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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13, 1905.

To the Editor of THE CATHOLIC RECORD, London, Ont.

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them for the present. Thus the Catholic people of France will not be deprived of the use of the Church buildings. What the outcome of this will be it is difficult to say, but, at all events, for the present the people will not be deprived of their Churches, nor will they have to pay for their use, as was intended. By this change the measure becomes much less drastic than it was as originally framed. The final settlement of the question will be delayed, at all events, until the people shall have had once more an opportunity to express their wishes on the matter, and from present signs of the times, we may perhaps be safe in affirming that the wedge has been introduced which will yet overthrow the irreligious design of the framers of the Bill, which will certainly not now enslave the Church to the extent which was intended. At least there will be another election before this can be done, and it is not impossible, nor even improbable, that the election will be held before there can be an agreement reached between the Senate and the Chamber in regard to the extent of the Bill.

The Senate has appointed a special committee to consider the provisions of the bill and their effects. This seems to betoken that it is not disposed to accept it from the hands of the Chamber without serious amendment, and that there may be between the two Chambers serious differences of opinion, and the result of these differences may be to relegate the matter to a new Chamber of Deputies and a new Government.

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this, and it is at all events a matter for the judgment of the Bishop and not of the congregation to decide.

St. Paul, during his journeyings to organize the churches of the cities of Asia, called together the ancients of the Church, who in obedience to this call came to Ephesus, where the great apostle, addressing them, admonished them to administer faithfully the affairs of the Church, saying:

"Take heed to yourselves and to all the flock over which the Holy Ghost hath placed you Bishops to rule the Church of God which He hath purchased with His own blood." (Acts xx, 28.)

We will not here enter upon the discussion of the point whether the word Bishop was restricted, when this was written, to the episcopal order, but it is certain that it was not the intention of Christ to confer upon the congregation of the people the right to rule the Church and its pastors, for it was upon the hierarchy of the Church, and especially on the Pope and Bishops, that this authority to rule the Church of God was conferred.

Bishop Foley has made use of the authority of his sacred office to enforce obedience on the rebellious congregation referred to above, and very properly so, as in rebelling against his authority they are rebels against God. St. Hedwig's Church, where the rebellion has occurred, has been placed under interdict, and is now closed.

It is long since we have known that any congregation has carried its virulence and violence so far as this one, and as to have brought upon itself so severe a punishment; but we have known instances of incipient rebellion to occur in many places from time to time. The remedy against such a result is for good Catholics to repudiate the leadership of noisy demagogues who do nothing for religion, and in most instances have done nothing except to create disturbance, and to destroy the faith and devotion of good Catholics. Catholics should be on their guard against the craftiness and wiles of such people. The Church would be better off without them than it is with them. They are the "puffed up" people of whom St. Paul speaks in 1 Cor. v. 2-7, and who deserve "to be delivered to Satan for the destruction of the flesh that the spirit may be saved in the day of our Lord Jesus Christ. Know you not that a little leaven corrupteth the whole mass? Purge out the old leaven that you may be a new mass. As you are unleavened . . . take away the evil one from among yourselves."

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happens M. Berteaux is somewhat of the same kind of man. If this be so, blame must be attached to M. Rouvier, as well as M. Combes for incapacity in the selection of colleagues.

The errors of M. Combes' colleagues forced his resignation before he could get the Concordat abolished, and perhaps M. Rouvier's errors may have a similar result at the present critical moment. At all events, so important a measure as the overturning of the traditions of more than a thousand years ought not to be forced on the very eve of a general election; and this applies equally to the cases of Concordat and drum.

The following expression of opinion by General Chaffee, though not written with reference to the present occasion, is well worth consideration:

"Music of any kind has a wonderful effect on the morale of men going into battle. The long roll of the drums, the blare of the trumpets, the music of a band are reviving. Men who have hitherto hesitated gain new courage, and the regiments swing into their work strong with valor."

France has herself experienced this, and it has even been asserted that the great victory of Lodi was secured by a judicious use of the drum at the critical moment.

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years, and that of the sisters twenty-eight, says Rev. Father O'Sullivan. Farther on, speaking of himself, he adds: "I should long since have been sent to West Africa. I was sent to labor in our Egyptian missions immediately after my ordination in 1885. In the Nile valley, the climate, though intensely hot for the greater part of the year, is not unhealthy. This accounts for my being one of the few members of our Society whom Africa has permitted to reach the age of forty seven years."

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the least degree. The existing matter which should possess such potencies as to produce the wonderful effects described, must itself come from the Great First Cause of these potencies, and in any case that Great First Cause must be God.

We do not know the limit of man's future discoveries as the result of scientific investigation, but we know as a certainty that his knowledge of the secrets of creation will always be limited. Whatever discoveries may be made in the future will only be so much added to finite knowledge, and the sum of all will still be only finite. There will always still be an infinity of knowledge unattained by man—but the Great First Cause Who is the Author of all can alone possess the full knowledge of all things, not only of that which has been attained and which is attainable by man, but also of that infinite knowledge which man can never acquire. The Great First Cause which has brought into existence the matter whose wonderful properties are daily becoming better known to man must be infinite in power as well as in knowledge or wisdom: that is, He must be Omnipotent as well as Omniscient, and the principle of all perfections, possible as well as existent. He must possess these perfections, otherwise He could not confer or produce them in other beings. These perfections from their nature can belong only to a personal Being, and such a Being, infinite in perfection, is what we mean when we use the name God. The more man discovers, the stronger will be our reasons for believing in God as a real and personal Being, the Creator and Preserver of the universe.

We have stated our conviction that Professor Burke's discoveries will not prove man's power to produce life. Scientific theories have frequently been overthrown by later discoveries, even in instances when they seemed to have been almost demonstrated. This was the case with the Newtonian theory of light which was known as the corpuscular theory. But, in the case of Professor Burke's discovery, it is fully admitted that the facts do not justify a positive conclusion on the subject. It would, therefore, be very unsafe for us to draw a more positive conclusion than the Professor himself has thought it wise to do.

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boodmen for his future conduct, and they insist upon his due observance of the laws of the country. Also, no person can sell deadly weapons without keeping a record of the transactions with the names of the purchasers, and reports of such transactions must be made every month, under oath, before the authorities, under penalty of a fine and forfeiture of the license to sell. The penalty for giving or lending arms to minors is also a deterrent, consisting of fine and imprisonment. These are undoubtedly good laws so far as they go; but they need to be backed by religious education in the schools, which is the only thing which can ensure respect for the moral code which Christianity teaches.

We give above Mr. McAdoo's statement that the murders in 1903 numbered 8,976. In 1904 they fell somewhat short of this, being 8,482 reported by the police; but even this number is larger than those of Great Britain, Germany, France, Ireland, Italy, Austria, and Spain combined.

Education is undoubtedly a good thing, and the fact that God has created man with a capacity for learning is a proof that this capacity should be cultivated for the betterment of the condition of the human race. But we should not forget the terse saying of the Iron Duke of Wellington: "Education without religion only makes men clever devils."

Christian education in Christian schools is the only thing which will really check the evil of which Mr. McAdoo complains.

ITALIAN ELECTIONS.

The letter of Pope Pius X. to the Bishops of Italy, giving leave to Catholics to participate in Italian elections, has already had a great effect in determining the future Government of the country. The municipal elections took place in Rome on July 3, with the result that the Conservative ticket was elected as a whole by a majority of three thousand out of seventeen thousand votes cast. The Conservatives or Moderates united with the Catholics, against the so-called Liberals and Radicals, carrying the city by storm, and thus routing the Socialist and Anarchist parties, who have hitherto been able to make a great showing of force, for the reason that in obedience to the mandate of Pope Pius IX., whose policy was maintained by Leo XIII., good Catholics abstained from voting.

The new state of affairs, it is universally expected, will go far towards smoothing the relations between the Government and the Church, and may, perhaps, end in complete reconciliation. We do not venture to predict on what terms such a reconciliation will be effected, but public opinion tends to the belief that this reconciliation is not far off, and that the terms will be more favorable to religion than is generally expected outside of Italy. It is to the interest both of religion and of the Government that the progress of the Anarchist party should be checked, and that the hostile attitude of Church and State toward each other should undergo a change. Nevertheless, the report which has been several times published in the form of despatches from Rome, to the effect that it is intended that the Holy Father will go to Castle Gondolpho to spend the hot season, has been authoritatively contradicted. The Holy Father has no present intention of putting an end to the Vatican imprisonment by leaving the Vatican. This report was, no doubt, invented by friends of the Government to make it appear that Pope Pius X. intends to condone unconditionally the spoliation of the Church by the Government.

CATHOLICITY IN AFRICA.

Rev. D. J. O'Sullivan, connected with the Catholic missions in Africa, is in Australia, and thus tells of the work being done among the 270,000,000 of people.

The order to which I belong originated at Lyons, France, early in the fifteenth century. It was founded in that city by the late Bishop de Marion Bresillac, whose heroic death on the Guinea coast has passed prominently into modern African history. The martyred founder of the African Mission Society is worthily and providentially succeeded by the present Superior General, the Very Rev. Augustine Plaque.

This venerable and illustrious ecclesiastic, for in many years the most prominent figure in the missionary movement in France, has governed our congregation with remarkable ability and success for a period of forty-six years.

THE AVERAGE LIFE OF THE MISSIONARY.

He resides at Lyons, where half a century ago he saw the first small beginning of the work. In the missionary seminary at Lyons the missionaries are prepared for their labors in Africa. The climate of West Africa, known as the "White Man's Grave," has been deadly to the ranks of the heroic missionaries. The graves of the African Mission Fathers dot the deadly fever-stricken coast. So deadly is the climate that the average life of the missionary priest is only two years and ten months; that of the Sisters has reached four years; the average age of the priests who succumbed to the climate has been thirty years; and that of the Sisters twenty eight. Of a

death roll of 280, one sixth died within one year after their arrival on the coast, and only nine survived forty years. These facts and figures may seem, perhaps, almost incredibly out of date in the present era of Church history, but they are, nevertheless, strictly and sternly true.

In a long list of these heroic Christians are found the names of a noble army of Irish priests and nuns from almost every county in Ireland. An American writer declared, after seeing this long list of Ireland's dead, that "while Irishmen on the battlefields of America shed their blood in streams to break the black man's chains in his land of slavery and exile, the Irish race were no less heroic in laying down their lives to bring religion to the Negro in his own home." In fifty years West Africa has risen from pure paganism to a position in which Catholic Christianity is represented to-day by five ecclesiastical divisions corresponding to five small dioceses. The recent anti-religious crusade in France has practically destroyed the base of missionary supply.

DEVOTE THEMSELVES EXCLUSIVELY TO THE NEGRO AND MOSLEM RACES.

The Society of African Missions is an order of missionary priests who devote themselves exclusively to the Negro and the Moslem races of Africa. No, we certainly have not too narrowly circumscribed our efforts in confining them within the limits of the great African continent. This vast field for the exercise of the duties of charity and humanity with its teeming pagan population aggregating upwards of 270,000,000, is still notoriously known as the most unknown, the most barbarous, and the farthest removed from civilization among the great natural divisions of the globe.

The saintly Bishop de Marion Bresillac, who founded the African Mission Society, acted under the direction of the Propaganda; and in the difficulties which beset its first humble commencement at Lyons was frequently favored with the advice and encouragement of the Blessed Curé d'Ar, who lived within twenty miles of that city. Bishop de Bresillac landed for the first and last time on the African coast at Free Town, in Sierra Leone in the month of May, 1850. The first band of missionary pioneers equipped by the newly-formed society consisted of himself, three priests, and a lay brother. Before the end of June of the same year, within six weeks of the date of his arrival, the Bishop and his four companions had fallen victims to the deadly climate of the region which had been assigned them to evangelize.

A TOUCHING INCIDENT.

A pathetic incident marked the last moments of the dying prelate. He received the last sacraments at the dying hands of the last survivor of his priests, who a few hours afterwards followed his Bishop into eternity. Both were interred, necessarily, without priest or burial service. Their deaths left the Guinea Coast and its 40,000,000 of pagan once more without priest or mission.

The present Superior-General, Very Rev. Augustine Plaque, has his residence in the African Mission Seminary, 150 Cours Gambetta, Lyons. In this seminary missionary aspirants of various nationalities undergo their novitiate and prosecute their studies. After ordination they are immediately assigned to their respective destinations in one or other of the two mission fields of the Society—Lower Egypt or Western Equatorial Africa; and in fulfillment of the oath which binds them to the Order and its work; they set out for their destinations with the least possible delay. It goes without saying that these missionaries receive no salaries.

MISSIONS FLOURISHING ON THE BANKS OF THE NIGER AND NILE.

During the long term of his administration Father Plaque has been branches of his seminary extend themselves under his directing hand into Ireland, Holland, Spain, and several parts of France; he has sent his missionaries to preach to the Copt and to the Moslem of Egypt, and to the numerous pagan tribes and the coast of Lower Guinea. He has seen their missions established and flourishing on the banks of the Niger and of the Nile, and along the seaboard of West Africa for nearly a thousand miles. It is with the latter region that the society has principally identified itself since the death of the founder in 1859.

Among the negro states and kingdoms which extend along the coast line are those of Dahomie and Ashante, notorious for their barbarous pagan rites of human sacrifice. Fortunately, for the interests of religion those Western regions of Africa are gradually coming under European control. It is not perhaps generally known that the acquisition of West African territory is as valuable and as desirable as it really is. Its large and populous seaport cities such as Lagos, Cape Coast Castle, etc., export immense quantities of ivory and native tropical fruit, while the vast forest regions which stretch inland from them contain an apparently inexhaustible supply of rubber.

DESPITE DIFFICULTIES AND HARDSHIPS THE EFFORTS OF THE MISSIONARIES ARE CROWNED WITH SUCCESS.

The climate, however, is one in which only the black man can live. So far it has resisted every attempt at European colonization. This malarial and unhealthy region has long since deservedly borne the name of the "White Man's Grave." Its dense population belongs entirely to the negro race. The white man is only represented by adventurous traders, by the governors, consuls and other officials of European governments, by a certain number of medical men, and by the missionaries. Despite the difficulties and the hardships and sufferings occasioned by such a climate the efforts of the latter have been crowned with comparatively great success. Prior to the arrival of Bishop de Bresillac and his first band of priests the region of West Africa with which his successors have identified themselves contained not a single vestige of Catholic Christianity. The population was estimated at about 40,000,000—all pagan or Moslem

—known only to the outer world for their grotesque form of fetishism, for their human sacrifices and for their slave trade. The almost impossible conditions in which the missionaries had to labor need scarcely be intimated—the climate of the White Man's Grave and its fevers, distances of thousands of miles from the ordinary sources of Christian aid, the hostility of a pagan priesthood to a religion which had come to abolish theirs, etc. Struggling with difficulties such as these, the African Mission Fathers have left West Africa dotted over with their early graves, and made fifty years of its mission history one unbroken record of privation, suffering and death.

WHAT HAS BEEN ACCOMPLISHED.

Fifty years ago what is now our West African mission field did not contain a single vestige of a Catholic church or mission. It contains to-day the Vicariate of Dahomey, the Vicariate of the Gold Coast, the Vicariate of Benin, the Prefecture of the Upper Niger, and the Prefecture of the Ivory Coast. These districts count three Bishops, two Prefects Apostolic holding quasi-episcopal jurisdiction, 180 priests, 90 religious, 47 chapels and churches, of which four have negro congregations of more than 2,000 respectively, 53 colleges and schools, 51 orphanages and dispensaries, 2 leper houses and other minor institutions. It will be already understood that these Bishops, priests and sisters are all members of the African Mission Society, and that the missions of which they are in charge have been established by themselves and by their predecessors of the same society.

Our work in West Africa and in Egypt has been hitherto mainly supplied with priests and with material resources from certain bases of supply in France. These the recent anti-religious campaign in that country has practically destroyed, and the mission of seeking aid in Australia with which my colleague and myself have been entrusted, has been thus absolutely and urgently necessitated.

IRISH STUDENTS BEING TRAINED FOR THE DUTIES OF THE MISSION.

Father O'Sullivan is a native of Cork, Ireland. In the city of Cork the African Mission Society possesses a missionary college in which at present some forty-seven Irish students are being trained and educated for the duties of the mission in Africa. Father O'Sullivan left that institution in 1889 for the Central Seminary in Lyons; and during his five years' course there about seventy students studied or were ordained with him for the society's missions in Africa. Of these, I now remain, with three or four others, the only survivor. The rest have given their lives to West Africa for the propagation of the faith. I should long since have been sent to West Africa. I was sent to labor in our Egyptian missions immediately after my ordination in 1885. In the Nile Valley the climate, though intensely hot for the greater part of the year, is not unhealthy. This accounts for my being one of the few members of our society whom Africa has permitted to reach the age of forty-seven years.

Our seminaries in Ireland and elsewhere contain at present upwards of 300 persons, each and every one of whom realizes that the future field of labor is the "White Man's Grave," that the preparation for the priesthood means a preparation for death, and that the command of his superiors to embark for West Africa practically means his death sentence. I have only to add that if our missionary task willingly and cheerfully make the sacrifice of home and friends and country—the sacrifice of their health and of their very lives in a most necessitous cause of charity which should appeal equally to others as well as to them, it surely cannot be considered unreasonable to ask that their faithfulness to such a cause for a lifetime to lend those missionaries a helping hand.

SOME RECENT NEWFOUNDLAND RELIGIOUS EVENTS.

St. John's N. F., July 10, 1905.

Editor CATHOLIC RECORD:

Dear Sir—Catholicity in Newfoundland, Britain's "Ancient Colony," has taken on a new phase. Our erstwhile Bishop has been raised to the Archiepiscopal dignity, a son of the soil has received from our Holy Father a distinction which his virtues and talents entitle him to and the delight which the 80,000 Catholics of this broad land has shown, has been spontaneous and whole-hearted. That feeling of pleasure, I am glad to say, has not alone been confined to those of the household of the Faith. Our separate brethren, recognized dignitaries of the Anglican Christian leader, the devoted Chief Pastor, the exemplar of virtue, the true patriot whose services to the cause of fatherland have never been withheld in a sense measured the great honor done a fellow countryman and one so worthy of it as reflecting upon all Newfoundlanders irrespective of creed, and their congratulations were willingly extended and I am sure received with utmost pleasure. In the annals of Newfoundland Catholicity the name of Michael Francis Howley will stand forth in an especial manner as one associated with the beginning of a new and progressive religious epoch. No doubt ere this the CATHOLIC RECORD has received an account of the religious ceremonies and festivities which marked the elevation of His Grace to the Archiepiscopal rank; nor could a humble layman like the writer attempt to describe them. In the temporary glamor, however, cast over matters material during such a period, and presuming that more or less they may be overlooked by those competent to deal descriptively with the sacred functions in question, on an occasion, it may not be uninteresting to mention the splendid works, monuments of zeal and charity which are the fruition of the labors of deceased ecclesiastics, and which have been amplified and embellished by our new and revered Archbishop. A retrospective glance shows that the Church's progress in Newfoundland was

not marked by a path of roses. Its history here, as elsewhere on the neighboring continent of America, was marked by trials and difficulties; the Cross in which the Church glories preceded the Crown, and that work of royalty on her brow to-day is not without some of the thorns which distinguished it when worn on earth by her Divine Founder. Tradition has it that St. Brendan "on his Isle remote" planted the cross in Newfoundland, and controversialists there are who maintain that the Island of St. Breds in our own Bonavista Bay was the goal of his daring and holy zeal. Was he the herald of the faithful people yet to come? It would seem so. Brendan's mystic cross reappeared in the land, the same virile, loyal race bearing it aloft. Its mission was the same. Stealthily the children of persecuted Ireland came into Newfoundland. They came as fishermen, servants of the dominant country, and when the laws which forbade color were relaxed and they obtained a foothold their beloved "Soggarths" came with them, nor could they appear in the vestiture of their holy office to minister to their outlawed, scant and scattered flocks; they had to wear the humble garb of the fisherman. The Apostles wore the same, and they were the chosen of the world's Redeemer, and for the price of a dishonorable gain, did not deem this a dishonorable guise.

The priests then were with their people, sharing their hardships and trials, often pursuing the same humble calling while guarding the faith. In these old penal days when even in the New World, if discovered, the priest shares the same fate as the wolf surprised in his lair. The Church Militant came to us, an when a tardily granted emancipation was announced Catholicity was found to exist in Terra Nova, and to be strongly implanted there, the persecutions it had undergone propagating instead of repressing it. Henceforward its growth in our "Northern Isle" was phenomenal. Wherever signs of the "faith of our fathers" settled churches, convents and schools sprang up, and to-day they are everywhere in the land. True, our people are but poor and humble, but they have given of their best in the cause of religion and charity. Princes of the Church like a Fleming and a Mullock had only to command and their flocks responded to their slightest behest, and the enthusiasm that these Catholics of Terra Nova brought to bear in promulgating the designs and projects of their spiritual superiors had a roguerie more than local. Our present beautiful Cathedral crowning the city, the site of the "Latin Cross," a superb work of art, is the outcome of this loyalty to religion evident in prelate, priests and people. It was built by the self-sacrifice of all. There are men in existence to-day who hewed and hauled the wood which went into the sacred pile. There are old women who proudly boast that as school children they brought in their aprons the sand which the masons required to set the stone used in its construction, and the younger generation are glad to know that their money given unwittingly went to the further embellishment of the noble edifice. But a master mind was required for this particular work, and our beloved Archbishop has completed it. Its interior adornments now rank amongst the best on the North American Continent, and when lit at night with innumerable electric bulbs its beauty is enhanced one hundred fold. Its massive though chaste and classic proportions attract the eye of the traveller and stranger, and the beautiful grounds surrounding it are scudded with stately chiselled by some of the most renowned sculptors. His Grace, to provide better facilities for traffic near the church, has given some few feet of the enclosure for streetway to the municipality, but this does not effect the appearance of the cathedral demesne. The handsome arch which marks the entrance thereto, which is gratefully surmounted by a statue of St. John the Baptist of heroic size, is to be taken down and removed little further back to admit of the street widening alluded to; but it will be re-erected and in a manner which will add more beauty to its already handsome appearance. The work of alteration and improvement already done to the ecclesiastical buildings surrounding the Cathedral is the outcome of the solicitude of His Grace. The splendid schools of the Christian Brothers centred in St. Patrick's Hall, a magnificent building standing under the shadow of the Cathedral; St. Bonaventure's College, one of the most renowned educational institutions in the country which attracts pupils of all denominations, and Holy Cross schools already received the best attention of His Grace. To his efforts the cause of education as applied to Catholics is receiving an impetus which must work for the greater advancement of the people. None need now be without at least a primary educational training. Already near St. Patrick's Hall the O'Donel wing to that building is in the course of construction, and a beautiful building in itself it will be. It is being erected by the Benevolent Irish Society to commemorate the centenary of that most charitable institution, and will enable a large number of Catholic boys now through want of accommodation denied the advantages of education to acquire it from the good Brothers. To go into full details of the possibilities for the future of the Church in Newfoundland would be to trespass too much on your space, which I fear I have already overtaxed, therefore I refrain from mentioning some of the projects mapped out for the future in all parts of the Island under the new regime of our energetic Archbishop, whose administrative tact and executive ability have been fully demonstrated. Yet I have been forgotten to say that St. Patrick's church is to be renovated, a new tower will be added, and other improvements projected will render it as handsome a church as might be seen anywhere. It may not be amiss either if I state that one of the first official acts of His Grace, after the insignia of his new rank had been conferred, was the dedication by him of a splendid new church on Bell Island, the location of the famous iron mines in Conception Bay

CATHOLIC MISSIONS.

Recent advices from Manila indicate that the Church in the Philippine Islands is steadily keeping abreast of the times. Her strong and efficient organization makes her the most potent force in the islands for law and order. Without her sympathy and her quiet influence the administration would have high insurmountable difficulties to overcome. Another "Sutherland" mistake on the part of the government would go far to create a dissatisfaction that would never be rooted. Sutherland and his wife were to blame, and not the administration, but the Catholic people in the islands could not distinguish.

Some signs of progress may be found in the fact that there are now one hundred and fifty native students preparing for the priesthood for the diocese of Manila. This record equals, if it does not exceed any diocese in the United States. Many of these young men are bright, and considering the meagre opportunities on account of the disturbed times, are very well educated. They are from the very best families in the Province. Another interesting item is the passage of the bill which will replace in the hands of the Church all the property seized by the Aglipayan. It is good that Secretary Tat is now on the ground. With his usual tact he will bring all vexed questions to a happy solution.

It is at primarily a very essential thing to affirm the most unmistakable manner that the American Government is not antagonistic to the purposes of the Church. If the Philippine people are compelled to make a choice between the Church and the State there is little doubt as to which they would choose. They should never be put in that quandary. The Apostle elegant Mr. Agius, is a man of presence and tact, while the Bishops are all men who are at heart loyal Americans so that they would deplore such a possible antagonism.

The high up government officials, too, appreciate the value of an *entente cordiale*. It is only fool follows lower down that make the mistakes. These should be killed off without any regard to sensitivities.

When the project of the Apostolic Mission House at Washington was first broached it included within its scope the training of priests for the Insular possessions and it still has this purpose in view. It has now come to a place where it may do it very effectively. Its position in Washington gives it a happy opportunity of familiarizing the brightest among the native Filipino clergy with the genius and spirit of the American Government. This is one way to cement the cordial relations between the Church and the Government in the Philippine relations that are so vital to the effectiveness of both.

TESTIMONY TO OUR LADY OF PERPETUAL HELP.

For the CATHOLIC RECORD.

A recent convert to the Catholic Faith in Canada gives the following testimony to the power of the intercession of Our Lady of Perpetual Help:

"I had for some time past been walking round the city of Zion, I had been marking well her walls, and counting her towers, by close and anxious inquiry and study, but was beset with trials and difficulties on all sides; at last, I resolved to consult a

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and built by the energetic parish priest, Rev. J. J. McGrath. If the eastern section of our city His Grace also projected the erection of a new and spacious church required by its large Catholic population and schools to be supervised by the devoted and exemplary Sisters of the Presentation Order will be built. Mount Cashel orphanage for boys is an institution in which every Catholic in the Island is interested and points to with pride. It is in charge of the great work for Catholic education; and Rev. J. L. Slattery, its principal, has not spared himself to bring it to its present successful standing. A large number of healthy, happy boys, orphans all, are here fitted to encounter the world, especially that pertaining to agricultural pursuits, and preliminary education is also granted them. This institution is in a highly flourishing condition. It is located on land that was once the estate of the Howley family. His Grace also projects the erection of a Working Girls' Home at Hoyles Town in the city. From a utilitarian as well as moral viewpoint this departure will be welcomed by all who know the great necessity that exists for it. It will be the means of affording shelter and asylum to the many poor girls who come to the city from eastern places often penniless and without friends and subject to the many dangers with which urban life abounds. It will be unremunerative and self-supporting, will also be in charge of the nuns of the Presentation Order and will be looked upon in years to come as one of the crowning acts of His Grace's career. Other projects he has in view for the well being of the Church, and that he may live to execute them and to witness the greater expansion and success of the Church in his own beloved Terra Nova is the wish of a NEWFOUNDLAND CATHOLIC.

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Catholic priest in England, who gave me encouragement and advised me to pray much and to read much; for some time after this I still continued wavering first to one side and then the other, and even tried to persuade myself that Protestantism was right. At last, however, I told all my difficulties to another priest with whom I had been for some time acquainted socially, and he was very anxious that I should put aside all my doubts and fears and take the step so long contemplated. When I went to speak with him he told me he was sure I was ready to make my submission; it only required an act of the will. Before I left him one night he stood in front of the Picture of Our Lady of Perpetual Help in his room for a few moments, after which he said: "I think I may book you" and he entered my name in his note book, and gave me a little picture of Our Lady of Perpetual Help to take away with me. I was practically resolved to make my submission as soon as possible, but weak man that I was I wavered again, and speaking of my difficulties to some of my Protestant friends I again tried to persuade myself that I was right in the Protestant religion, and that Rome was mistaken, and I resolved to abandon for the present all idea of becoming a convert, which I did for some time, and even avoided meeting the good priest as much as I could, and I continued to do what I hoped was good work as a lay reader in the English Church. After this I never experienced any real lasting consolation from the English Church services. My difficulties of mind increased rather than diminished, and circumstances all seemed against me, so I resolved to take a complete change and to go out to Canada. I did so. After a few months sojourn in the West my old desire for the Catholic Church came back to me again and again, but the door almost seemed to me to be shut. I was far away from any Catholic Church or priest: what was I to do? I searched my "Guide to Winnipeg," and looked through the list of names of priests in that city. The name of one attracted my attention—I do not know why I selected him, but I did so, and wrote to him of my aspirations. After a little correspondence (in the course of which I made no allusion to our Lady of Perpetual Help) and after having read a book which he recommended to me—"The Faith of our Fathers" (a book which I would most strongly recommend to non-Catholics and to all who are seeking the truth)—I determined to send in my resignation of my post, and to go to Brandon to see one of the Redemptorist Fathers to whom he gave me an introduction. I did so and went, and after a short interview, I accepted an invitation to Montreal. It was in Montreal, and through and by the Redemptorist Fathers that I was received into the one true fold of Jesus Christ, of which I have still the happiness to be a member, and in which I pray and trust by the grace of God I shall continue to remain to the end of my life.

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With the clear sightedness of a seer, M. Bandon, the then President of the Council of the Conference of St. Vincent de Paul, wrote in 1877: "The serious importance of the press is not in my opinion, sufficiently realized by the faithful. Much attention is given to the erection of churches, to the foundation of religious communities, to the multiplication of asylums for the poor, all of which evidently rank amongst the most necessary works, but it is generally forgotten that there is another work which, by the force of circumstances, excels all the rest. That work is the extension of the Catholic press. If the Catholic press is not supported, encouraged and raised to the height it should attain, we shall see the churches deserted, if, indeed, they be not burned down, religious communities the most solidly established will be expelled, the houses of charity, the schools themselves will be confiscated to the detriment of the religious bodies that shall have founded them. If we follow the movement of opinion we shall perceive a current of incredulity and impiety everywhere prevailing. . . . Unless a miracle intervenes the efforts of Catholics will be of little or no avail as long as the press remains entirely in the hands of their enemies."

The excellent council of M. Bandon fell upon deaf ears. His advice was unheeded. The adversaries of the Church took possession of the field which the Catholics neglected to occupy, with the result that within an incredibly short period of time we beheld the fulfillment of his prophecy all but consummated.

GIANTS WITH YOUNG MEN.

It is astonishing how the world makes way for a resolute soul, and how obstacles get out of the path of a determined man who believes in himself. There is no philosophy by which a man can do a thing when he thinks he can't. What can defeat a strong man who believes in himself and can not be rid of his own pride? Poverty can not dishearten him, misfortune deter him, or hardship turn him a hair's breadth from his course. Whatever comes, he keeps his eye on the goal and pushes ahead.—O. S. MARION in Success.

Not The Cleverest, But The Best.

Mr. Fox of Trenton, N. J., in the course of his address to the graduates of St. Charles' College, Elmhurst City, Md., said: "Remember that it is not so much as industry and perseverance that win success. It is a well known fact that the majority of men who have risen to the highest positions in Church and State have been prominent not in intellect, but in character; not the cleverest man, but the best. The world owes less to the so-called great men than to the truly good men. In any great public crisis it is the people look for deliverance not to the most intellectually gifted, but to men of character, men who are known for their honesty of purpose, prudence and fearlessness in pursuing right. The man who is discouraged by failure will never climb high the ladder of success."

A Million-Dollar Scrap of Tissue Paper.

One afternoon, several years ago, a young clerk in a small fancy goods shop in Troy, New York, dropped an envelope to the floor while waiting on a woman customer. "Be careful, James," admonished the proprietor of the shop, who was standing near; "that envelope contains a bit of tissue paper representing a million dollars."

Both the clerk and the customer smiled at what they considered a little joke on the part of the proprietor. The former retorted:—"A million dollars, Mr. Franklin? Shucks! It's only a 'New Idea' pattern."

"Nevertheless," replied his employer, "it is just as I said. I read in the morning paper that the sole right to manufacture and sell that bit of tissue paper hereafter has been bought from the inventors and original owners for one million dollars."

What the man did not tell his clerk, because he did not know it, was the remarkable and extremely interesting story of how a man with an idea and the pluck to carry out his convictions rose within five years from poverty to a position in the ranks of the millionaires of the country. The man is A. J. Pearsall, now the largest lawnmower of Ridgewood, New Jersey. His idea was the making and marketing of popular dress patterns for ten cents, and the speedy culmination of his efforts was the purchase of his rights by a rival company at a price estimated at not less than a million dollars. "An Idea" and Pluck.—H. H. Lewis in Success.

Success Easier Than Failure.

The principles that win success are very simple and few in number. They are easily remembered. Here they are: First, industry, but not overwork; second, willingness to profit by the success of others; third, ability coupled with modesty; fourth, simple and correct habits; fifth, honesty, politeness and fairness. Any one of ordinary ability who practices these rules cannot avoid success. Success is easier than failure.

Self-Confidence.

Be sure that your success will never be higher than your confidence in yourself. The greatest artist in the world could not paint the face of a madonna with a model of depravity in his mind. You can not succeed while doubting yourself or thinking thoughts of failure. Cling to success thoughts. Fill your mind with cheerful, optimistic pictures—pictures of achievement. This will scatter the specters of doubt and fear and send a power through you which will transform you into an achiever. No matter how poor or how hemmed in you may be, stoutly deny the power of adversity or poverty to keep you down. Constantly assert your superiority to your environment. Believe in yourself; feel that you are to dominate your surroundings. Resolve that you will be the master and not the slave of circumstances. This very assertion of superiority—this assumption of power, this affirmation of your ability to succeed—the attitude that claims success as an inalienable birthright—will strengthen the whole man and give great added power to the combination of faculties which do not, fear, and lack of confidence undermine.—O. S. M. in Success.

Perfection.

A friend called on Michael Angelo who was finishing a statue. Some time afterwards he called again: the sculptor was still at his work his friend looking at the figure exclaimed, "You have been idle since I saw you last." "By no means," replied the sculptor. "I have retouched this part, and polished that, I have softened this feature, and brought out this muscle; I have given more expression to this lip, and more energy to this limb."

The Art of Pleasing.

"While most arts require long study and application," says Lord Chesterfield, "the most useful of all—that of pleasing—requires only the desire." One of the greatest investments one can make is that of attaining a gracious manner, cordiality of bearing, generosity of feeling—the delightful art of pleasing. It is infinitely better than money capital, for all doors fly open to sunny, pleasing personalities. They are more than welcome; they are sought for everywhere. Many a youth owes his promotion or his first start in life to the disposition to please, to be accommodating, to help

along wherever he could. The power to please is a tremendous asset. What can be more valuable than a personality which always attracts never repels? It is not only valuable in business, but also in every field of life. It makes statesmen and politicians. It brings clients to the lawyer, and patients to the physician. It is worth everything to the clergyman. No matter what career you enter, you can not overestimate the importance of cultivating that charm of manner, those personal qualities, which attract people to you. They will take the place of capital, or influence. They are often a substitute for a large amount of hard work.—Success.

Power of Purpose.

We all can measure the outward triumph of a man's life, but we rarely measure the forces out of which the triumph sprang. Men suddenly emerge into the blaze of fame, and then the world wakes up and wonders how it all happened. There is no such thing as luck in any world over which God presides. What, then, is the secret? It is purpose. The great victories which men praise are always won first of all in a man's own soul. The great men who stamp themselves ineffably on the ages are always the men who are capable of conceiving a purpose clearly and of following it courageously through evil and god report. You may sweep aside as relatively trivial all questions of the range of their gifts, the scope of their intellectual life. The great thing which you have to reckon with is the immense strength and heroic persistence of their purpose.—St. John Monitor.

Symptoms of Failure.

In the streets and in the stores we meet people, daily, whose histories we do not need to know to foretell their future. A physician who has been trained for years to note every phase of an illness, often can tell the first time he sees a patient, by the symptoms which crop out here and there, just what disease he is suffering from, and can prescribe without the least conversation with the patient. These symptoms are so unerring that they are like guide boards which point straight to the disease.

It does not take a very practiced eye to see that a young man who is profane, who has rough manners, looks untidy, slouchy and seedy, who dawdles about the street corners or sits in the stores and tells questionable stories, is marked for failure. He has symptoms of failure in its most chronic form, and there is really no chance for his success without radical reform, which, after his habits have become fixed, seems almost impossible.

The symptoms of failure are as marked as the symptoms of success. When you see a young man neatly, although, perhaps, cheaply dressed, who goes along with energy and acts with dispatch, who is polite and attentive, whose words are well chosen, and who is always industrious, it is as easy to predict his success as it is to predict typhoid fever when a patient manifests every symptom of that disease in its most aggravated form.

Some Helpful Thoughts.

If you have great talents, industry will improve them; if you have but moderate abilities, industry will supply their deficiencies.

Optimism grows with knowledge. There is enough visible good in the world to put the gloomiest in good heart, and the invisible good is greater than can be seen through the most rose-colored glasses.

Be courteous even to the trouble-some individual who is always in your way. God sends him to you.

Be good natured, benevolent. Keep a cheerful expression of countenance, even when alone.

Nothing appears to me so heroic as the power which the just man has over his passions. He can hold, so to speak, unceasingly, his soul in his hands, regulating its acts, measuring its movements, permitting himself nothing that would be unworthy of his heart, mastering his senses, placing them under the yoke of the law, arresting the bent of his nature that is always leaning towards the seductions of the flesh, and the force of example, and always master of himself, denying his heart; any little-ness capable of dishonoring an inheritor of Heaven.—Massillon.

To those who are about to enter the world's hard school of experience, we would say, have courage. Hard knocks will come, but let your motto be *desperandum*. Success is not easily attained, even by the most brilliant. Stick-to-itiveness is the quality most necessary. Someone has aptly said there is a difference between making a living and making a life. Anyone can make a living. To make a life successful requires more than ordinary capability.

If there are ingratitude in life, if well-meaning and high motivated people are sensitive to ill deserved censures and misunderstandings, let them reflect that all this happens in the process of their own character-building. They need pluck and stamina and patience. They may not have got these qualities on the playground at school. Such discipline, must come later, and in another way.

OUR BOYS AND GIRLS.

STORIES ON THE ROSARY

BY LOUISA EMILY DOHRKE. THE VISITATION. AN ACT OF CHARITY.

But as he lay there a train of thought, started by Winnie's words, sent him back a few weeks to the school chapel and a sermon to which he had listened more attentively than was his wont for, truth to tell, he was very restless and fidgety in church on warm days, and that had been a very sultry one, with that chunder not very far off. But the voice of the preacher came back to him, and he remembered a little of what had been said. It had been very simple and plain, quite

suited to helping boys in the wear and tear of school life, its peculiar temptations, its difficulties and struggles, which are as intensely real as any that are met with in after life.

The preacher had held up to his hearers the example of our Blessed Lady on the Feast of the Visitation. After receiving the wonderful tidings from the Angel, and the great mystery of the Incarnation being enacted, she had at once hastened to perform an act of self-denying charity, namely that of going to see her cousin St. Elizabeth. The preacher had dwelt on the fact that simple actions of kindness prompted by a love of God and one's neighbor, were pleasing in His sight and that of His Holy Mother. Great things might not be possible to many, but the small acts of charity which lay in the power of every one to perform brought with them a blessing. Tom was a practical boy, and as the words returned to his mind and the general impression of one of the lessons of the "last" returned to his memory, he thought he would try to remember it when he said his beads, and look out for opportunities of exercising this virtue.

One good thought generally leads to another, just as a bad one seldom stands alone; and Tom remembered Father Moore having once said before him something also on this subject. Mrs. Hamilton had been deploring her inability to give some money to the poor and the church, both of which so greatly needed it, and Father Moore had said that every response to the least touch of grace on the part of each person, every good action, thought or word, was in reality building up the walls of the church, and forming a portion of its strength because part of its holiness.

Tom had not time to go on thinking of these things, as presently Willie appeared on the scene. He was a tall, slight boy, with a thoughtful face.

"Let's go and have a game of tennis," said Willie.

"All right. But we must wait for Winnie, as she is talking to some one in the drawing room, and she wants to go."

After a little time Winnie came out, and after going back to the house for tea, the three set off for the tennis field, which was not far off.

"It was such a bore talking to Mrs. Weston; she's as deaf as a post. I am quite hot with having shouted to her."

"What did she want you for?"

"Oh, to see me, that was all. Tom staid I call it, to expect that I should care to see her."

"Well, you didn't stay long," said Tom, "I don't think you need grumble."

Winnie shrugged her shoulders.

"No, I escaped as soon as ever I could. Well, isn't it lovely having such weather for the holidays? We can do no end of things. There's a picnic to Grindy woods next week, the Kandelts and Masons are having it, and they want us all to go. A big treat. Won't it be scrumptious?"

"Jolly!"

"Then there's to be a tennis tournament next week, but that's a smart affair, and I shan't go, though Agatha may, if she has a decent frock. She hates going unless she has. I don't care what I wear, but still I don't feel at home with gay people."

"Well, I don't think the Everly quality need frighten you," said Tom.

"That's the good of being a boy, you don't care a rap for that kind of thing."

"Oh, well, we shall have a high old time," said Winnie contentedly; and the boys looked equally pleased.

Tom absolutely loved the holidays, and was seldom happier than when he could close his books and give himself up to the joys of *dolce far niente* when it was too hot to play tennis, croquet or golf, or walk about. He yearned for the bicycle, needless to say, but the state of the family finances did not permit of his even dreaming of such a thing, and the young Hamiltons had to content themselves with an occasional ride on the wheels of their friends when the latter were disposed to lend them.

They had a capital game of tennis, and came back by the church. Father Moore, who was looking out of his study window, came next to them and settled the question of the serving at Mass to the satisfaction of the boys.

"Wasn't it piping hot in Manchester to-day Father?" inquired Winnie, who was an observant child, and thought the old priest looked tired.

"Yes, very hot indeed. Not a satisfactory day altogether."

Winnie longed to ask why, but forbore.

"Missed my train in the first instance, and when I got there found some hoppers, and that has dispirited me," said Father Moore, for he knew that as far as the church interests and anxieties were concerned, he had three sympathetic listeners. "I had a note from a very wealthy man the other day, whom I had known some years ago, and who heard of the needs of this place, and he said he should like to talk over the matter with me, and I hoped that some substantial help. However"—and Father Moore gave a sad smile—after asking so many questions that I began to wonder after all if he was not a journalist, and interviewing me for a paper, he gave me a pound."

"Mean old thing!" said Winnie indignantly; and the boys expressed their longing to pitch into the individual.

TO BE CONTINUED.

AS TO "ADORATION."

N. Y. Freeman's Journal.

A correspondent writes: "On reading The Glories of Mary," which indeed is a very good book from which I have received great consolation, I have noticed on page 333 a prayer to the Most Holy Virgin, in which I find the words, 'I adore thee, O great queen.' Is that correct or an error in printing? I call your attention to it that if an error it may be corrected."

The word "adore" as here used by St. Liguori is perfectly correct. The Standard Dictionary defines "adore" as follows:

1. To render divine honors to exhibit or express homage, veneration, or reverence to; worship; as to adore the Blessed Trinity. 2. To feel or exhibit profound regard or affection for; love or honor with intense devotion as the child adores the mother.

"And Enid loved the queen, and with true heart, adored her."—Tennyson, Enid st. 1.

Synonyms: See admire, praise, worship. Adorer, one who adores, especially a lover.

The Encyclopedic Dictionary gives as the second meaning of adore: "To express intense veneration for a created being, as a real or imagined hero, or a person of this opposite sex from one's own."

"The great mass of the population abhorred Popery and adored Monday."—Macaulay, History, Ch. v.

From these definitions it will be seen that the word "adore" has two meanings; that it is a common term expressive of two acts whose objects are essentially, infinitely different.

Considered in their object, there is therefore as great a difference between these two acts, expressed by the word "adore" as there is between the infinite and the finite and infinite difference.

This difference depends on the intention of him who adores or worships. If his act of adoration or worship has God for its immediate object, it takes its character or nature from the object and is supreme, absolute, divine worship—called by theologians *latría*. If his act of adoration or worship has for its object any finite, created being, it takes its character or nature from the object and is not absolute or supreme, but relative worship. It is limited by the limitations of the object, and is relative by reason of the relation which the object worshipped bears to its ultimate cause, its Creator, God, the only object of supreme and absolute worship. This relative worship is called *theologianá*.

Those who imagine that the term adoration or worship can mean only supreme, divine worship, and no other kind or degree, are misled by their ignorance of the meanings of the word. They should consult their English dictionary; they need not go further. But if they wish to consult theology they will find practically and essentially the same principles in reference to adoration or worship which they find in the dictionary. Of this adoration is an act by which one exhibits a proper submission to another in acknowledgment of the dignity and excellence of that other. This dignity and excellence can be natural and human, as that of kings, presidents, governors and others in positions of great responsibility as well as men of dignity and excellence may be created or supernatural, as that of the angels and saints, whose excellence is a gift of God. Or, finally, this dignity and excellence may be divine, supreme, infinite and absolute.

The first, or civil adoration of worship, is that of civil rulers or law-makers whose dignity comes from the high office of responsibility which they occupy in the time occupied. We have examples of this kind of worship or acknowledgment of excellence in the Holy Scriptures. "And when he (Abraham) had lifted up his eyes there appeared to him three men standing near him; as soon as he saw them he ran to meet them from the door of his tent, and adored down to the ground." (Genesis 18:2.) Again, "God the Lord (Jacob) of the dew of heaven and of the fatness of the earth abundance of corn and wine. And let people serve thee and tribes worship thee; be thou lord of thy brethren." (Genesis 27:28, 29.) Again, "And the sons of the prophets at Jericho, who were over against him, seeing it, said: 'The spirit of Elias hath rested upon Elisha. And coming to meet him, they went down on their faces to the ground.'" (iv. Kings 2:15.) Again, "Then King Nebuchadnezzar fell upon his face and worshipped Daniel." (Daniel, 2:45.) Again, and it came to pass, when Peter was come in, Cornelius met him, and falling down at his feet, worshipped him." (Acts, 10:25.)

In all these cases the worship is an acknowledgment of excellence in authority. And in no case was the worship idolatry.

The second kind of adoration—*dulia*—is of the saints and angels. We have also examples of this in the Bible. "And the two angels came to Sodom in the evening, and Lot was sitting in the gate of the city. And seeing them he rose up and went to meet them, and bowed himself to the ground." (Genesis, 19:1.) Again, "For with the Lord opened the eyes of Balaam, and he saw the angel standing in the way with a drawn sword, and he worshipped him falling flat upon the ground." (Numbers, 22:31.) Again, "He (Joshua) lifted up his eyes and looked, and behold there stood a man over against him, with his sword drawn in his hand. And Joshua went unto him and said: Art thou for us or for our adversaries? And he answered, No, but I am prince of the hosts of the Lord, and now I am come. And Joshua fell on his face to the ground. And worshipping said, What saith my Lord to his servant." (Joshua, 5:13, 15.)

In all these cases, as in civil adoration or worship, there was no idolatry. They were worshipped with a relative worship, as related to God, being His servants or agents, and the ultimate

object of the worship was God Who sent them.

There is a third kind of adoration which is proper to the Blessed Virgin Mary by reason of the unique dignity of her divine Maternity. She is the mysterious link that united the Son of God in blood relationship to humanity. As a chosen instrument of God in the mysteries of the Incarnation and Redemption she stands out alone and high above all the children of Adam. The adoration given to her is to a creature, but to the most holy, pure, resplendent, graceful creature that ever came from the creative hand of divine Omnipotence. Being a creature, the adoration or worship given to her is relative, by reason of her intimate, maternal relation to God the Son, the Redeemer of our souls. This worship is called by the theologians *Hyperdulia*, because it is above, of a higher degree, than that given to the less exalted, though holy creatures of God.

The fourth kind of adoration is that given to God Himself, the source and foundation of all the dignity and excellence of all the creatures that come from His creative hand; whose supreme and infinite dignity and excellence are the ultimate object of the adoration of all those who adore the excellence, spiritual beauty and holiness of those favored creatures who are the work of His hands. This supreme worship of God, the cause of all that is true, beautiful and good, is called the adoration of *Latria*.

To love, honor, serve and obey God is not incompatible with loving, honoring, serving and obeying those of His creatures whose positions of authority in the civil or religious order command our respect and obedience, or whose excellent qualities command our admiration. In the same way, the divine, absolute adoration or worship which belongs to God alone is not incompatible with the relative adoration of worship given to some of His creatures who have been honored by Him in a special manner.

Hence, in view of all we have said, the words in St. Liguori's prayer, "I adore thee, O great Queen," are perfectly correct, being relative to the Divine Son in whom the act of adoration ultimately rests; as honor to the work of art is honor to the artist.

What is idolatry? It is putting a creature in the place of God, and giving to it the reverence, adoration or worship which belongs to God alone. It is, so far as a frail creature can effect it, a de-thronement of God and a worshiping of false gods.

Now, if after explaining the meaning of *dulia*, or relative adoration, your Protestant critic still carps and insinuates that you are an idolater, tell him to follow the example of Nebuchadnezzar, and go to grass.

IMITATION OF CHRIST

THAT WE OUGHT TO DENY OURSELVES, AND IMITATE CHRIST BY THE CROSS.

As much as thou canst get out of thyself, my son, so much wilt thou be able to enter into Me.

As the desiring nothing abroad brings peace at home, so the relinquishing thyself joins thee interiorly to God.

I will have thee learn the perfect renunciation of thyself according to My will without contradiction or complaint.

Follow Me: I am the way the truth and the life. (John, xiv. 6.)

Without the way there is no going, without the Truth there is no knowing, without the Life there is no living.

I am the way which thou must follow, the truth which thou must believe, the life which thou must have for ever.

I am the Way inviolable, the Truth infallible, and the light which hath no end.

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GOOD WORDS FOR YOUNG WOMEN.

We are indebted to members of the Young Ladies' Sodality of Holy Trinity Church, Boston, for an admirable English translation from the German of the Rev. Matthias von Bremscheid, O. M. Cap., of his popular work, "The Christian Maiden."

The light Rev. Bishop Stang of Fall River, Mass., gives a brief Preface in the course of which he says: "Religious knowledge and discipline are of supreme importance to our young women, and Holy Church makes every effort to implant the seed of Christian virtues in the hearts of our Christian maidens."

Examples of the truth of these words are only too common in the defection of young girls bearing the Catholic name from religion or virtue; sometimes, alas! from both. Much charitable allowance must be made for them, inasmuch as circumstances have cast them into dangerous occasions, while they were yet but little instructed in their faith, and unformed to habits of piety. Sometimes, however, they have had all desirable Christian home and school advantages, and sin against light through an obstinate self-confidence and pride, and a desire to prostitute their wealth and social influence which are still, in many places, too largely in non-Catholic hands.

The young girls who study the delightful little book before us will never be guilty of this weak and guilty compromise. Their faith will be unto pleasure. Their faith will be unto pleasure. Their faith will be unto pleasure.

In the Christian Maiden the first place is naturally given to her religious duties, as here in Mass., and receiving the Sacraments as frequently as her confessor thinks wise. The young woman who goes often to Mass and the Sacraments, and loves to hear the word of God can never stray far from the path of His commandments.

Much is said of the young women's family life, and that return of duty to her parents which is so eminently pleasing to God. The Blessed Thomas More of England is quoted as an example of filial piety, long after he had taken on his own family obligations, and was holding high office in the State.

The writer is justly indignant with young people who laugh at the faults and imperfections of their parents, or who make them known to others; or who contemptuously looks. He quotes the frightful words of St. Jerome: "The one who despiseth with a sulky eye the countenance of his parents and with a proud look sins against the love he owes them, merits to be deprived of his sight."

Continues Father von Bremscheid: "Alas! it is by no means rare to meet children who are without any true love for their parents. Can it be said that children truly love their parents when they treat them with harshness and contempt, seldom or never saying a pleasant word to them? . . . Can you call it love when children sulkingly reject the admonitions and counsels of their parents, with a sneer that to know what they are old enough to be called love when they show such indifference and exhibit such a tardy service when their parents are suffering from illness or from the infirmities of old age?"

The writer depicts forcibly the remorse of the unfaithful child at the death bed of his or her parents. Not in this sad category will be those who profit by the admonitions of his little book. All the warnings of modesty and humility, of industry and prudence; his warnings against mixed marriages; his counsels to the socialist, etc., fit modern American conditions as well as those in his own land. The translators have done their work well, and so have the printers and binders of the Angel Guardian Press, Boston. The book will be a charming little gift for any girl.

—Boston Pilot.

A Good Temperance Lesson.

There is a good temperance lesson in the "Marathon race" of twenty-five miles which is always a feature of Boston's celebration of Patriots' Day. The Doctors who examine the runners immediately before and immediately after the races declare that those who are the most successful and suffer the least injury from the contest are the ones who have been given no alcohol stimulants either before or during the long, hard race. In several cases the

runners who are given a drink of whisky or other stimulant during the race soon find themselves in distress, and are obliged to quit running. The winners had only a bit of lemon juice or an occasional swallow of water.—Kennebec Journal.

CATHOLIC BELGIUM

Belgium is a Catholic country. Some of our Protestant friends would go so far as to call it "priest ridden." Is it therefore, helplessly and hopelessly unprogressive? Here is what a Protestant writer in the Contemporary Review says of Belgium: "It has adopted from the first the most modern of modern constitutions, embodying every popular liberty in its complete length and breadth. Freedom of conscience, religious equality, freedom of the press, of meeting, of association, of education, parliamentary government, ministerial responsibility, universal suffrage, inviolability of person and of house, equality before the law, trial by jury, permanence of judicial appointments have all been not only legalized, but protected in Belgium without any of the evasions which make similar legislation in some countries, virtually a dead letter."

"But of course," our Protestant friend will say "the common people, the working classes, are opposed in Belgium. They are taxed and exploited and oppressed by the dominant hierarchy and priesthood." Are they? Well here are a few measures which are in force in Belgium, and which relate to the working classes: Pensioning of aged workers; reduction in railroad fares to workers; exemption of workmen's homes from taxation; reduction in legal expenses of property transfers in which workmen are interested, and the loaning of money by the state at a low rate of interest to workmen anxious to purchase homes.

DEFENDING THE CRUCIFIX.

AN INCIDENT OF THE SOCIALISTS' ANTI-CHRISTIAN CAMPAIGN IN FRANCE.

The town of Limoges, France, which has recently been disturbed by the exploits of revolutionary Socialists, also contains sterling Catholics amongst its working people, as the following incidents, related by the Universe proves. In a certain quarter of the city resides the corporation of butchers. Their shops are side by side in a narrow little street, at the end of which is a small square. In this square, facing the Church of St. Aurelian, the patron of butchers, rises a Calvary, surrounded by a great crucifix, an object for the inhabitants of this quarter of constant and pious attention. Every day flowers and candles are placed before the crucifix by the corporation of butchers. Warned by recent sacrilegious attempts throughout France, the butchers informed the commissary of police that they would themselves keep watch by the sacred emblem, and by every means in their power, would resist the invasion of their quarter and prevent any damage to their Calvary. In fact, for the past fortnight five of the most powerful young men of the corporation have kept strict watch all night. A few nights ago, about 1 a. m., a score of scoundrels, wearing noiseless sandals and armed with bludgeons, penetrated stealthily into the butchers' quarter. In two minutes all the butchers were in the street, called out by the watchers and by the barking of their dogs. The mobilization was complete. The aggressors fled with all speed, and have not returned.—London Catholic Times.

A PERFECT EXAMPLE.

The name friend is indiscriminately bestowed. Not to half to whom it is given goes the confidence it implies—not to ten, to five, to two. Indeed, happy is he who has one to open his soul to, as friend speaks to friend. He who is a true friend is never turned from us. He may condemn our faults, but he gives no accusation against us. The most perfect example of friendship recorded by time is given us by Christ. Forgiven by all those disciples of whom He said, "I have called you friends," yet, understanding, He forgave that fear which caused them to disperse and leave Him alone to meet His foes, a fear natural to man. He knew that yielding to it did not prove them unworthy of His trust, and we see Him from the forsaking John, and afterwards entering His case, and to the hands of the denying Peter.

But how few follow this noble example! A trifle light as air is often set up as sufficient cause to destroy a friendship that, perchance, has withstood the test of years. True friendship is one of the sacred affections of the soul. And as you should guard it carefully when it is your own, you should refrain from touching it when it belongs to others.—Anna C. Minogue in the Rosary.

ZEAL AMONG THE LAITY.

As an indication of the growing desire among the laity to make converts, at least to see that those who belong to it are within the bosom of the Church, we relate the following: John Eastman, a former well known contractor of Brooklyn, was baptized into the Catholic faith at St. Peter's Church, Warren and Hicks streets, yesterday. The ceremony was performed immediately after the funeral of Mrs. May O'Leary, Mr. Eastman's daughter, and in compliance with the dying request of the latter.

Mr. Eastman is eighty years old. His father was a member of the Baptist Church, and he has always shown a strong liking for that faith. Mrs. Eastman and her daughter, Mrs. O'Leary, were devout members and ardent workers in St. Peter's parish. They had for many years endeavored to induce Mr. Eastman to join the Church.

While on her death bed a few days ago, Mrs. O'Leary declared that she would die peacefully if her father would promise to become a Catholic. He assured her that he would do as she desired. She then exacted the promise

THE PROVING OF THE TRUTH

ENQUIRY AS TO ADVERTISEMENT IN THE PRESS.

Miss Jamison, of Masson, Tells a Reporter she Did Not Give Fruit-a-Tives Enough Credit.

(From the Ottawa Journal.)

Many hundreds of people read and marvel at the columns of advertising matter put in the daily papers all over the world in connection with the advertisements of patent medicines. Millions of dollars are spent every year in bringing to the attention of the public the benefits to be derived from the use of the remedies, and it is to the free use of printer's ink that many notable successes have been made. These medicines are advertised in all kinds of ways, but the bulk of the money expended by the exploiters of patent medicines goes into the columns of the newspapers.

But how many people read a glowing account of the good done by a patent medicine and take any trouble to find out the bona fides of the case mentioned? The writer admits being something of a sceptic in matters appertaining to patent medicines.

THE COLLECTION.

(From the French.)

"Clothes for the naked, faithful souls, and for the needy bread, The mission commands ye followers of the Word."

Remember, O my Christian friends, 'twas He who said, "What he will to the poor but lendeth to the Lord."

The worthy priest had said his say, and with a fervent prayer, He stooped to kneel, lying humbly on the ground. Then whispers to the acolyte who kneels beside him, "Bestir thyself my little one, and pass the hat around."

Slowly the serving boy returns, bareheaded his hands, But a son has dropped therein along his patient track. Empty it went and empty came—amazed the Curate.

While in his big dark eyes of scorn there is no lack, He says, "Thank God, 'twas that such a crowd sent my beret back."

—Mary E. Mavinix, in The Tidings.

THE CAPTAIN'S SONG.

Mary, Mary of the Ships, As gladness once was thine, Look down, look down from Heaven's height, And guard this ship of mine.

Mary, Mary of the Ships, All day the wind and sea direct thy vessel's way, She had no thought of thee; For all the wonders of the world she sought to see, and by She leapt against the leaping waves, She drove the surges white, But our ship's tempter's time, New christened in the fight.

Mary, Mary of the Ships, Now, in the darkened air, The sails are like to whispering souls; The waters shine with all the eyes Of those who perished there, But far beneath, apart, And in the sheets a sobbing wind Sighs a lonely heart.

Mary, Mary of the Ships, As sorrow once was thine, Look down upon the sea to night, And guard this ship of mine.

—Westminster Gazette.

THE PINES.

URSULINE ACADEMY, CHATHAM ONT.

Ring out ring out your joyous content chime, Ring out the merry, merry rhyme, While our hearts with rapture glow, Boat with joy but few can know, To our Mother, the Virgin Mary.

These words echoed the sentiments of the novices, Sister M. Benedicta, Miss Mary Victoria Murphy of London and Sister M. Benedicta of London, who were in the convent chapel on Thursday last.

The most impressive one for our holy Mother the Church seems to be fitting to honor the most beautiful of religious profession with a ceremonial typical of the holocaust offered and the blessings bestowed.

In the absence of His Lordship, Right Rev. Bishop McEvoy, who is accompanying the delegate on his return, Very Rev. E. J. O'Connell, Vicar General presided. Rev. Father St. Cyr, P. P. Stony Point was master of ceremonies, assisted by Rev. P. Langlois, P. T. Tibury.

Solemn High Mass was sung by Sister M. Benedicta of the Trappist monastery near Providence R. I., and a most eloquent sermon by Rev. Father Alward, rector of the Cathedral, London.

In the sanctuary were also Rev. P. McKeon, P. C. S. J., London, Chancellor of the diocese; Very Rev. A. Puelin, Superior of the Passionists, Chicago; Ill.; Very Rev. Father James, Superior of the Holy Family Monastery, city; Rev. Father Herman O. F. M., city; Rev. Father O. P. P., Baltimore; Rev. Father Ladouceur, P. P., St. Peter's; Rev. Father P. D. P., P. P., Belle River.

In the course of his impressive and instructive sermon, the speaker spoke in the most eloquent terms of the merits and rewards of the religious life and earnestly exhorted the novices to be ever faithful to the call of their Divine Master, their Model and Guide. He dwelt particularly on the close of the solemn Novices' approach of the altar, and in reply to the Very Rev. Vicar General's interrogation humbly begged to be admitted to the religious profession.

Solemn High Mass followed, and at the Rev. Mother Superior and Mother assistant to the altar, heard, with hearts aglow and in their distinct voices, they pronounced the vows of Poverty, Chastity, Obedience and Instruction, thus joyfully consecrating themselves to their Heavenly Bridegroom. They then received Holy Communion and having presented their cards of profession to the Rev. Mother Superior, returned to their prieu d'habit summoned by the choir chanting the antiphon, "Come, Spouse of Christ, receive the crown which the Lord hath prepared for thee forever."

Approaching the altar the newly professed replied in the words of the sacred text, "Uphold me according to thy word and I shall live and let not my heart be confounded in my expectation and He has pledged me with his soul and decreed me with rich ornaments. The white veil of the aspirant was now replaced by the black veil of the professed after which the choir sang the "Ecce Quam Bonum," which was feelingly sung by the religious as they formed in procession and left the chapel.

As I kneel in the chapel of my loved, Alma Mater my ears were held captive by the harmonious strains of the organ which accompanied the sweet, dulcet singing of the religious, and the beautiful floral decorations and the glimmering of many wax tapers on the altar, the solemn procession of religious and clergy, in the subdued light of morning which penetrated through the Mass glass of the chapel windows presented to my charmed sense of vision a soul uplifting scene which shall never be forgotten. M. E. W.

Latitudes Retreat. You are respectfully invited to attend the exercises of a spiritual retreat to be given at the Sacred Heart convent, Queen's Avenue, London, Ontario commencing Friday, August 11th, at 4 p. m. and closing on Tuesday morning, August 13th. For information address The Mother Superior, Sacred Heart convent, P. O. Box 38, London, Ont. 1307 37

THE PROVING OF THE TRUTH

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AN ENQUIRY MADE.

A few days ago, however, the writer happened to be stalled at Masson, or as it is now known, Buckingham Junction, with a wait of a couple of hours for the train. Now Masson is a very pretty little village, but two hours with nothing to do to a newspaper man is a somewhat tedious proposition. The columns of the Evening Journal were carefully run through when one of the patent medicine ads caught the eye of the scribe. It was that given by Miss Jamison, of Masson, for Fruit-a-tives or Fruit Liver Tablets.



In her letter to the proprietors of this remedy under date of Nov. 16, 1904, Miss Jamison said that she "had much pleasure in reporting to you the great benefit I have received from taking Fruit-a-tives, and I feel cannot say too much for a medicine that has done me so much good. Continuing, Miss Jamison told of suffering from kidney trouble, that her complexion was sallow, with dark rings under the eyes, back ache, indigestion, constipation and headaches every morning on getting up. Miss Jamison took the remedy and, with careful following of the directions as to diet, after taking three boxes she lost all her ailments and regained perfect health.

Here was just a suitable case and favorable opportunity for the newspaper man to look into one of the cases of the genuineness of the advertisement.

Miss Florence Jamison is a charming young lady of about 22 years of age, and she had no hesitation whatever in talking of the merits of Fruit-a-tives.

"Miss Jamison," said the reporter, "I see you have been making statements over your name in the papers giving great credit to the merits of Fruit-a-tives. Might I ask you your reason for giving such a strong testimonial of the efficiency of this medicine?"

"Why," certainly," replied Miss Jamison, "I am only too happy to give you any information I can. I have said nothing about Fruit-a-tives but what is the actual fact. Following sickness and death in the family, when I had a great deal of worry and nursing, I became terribly run down and few of the neighbors thought I should ever be well again.

"I consulted the late Dr. Church and took considerable medicine, but with but poor results. In May, 1904, I started taking Fruit-a-tives knowing that it was a patent medicine, but having a medical man's authority that it would do me good. Personally I felt it could not do me any harm, and I was prepared to do anything to do me good. I made up my mind to give the medicine a good fair chance, and with this end in view I carefully followed all the directions as to diet. I had suffered terribly with a chronic constipation which caused backaches, and I never knew what it was to get up in the morning without a headache that invariably lasted the whole day. In a very few days I felt the benefit of Fruit-a-tives, and in an incredibly short time the headaches left me and I was cured of my other ailments.

"Why," continued Miss Jamison, getting enthusiastic on the subject, "I had a sallow and muddy complexion and look at me now! I do not take Fruit-a-tives all the time, but I always have a box handy and take them occasionally. They are worth ten times the price in my estimation if they were only used for the benefit of one's complexion. You cannot say too much for Fruit-a-tives so far as I am concerned, and I am only too pleased to give my experience with the medicine."

A LOCAL CONCERN.

The above enquiry is of more than usual interest, due to the fact that Fruit-a-tives, Limited, is a local concern, and from what is said of the medicine it is bound to become an institution of great magnitude. The medi-

The Sovereign Bank

OF CANADA

394 Richmond Street, London, Canada

Drafts issued. Letters of Credit issued. Money orders issued payable at any point. Travellers' cheques payable anywhere. Exchange on foreign countries bought and sold. Collections carefully handled. ALL AT CLOSEST RATES

Interest compounded four times a year

Prompt attention and courteous treatment to all.

Our methods please.

F. E. KARN, Manager London Branch

Notre Dame of Maryland—First Catholic College for Women in America

Charles Street Avenue, near Baltimore, Maryland.

CHARTERED IN 1861. Empowered in 1866 to confer college degrees. Conducted by the Sisters of Notre Dame, a religious society of the Catholic Church devoted exclusively to educational work. Teachers specialists in every department: lecturers of national reputation. System of education thorough and progressive. Courses of study regular and elective. Exceptional opportunities for the study of Music and Art. Location unsurpassed; suburb of Baltimore; spacious buildings, completely equipped, in the centre of a beautifully wooded park and grounds of six 1/2 acres.

NOTRE DAME PREPARATORY SCHOOL FOR GIRLS. Primary Academic and College Preparatory classes. Firm discipline. Physical training. Individual supervision of members, methods of study, habits of life, outdoor exercise, tennis, croquet, basketball, rowing, etc.

Western Fair

THE EXHIBITION THAT MADE FALL AGRICULTURAL FAIRS POPULAR

When Governor Simcoe laid the foundation of London, Ontario, one hundred years ago he knew it would grow to be a great city, but had not thought of the Western Fair.

The Western Fair gives the people of this country an excellent opportunity for a pleasant outing at a minimum of cost, and at the same time develops their store of practical and useful knowledge.

Its educational features have always been carefully fostered by the Directors. This year several important improvements of an instructive nature have been added.

The celebrated just Highland Regiment Band will give three concerts daily during the exhibition. The entertainment department will be better than ever, and will include leaping the gap in mid air on a steam automobile.

FOR INFORMATION WRITE W. J. REID, PRESIDENT, OR J. A. HELLER, SECRETARY

LONDON

Sept. 8 - 16, 1905

TEACHERS WANTED.

WANTED FOR THE OPENING OF school, the first day September next, three Catholic lady teachers, holding second class professional certificates and having efficient knowledge to teach and converse in the French language. Salary \$200 per year. Apply to L. V. Hachand, Sec. Separate School Board, St. Leon, Ont. 1306 2

WANTED FOR SEPARATE SCHOOL. An ambitious second class teacher to take charge after the holidays. One able to teach German preferred. State salary and experience. Martin Meyer, Jr., Ambassador, Ont. 1306 3

WANTED FOR R. C. SEPARATE SCHOOL. South Gloucester, a teacher holding second or third class certificate. Duties to commence in August. Applying salary and experience to Rev. J. C. Dunn, South Gloucester, Ont. 1306 4

TEACHER WANTED FOR SEPARATE school, Hamberg, (German preferred). Waterloo, to take charge after holidays. Apply to Mrs. J. C. Dunn, Hamberg, Ont. 1306 5

TEACHER WANTED FOR R. C. SCHOOL. St. Catharines, Ontario, to teach French and English. Duties to begin Aug. 21st. State salary, certificate and references. Apply to L. V. Hachand, Sec. Treas. Separate School Board, St. Leon, Ont. 1306 6

WANTED CATHOLIC MALE TEACHER. Catholic. Address, Rev. Jos. E. Wetzel, Carleton Place, Ont. 1306 7

FOR SEPARATE SCHOOL SECTION NO. 12. Peel. Duties to commence after the mid-summer holidays, with 1st or 2nd class professional certificate. Male or female. Apply with testimonials, to Patrick Farrell, Carleton Place, Ont. 1306 8

TEACHER WANTED IN S. S. NO. 6. McKillop, also state salary. Apply at once to Con Eckart, Brockwood, Ont. 1306 9

TEACHER WANTED FOR SCHOOL. Section No. 2, Gurd and Himmsworth, a Catholic holding second or third class certificate. To commence after holidays. Salary \$285 per year. Apply to Casper Vergeert, 230, Trout Creek, Ont. 1306 10

THE HOME SAVINGS AND LOAN COMPANY

(LIMITED)

ASSETS, \$4,000,000.

Offices: 75 CHURCH STREET, TORONTO

3 1/2% INTEREST ALLOWED ON DEPOSITS

Withdrawable by cheque.

OFFICE HOURS: 9 a.m. to 4 p.m. Saturdays 9 a.m. to 1 p.m. Every Saturday Evening 7 to 9

JAMES MASON, MANAGING DIRECTOR

RESOLUTION OF CONDOLENCE.

At the last regular meeting of Branch No. 23, C. M. B. A., Seaforth a resolution of condolence to Mrs. Cleary, widow of the late Brian Cleary on the death of her husband, who was a member of that branch, was unanimously passed. R. I. P.

MARRIED.

KERVIN CAREY—At St. Mary's Church, Grafton, on July 5th, Mr. John Kervin of Canada, Ont., to Miss Margaret T. Carey of Hammonds township.

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