance or lack of culture so plainly as the tendency to consure to libe to the tendency to censure, to jibe, to sneer, to be always on the alert to find faults and defects. On the other hand, a true gentleman does not cen sure, if he can help it; he prefers to discover virtue rather than faults; and, if he sees a defect, he is silent about it until he can gently suggest a

remedy. The school boy is not remarkable for The school boy is not remarkable for such retisence. And this may be one of the reasons why he has the reputa tion of being selfish, ungrateful, and sometimes cruel. He is not any one of these things; he is, as a rule, only thoughtless. It has been said that a blowder is often worse than a crime; lunder is often worse than a crime ; and thoughtlessness sometimes duces effects that are more enduringly duces effects that are more entiringly disastrous than crimes. Forgetfulness among boys or young men is thought-lessness. If an engineer forget a moment, his train may go to ruin. If a moment is found to compare the second a measure moment, his train may go to run. It a telegrapher forget to send a message, death may be the result; but neither of them can acquire such control over himself that he will always remember, if he does not practise the art of thinking every day of his life. It is thoughtfulness, consideration, that makes life not only endurable, but that makes life not only endurable, but pleasant. As Christians, we are bound to do to others as we would have them do to us. But as members of a great society, in which each person mut be a factor even more important than he im-agines, we shall find that, even if our Christianity did not move as to bear and forbear from the highest motives, ordinary prudence and regard for own comfort and reputation should lead us to do these things. - From "A

OUR BOYS AND GIRLS. Her Devotion Rewarded.

Gentleman.

Bertha Chavanne, a young girl, poor but picus, lived for some years with her grandaunt, Mme. Berthon. The old lady died, and as no will was found, old lady died, and as no will was found, the property, it was declared, should be divided among her distant cousins. A public sale of the personal effects of the deceased was held. Bertha Chavanne wanted a memento of her grandatut, but was outbid. Finally an old devetional book was put up. She grandauut, but was outont. I what we old devotional book was put up. She determined to get it. As the compe-tition was not great, it was knocked down to her. As she took the book from which she had often read to the old lady, a folded sheet of paper dropped out. It proved to be the will er grandaunt and it showed that all the property, amounting to \$83,000 was left to Miss Chavanne the attent-ive grand-niece.—Catholic Universe.

The Doves of Venice.

THE CATHOLIC RECORD.

of the witnesses of the Resurrection, and related it to the chief priests and doctors of the law. Vainly they tried to bribe him to give false testimony, as they had done to his companions. He refused with indignation, and boldly proclaimed in the city of Jerusalem the Resurrection of the Lord. When the term of his military service had expired, Longinus quitted the army, and retired to the neighborhood of Cappadocia, to the neighborhood of Cappadocia, where he published far and near the wonderful miracle it had been his priv-

ilege to witness. Twenty or thirty years passed away. Persecution assailed the infant church, and the governor of the province, knowing that Longinus was a Christian, sent soldiers to arrest the man of God. Near Sebaste they overtook a man who was journeying the

overtook a man who was journeying the same way. "Is it not in this province that Longinus dwell?" they asked. "He was formerly a captain in the Roman army, but is now a follower of Christ, and devotes himself to spreading the superstitions of the Christians." "He dwells in this country," was the reply. "What do you want with him?" "We have orders to arrest him, and

reply. "What do you want with him? "We have orders to arrest him, and conduct him to the governor, who has decided that he is to die. Can you tell us where he is to be found ?"

us where he is to be found ?" "Certainly," responded the man "but it is late. Come with me, and accept my hospitality for the present." The soldiers willingly availed them-selves of his offer and repaired to his Their host, according to Orien. home.

home. Their host, according to Orlen' tal custom, gave them a most cordial welcome. He brought water to bathe their feet, and provided them with an abundant though frugal repast. From time to time, numbers of poor people presented themselves at the door, and the master of the house gave them, with sweet benevolence, a portion of the repast. So simple was his generos-ity that it seemed as if he were the ity that it seemed as if he were the father of all the poor who claimed his hospitality. His conversation, always refined and elevated, yet somewhat reminiscent of military life, had for these Roman soldiers a charm for

which they could not account. "How unfortunate," said they, "that to morrow we are obliged to quit your hospitable roof in order to arrest that miserable agitator! Do you think he will escape us?" "Have no fear," replied their host.

"I myself, will deliver him into your hands. Remain here as long as it pleases you." The soldiers remained three days. The soldiers remained three days. They seemed unwilling to quit so hospitable a roof and such an entertain-ing companion. But the governor would not excuse any further delay. On the third day, at the close of their repast, the leader said, "To-day I must ask you to conduct us to Longinus. whom we came to arrest."

"I am he," replied the old man with a smile, "and I am quite ready to follow

The soldiers were speechless with astonishment, whilst Longinus con-tinned, "But you will allow me to re-pair for a few minutes to a neighboring apartment." A little later he reappeared robed in

A little later he reappeared robed in most beautiful white festal garments, according to the custom of the Orient. "Death," said he, "will re-unite me with Jesus Christ. It will be my nup-tial day, my feast of feasts." "But who is Jesus Christ?" asked the soldiers, with great earnestness.

the soldiers, with great earnestness. And Longinus, taking the opportun-ity, gladly instructed them in the truths of Christianity. They had eyes to see and ears to hear, and the seed of the gospel fell upon good ground. "We will not arrest you," said they, "for, behold, we too proclaim ourselves Christians. Let us go to the gover-nor, confess Jesus Christ, and if neces-sary die for Him." Proclaiming the praises of the Cruci-fied Redeemer, they returned to the pratorium, where all three are be-headed, and obtained the martyr's crown.—E. De M., in Annals of Our Lady of the Sacred Heart.

Lady of the Sacred Heart.

of the Day of Redemption. They generally consist of the Rosary chanted "Litany of Loretto, " a the instruction drawn from Our Lady's life and a hymn in her honor. There is, instruction drawn from Our Ladys inte and a hymn in her honor. There is, too either at the beginning or the end of the month, a May procession and the solemn crowning of her statue.

of the month, a most of her statue. solemn crowning of her statue. And yet, what mean all these cere-monies? Whence their warrant? Ask the moon when he is lustre. As that gentle luminary draws its mild radiance from the light and life giving sun, these Mary draw her splendor from so does Mary draw her splendor from Him for Whom she was created, Whose favored one she is, Who chooses so oft to act through her and by her in favor of His other creatures. As implicitly we praise the source

As implicitly we praise the source of light, when we praise the mild orb that reflects its glory to us, so do we praise the Lord and Life giver when

praise the hord and Life giver when we praise His all perfect work, His masterpiece, Mary most holy. And so we honor her without mis giving. So daily and many times a day, more especially during the bright days of the month particularly conserasy, more especially during the bright days of the month particularly conse-crated to her, we re-echo undoubting and unfearing, the angel's salutation : "Hail, full of grace, the Lord is with thee." And then, with a keener sense of our owa necessities-pray for us sinners now-to-day and every day we cry-but most at that uncertain, yet inevitable hour, the hour of death. Catholis Union and Times.

HE WHO PRACTICED AS HE SPOKE.

When a Christian statesman conspicuous for his civic virtues as well spicuous for his civic virtues as well as for the integrity of his private life addresses the public in behalf of some political, philanthropic, or economic measure, his words are listened to with marked attention and respect, independently of the intrinsic mark independently of the intrinsic merit of his arguments and of the eloquence with which he enforces them. Bat let a demagogue or a time server advocate the same cause, we will hear him with impatience or a smile of incrudulity because his public utterances are totally at variance with his

private character. This line of reasoning acquires over-This fine of reasoning acquires over-whelming force when it is applied to our Saviour. We admire, indeed, the beauty of His moral maxims, but their intrinsic excellence is enhanced by the splendor of His spotless life and matchless virtues which shed a halo on His moral.

His words. Jesus never inculcates a moral duty which He does not practice in an em which He does not practice in an em-inent decree. He taught by example before He taught by precept. "Jesus," says the gospel,"began to do and to teach." We are drawn to Him more by the charm of His public and private life than by the sublimity of His doc-trines and the eloquence of His words. The sermons of our Saviour inspire us indeed with an esteem for virtue, but indeed with an esteem for virtue, but His conduct stimulates us to the prac-

tice of it. Never did any man speak as Jesus spoke. As far as we have any record of His utterances, the most admired discourse He ever delivered was the Sermon on the Mount. But even the Sermon on the Mount yields in force and pales before the sermon on the cross. There we find eloquence in action. tice of it. Never did any man

Let us consider our Saviour in three

striking incidents of His life, which are most instructive to us and which serve as an example to us when we are placed in similar circumstances.

aced in similar circumstances. Witness the conduct of our Lord in bars of His passion. What firm the hours of His passion. the hours of His passion. What firm ness and constancy He displays under the most severe trials ! What dignity and composure, what self possession under the most provoking insults ! What sublime silence under the most blaynhorous calumnice ! What a los blasphemous calumnies! What a les son to us to preserve our temper when hard words are said against us and to keep down the spirit of resentment that would rise in our breast !

Witness our Saviour when He sees His Father's house profaned, when He sees the temple of God changed market place. Observe the indigna-tion in His looks and the fire of holy tion in His looks and the fire of holy wrath that flashes in His eyes when, single handed, He seizes a scourge and drives the buyers and sellers, out of the temple, saying to them, "My house is a house of prayer, but you have made it a den of thieves." Learn from His example that no matter mat you may endure, you must be benefit. REV. E. B. N. While recovering from a brok tacked by nervous prostration, to the shock of the fall. After was still in the same condition tite, could not sleep or work, read, was troubled with melan began to take Pastor Koonig's grew steadily better. Am now and spirits. My som knows th of West Point was also cured Vertigo, to which he was yety from His example that no matter what you may endure, you must be always zealous for God's rights, true justice and conscience. Learn never to compound with sin, and set your face against corruption, whether it lurks at home or stalks abroad in social or political life. lurks at nome of stats document or political life. Now contemplate our Saviour at the tomb of Lazarus. See how the Lion in the temple is transformed into a Lamb at the tomb; how the Lion among the money changers becomes a Lamb among the mourners. The eye that flashed with indignation in the temple melts

laughed, but I read more than once that He wept. And yet the tears of Jesus have brought more joy and consolation to the human heart than all the mirth provoking books that were written. Jesus wept to teach that He had a hunan heart as well

that He had a human heat as were as a divine personality. This incident suggests to us an im-portant truth, viz; that the most delicte sensibility is not incompatible with the most sturdy manhood; nay, it teaches us more—that tender sym-pathy and emotion are essential to true manhood. The courage of the man is not the courage of the brute. The man who has gone down into the human heart and sounded the depths of its sorrows and sympathized with its sufferings in others, as Christ has done, is best fitted to bear his own cross when the hand of adversity presses

heavily upon him. If you would, then, be perfect, study and imitate the life of Christ as it is presented to you in the pages of the gospel. "Look and do according to the pattern that was shown you on the Mount, that contemplating your Saviene you may admire thin : admire heavily upon him. Saviour, you may admire Him ; admir ing, you may love Him ; loving Him, you may embrace Him; embracing Him, you may imitate Him, and thus you will become more conformable to that heavenly model Who is "the enbrade of God's glory and the figure splendor of God's glory and the figure

of His substance. The set of the substance of the substance of the substance of the source of the so of Christ, because they are inspired, and are not diluted by human specu-lation. Christ will be your light in darkness, He will be your companion in solitude, your rest in weariness of spirit. He will be your Teacher in doubt, your Physician in sickness of heart nors strangth in weakpass, your doubt, your Physician in sickness of heart, your strength in weakness, your joy and consolation in sorrow and affliction. He will be your life in death. "Follow Me," He says; "I sm the way, the truth and the life. He that followeth Me walketh not in darkness but shell have the light of darkness, but shall have the light of life."-Cardinal Gibbons, in Chicago Tribune.

IN THE HEART OF NEW ENGLAND

The Paulist Fathers have recently finished what was in effect a mission to non-Catholics in the Cathe finished dral of Boston, and as a result an in-quiry class of upwards of 100 members was started. This week of lectures to non Catholics followed as a third week non Catholics followed as a third week of a great Catholic mission. The not-able thing about this mission was the fact that the daily papers published the lectures in their entirety each morning, so that this mission was given not only to the vast throng that filled the "nave" of the Cathedral, but to many thousands of newspaper readers throughout New England.

It may be presumed that no mission ever given had so widespread an inpeak fluence as this one. There were one thousand copies of the Question Box distributed to the non-Catholics who came to the altar rail asking for literature.

There is no better indication that the religious world outside the church is eagerly looking to the Catholic church for solid religious food than the success of this mission in the heart of New England. - The Missionary.

Too many persons are forming the habit of only speaking kindly of their neighbor after death. How much bet-ter were these words spoken when they could have been heard! Their helping



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f Jesus accordof Jesus accord-s, or Meditations e Sacred Heart, y of the month to the Sacred aken from the Doctor, by the ear of the Con-Most Holy Re-

s, post-paid rd, London, Ont.

If any of our young readers should ever go to Venice, Italy, they must not fail to visit the great square of San Marco, so called after a magnificent cathedral built there many centuries ago. But, although they will like to see the cathedral, it is not that I am think," she said, "John Graves wrote a beautiful letter, and sent me these because he said he thought I might like to see how he looked and what kind of a room he was living in. Wasn't it lovely of him ? For I haven't seen him since he was a hoy, and he just did him since he was a boy, and he just did it because I'm a friend of his mother. going to speak of it now. Our young friends must be sure to be Every time I look at these pictures they'll make me happy, for it's so sweet to be remembered !' Oh, if you could have seen that radi-

Our young friends must be sure to be on the square a few minutes before 12 at mid-day. They will then see clouds of beautiful doves flying from all quarters of the city, and lighting on the eaves of the houses, on the domes of the old church, and indeed on every spot where a resting place can be found. They seem to be waiting for some thing, and so they are; for long habit and instinct teach them to be there at that time. As the great clock tolls the hour, a window opens, and a hand is stretched out, scattering grain on the pavement beneath. In a second Oh, if you could have seen that radi ant face, you would constantly be on the lookout for opportunities to give happiness, not to your father's and mother's friends alone but to older people generally; for the things which mean so little to you often mean a great deal to them.

If there is anything the youth should regard as sacred and should preserve intact at all hazards, as it affects his future more than anything else, it is his will power, and this is affected very early it the simultaneouth anything and the is stretched out, scattering grain on the pavement beneath. In a second almost, down sweep all the doves, each one trying to get more than his share. The air seems darkened with them, and there is such a fluttering and haste as never was! But they need not be in such a hurry, for the grain is thrown out again and again, till all are satis-fied. win power, and this is also tet of y early in the cigarette smoker, so that he finds himself a slave of a practice which was once absolutely within his which was once additional own volition. Another of the deadly influences of cigarette smoking is the gradual killing of the power of decision. The victim begins to vacillate, to waver, and to ask

fied. These doves are great favorites with These doves are great favorites with the Venetians, and they never allow them to be killed. Some years ago a rich lady of the city died, and left a piece of ground to be cultivated for the birds. So they have their own farm, which cannot be taken from them.

resemble those of an opium eater. A gradual deadening, benumbing influence crops all through the mental and moral faculties; the standards all drop to a lower level; the whole average of life is out down, the victim losse that power level; the whole average of life is out down, the victim losse of the form and push, he is more and more inclined to take things easy and to allde along the line of the least of the locans. When our Divine Lord expired upon the cross for the salvation of men one of the greates that power level; the whole average of life form the cross for the salvation of men one of the solve at the own of the form and push, he is more and regulare of the locans soliciers who stood around, wishing to be astified that the Rest tresistance. He becomes less and less progressive. He dreams more and at the solution the vascalled to diverse to the becomes more and nore inclined to take things easy and to slide along the line of the least of the becomes more and less progressive. He dreams more and at the solution the was called buy the solution. It is said that he was called buy the solution the was called buy the solution the salvation of the solution the salvation of the solution. The blending of the thought of May at the these more time, by this holy baptism, at is sight became clear and form the Sacred buy there he becomes such a slave to the use the salve to the the same time, by this holy baptism, bis son was transformed and he record the law of the direct the solution the salve to the becomes such as alseve to the salve to the salve to the becomes used a slave to the the salve to the the power to say "No." The symptoms of a cigarette victim resemble those of an opium eater. A gradual deadening, benumbing influence creeps all through the mental and moral faculties; the standards all drop to a lower level; the whole average of life is cut down, the victim loses that power of mental grasp, the grip of mind which he once had. In place of his former energy and vim and push, he is more and more inclined to take things easy and to slide along the line of the least resistance. He becomes less and leas progressive. He dreams more and acts less. Hard work becomes more and more irksome and repulsive until work seems dradgery to him. Cigarette smoking early impairs the digestive organs. It causes a gradual loss of appetite, and the wietched victim substitutes more cigarettes for food. In fact, he finally gets to a point

MAY AND MARY.

MAIAND MART. Our thought of Mary is well nigh in-separable from our thought of Jesus. We cannot truly love the Son without loving the Mother. In our daily devo-tions, the Ave Maria follows as it were instinctively upon the Pater Noster. Having laid before the Al-mighty all our needs we turn with child-like confidence to the Virgin Mother and beg her to join her prayer to ours—to emphasize in her own all-persuasive accents, our every petitions

to ours-to emphasize in her own all-persuasive accents, our every petitions to the Throre of Mercy. Thus we pay daily tribute to the potency of Mary's intercession, and to our faith in her love for us for whom her Divine Son suffered the torments of the cross. Thus we daily verify her own heaven-inspired prediction-"B3-hold, all generations shall call me blessed."

But there are times and seasons when but there are times and seasons when our devotion to the Blessed Vir gin sensibly increases — gains, so to speak, a new impetus. There are the feasts—stars in the calendar — com

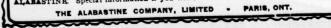
feasts-stars in the calendar — com memorative of the great incidents in her life. There is the month, all her own, on which we have lately entered, the month of May and Mary. It was a beautiful as well as a holy thought, to give this season synony-mous with budding youth, virginal beauty and bright forerunning to the honor of her who both in the natural and spiritual order, is the type of pe-rennial youth, unfading, virginal loveliness and magnificent promise ; whose titles all imply her nearness to

with indignation in the temple metre into tears at the grave of a friend. The gospels tells us that when Jesus stood at the tomb of Lazarus He wept. I never read in the gospels that Jesus



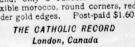
because it doesn't pay us to try to fool our customers with kalsomines that decay on the walls and ceilings of your rooms. It is so annoying you know, when they begin to rub and scale off, as they will in time; and then it is such a "nasty muss" to wash and scrape the room when you want to do it over again.

We advise you to buy ALABASTINE because it will save time, trouble and ex-pense. It will last for years, Won't fade. There are twenty beautiful tints and white. They are REVER SOLD IN BULK. Hardware and Paint Dealers everywhere sell ALABASTINE. Special information if you write—



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HELLISH WORK IN SAN FRANCISCO.

SMALL - SOULED BIGOTS DISCRIMINATE AGAINST CATHOLICS IN RELIEF DIS-TRIBUTION.

San Francisco Leader.

San Francisco Leader. In every great crisis it is the uni-versal experience that the best quali-ties of human nature come to the front, but it is also the universal experience that the very worst passions then find an opportunity to show themselves. No San Franciscan can ever forget the spiendid work done by Oskland in re-lieving the wants of the refugees from the stricken city. People gave their services willingly and without stint, but at the same time certain manifestations at the same time certain manifestations of bigotry, not sporadic but general, and apparently well organized, came to the surface.

Almost on the first day the constant complaint was made at the Catholic churches that Catholics were turned churches that Catholics white target away from relief stations because of their creed. Men who had undertaken to minister the cup of cold water in Christ's name first demanded the religion of the afflicted, and on learning that they belong to the oldest church in Christendom, dashed water to the ground before they would meet their vanta. This condition of affairs could not

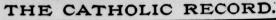
have happened anywhere else outside of hell, except in Oakland. That un fortunate town has been ruled so long by a small clique of bigots that the ordinary feelings of civilized men are subordinated to the passions of religious hatred.

Just now an anti-Christian educa tion bill is agitating the Catholics and Anglicans over in England. The author of the bill is Augustine Birrell, As fools step in where angels fear to As loois seen in where angels tear to tread, a number of people connected with the Protestant churches and headed by two preachers noted for their antagonism to the Catholic church, namely, Brown and Baker, undertook to boss the distribution of relief. The big business men of Oakland, the men prominent in civic efficient the media prominent in civic affairs, the whole membership of the Catholic church, were deliberately and of malice afore thought excluded from the committee. The result was that Catholics, especi-The result was that Catholes, especi-ally women of Italian nationality, after standing in line for hours to get a poor dole of bread, were thrown out of line and told to betake themselves to the priests.

It was a state of affairs that one would have thought could not have existed in a civilized country, yet that this state of affairs existed is proven by affidavits which bring the responsi-bility from the lowest employe of the Oakland Relief Committee to the very

chairman of that body. Baker's committee is simply a small A. P. A. lodge, and the members, like Baker himself, are so narrow, so small Baker himself, are so narrow, so small minded, that they consider that they own the supplies that have been provided by the gener-orsity of the United States and that they can confine their administration to the grafters of their own church. There has been no trouble whatever with the civil authorities as repre-sented by Governor Pardee and Mayor Mott. There has been no trouble with the business men who have been in charge of the Commissary Department All the trouble arising there has been caused by the contradictory orders of Baker, who seems to issue a new regula tion every half hour so that at last his subordinates were compelled to resign

in disgust. In attempting to right this state protection of Mary, Queen of Heaven, under her most glorious title, that of of affairs Father Yorke undertook an apparently hopeless task. He was alone in a packed jury. They first tried to throw his charges out of court; then they committed them to a com her Immaculate Conception. How much o' leftiness of character and purity of soul that fact suggests. It tells us God would have a republic of freemen ranged on the side of Christ, the Son of the Most High God, under the patronmittee, the chairman of which appeared at the meeting in a state of lordly hilarity, and it was only after a long minipity, and it was only after a long and strennous endeavor, when they be-gan to feel the ground swell of public opinion rising against them, that they were compelled to let those charges go before a body of men, fair minded, non Catholics, in whose decision our people may have the fullest confidence.



BUIT LIVER TABLETS

hibit magistrates from enforcing the law which renders it a punishable offense for laymen to wear in the public streets the costumes of ecclesiastics or those of nuns and monks. When all persons have the right to drees them-

selves up as priests according to their own caprices the prestige of the frock will soon fail."

The Masonic Review makes no bones

about its motive in urging the repeal of the law prohibiting lay persons wearing clerical garbs. We quote

and beer saloons. Even if arrested they could be easily ransomed and re-warded for the great services they had thus rendered in the cause of the pro-pagation of free thought."

pagation of free thought." We have here a manifestation of the anti-Catholic hatred that animates French Masonry. Its motto is any-thing to injure the Catholic church. Its representatives in every walk of life act upon this motto, and therefore Combes if he again becomes Prime

Combes, if he again becomes Prime Minister, will be only carrying on the wishes of his fellow F.eemasons if he subordinates every other consideration to the making of a bitter and relentless

war upon the church .- N. Y. Freeman'

WHO IS MAKING PROTEST ?

M. P., but back of him stand the non Conformist members of the various evangelical sects—and admittedly they

have forced him to greater lengths than at first he intended to go.

At present England has a system of state aided denominational schools.

The Birrell measure attempts to secul

Journal.

Fruit-a-tives will cure the worst case of Chronic Constipation and Biliousness.

Because Pruit-a-tives are the true liver tonic. They strengthen and invigorate the liver-make the liver give up enough bile to move the bowels regu-larly. The bile is nature's laxative.

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stick to our post, no matter what the temptation to desert-this is the every day heroism we are called upon to prac-tice. This is the heroism that counts. It is heroism that involves the con-stant exercise of the will, the persist-ent use of faith and courage. It is a heroism that allows little respite from struggle and sacrifice and that forever

Dying ! Does dying call for courage? Perhaps. But living demands courage a thousand times greater. To slip away quietly from the great tangle of things; quiety from the great tangle of things; to run away from the terror; to give up; this surely would be the simplest easiest, softest way, but to keep on fighting, no matter what the temptation to desert; this, to me, is the spirit that

with life a dead present; to put magic into monotonous work ; to meet pain unflinchingly; to keep sweet and full of faith no matter how cruel the buffetings of fate-these achievements demand greatness of soul and mind and spirit. -Angela Morgan.

LYING TO THE HOLY GHOST.

We have gained access to the direct ory of one of the largest Masonic Lodges in the United States and we Lodges in the United States and we have extracted from it a list of so-called Catholics. Among the latter appear names of well-known citizens who are to be candidates for high pub-

and abetting there double-raced candid-aby. No words can describe the de-generate hypocrisy of a man who pub-ledy professes the holy Catholic relig-ion, but nevertheless belongs to the accursed organization which has been solemnly banned by the church for cen-

and she has not got a bit of coal or a stick of wood, or flour or sugar, or any bread. Now, if you will go down town and buy \$10 worth of things, nice pro-visions, fuel, etc., and send them to her, and then go and say, 'My friend, I have brought you these provisions in the name of God,' you will see a glimpse of heaven before you leave that little dwelling."—St. Anthony's Messenger.

DIOCESE OF LONION.

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DEATH OF A RELIGIOUS.

Another venerable Religious has been called to lay her armor down and receive the crown prepared for her from evenity. It was early on the morning of May 16, that God's angel. Dea'h bearing a meesage from on high entered the Ursuline Convent. Chatham, and chose in-deed a pure soul, that of Rev. Mother Margaret Mary, to accompany him to the Heart of her Divine Spouse to Whom she had plighted her sacred vows thirty-eight years ago.

Margaret Mary, to accompany him to the Heart of her Divine Sponse to Whom she had plighted her sacced vows thirty-eight years ago. What are these folded years. These short, dim cycles of a flexing past? Those chultul years spent in the faitbul accomplishment of the ardnous labors of her holy vocation are surely fraught with great merit. Mother Margaret Mary was a pioneer of the struggling days of her new flourishing com-munity; and during all the years of her religi-ous lifs, laboret 2 valously in the noble cause of ducation. She taucht for soveral years in the Separate school, Chatham, as well as in the Academy. * She held some of the highest offices in the community, and gained all hearts by her gentle. anishle and humble spint. She was one of the founders of the Ursuline Convent, Muskegon, where she remained as Superioress; until that community was in a comparatively prosperous condition. Being then recalled she was sent to assist the Religious Ursulines of the training of youth. She was writer of no mean merit, and had just com-pleted a treatise on Canadia Literature a few days previous to her last linees. Many of her bauiful poems have appared in the liftle school journal, " Echoes from the Pines," and have been read with pleasure and edification, especially the '' Harvest Prayer," and 'A Christmas Eve Reveirs." This talented Re-ligious often wrole under the name of ''Rita." During her last brief times she edified all about her by her spirit of faith and prayer and perfect resize in the she was prayer and perfect resize in the bird lines she adified all about her by her spirit of faith and prayer and perfect resize in the her the condition. The comforted by special spiritual favors, The burds decon, and Rev. Father Courtois, sub-deacon. The fervent prayers of her many friends shall hot coase to accend to the Heaver, begring the dacon.

The fervent prayers of her many friends

shall not cease to ascend to Heaven, begging the Sacred Heart to receive her speedily to eternal bliss,' where with eyes of faith we se

Her havenly crown he ydazing throne. The beauteous radiance of the Lamb thereou Christ bouched her forehead, whispering : Come! my love. depart. Hastel the weary waiting's o'er, Come! rest upon my Heart. **Catholic Order of Foresters**

Come! my love. depart. Haste 1 the wearty waiting's o'er, Come! rest upon my Hesrt. A New Church at Orillia. From the Orillia Packet of May 17 we learn that at a meeting of the congregation of the church of the Angels Guardian on Sunday, it was decided to begin a movement for the rection of a new church at a cost of \$40,000, rather than to proceed with the enlargement already been subscribed, and it thought that the result wo thirds of the money in hand be-gaready been subscribed, and it thought that the result wo thirds of the money in hand be-gars. In the meantime, necessary reparts will be done to the present building. May 10, 1906. Publik hers CATHOLIC RECORD, London, Oak: Gaitemen-Enclosed fund, money order for Publik hers CATHOLIC RECORD, London, Oak: Gaitemen-Enclosed fund, money order for Publik hers CATHOLIC RECORD, London, Oak: Gaitemen-Enclosed fund, money order for Publik hers CATHOLIC RECORD, London, Oak: Gaitemen-Enclosed fund, money order for Book and states the order for the function for the present building. May 10, 1906. Publik hers CATHOLIC RECORD, London, Oak: Gaitemen-Enclosed fund, money order for Houst States Case of the Prowy these in payment of the sumber of Courts in Ontario, 7916. Full information functions of the Order, or adress for particulars. V. WEBR, Prov. Sec. B. G. CONNOLLY, M.B., P. O. Row 344. Prov. Chief Renger.

635 Dundas Street, London East where accounts of societies, lodges, churches, charity organizations, schools, factories and business men can be opened. JOINT ACCOUNTS of husband and wife, brother and sister, or any two, upon which either can draw, can also be opened. WE ADD INTEREST in our Savings Department to our customers EVERY THREE MONTHS.

MAY 26, 1906.

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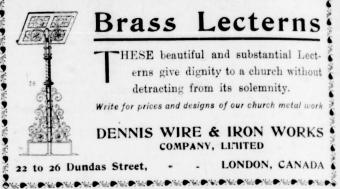
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The Birrell measure attempts to secul-arize these and introduce a godless system similar to the one in vogue in this country. Naturally the Catholics are protesting against such injustice. Yet who are they? There may be a few thousand of them of Anglo-Saxon blood, and their may be a few of their episcopal leaders of English descent, yet, we fear, merely a few. If we may judge from several English Catholic exchances, the Catholics of England restrains one from seeking escape through the gateway of death. large from several high an exchanges, the Catholics of England are chiefly of Irish descent—many, probably of Irish birth. The published lists of these who protest against the injustice reveal a predominance of such names as Burke, Casey, O'Brien, O'Toole, Higgins, Flaherty and such like. These

to descriptions, when there approaches greatness. To keep up ambition when there seems no cause for ambition; to infuse

lic office this year. We desire to warn their seconds or backers to back down at once. They will be as culpable as the principals if they persist in aiding and abetting their double faced candid-

tiries. How can any person who is false to his most sacred professed con-

are the people who are today trying to save the Catholic schools of Eng-land for the use of the English people. Curions how history rewrites her chronicles. It was O Connell who gave emancipation to the Catholics of Eng land, and now the Irish are again la boring to preserve Christian education in King Edward's own country. They

in King Edward's own country. They are more aggressive than their Angli can co laborers, and they stand in a solider phalanx. If the Birrell bill is defeated the unqualling Kelt in Eng land may take the credit.—Catholic Union and Times.

FATHER YORKE A VICTIM OF THE A. P. A San Francisco, May 15.—Great jubi lation exists in the A. P. A. as a result of the elimination of Rev. Peter C. Yorke from the Relief Committee of San Francisco. Father Yorke, it will be remembered, was largely instru-mental in squelching this un-American organization at a time when it controlled the politics of the Pacific Coast He stumped the state against it, ex-posed its falsehoods and brought shame and ridicule upon every man prominent in its councils. Father Yorke has shown that bigoted members of the relief committee have discriminated against Catholics in distribution of funds and supplies for earthquake suf-

INSENSATE HATRED OF THE CHURCH.

A cable dispatch announces that one of the results of the recent French election will be the return of Combes to power. It is said that the present head of the French Cabinet will resign nead of the French Cabinet will resign for the purpose of making room for the person who had so much to do with bringing about the present persecution of the church. Combes is acceptable to the Masonic lodges, which are the nower behind the throne in France He has all the Masonic hatred for the church and is willing to Catholic gratify it to the extent of his ability.

If he returns to power there is no doubt that he will enforce the separation law in the most drastic manner In doing so he will have the united and hearty support of the Masonic lodges which, so far as the church is con-cerned, are dominated by a demoniacal age that often assumes a most hideous and repellant form. Take, for instance, the suggestion thrown out some time ago by the Masonic Review (Revue M connique). The French penal code forbids lay persons wearing clerical clothes. The Masonic organ we have just mentioned, in advocating the repeal of this law, thus expressed itself in its January issue : "The most efficacious manner of

solving the question of the priesthood in accordance with the spirit of freem and justice which should animate all honest Frenchmen would be to pro-

let us put away anything of a spirit that is opposed to it. We are to be the true sons of liberty by being free from the slavery of sin. We are to be the wrthy sons and daughters of Mary v rthy sons an writhy sons and daughters of Maly Inmaculate by being pure and stainlets in our lives; we are to be the true fol-lowers of Christ by walking resolutely and perseveringly in the path that He has marked out. All this is possible through the grace and blessing of God. He has willed it, and if we will it, too, it will become an accomplished fact. it will become an accomplished fact. Our Blessed Lady was full of grace, hence her perfection, hence her i That same grace will be ulate life. ulate life. That same grace will be ours in the measure proportionate to our worth and the good use to which we will put it. Let us show ourselves the noble children of God and His blessed Mother by striving to lead pure, immaculate lives—that will be a glory to God, a joy to ourselves and a light to all our brethren.

AMERICA'S HONOR.

Our beloved country is blessed in

that on this virgin soil of the new world,

age of His Virgin Mother. Do we, the boasted sons of liberty,

respond to our heaven born call! Ah

deed, for it is placed under the special

Mary-our mother, virgin most pure, Pray we be pure and in virtue endure ! Mary-our-mother, virgin most mild-Pray we be meek-with the heart of a child ! Mary—our mother, virgin renowned Pray we be noble and in heaven be crowned

Times.

-Bishop Colton in Catholie Union and THE IDEAL HEROES.

To be great is to live heroically the common life. The heroism of the uncommon life. The heroism of the the-common is cheap by the side of the bravery that keeps men and women cheerful and aspiring in the midst of the terrors of every day. For, with all its show of monotony

and calm, and despite its stolid, prosaic front, it is this "every day" of ours that holds the real terrors, the genuine battles of life. It is "every day" that calls for the exhibition of our greatest trength, our sublimest courage.

It is in compelling ourselves to meet the common life that we suffer our severest pangs and make our bravest conquests, just to keep going, just to be able to meet work and the ordinary daily efforts means many times the sum-moning of all the will and faith we can

Recent history in Chicago has demon-strated that it does not pay an Irish-man and a Catholic in this city to ab-jure his creed and deny his race. But the man who goes over entirely to the enemy is infinitely less base than the Ananias who lies to the Holy Ghost by masquerading as a Catholic while be-longing to an excommunicated sect. We shall use every possible honorable means of ruthlessly exposing the nefarious perfidy of those perjured scoun dcels in order that they may be relegat-ed, to the obscurity befitting wharf rats and other rodents of their tribe.— New World.

Real Irish Dinner to be Given.

Recently Lady Aberdeen, wife of the Irish lord lieutenant of Ireland, made the suggestion that she would like to give a big garden party early in the summer, and wondered if it was possible that Ireland could supply ber for the occasion with every article she wore, from the tip of her toe to the crown of her clever head, of genuine home manufacture. She also asked if bome manufacture. She take to dress every Dublin would undertake to dress every on of her guests, men as well one of her guests, men as well as women. And Dablin replied, "Rather."

This garden party will be the most original thing of its kind ever held in Dublin, and it certainly should give an extraordinary impetus to Irish trade Lady Aberdeen has laid it down that each of her guests must pledge his or her word that everything he or she wears has not only been purchased in Dublin, but has been made in the Dublin, but county by Irish hands.

Heaven on Earth.

A well known priest had preached a sermon on the joys of heaven. A wealthy member of his church met Lim wealthy member of his church met lim the next day and said: "Father, you

daily efforts means many times the sum-moning of all the will and faith we can command. To live the life of every day and to live it bravely demands heroism of the highest order. Not to shirk, not to evade the clear call of duty, always to make sacrifices uncomplainingly, always to cover our soul's wound with a smfle, to ignore our personal sorrow for the sake of the general cheer, forever to

One of Many. May 10, 1906. Publichers CATHOLIC RECORD, London, Ont.: Goulemen-Enclosed find money order for \$2 in renewal of my subscription. Words of praise are probably nothing but tiresome to you now ; yet 1 should like you to know that, al-though an American, couversant with our leading Catholic papers, I find my bist Catho-lie weekly in Canada. If there is one thing more than another which I admire in the RECORD out-side of its strong, sensible, religious tone, it is its absolute fearlessness. It boldly attacks without fear or favor; and that, not like the "Soribes and Pharisees who have no fciende," but all those who meit it, be they bigoted ditors or authors, reverend notoriety seekers, meddlesome good ladles with "missions," or the sanctimonious saicon-keeper. The above is simply a sincere and spontane-ous expression of appreciation which each week's reading only intensifies. Nours respectfully, M. E. L, Barlett of \$2 Varoant de Dan'

Society of St. Vincent de Paul, Bureau of Information Toronto, May 15, 1906,

of Information Toronto, May 15, 1906, The Editor, CarHoLic Riccord London : Dart Sir.—Early in June a well known Catholic clergyman of Lydon, Eogland, will leave for Canada, having in his charge some fitty or sixty fairly big lads, some fow of whom will know trades and all of whom, it is with confidence stated will be respectable, and used to good hard work. It is desired to distribute these in this Province and the Province of Quebec We are anxious to assist in carrying out this object as fra as possible Should any of your good Catholic readers of these lads will they kindly communicate with this offlice, staff externs wages and other particulars. Duras in entrying Duras in entrying.

Peterborough Lady's Brilliant Record Peterborough Examiner, April 28.h.

Peterborough Examiner, April 28.h. In the list of the sudents of Queen's Univer-sity, Kingston, who have won their degrees at the recent university examination appears the name of one of P-terborough's clever dris. Miss Marguetite E O Connell, B. A. Miss O Connell began her successful student life at the Congregation de Notre Dame, Peterborough, from which she passed the entrance and obtained the highest marks in the Province of Ontario and won two scholarships. Her collegiate course at the institute here, under Principal Fessenden was vceptionally creditable. She passed all the departmental examinations successfully each succeeding year and graduated with high honors. Her university course has been especially brilliant. She has received her specialist da-gree in English and Moderns and stood second to the gold medalist in German. The Exam-

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