

# The Catholic Record.

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

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### 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 myself laughing at some of the things proposed, 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 accord 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 commissioners The Lancet, after reviewing the evidence, remarked that it 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 disappointment.

### DISAPPOINTMENTS.

In 1897 a great International Scientific Congress upon Leprosy took place in Berlin. The delegates ignored the fish hypothesis of leprosy. In 1902 two meetings of the Royal Medical and Chirurgical Society afforded Mr. Hutchinson another opportunity. Again, the specialists refused to take him seriously; and Dr. A. Hansen, admittedly the first authority now living upon leprosy, insisted in unequivocal terms that "fish eating did not meet the facts of the case."

In 1903 Mr. Hutchinson appeared before the British Medical Association and heard some extremely strong expressions of opinion against the fish hypothesis.

### AN ABSURD THEORY.

To the statement of Mr. Hutchinson that to his views no serious answer has been attempted, Father Thurston opposes the testimony of Dr. George Pernet, who in the Quarterly Review, April, 1903, declares that "The fish theory is not supported by a single positive fact, nor has it found favor with those who have given special attention to the disease in its native haunts."

When Mr. Hutchinson asserts that the fish-eating inhabitants (of the Orkneys) preservation from leprosy is due to the fact that the fish is properly cured he is contradicted by a medical man who tells us that the cured fish prepared in Orkney and Shetland goes South, while the uncured and decomposing fish is eaten locally. Again, the people of Chili, who are stated to consume a great deal of fish, appear to be free from the disease.

The statement of Mr. Hutchinson that the non-fish eating Moslems are comparatively free from leprosy, while Catholics suffer in great excess, is dismissed as special pleading by Dr. Neuman at the Berlin Congress of 1897.

Reporting upon the prevalence of leprosy in Bosnia and Herzegovina, where Mohammedans, Greeks and Catholics are almost equally numerous, this authority sets forth that the Moslems have the largest, the Greeks the next, and the Catholics the smallest proportion of leprosy. As a matter of fact fish-eating is all but universal among the Moslem poorer classes. It may be noticed that the segregation insisted upon by modern experts was the policy adopted in the Middle Ages, and was supported by the authority of Pagan Bulls.

We have treated this matter at some length 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. Augustine.

### THE FEASTS OF OUR LADY.

"My soul doth magnify the Lord," cried out the Blessed Virgin Mary in her joyous canticle, that is known throughout the Church as the Magnificat, and is chanted, Sunday after Sunday, throughout the Christian year at Vespers. Yes, this is what Mary does always, and this is what Catholic devotion to Mary does always—both alike "magnify the Lord." We shall find this fact exemplified in the many feasts devoted to Mary in the Calendar of the Catholic Church.

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 always by her holy life and her perfect service of Him? God is indeed glorified in all His saints, and even in His very imperfect servants. How then must He be glorified and how must He rejoice in Mary, who was always sinless, stainless, immaculate, from the earliest moment of her existence?

What is the feast of Mary's Immaculate Conception, on Dec. 8, but the tribute 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 clothed me with the garments of salvation, and with the robe of justice He hath covered me, as a bride adorned with her jewels."

What is the feast of Mary's espousal with St. Joseph, Jan. 23, but the church's loving commemoration of two virgin hearts, forever united in one perfect service of the Infant Redeemer, the Boy Christ, the God Man, entrusted to their care? What is the Annunciation, March 25, but the church's announcement of the momentous 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 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 submitted 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 neighbor, and of a soul inspired by the Holy Ghost to sing God's praises in the noblest strain ever uttered by woman?

Mary has two feasts under the title of her Sorrow, one on the Friday in Passion week and one on the third Sunday 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 honored as "Our Lady of Good Counsel," on August 26; as "Our Lady Help of Christians," on May 24; as "Our Lady of Mount Carmel," on July 15; as "Our Lady of the Snow," on August 5; as "Our Lady of Ransom," Sept. 24. In October, the first Sunday commemorates Mary's Rosary; the second Sunday her Maternity; the third, her Purity; the fourth, her Patronage. On Nov. 21 we celebrate her Presentation as a child in the glorious temple at Jerusalem; on Dec. 18 her silent and sacred re-education of the birth of her Son Who was His God.

On August 15 we celebrate Mary's triumphant Assumption 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 many golden links that lead us ever nearer to the Heart of Jesus, and in cite us to a more complete and faithful service of our Risen Christ, Who among men has not known how the influence of a good parent, a tender sister, an earnest friend, has helped him along life's hard road, and served to keep him in Virtue's path, and to attract him to noble things? Gaze, thus, what Mary's influence and Mary's example have been in the Church, throughout the Christian ages; though these examples are not sufficient to show forth entirely but only in degree her transcendent worth as the chosen Mother of the Incarnate God.—Sacred Heart Review.

### THE CHURCH'S RE-CONQUEST OF SCOTLAND.

The growth of Catholicity in present day Scotland is one of the most interesting and encouraging features of the re-conquest of the church of the territories snatched from her at the Protestant Reformation. The laying of the corner-stone of a new church—St. Peter's—in Edinburgh last month was an illustration of the church's progress in Scotland. The sermon on the occasion was delivered by a priest who fittingly bore the name Stuart—Canon Stuart—and he made a deep impression upon the people when he reminded them that the new church would, when completed, stand on his-toric ground, for in that vicinity, on the Broomfield, the Scottish hosts assembled before Flodden in all their armor. In church history, also, 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 been silent, continued the preacher. Large numbers of people had forgotten the path of their fathers, and had pursued a course of strange wanderings. The seamless vesture of Christ was torn in the sixteenth century, and Scotland lost many of her ancient land-

marks. The event of that day, however, made them happy in the feeling that the centre was again changing. It could not yet be said that religious peace and unity wholly embraced the land, at least the blessing of freedom to conscience now brightened 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 of aid, that brooded Bruce's soldiers at Bannockburn.—Sacred Heart Review.

### PROTESTANT LIKING FOR SOME CATHOLIC SAINTS.

For some years past there has been a great and steadily growing devotion outside the church to St. Francis of Assisi. St. Teresa also has a considerable 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 staunchest supporters of Rome.

Later, we note a disposition on the part of non Catholics to extol St. Catherine of Siena. Mrs. Julia Warren once wrote a poem in her honor, and last year, ago, Vida Scudder brought out an admirable translation of her letters with an appreciative introduction. "S. F." a regular correspondent of our esteemed contemporary, the Christian Register, writes in a recent issue of that journal from Siena, paying hearty tribute to the Saint who is the glory of the picturesque old Italian town.

Of canonized women Saint Catherine of Siena is beyond doubt the noblest and best. We modern Protestants shake our heads over her, call her abnormal, hysterical, cataleptic, the dupe of artful confessors, or with Ruskin, "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 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 merely thirty three years of age. Not a more sensible or more sane one who will take trouble to read her letters, written 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 glow. One of the best, bravest, meekest, most effective women who have ever lived."

"S. F." admits that the Siennese are a deeply religious people.

"From the fifty 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 powerfully to the common heart than others, no saint is allowed to sleep. Saint Joseph's day or two since was Saint Joseph's day, and he received a wonderful ovation, especially at his own church, while in all the churches his praises were said and sung. Banners were hung out, windows decorated, crowds moved 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 wondrously an example as his center, several of these containing many different chapels, calls to worship are ever on the air, and the come and go of worshippers is continuous. 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REV. GEORGE R. NORTHGRAVE. Author of "Mistakes of Modern Infidels." THOMAS COFFEY. Publisher and Proprietor, Thomas Coffey

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THE STUDY OF SCRIPTURE.

In his Apostolic Letter on the Biblical 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 defend the inspired books against the attacks of those men who reject all divine intervention. According to the Pope, unremitting study is necessary on the 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.

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 to 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 harvest of knowledge.

Our Holy Father insists upon the treatment of those questions only whose study helps the understanding and defence 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; he 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 must refrain from applying to them any terms of a complimentary nature. In the name of common sense, what is an untrained boy to do? Thrown while in his teens into the vortex of life, what chance has he? Should he obtain employment, what does he earn? A pittance that scarcely pays for shoe leather. His father may, and does of times squander yearly more in the saloon than his boy would gain in a couple of years. His mother may waste more than her son's wage on gaw-gaws and on the daughter's education, which may consist in being able to play "rag-time" and to do fancy work and be productive of foolish vanity and snobishness. What does a boy lose by this criminal policy of his parents? As a rule he loses all chance to rise. He cuts himself off from those who can compete for the prizes which this country can offer. He risks failure, for the records show that skilled work can be learned more readily by the boy who has a good common school education than the one who goes out into the world at thirteen and fourteen years of age.

We grow indignant at the capitalist who uses up children in his cotton mills. But at our doors men and women throw their own flesh and blood into the streets to learn their jargon and villainy. Instead of being protected they are sacrificed pitilessly. No decent human being would treat an animal as some children are treated by their parents. And for what? For \$1.50 per week—a price indeed, for a boy's future. On one side of the balance are placed the boy's rights—his life and soul; and on the other his miserable wage. And inhuman parents are content with this!

This may explain why in some parts of Canada Catholics are retrograding, and why the vantage ground gained for them by others is lost. Instead of

being in a position to take advantage of the toll 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 their hearts, is not warranted by facts. We confess to a feeling of pessimism when we see the multitude of the young men who are unskilled in any line of work and who besiege the house of the politician whenever there is a menial's position to be filled.

We say again that parents are responsible 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 extracts 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 seem to do so, as that journal asserts. Catholics, therefore, honor or venerate the saints of God, but do not by any means 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 Methodists, 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 passages of Holy Scripture which prove beyond doubt that God's saints are to be honored.

From Genesis xlii, we learn that the sons of Jacob bowed low before Joseph when they found him in Egypt holding authority in the land as prime minister of the Egyptian Pharaoh (verse 6).

In ps. 138: 17, (Prot. Bible, 139) we are told that the friends of God are exceedingly honored, for it is certainly a great honor to be numbered among God's special friends and servants. This is the case with God's saints and angels alike, as Christ tells us in Luk. xx. 36, that the saints in heaven "are like the angels and equal to them." Therefore the saints are equally worthy of honor in heaven with the angels, and in both testaments we find the angels invoked as well as honored. We on earth are at least bound to pay due honor and reverence to them as declared by the Council of Trent, but the Council points out that they are not to be adored. We must always remember that every good and perfect gift is from our Father, God, but in His inscrutable ways He desired He should be honored in His saints, and invoked through them.

Of this we have an example in the case of Job, who, being harshly attacked by his three friends who came to give him consolation by obliging him to confess that his afflictions were brought on by his grievous sins, were rebuked by Almighty God in person, who interposed to attest Job's justice, whereupon God declared that Job had spoken what was right before God, whereas the friends had not done so, wherefore to atone for their want of

charity, and the false principles they had laid down, they should offer up a sacrifice of seven oxen and seven rams: "and go to my servant Job, and he shall pray for you; his face I will accept that folly be not imputed to you; 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 friends.

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. James v. 16.)

If the saints on earth are thus powerful 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 them for their justness.

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 intercession with her divine Son lose the many graces which may be obtained through her.

We know that many Protestants endeavor to minimize the power of Mary, and to reduce her to the level of an ordinary Christian woman. Thus we know of one Protestant minister preaching from his pulpit a few Sundays ago, who declared that "Mary is a very worthy woman." Such language as this is calculated to lower the respect for Mary which every Christian should entertain. But we have the assurance of an archangel sent from God to deliver the message, that she is full of grace, and blessed among women: that is to say, according to Hebrew idiom, "most blessed of women;" also, Mary herself in the beautiful canticle she uttered when she went to visit her cousin St. Elizabeth, declared, under the divine inspiration:

"He that is mighty hath done great things to me, and Holy is His Name; and from henceforth all generations shall call me blessed."

This is exactly how Catholics regard the Blessed Virgin. She is the ever-blessed Mother of God whom all generations must honor for the sake of her divine Son. She is also our patroness and advocate in heaven, where her prayers are more powerful than when she abode on earth.

On earth she obtained from Jesus His first recorded miracle at the marriage feast of Cana of Galilee, by simply suggesting her desire that He should furnish wine. Jesus informs her that His hour had not yet come for the public announcement of His power to work miracles, nevertheless He does so on the 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 banquet.

There is, therefore, no Mariolatry in honoring Mary or in invoking her to pray for us, that through her intercession we may obtain the graces and favors of Almighty God we need in order to work out our salvation.

The reverend editors of the Christian Advocate are evidently astray in their inability to grant to Mary the office she fulfils in heaven as our intercessor at the throne of grace.

She was our intercessor while she 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 women," 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 DISPATCH 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 four Spanish Jesuit provinces. There appears to be an organization the purpose of which is to spread broadcast falsehoods concerning the Catholic

church. It is just such execrable work as this that bigots of Exeter Hall, London, are engaged in—ably assisted by combinations like the P. P. A.

AN INTENSELY "YELLOW" PAPER.

A most extraordinary weekly publication is the Orange Sentinel of Toronto. For robust inventions anent the Catholic church and its ecclesiastical authorities 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 working 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 wake of education. It is not, however, the fault of education, but what our American friends call the innate "cussedness" of human nature. Mr. Hocken in a lecture recently delivered stated that Catholics consider the priest is better than God, and he claims to have quoted this from a pastoral of a Spanish Bishop. We did not know that the editor of the Orange Sentinel was in the habit of reading the pastorals of Spanish Bishops. Mr. Hocken, like the rev. editor of the Presbyterian Record of Montreal, takes very good care not to go into particulars in matters of this sort. The editor of the Presbyterian Record printed in his paper a statement to the effect that missionary priests in the province of Quebec were selling passports to heaven, but he has not yet given us the name of the parish nor of the priests—and will not do so. It will be too much to expect that Mr. Hocken will give us the name of the particular Spanish Bishop to which he refers, as also the name of his diocese, and the date of the so-called Pastoral. As well might we expect the perpetrator of a crime against the law to send word to the chief of police where he can be found. One of the most inexplicable things to our mind is that men who consider themselves intelligent and who claim to have as much common sense as their neighbors, more especially members of the Orange order on the concession lines, will give credence to almost any ridiculous canard that reflects upon the Catholic church, and they never take the trouble to make inquiry as to its truthfulness. The editor of the Orange Sentinel of Toronto ought to be ashamed of himself.

THE DECREASING MARRIAGE RATE.

The birth-rate is now universally acknowledged to be declining all over the world, but there is no doubt also that the marriage rate is declining. In this country it is a matter of frequent comment that marriages are contracted much later than used to be the custom, and that there are many more who remain unmarried than seems entirely justified, even by the economic conditions to which appeal is usually made in explanation of this fact. Definite 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. In the last thirty-five years marriages have fallen off nearly 20 per cent. The most interesting part of the statistics is that not quite one-half as many widowers get married as was the case twenty-five years ago, and that even only a little more than one-half as many widows now resume marital obligations. Widows are usually considered in the popular mind, at least, to be rather anxious to enter the married state again, and, indeed, to be eminently successful in securing another partner of their joys and sorrows. So much so is this presumed to be the case that one young girl at least has recently declared that it began to look almost as though young women would have to be born widows if they wanted to be sure to get husbands.

The increasing disinclination to marry is, after all, a serious social problem. The most important element in it is universally admitted to be the fact that the wage-earning woman who is able to support herself does not care to assume obligations of matrimony. The condition of affairs that is developing is, however, extremely unnatural and constitutes a distinct menace to morality. There is no doubt that no better safeguard against certain evils can be secured than reasonably early marriage. The frequency with which this is discouraged by older and supposedly wiser heads is at least questionable. Often the motives for the delay 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 may 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 of character there always comes from the assumption of obligations and the determined effort to fulfil them in spite of the calls of selfish nature to care only for self.

There is here an evil to be faced that our people must consider and

solution of which will mean much for the future good of the church in this country. The church must look to the rising generation of members, and if her growing flock are living the normal lives of married Christians, sharing joys and sorrows that come to humanity's lot and not dominated by the selfish fear of possible evils, nor hampered on the upward duty by the sexual difficulties that are becoming so prominent in modern life, all will be better and happier in the world.—Catholic Union and Times.

TONGUE OF ANCIENT DAYS.

HOW 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 without a hitch the success of the work of the Gaelic 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 taught in 105 schools. Today in Ireland 3,000 schools teach the tongue of the Gael, and 250,000 Irish children are learning the language of their great German scholar declared that "the longest, most luminous and most consecutive track of any people in Europe but that of Greece alone."

The Gaelic League, he said, was "gathering up every atom and relic of the past and building them up into that by course and tier by tier into that edifice which should yet, please God, enshrine the soul of an Irish nationality." Not only the language, but the tradition, the song, the story, the games, the dances of what was once one of the most classically cultured of peoples, and one of the most literary in Europe.

Among many anecdotes Dr. Hyde related 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 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 such. He was a store of folk songs, aphorisms, poetry, history, myths and traditions—a most delightful man, and Dr. Hyde declared. Instead of all these things the present system of education substituted the third reading book. The scorn which Dr. Hyde poured into that statement can only be appreciated by a college faculty familiar with Keltic literature.

Dr. Hyde thought it discreditable to a great city like Toronto, whose property was chiefly due to Scotch and Irish, that her university should pay no attention to Gaelic literature. He pointed out that the great movement pulsing through Ireland to day was not based on hatred of England, but on love of Ireland. Hatred, he said, was a negative passion, powerful indeed for tearing down, but it did not help to build up the size of a throne. The league would never rest till every Irishman could grasp the hand of every other in friendship, as he should have done long ago.

Before the lecture Dean Egan conversed with Dr. Hyde in the Irish tongue, and Mr. Alex Fraser was able, speaking in the Highland Gaelic, to maintain an intelligible conversation with the Irish Kelt. Many prominent local Irishmen were present, and the collection taken up realized \$1,000. The funds are devoted to the training colleges, the 200 district teachers, a Secretary, twenty paid officers, and ten organizers. The collections net \$18,000 annually, and about as much more is realized from the sale of books and in other ways, so that the whole movement is supported on an income of \$35,000.

After the lecture a meeting was held in Massey Hall, when a branch of the Gaelic League was formed, with D'Arcy Hinds President, P. J. Byrnes Secretary, and W. T. O'Connor Treasurer.

A Royal Priest.

The best known of the royal renunciations of recent times was that of Prince Max, brother of the present King of Saxony, who at one time had the reputation of being the most distinguished officer of the crack cavalry regiment to which he belonged.

One day he rode straight from some manoeuvres to a monastery, and changed his uniform for the garb of a monk. Prince Max became a priest and worked as a priest for some time at Nuremberg, in Bavaria, gaining the love and confidence of his flock. He had 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.

A YEARNING FOR UNION WITH GOD.

Like the ancient world, our own age notwithstanding the prevalence of vice, yearns for union with God. St. Augustine's famous saying that "the heart is must lead all others, for theirs is the grace to be not only enlightened, but still more strengthened for all that is good and perfect."

God grant, then, that we show the world the best example of fidelity to all that is good in home and heart the traditions of our honored and painstaking forefathers! We should honor their names by living up to their teachings. We should show ourselves worthy of honor by handing down their wisdom. Let family traditions be respected, let them be fulfilled.—Bishop Colton in Catholic Union and Times.

If there were no more sorrow, who could appreciate joy?

into contact with the unseen Deity 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.

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 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 Tridita*, unwritten law of tradition. In the matter of religion 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 which 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 are as so many laws engraven on our minds and hearts; we feel for them a reverence and a veneration and accept 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 as an heirloom handed down throughout the ages.

But to have the traditions of a family 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 children 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 generations; hence the preservation of its sanctity by the faithful co-operation of all within its sacred portals. As God teaches us, the father and mother are to be honored as His appointed representatives.

God is the great Father of all. It 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 he ever remembered that He, Wisdom itself, is the infinite mind that would teach the whole world what is good for its well being and profitable to its advancement. How necessary then that all co-operate with His mighty will.

There is nothing that God wishes more in His designs in ruling over all things that men work in harmony with His laws by co-operating with one another, and this most of all in the family, for it is of the many families as units that He would like to have the whole world a unit with Him in His endeavor to have all men 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, and in his place, when dead, the mother or, in his place, when dead, the other rule, and the oldest child hold their place and direct and govern in their stead; and from the laws of wisdom which always will be given in all suffering from God the great Father of all mankind, as long as they have heart, and mind united with Him. And thus those family traditions which are the result of experience springing from this holy union will pass down from generation to generation and go a light and guidance, and a consolation and a comfort for all posterity. Time is a great teacher, experience is a costly instructor, but it is worth all its costs. But the past is the instructor of the present, and future and its first lessons are to be had for the listening to them and direct and govern in their stead; and from the laws of wisdom which always will be given in all suffering from God the great Father of all mankind, as long as they have heart, and mind united with Him. And thus those family traditions which are the result of experience springing from this holy union will pass down from generation to generation and go a light and guidance, and a consolation and a comfort for all posterity. Time is a great teacher, experience is a costly instructor, but it is worth all its costs. 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And thus those family traditions which are the result of

THE MORALITY OF HYPNOTISM.

Felix A. Mc Caffrey, O. C. C. in N. Y. Freeman's Journal.

Is hypnotism unlawful? May I place myself safely under the influence of the experiment?

These are questions which are very often heard nowadays, and it is with the purpose of giving a low of the pros and cons for and against hypnotism, and consequently allowing would-be experimenters to act in some way for themselves, that I have been induced to pen the following lines.

Frederick Anton Mesmer (1734-1815) an Austrian physician, began towards the close of the last century to publicly profess his ability to heal all manner of diseases by means of a power called "animal magnetism."

For a time his doctrines were regarded 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 suspicion. A commission was appointed by the government in 1785 to investigate the matter. It consisted of such illustrious scientists as Bailey, Erasmus, Lavoisier, etc., and reported in adverse terms of him and his experiments.

The magnetization was effected by certain passes, contact and fixation of the eyes; but these were often accompanied by actions of a superstitious and even of an immoral character.

The commissioners declared that the effects were entirely due to imagination and imitation. They repudiated the notion of the supposed magnetic influence, and asserted that a beneficial result which might follow from the process was more than counterbalanced by the detrimental effects which would ensue to health, both physical 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 subject; and it, while not condemning mesmerism, absolutely condemned the immoral and superstitious practices connected with it and employed under that name.

Mesmer fell into disrepute, and died in Switzerland in 1815.

But the work thus inauspiciously begun was destined to play a more important part in the world's history; and during the past twenty years it has become resurrected under the title of "hypnotism."

"The true that even now certain grave dangers are attached to it; but employed by medical practitioners of any standing, it is at least stripped of the superstitious and immoral practices which rendered it odious in former times.

Hypnotism is produced by passes, contact and fixation. The subject is told to gaze fixedly at some object at a short distance from and above his eyes, or to stare into 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 hypnotism. Others utilize the simple suggestion of the idea; for instance the subject is told to "Gaze fixedly at me, and think of nothing but of going to sleep. You feel your eyelids heavy; your eyes are very drowsy; your eyes grow more and more fatigued; they wink; your sight is becoming dimmer and dimmer; your eyes are closing; you cannot open them! Sleep!" If the 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 "Awake!"

Such are the different methods employed in accordance with the different views which the holders regarding hypnotism by the doctors of the Paris and those of the Nancy Schools.

According to the former as represented by Charcot, the cause of the deeper stages, is a nervous disorder found only in hysterical patients, and exhibiting itself in three stages: cataleptic, lethargic, and somnambulistic trance.

According to the Dr. Bernheim and his followers of the Nancy School, hypnotism is not a nervous disorder, but a state claiming close affinity to natural sleep. They explain away the nervous disorder theory of the Paris school by attributing it to the opinion confined to those advanced, that the hypnotic patients of the Salpêtrière hospital, and assert that the three stages insisted on by Charcot may be explained by suggestion and imitation.

Hypnotism is now extensively employed on the Continent as a therapeutic agency in the curing of diseases. It may not (in time to come) be as yet it may be said to be the only method which fulfils all the requisitions which its most sanguine exponents hope for; but it undoubtedly deserves recognition in medical circles on account of the many cures which have been thoroughly investigated by the most eminent scientific 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 supernatural gift; for almost all of its effects as far as known at present can be explained by our knowledge of physiology and psychology. The reason given for its never attaining the status of a universal therapeutic agency is on account of the number of persons suitable as subjects.

On the point of suitable subjects practitioners are by no means agreed. Botley gives only 30 per cent. as susceptible; Morrell, 70 per cent.; Delboey, over 80 per cent.; while Bernheim denies the right to judge of hypnotism to all hospital doctors who cannot hypnotize at least 80 per cent. of their patients, and Force fully agrees with him. (Moll, "Hypnotism," p. 47.)

Were this a scientific treatise, we might discuss some of the remarkable phenomena which follow from hypnotism, such as illusions and hallucinations; the inhibition of voluntary muscles; exalted sensibility; amnesia

and defined suggestion, etc.; but this is not our purpose, and we will proceed to the question:

IS HYPNOTISM LAWFUL, AND MAY ONE SAFELY SUBJECT ONESELF TO THE INFLUENCE OF THE EXPERIMENTER?

Well, it is admitted on all sides that hypnotism when practised by the unskilled, unauthorized exhibitor, 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 employment of it by these irresponsible and unscrupulous charlatans is likely to bring it again into disfavor. Cases are extant where subjects experimented on by such have been rendered lunatics, or had their nervous systems severely damaged. Crimes have been committed by persons who have been hypnotized.

A person who is hypnotized is capable of receiving beneficial suggestions; so he is almost as liable to receive 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 Continental Governments have rightly and wisely prohibited the exercise of this power except by those who are skilled and duly authorized.

Again: frequent hypnotization brings on a horrid hypnotic habit, and renders the patient more or less subject to the will of the experimenter—a consequence which may often be attended with serious damages. Wundt, in his lectures on "Human and Animal Psychology," describes "hypnotism as a two-edged instrument. \* \* \* It must be looked upon, not as a remedy of universal service, but as a poison whose effect may be beneficial under certain circumstances." \* \* \* It is a phenomenon of common observation that frequently hypnotized individuals can when fully awake, be persuaded of the wildest fables, and therefore regard them as passages of their own experience."

But where hypnotism is employed for illicit purposes, or in connection with superstitious practices as spiritism, clairvoyance and occultism then it is evidently immoral.

Discussing the question, is hypnotism ever lawful? Genecot tells us that its use is altogether unlawful if means, in themselves bad, are employed to produce hypnosis, or if supernatural or unworthy effects are sought. ("Theologia Morala," vol. 1, 275 et 53.)

But as employed by medical men of standing and skilled scientists, it is in all probability free from superstition, and lawful; for he says that although many of the phenomena which arise from hypnotism cannot as yet admit of sufficient explanation there exist probable 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 Encyclical Letter of August, 4th, 1856, we find the distinction between those who use and those who are used, and those who are used without having sufficiently studied the subject, those of having the power within themselves of driving, etc. Besides, since 1856, no document has been issued in which the Holy See repudiates the use of hypnotism; although it cannot be ignorant of the fact that it has been employed by many skilled and Catholic doctors, with moderation, 'tis true; and for good reasons.

Nevertheless, even when all sign or symbol of superstition is wanting it is unlawful for anyone to subject himself to the influence of the hypnotizer without grave cause. The reasons usually given are:

(a) In the hypnotic trance the subject is placed entirely under the will of the experimenter, and besides there must be a grave motive to justify the suspension of reason.

(b) Sufficient guarantee must be procured concerning the honesty and skill of the operator; for many and serious dangers, have ensued, and are always likely to ensue, to health when hypnotism is employed imprudently and by those unskilled in the science.

(c) It ought always to be used in the presence of a witness who can be considered trustworthy, such as a parent, husband, etc.

These conditions being present, and all taint of superstition being absent, Genecot goes on to say "It is lawful to place oneself under the influence of the hypnotizer so long as there exists a grave cause for doing so." He sets forth as sufficient reasons, the following:

(a) When other means have failed, and hypnotism is likely to have beneficial results in the curing of certain diseases.

(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 hypnotism may result in a vast amount of good, e. g. in curing the propensity to suicide or in temperance.

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The Greatest Obstacles.

The bad example of indifferent Catholics is the greatest obstacle encountered by missionaries to non-Catholics. How often do Protestants say to them: "Your ceremonies are beautiful—your doctrines clear and well-founded, but frequently 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 attract non-Catholics not only to us personally, but to the truth of our holy religion. The Missionary.

Beware of the professional orator who makes a business of addressing Catholic societies for political purposes. They are dangerous demagogues. If you wish your child to become an honorable citizen and a practical Catholic he must receive a religious training.

THE FAITH OF THE INDIANS.

INTERESTING LETTER OF FATHER CHARLEBOIS, O. M. I.

Rev. Father Charlebois, O. M. I., the Indian Missionary at Duck Lake, Sask., 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 and his children were around her. They were all very poor and nearly naked. The poor old man was in great pain."

"Not, Not, (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 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 will."

"I gave him the sacraments and prepared him for death. I sent them all some clothing. Yesterday I carried some clothes to a very old blind woman. She was not able to work. She was delighted to get them and kept repeating, 'Wirakoma, wirakoma, (thanks, thank, thank) the good people who sent these clothes that they are charitable and kind like the Son of God. I thank them from my heart and I will pray for them.'"

"Another family to whom I brought clothing was 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 grandchildren and myself. We have nothing to protect us against this awful cold. When I was young I could kill the buffaloes. When the Half-Breed Rebel broke out in 1855 I was the only one who refused to take part in it. I was loyal to the white 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 me benefactors an idea of how 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 when the season changes, and if they 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 bag. Try to get as much as possible among your friends. Some charitable persons may prefer to send me offerings of money. I will be happy to receive it and will remember them to before God's altar."

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 big breeds with me, as they were good oarsmen. There are numerous marshes and rivers here, and it took us eight days to get there. Our provisions were nearly gone as we arrived there, after great hardship and danger. We had left only three little dogs, which the men killed on the river shore. When we heard the whistles 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 fire, because it was 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 good Bishop Pascal treated me with the tenderness of a father for a son. After a few happy days' stay I started to return to my lonely mission. Bishop Pascal and the priests and brothers came to see us on our way. On our little canoe named the "St. Joseph."

"It was a perilous journey, for on the way back we had to pass over dangerous 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. For a long time we were in the country of the savages. In the morning I said Mass on the shore in a tent, and I begged on the protection of God and His Blessed Mother. God guarded us, for our little canoe 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 Gratias' as we went by. On we floated with the current for two days and two nights; then a contrary wind arose and we lay for a day as we had to put into a bay for safety."

"When I go to my Indians I bring pictures 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 hell. The Protestant and the pagan Indians also come sometimes to see them, although their ministers forbid them to come near me. They crowd into the cabin or tent; then I tell them about the Catholic religion. Once when I showed some squaws the pictures, they were greatly moved and said: 'Is this, then, the One we are serving?'"

"Then an old pagan squaw spoiled the good impression they had received by 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.'"

"One winter day I went to visit the savages on their hunting grounds. It was very cold. I had a Protestant

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, and the dogs 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 I could not go on. I felt as if I would drop down with fatigue. I lay down on the sled and recommended myself to the care of the Blessed Virgin and my Guardian Angel. There was occasionally some light from the moon, then again a great darkness. After while 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 mistaken. She directed the steps of the dogs straight to an Indian encampment, 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 refreshed; it was a new Father Charlebois.

"We continued our journey and reached a camp where I met one of my first converts from Protestantism. 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 upheld it. For a bed we had pine branches. 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 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 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 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 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 high to heaven.' 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 that our Lord was pleased with them. I stayed three days with these poor 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 degrees below zero. I believe few whites could brave such bitter cold to go to confession."

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

The Queen of Heaven deserves a better throne than this. If I had money I would build a little chapel to enclose it so I could say Mass there. — (Rev. O. Charlebois, O. M. I., St. Michael's School, 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 impossible to have it for others; to exert will in their place, since this demands personal determination. However, every one has experienced what it means for our will to have the support of a secure, friendly will, which sustains us at critical moments. And this support never remains external; it becomes transformed. The strength does not maintain the status of a foreign aid; it becomes our strength. Like a general, when he goes into a strengthening force, 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 produce this result; it may be produced at a distance and without the knowledge of the one who is helped. The face of those to whom we owe it. The face of a passer-by, an act of patience or of justice borne, an act of gentleness or of justice given, which we happen to know, inspire us and give us life, sound across our soul the awakening of all the good forces asleep within us.

You are struggling with difficulties, your work is troubled and your good will is weak. One of those painful moments of strife and discouragement, when a man is no longer anything but the shadow of himself, is passing over you. In these circumstances a newspaper falls into your hands. In it you read that, on

such and such a day, in the heart of Africa, a brave soldier, surrounded by enemies in superior numbers, an 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 resolution, he has, at a moment like that, before his troops, hemmed in, lost, lighted his cigar, 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 resistance, you look your trouble in the face, you feel high spirits, virility, a certain generous ardor for the struggle. And all this life, this generous elastic life of courage, that animates you, you owe it to those who are unknown to you, 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 DIRECTLY TO GOD OR HIS CHRIST."

Rev. F. M. De Zabeala, S. J., in the Catholic 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-countrymen. 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-between and spiritual middlemen!

To us Catholics this attitude of Evangelicalism and Dissent has a touch of self assertion in it, not to say self-righteousness. It seems entirely blind 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 acceptableness to his own. But it behoves 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 ourselves. 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 most absolute earthly sovereignty who admits the intercession of a special favorite on behalf of some obscure subject.

THE MASS BOOK AS EVIDENCE. A common delusion prevails amongst many that, in accord with the above principles, Catholics "always pray to the Virgin" or "never pray directly to God or to His Christ," or "are not allowed to pray to Him except through the intercession of the saints." It is easy to shew 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 representative of Catholic belief.

From cover to cover not one single prayer is collected to be found addressed 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 grant our requests out of regard for His chosen servants, even as Abraham begged mercy for Sodom and Gomorrah through the intercession of his nephew Lot. 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 the same Jesus Christ Our Lord," etc. Besides these official prayers, there are numberless devotions practised by Catholics in honor of our blessed Lord. In fact, the Real Presence of the Divine Trinity upon the Catholic altar forms the very centre of all our worship.

AS POWERFUL HELPERS. So, when we petition the Blessed Virgin, or the saints, we do not seek favors from them as if they were the source 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. It is a tacit acknowledgment of our own unworthiness involved in this appeal to the more worthy constituents of itself an act of humility and reverence towards the three-holy God, in whose all-seeing presence we stand as sinners, but whose favors nevertheless we are seeking. And this lowliness of heart cannot be disposed of as a mere formality. For God resists the humble 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 Christ, 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 his mother or some elder brother or sister along with him into the paternal presence, and with him into the paternal presence. This, and nothing more, do Catholics mean when they seek the 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 address which often staggers and scandalizes non-Catholics. They do not understand the Catholic faith, and do not stand the Catholic devotions. No doubt the above words, taken pharisaically are capable of an entirely unorthodox interpretation.

A FIGURE OF SPEECH. But that interpretation has no existence 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 preconceived prejudices concerning the nature of Catholic beliefs. They think that Mary is here appealed to as the meritorious cause of our redemption, to the detriment of the essential mediation of Christ, whereas she is only asked to be their salvation in a figurative sense

—that is, by interceding with Him Who alone can save us. This figure of speech is a common one, and fully understood in other matters not affecting the good name of Catholics. Some charitable person is said to be "the salvation" of a wail and stray whom he has rescued from the hands of vice, and so enabled to live virtuously and die happily. Does any one suppose that, by such an expression, the grace necessary for this moral transformation of the wail from spiritual death to life is attributed to the benefactor as its cause? Assuredly not. Those supernatural aids to salvation came, as they only could come, from God. Nevertheless God in His good Providence made that charitable person the instrument and channel of His saving mercy. By a figure of speech that channel is put for the fountain-head. 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.

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 Feast of Corpus Christi.

There will be accredited to the Conference over a hundred Missionaries who are actively engaged in missionary 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 Chairman," Right Rev. P. J. Donahue, Bishop of Wheeling, W. Va.; "The Diocesan Missionary Bureau," Rev. Wm. Guinan, D. D., Superior of New York Apostolate; "Missionary Outlook in the South," Rev. Osmond Weisheit, O. S. B.; "Missionary in Northern Alabama," Rev. Anthony Siebenfoercher, Spiritual Director at St. Mary's Seminary of the West; "Suggestions as to the Literary Propaganda," A. Paulist Protestant New Reach the Rev. W. E. Robinson, Dean of Faculty of Law of the Catholic University; "Church Extension and Convert-Making," Rev. Francis Kelley, President of Church Extension Society; "The Negro in America," Rev. Thomas J. Duffy, of the Jesuites; "The Catholic Missionary Union—Its 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 Catholic University; "The Apostolate of the Cloister," by one within; "The Apostolate Among the People," Wm. F. Downey, Founder League of Good Samaritans; "The Apostolate among the non-English speaking peoples," Rev. Walter Elliot, of the Apostolic Mission House; "Mission Work from Layman's Point of View," J. S. Leahy, State Deputy K. C. of Missouri; "The Blessed Sacrament as a Convert Maker," Rev. E. D. Butler, of the Fathers of the Blessed Sacrament.

AN EMINENT TEMPERANCE ADVOCATE.

We are pleased to learn from the Philadelphia Catholic Standard and Times that Father Hays, "the English Father Matthew," will pass 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 successful, 51,263 persons taking the pledge, making a total of 325,800 administered by this zealous advocate in the last ten years.

Everywhere he has been enthusiastically received by Catholics and non-Catholics. The clergy of all denominations 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 before he started home, W. L. Bowditch, M. A., presided and said that nothing but an urgent Cabinet meeting prevented the Premier from being present. A letter from Pope Pius X. was also read, expressing His Holiness' pleasure with the results of Father Hays' work, and imparting the Apostolic Benediction to all connected 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 priesthood 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 cruel power, with the unbeliever's immoral, 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. Then, too, Our Lord Himself displayed an evident preference for this name for He said, speaking of Himself: "I am the Good Shepherd,"—Rev. Kenelm Digby Bess.

FIVE-MINUTE SERMONS.

Sunday within the Octave of the Ascension.

THE INDWELLING OF THE HOLY SPIRIT.

Watch in prayer. (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 Ghost.

There were the eleven Apostles and the faithful women, and Mary the Mother of Jesus and His brethren.

"All these," says the sacred chronicler, "were persevering with one mind in prayer." Hence the epistle of today urges us to imitate them, and to begin with the exhortation: "Dearly beloved, watch in prayer."

We 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 original 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 day, knocking at the door of our hearts begging for admittance. Every impulse of what is known as actual grace is from the Holy Ghost, and such grace we are receiving all the time, every hour of the day.

We must, therefore, 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 indwelling 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 watchfulness and prayer. We must watch lest the time of temptation should find us unprepared and off our guard.

Good example is opposed to scandal. 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 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 moved to the deeds 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 OF THE CATHEDRAL OF MOBILE.

In the mystical dim of the temple, In the dream dim of the day, The sunlight spoke soft to the shadows, And said: With my gold and my prayer, Let us meet at the shrine of the Virgin, And ere her fair feet pass away, Let us weave there a mantle of glory, To deck the last evening of May.

The tapers were lit on the altar, And the steps leading up to the shrine; Flashed bright with the roses of heaven, The Singing came down from the heavens Like angels, to hallow the scene, And they seemed to kneel down with the shadows, That crept to the shrine of the Queen.

The singers, their hearts in their voices, Had chanted the anthems of old, And the last tremulous way of the vapors On the far shores of silence had rolled. And there—at the Queen Virgin's altar—The sun waves the mantle of glory, While the banners of the twilight were waving A fringe for the flash of each fold.

provocation; by praise andattery; by concealment; by partiality; by silence and by defending the ill done. Scandal may be given innocently, as for instance, when on account of ill-health a person may have a dispensation to eat meat on a fast day. If opportunity presents itself a person so dispensed ought to make that explanation. Then again on account of ignorance 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 prejudices. They have exaggerated notions of Sunday observance and consider 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.

There is here "pharisaical scandal," as when the Pharisees were scandalized at the actions of our Lord, as the healing of the bed-ridden man on the Sabbath. Our Lord rebuked 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 remember that scandal may be given by omission as well as by commission, as when persons in authority fail to perform duties incumbent on them. Parents may give scandal 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 failings. We need scarcely refer to the times that parents actually give scandal by bad language, by insulting their children in positions of authority should remember their responsibilities along these and similar lines.

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And wavelessly, in the deep silence, Three banners hung peaceful and low— They bore the bright blue of the heavens, The pure white of the snow— And beneath them fair children were kneeling, Whose faces, with grace and glow, Seemed smiles, in land that is sinful, And woeful, in life full of woe.

Their heads were veiled of the lily, Their brows were the wreath of the rose, And their hearts, like their shining banners, Were stilled in a holy repose. Their shadowed eyes were uplifted, Whose glad gaze would never disclose That from eyes that are most like the heavens 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 blessing, With a sign never to be withstood. What stirred them? The breeze of the air, 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 held in prayer. They came for a simple blue ribbon, For love of Christ's Mother and Son, And I believe, the Children of Mary, The Angels of Mary were there.



Always the Same.

Nestlé's Food is always the same, whether you buy it in Canada or China. Nestlé's never varies day or night—summer or winter. You can't always get milk from the same cow. A change of milk often means serious illness for baby. You can get Nestlé's Food in every part of the globe.

MAKING AMERICA CATHOLIC.

EDITOR OF THE AMERICAN ECCLESIASTICAL REVIEW OUTLINES METHOD FOR MAKING CONVERTS.

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 cause by engaging in bitter controversies with Protestants and using abusive language. A Catholic journal should be firmly Catholic, he said, in substance, but, except in rare instances, should be filled with "sweetness and light" rather than gall and wormwood.

Apparently Father Herman J. Heuser, editor of the scholarly American Ecclesiastical Review, has reached a similar conclusion. In a lengthy article in the March issue of that periodical he asserts that a time has come for the Catholic press to turn away from sharp polemics and adopt constructive methods, if this country is to be won to the faith.

Speaking of the Catholic missionary movement of recent years, he says: "Whilst any one who looks over the literature produced or occasioned by this evangelizing movement during the last ten years, must congratulate the Catholic body on what has been achieved by its most zealous representatives, he will also be struck by one thing—namely, the predominance of the polemical and defensive (as contrasted with the expository and assertive) attitude of the apologists in the Catholic field. This is perhaps not at all noticeable in the sermons and addresses of the regular mission courses to non-Catholics, nor in the better part of publications of our various Truth Societies, intended for non-Catholics, as in the Catholic journals, especially when these, under plea of protesting against the assertions of individual Protestants take them to task for misrepresenting Catholic faith or conduct. This journalistic phase of present day apologetics is, of course, also a partial reflection 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 encouraged as being calculated to dispel 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 by overthrowing the strongholds of the adversary, which implies that we must also promptly repel his attacks.

"But there is such a thing as spending one's strength in pursuing the enemy into byways and engaging in skirmishes which weary and divert the attention from the main movement of advance. The work of conversion is not entirely, and sometimes not at all, a work of overthrowing an opponent; 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 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 way is to teach them to kneel down in proof of their faith, and to show others that there is good reason and wisdom for everyone else to do likewise. In this way, the malignant opponents will have little room for argument, and their misrepresentations will refute themselves by the strongest sort of an argumentum ad hominem. Of course, there must be occasional defense and rebuttal.

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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 of its sacramental graces. But there may be too much of this for the good of the common cause, which requires something more positive and constructive continually to recommend it. We are all too much like a class of young theologians who, without having a full grasp of the facts and the philosophy of general history, occupy themselves with questions of the early and medieval heresies, which have long ago lost their significance, except in principle, under new forms or as bits of literary archeology, or who enter upon an analysis of the quarrels between Calvinists and Lutherans about credal tenets which the present representatives of these sects will hardly recognize as their own. In short, the fault in much of our religious 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 converting or at least consolidating non-Catholics much better by laying more stress upon teaching simply pure Christian doctrine and living up to it."

MISSIONARY TRIALS.

How little do we realize in our comfortable homes the trials of our good missionaries and Sisters of not one hundred years ago! When the first Sisters of Providence arrived at their destination in Indiana in 1840, they found for their abode, to shelter ten persons, one small room and a corner, 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 opposite 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 a writing-table.

Here had a former Parisian dwelt for four years—"he 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 pitted? I do not think so."

Many persons fail to advance in spirituality for the reason that they undertake to master too many sinful habits at a single stroke. Obstacles in the way of worldly success are best overcome by surmounting them one at a time. The same is true in regard to things that oppose spiritual advancement. These, too, must be overcome in a similar manner.

THE PARISH PRIEST.

JOHN DRYDEN.

A parish priest was of a pilgrim train; His eyes 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 ambassadors) For such, on earth, his blessed Radoaster bore. To sixty years he would, and well might last Of sixty years he would, and well might last. He bore his great commission in his look; As his bright eyes, and soft, and soft, and soft, He preached the joys of heaven and pains of hell. And warn'd the sinner with becoming zeal; But, on eternal mercy loved to dwell. He taught the Gospel rather than the law; And forced himself to drive, but loved to draw. For fear but freezes minds; but love like heat, Exhales the soul sublime, to seek her native seat. To thrash the stubborn sinner oft is hard, Wrapped in his crimes, against the storm prepared. But when the milder beams of mercy play He melts and throws his cumbersome cloak away. Lightning and thunder are the soldier's artillery; As his bright eyes, and soft, and soft, and soft, Those but proclaim his style and disappear; The stiller sounds succeed and God is there.

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The Catholic Record, London, Ont.

CHATS WITH YOUNG MEN.

Be a Man. When a great man was asked as to what one thing he most attributed his success to, he answered: "To the simple admonition of my father to be a man."

The best way to have permanent peace with the world is not to expect much of it; not to be afraid of it; so far as one can, without self description, see the good in it; and to regard the evil as something powerless and temporary which will soon defeat itself.

No invention by chance. "Are your discoveries often brilliant intuitions?" asked a reporter of Thomas A. Edison. "Do they come to you while you are lying awake nights?"

His Mother's Friend. "Why do you take so much pains to make that call?" asked one college fellow of another during the recent holidays.

"Yes, old fellow, I know it, and I want to go with you, 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."

It was only a little thing for this college fellow 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 attentions would give.

It was only the other day that a good woman with beaming face called out to a friend who was passing: "Come in and let me show you something," and with genuine happiness she displayed a photograph of a young man, and another of a college room.

Oh, if you could have seen that radiant face, you would constantly be giving 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.

Cigarette Smoking. 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 in the cigarette smoker, so that he finds himself a slave of a practice which was once absolutely within his 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 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 resemble those of an opium eater. A gradual deadening, numbing influence creeps all through the mental and moral faculties; the standard 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 less progressive. He dreams more and less. Hard work becomes more and more irksome and repulsive until work seems draggery to him.

Cigarette smoking early impairs the digestive organs. It causes a gradual loss of appetite, and the wretched victim substitutes more cigarettes for food. In fact, he finally gets to a point where he becomes such a slave to the cigarette that he can not do without it. Herein lies one of the greatest dangers

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 perpetual dissatisfaction, in that it never appeases the additional hunger it creates, hence the longing for other stimulants that will do what the cigarette promised but can not fulfill.—Success.

What Makes a Gentleman. Cardinal Newman made a famous definition 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 gentleman to say he is one who never intitles himself."

The school boy is not remarkable for such reticence. And this may be one of the reasons why he has the reputation 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 blunder is often worse than a crime; and thoughtlessness sometimes produces effects that are more enduringly disastrous than crimes. Forgetting a name among boys or an engineer forget a moment, his train may go to ruin. If 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.

OUR BOYS AND GIRLS. Her Devotion Rewarded. Bertha Chavanne, a young girl, poor but pious, lived for some years with her grandaunt, Mme. Berthoin.

And Longinus, taking the opportunity, 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 governor, confess Jesus Christ, and if necessary die for Him."

Our young friends must be sure to be on the square a few minutes before the start of the 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 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 run in such a hurry, for the grain is thrown out again and again, till all are satisfied.

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

Legend of St. Longinus. When our Divine Lord expired upon the cross for the salvation of men one of the Roman soldiers who stood around, wishing to be satisfied that the Redeemer was indeed dead, pierced His sacred side with a lance. The Gospel does not record the name of this soldier, but according to tradition he was called Longinus. It is said that he was afflicted with shortsightedness, almost to the verge of blindness, but after his cruel lance thrust some drops of the Precious Blood which gushed from the Sacred Wound sprinkled his brow and flowed down upon his eyelids. Immediately his sight became clear and strong, and at the same time, by this holy baptism, his soul was transformed and he recognized in the Divine Victim of Calvary, Jesus Christ, the Son of God. Having been commanded to guard the tomb of the Saviour after His burial, he was one

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, where he published far and near the wonderful miracle it had been his privilege 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 same way.

"Is it not in this province that Longinus dwelt?" they asked. "He was formerly a captain in the Roman army, but is now a follower of Christ, and devotes himself to spreading the suppositions of the Christians."

"He dwells in this country," was the reply. "What do you want with him?" "We have orders to arrest him, and to conduct him to the governor, who has decided that he is to die. Can you tell 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."

"There is no sign which indicates ignorance or lack of culture so plainly as 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 censure, 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 such reticence. And this may be one of the reasons why he has the reputation 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 blunder is often worse than a crime; and thoughtlessness sometimes produces effects that are more enduringly disastrous than crimes. Forgetting a name among boys or an engineer forget a moment, his train may go to ruin. If 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 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 must be a factor, even more important than he imagines, we shall find that, even if our Christianity did not move us to bear and forbear from the highest motives, ordinary prudence and regard for our own comfort and reputation should lead us to do these things.—From "A Gentleman."

THE WHO PRACTICED AS HE SPOKE. When a Christian statesman conspicuous 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 merit of his arguments and of the eloquence of his utterances.

This line of reasoning acquires overwhelming 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 words.

Jesus never inculcates a moral duty which He does not practice in an eminent degree. 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 doctrines and the eloquence of His words. The sermons of our Saviour inspire us indeed with an esteem for virtue, but His conduct stimulates us to the practice of it. Never did any man speak as Jesus spoke. As far as we have any record of His utterances, and of every admired discourse He ever delivered was the Sermon on the Mount yields in force and pathos before the sermon on the cross. There we find eloquence in action.

Witness the conduct of our Lord in the hours of His passion. What firmness 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 blasphemous clamors! What a lesson 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 into a market place. Observe the indignation 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 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 own against corruption, whether it lurks at home or stalks abroad in social 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 with indignation at the grave of a friend.

The gospels tell us that when Jesus stood at the tomb of Lazarus He wept. I never read in the gospels that Jesus

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 ever written. Jesus wept to teach us that He had a human heart as well as a divine personality.

This incident suggests to us an important truth, viz: that the most delicate sensibility is not incompatible with the most sturdy manhood; nay, it teaches us more—that tender sympathy 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 Saviour, you may admire Him; admiring, 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 splendor of God's glory and the figure of His substance."

Make yourselves familiar with the words and deeds of your Master by the frequent perusal of the gospels. The gospels contain the best narrative of Christ, because they are inspired, and are not diluted by human speculation. 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, your strength in weakness, your joy and consolation in sorrow and affliction. He will be your life in death. "Follow Me," He says; "I am the way, the truth and the life. He that followeth Me walketh not in 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 Cathedral of Boston, and as a result an inquiry class of upwards of 100 members was started. This week of lectures for non-Catholics followed as a third week of a great Catholic mission. The notable 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 influence 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 better were these words spoken when they could have been heard! Their helping influence, therefore, has come too late.

FATHER KOENIG'S NERVE TONIC. Gladly Tells About It. I am glad you have an agent in this city. I have seen several instances where Pastor Koenig's Nerve Tonic has been used with great benefit.

While recovering from a broken leg, I was attacked by nervous prostration, presumably due to the shock of the fall. After twelve months I was still in the same condition, had poor appetite, could not sleep or work, not even sew or read, was troubled with melancholia. Then I began to take Pastor Koenig's Nerve Tonic and grew steadily better. Am now in good health and spirits. My son knows that Mr. J. Cullen, of West Point was also cured by the Tonic of Vertigo, to which he was very much subject. I also learned of a little girl in Mulgrave, Nova Scotia, being cured of St. Vitus Dance by the Tonic.

A Valuable Book on Nervous Diseases and a Sample Bottle to any address. Free. Prepared by the REV. FATHER KOENIG, of Fort Wayne, Ind., since 1876, and now by the KOENIG MED. CO., CHICAGO, ILL. Sold by Druggists at \$1.00 per bottle, 6 for \$5.00. Agents in Canada—THE LYMAN BROS. & CO., LTD., TORONTO; THE WINGATE CHEMICAL CO., LTD., MONTREAL.

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Church's Alabastine. 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 expense. It will last a year. Won't fade. There are twenty beautiful tints and white. They are NEVER SOLD IN BULK. Hardware and Paint Dealers everywhere sell ALABASTINE. Special information if you write—THE ALABASTINE COMPANY, LIMITED - PARIS, ONT.

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 ever written. Jesus wept to teach us that He had a human heart as well as a divine personality.

This incident suggests to us an important truth, viz: that the most delicate sensibility is not incompatible with the most sturdy manhood; nay, it teaches us more—that tender sympathy 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 Saviour, you may admire Him; admiring, 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 splendor of God's glory and the figure of His substance."

Make yourselves familiar with the words and deeds of your Master by the frequent perusal of the gospels. The gospels contain the best narrative of Christ, because they are inspired, and are not diluted by human speculation. 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, your strength in weakness, your joy and consolation in sorrow and affliction. He will be your life in death. "Follow Me," He says; "I am the way, the truth and the life. He that followeth Me walketh not in 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 Cathedral of Boston, and as a result an inquiry class of upwards of 100 members was started. This week of lectures for non-Catholics followed as a third week of a great Catholic mission. The notable 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 influence 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 better were these words spoken when they could have been heard! Their helping influence, therefore, has come too late.

FATHER KOENIG'S NERVE TONIC. Gladly Tells About It. I am glad you have an agent in this city. I have seen several instances where Pastor Koenig's Nerve Tonic has been used with great benefit.

While recovering from a broken leg, I was attacked by nervous prostration, presumably due to the shock of the fall. After twelve months I was still in the same condition, had poor appetite, could not sleep or work, not even sew or read, was troubled with melancholia. Then I began to take Pastor Koenig's Nerve Tonic and grew steadily better. Am now in good health and spirits. My son knows that Mr. J. Cullen, of West Point was also cured by the Tonic of Vertigo, to which he was very much subject. I also learned of a little girl in Mulgrave, Nova Scotia, being cured of St. Vitus Dance by the Tonic.

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O'KEEFE'S Liquid Extract of Malt For nursing mothers O'Keefe's Liquid Extract of Malt is unsurpassed. We have received a great many letters from leading doctors bearing testimony to this. By aiding digestion and supplying extra nourishment it increases the flow of milk and builds up the mother's strength. Price 50c. per 16 ounce bottle; 30c. per dozen allowed for empty bottles when returned. Refuse all substitutes said to be just as good.

BREVARIES The Pocket Edition No. 22—48 mo.; very clear and bold type; few references; 4 vol. 4 1/2 x 2 1/2 inches; thickness 1/2-inch; real India paper; red border; flexible; black morocco, round corners, red under gold edges. Post-paid \$5.40.

DIURNALS Horae Diurnae—No. 39—4 1/2 x 3 ins.; printed on real India paper; weight, bound, only 5 ounces. In black, flexible morocco, round corners, red under gold edges. Post-paid \$1.60. THE CATHOLIC RECORD London, Canada

HELLISH WORK IN SAN FRANCISCO.

SMALL-BOILED BIGOTS DISCRIMINATE AGAINST CATHOLICS IN RELIEF DISTRIBUTION.

In every great crisis it is the universal experience that the best qualities 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.

Almost on the first day the constant complaint was made at the Catholic churches that Catholics were turned away from relief stations because of their creed.

This condition of affairs could not have happened anywhere else outside of hell, except in Oakland.

As fools step in where angels fear 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.

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 responsibility from the lowest employe of the Oakland Relief Committee to the very chairman of that body.

In attempting to right this state 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 committee, the chairman of which appeared at the meeting in a state of lordly hilarity, and it was only after a long and strenuous endeavor, when they began to feel the ground swell of public opinion rising against them, that they were compelled to let the charges go.

FATHER YORKE A VICTIM OF THE A. P. A. San Francisco, May 15.—Great jubilation exists in the A. P. A. as a result of the elimination of Rev. Peter C. Yorke from the Relief Committee of San Francisco.

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 for the purpose of making room for the person who had so much to do with bringing about the present resignation of the church.

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 concerned, are dominated by a demagogic rage that often assumes a most hideous and repellent form.

"The most efficacious manner of solving the question of the priesthood in accordance with the spirit of freedom and justice which should animate all honest Frenchmen would be to pro-

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.

The Masonic Review makes no bones about its motive in urging the repeal of the law prohibiting lay persons wearing clerical garbs. We quote from it: "It would be a good thing if people even now were paid to go about the streets disguised as priests, monks and nuns and commit acts which might create scandal—such as going about with women of low character in cafes and beer saloons.

We have here a manifestation of the anti-Catholic hatred that animates French Masonry. Its motto is anything to injure the Catholic church. Its representatives in every walk of life act upon this motto, and therefore Combes, if he again becomes Prime Minister, will be only carrying out the wishes of his fellow Freemasons if he subordinates every other consideration to the making of a bitter and relentless war upon the church.

WHO IS MAKING PROTEST?

Just now an anti-Christian education bill is agitating the Catholics and Anglicans over in England.

Yet who are they? There may be a few thousand of them of Anglo-Saxon blood, and they 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 exchanges, the Catholics of England are chiefly of Irish descent—many, probably of Irish birth.

Curious how history rewrites her chronicles. It was O'Connell who gave emancipation to the Catholics of England, and now the Irish are again laboring to preserve Christian education in King Edward's own country.

AMERICA'S HONOR.

Our beloved country is blessed indeed, for it is placed under the special protection of Mary, Queen of Heaven, under her most glorious title, that of her Immaculate Conception.

Do we, the boasted sons of liberty, respond to our heaven-born call? Alas! 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.

Our Blessed Lady was full of grace, hence her perfection, hence her immaculate life. That same grace will be ours in the measure proportionate to our worth and the good use to which we will put it.

THE IDEAL HEROES.

To be great is to live heroically the common life. The heroism of the uncommon 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.

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 summing 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 smile, to ignore our personal sorrow for the sake of the general cheer, forever to

Fruit-a-tives

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

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

Fruit-a-tives are the finest Kidney and Bladder Remedy in the world.

Fruit-a-tives reduce inflammation and congestions. They relieve the over-supply of blood—enable the kidneys to rid the system of waste and thus prevent the formation of uric acid. Fruit-a-tives take away that pain in the back—and quickly cure irritated bladder.

Fruit-a-tives completely cure Headaches and Rheumatism.

Headaches and Rheumatism both mean poisoned blood. Either the skin, kidneys or bowels are not ridding the system of waste matter. Fruit-a-tives invigorate and strengthen these organs—start up healthy, normal action—purge the system of poisons—and purify and enrich the blood. That means away with Headaches and Rheumatism.

Fruit-a-tives are the ideal tonic for everyone.

Fruit-a-tives build up strength invigorate. They sharpen the appetite—steady the nerves—enable one to sleep well—and keep the whole system in good health. They are fruit juices concentrated and combined with tonics and internal stimulants.

FRUIT-A-TIVES LIMITED - OTTAWA.

stick to our post, no matter what the temptation to desert—is the everyday heroism we are called upon to practice. This is the heroism that counts.

It is heroism that involves the constant exercise of the will, the persistent use of faith and courage. It is a heroism that allows little respite from struggle and sacrifice and that forever restrains one from seeking escape through the gateway of death.

Perhaps. But living demands courage a thousand times greater. To slip away quietly 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 approaches greatness.

To keep up ambition when there seems no cause for ambition; to infuse 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.

LYING TO THE HOLY GHOST.

We have gained access to the directory of one of the largest Masonic 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 public office this year.

One of Many. May 10, 1906. Publishers CATHOLIC RECORD, London, Ont. Enclosed find money order for \$2 in renewal of my subscription. Words of praise should be said for the Editor of the Record on now you should like to know that, although an American, conversant with our leading Catholic papers, I find my best Catholic weekly in Canada.

Real Irish Dinner to be Given. Recently Lady Aberdeen, wife of the Irish 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 her 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.

Heaven on Earth. A well known priest had preached a sermon on the joys of heaven. A wealthy member of his church met him the next day and said: "Father, you told us a great many grand and beautiful things about heaven yesterday, but you didn't tell us where it is."

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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 provisions, 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 LONDON.

MISSION AT ST. MARY'S CHURCH LONDON. Rev. Fathers Rosewinkel and Donaher, the Jesuit missionaries from Chicago who are conducting a two weeks mission in St. Mary's church this city are to be congratulated on the success which has attended their efforts during the past week.

Another venerable Religious has been called to lay her armor down and receive the crown prepared for her in heaven. It was early on the morning of May 16, that God's angel, death bearing a message from on high, entered the U.S. State Convict, Chatham, and indeed a pure soul, that of Rev. Mother Margaret Mary, who had been the Heart of her Divine Spouse whom she had pledged her sacred vows thirty-eight years ago.

DEATH OF A RELIGIOUS.

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What are these faded years? These short, dim cycles of a fleeting past? Those fruitful years spent in the faithful accomplishment of the arduous labors of her holy vocation are surely fraught with great merit. Mother Margaret Mary was a pioneer of the struggling days of her now flourishing community, and during all the years of her religious labors she never relaxed her ceaseless education. She taught for several years in the Separate school, Chatham, as well as in the Academy.

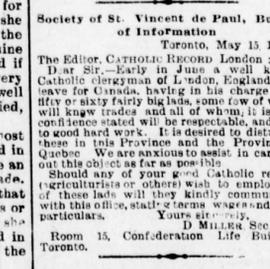
Her heavenly crown! her dazzling throne. The beautiful radiance of the Lambeth throne. Christ touched her forehead, whispering: "Come! my joy, my crown, my glory, my haste! the weary waiting's o'er, Come! rest upon my Heart."

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, the 14th inst., the Rev. Canon, in the presence of a large number of the congregation, the erection of a new church at a cost of \$40,000, rather than to proceed with the enlargement of the present church, was voted to have at least two-thirds of the money in hand before a beginning is made. \$6,000 or \$7,000 has already been secured within three years. In the meantime, necessary repairs will be done to the present building.

One of Many. May 10, 1906. Publishers CATHOLIC RECORD, London, Ont. Enclosed find money order for \$2 in renewal of my subscription. Words of praise should be said for the Editor of the Record on now you should like to know that, although an American, conversant with our leading Catholic papers, I find my best Catholic weekly in Canada.

There are a number of young children, boys and girls, between the ages of one and six years for whom it is desirable that good Catholic homes may be obtained. Please apply to William O'Connor, Office of Neglected and D. Dependent Children, Parliament Buildings, Toronto.

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country parish, a middle-aged woman p. A. C. Apply at same office expected. Address "Priest's Housekeeper," C. B. Record Office, 148-3

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