

The Catholic Record.

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

VOLUME XXVII.

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A DOOMED INSTITUTION.

It saves trouble to ascribe the poverty of the toiler to rum. It also relieves one of the anxiety of thinking about him, and tones down the repulsiveness of the pictures of the want of our brethren. But granting this to be true, who are responsible in great measure for the saloons, the temptations and incentives to the intemperance which clothes many of the toilers in the vesture of poverty? We do not expect this question to be answered by the individuals who own them. They could give the public some information at least; but in communities in which the liquor interest holds power, and can make its influence felt at the polls, and is not charged of benefactions for political purposes, and in which the voter sees nothing but self-interest, this information is not desirable. Silence then is golden. Reformers may turn their guns on departed worthies or men of straw, and be acclaimed for energy and patriotism; to meddle, however, with actualities is to court either contempt or the ire of those who have sundry gifts in their vest pocket or know how to get them. Should, however, a saloon seek to outdo itself in an outburst of pious talk and the good people who look at the situation through the glasses of self-interest see fearsome things and say so in a most offing manner. And the prospective dabbler in drinks looks elsewhere for a market. But he can flourish undisturbed in the tenement district, and hard by the homes of the poor put out his sign and do business. And here, by the way, we may remark that many an individual who is attired in fine linen and broadcloth, and whose wives and children have an idea of looking up a family tree, owe their fortune to the dimes and half dimes that are taken from the backs and out of the stomachs of the dwellers in the tenements. It is a poor business, and the wonder is that any Catholic should be found in it.

The toiler can do something towards lessening the number of rum-shops. He is not obliged to sign petitions for liquor licenses, nor is he forced to give heed to the wheedling airs of those who aspire to comfort the thirsty mortal. He should advise them to take up a more decent way of gaining a livelihood; and should, if he loves his fellow-man, never fail him to establish himself in a business which, however legitimate, is without honor, and is fraught with danger.

The Catholic Church, says Archbishop Ireland, renounces her own life and principles when she ceases to combat with all her might intemperance in its causes and alliances. The American saloon is her mortal foe; between the Church and the saloon there can be no truce. As a plain matter of fact the saloon is the personification of the vilest elements in our modern civilization. Whoever understands the force of public opinion among Catholics will easily read the signs of the times and perceive that among Catholics in America the saloon is a doomed institution, and saloon-keeping a disgraceful business from which Catholic instinct will shrink. Let us, he says, waste no words on the possible or ideal saloon. It will be time enough to discuss it when it will be discovered. The saloon as it exists to-day trades in and batters upon intemperance, and at its door must be laid all the dire evils which accompany or follow from intemperance.

The Catholic need not fear to echo the sentiments of his leaders. He may be styled a fanatic; but it is safer and more indicative of intelligence to stand by one's spiritual chiefs than by the liquor-dealer.

UNCOMPROMISING CATHOLICS.

In the sermon Nature and Grace, Cardinal Newman says: Multitudes of those who never knew the Gospel will rise up in judgment against the children of the Church, and will be shown to have done more with scantier opportunities. What do you more than nature does? You do certain good things; what reward have ye? do not even the heathen so? what do ye do more than others? do not even the heathen so? You have the ordinary virtues of human nature, or some of them; you are what nature made you and care not to be better. You have the virtues of your Protestant neighbors and their faults, too: what are you better than they? Here is an

other grave matter against you, that you are so well with the Protestants about you: I do not mean to say that you are not bound to cultivate peace with all men, and to do them all the offices of charity in your power. Of course you are, and if they respect, esteem and love you it redounds to your praise and will gain you a reward; but I mean more than this. I mean they do not respect you, but they like you, because they think of you as of themselves; they see no difference between themselves and you. This is the very reason why they so often take your part, and assert or defend your political rights. And then, showing how our civil rights may be advocated by Protestants without any reflection on us and with honor to them, he says that we have much cause to be ashamed, and much cause to be anxious what God thinks of us, if we gain their support by giving them a false impression in our persons of what the Catholic Church is and what Catholics are bound to be, what bound to believe and to do.

We can meditate upon these words with profit to ourselves. We should have our faith so stamped upon us as to leave no doubt of it in the minds of the beholders. In our houses, and conversation and association with fellow-men, we should be known as uncompromising Catholics. It is not our business to veil Truth's nakedness with compromise.

CATHOLICS IN PUBLIC LIFE.

The art of forgetting is a valuable possession. It is well of course to remember the mistakes of the past so as to avoid them in the future, but slights and misunderstandings and injuries should be buried in oblivion. Because we have suffered is no reason why we should isolate ourselves and let questions pertaining to the common weal be discussed and settled by others. Because bigotry flourished here and there, and mayhap some of our departed brethren acquired a reputation for aggressiveness towards us, is no reason why we should look askance at all without the fold. At any rate we should be able to stand up by this time. We have rights to exercise and opportunities to be lay hold of, and failure to do either must be charged to ourselves.

In reading accounts of public meetings we have wondered often why some of our college graduates were not among the speakers or on the platform. Possibly they were too busy with other things, or remembered unduly, or were too indolent to be present. And so public deliberations graced by scarcely a Catholic name come and go.

SCIENCE AND THEOLOGY.

Commenting on an assertion of a Chicago professor that certain chemical substances coming together under certain conditions do and are bound to produce life, Mr. George Harvey asks: Why drag in the theologians? All that an intelligent modern theologian would care to say is that God is everywhere, and the creative action penetrates and is coextensive with all substances. Professor Matthews may be a better chemist than theologian, but if his chemistry is sound, it can vex no sound theology, and Lord Kelvin, the greatest authority in physical science, in England, says: I cannot say that with regard to the origin of life, science neither affirms nor denies creative power. Science positively affirms creating and directing power which she compels us to accept as an article of belief.

The scientist who confines himself to his own field, that its phenomena and their laws, will not clash with the theologian who knows his business. But as a theologian may in mistating an opponent's views or in demolishing in a few sentences and entirely to his own satisfaction a philosophical system that took years for its upbuilding, cause trouble. So also a scientist who leaves facts for metaphysical speculation. Comte tells us that the search for causes first or final is something utterly inaccessible if meaningless. Tyndall, too, speaking for science, declares that the questions of origin and destiny dies without an answer, without an echo upon the infinite shores of the unknown.

And here let us put before our readers the words of a Catholic scientist, Cauchy, the great mathematician: I am a Christian; that is, I believe in the Divinity of Jesus Christ, with Tyco Brahe, Copernicus, Descartes, Newton, together with the great astronomers, physicists and geometers of past ages. And, with the greater part of them, I am also a Catholic, and should any one ask me the reason

I should give it with pleasure. He would see that my convictions are not the fruit of preoccupations proceeding from birth, but the result of a most profound investigation. He would see now there have been engraved on my mind and forever, truths that are to me more incontestable than the squaring of the hypothenuse.

CATHOLIC EXPRESSIONS.

Our separated brethren evince surprise at expressions which appear besides in our devotional publications. But they should take into consideration the circumstances of the environment of the author and the class for which these publications are intended. We may not appreciate their mode of expression when dealing with things religious—it may jar on us in fact, but that is because of our viewpoint. A man who meditates much on the supernatural may write about it, and think the while that his words are pregnant with interest to all, and yet to him whose life's horizon is bounded by the world they may be dull and devoid of meaning. Or a student from a German musical school may rate Verdi's and Rossini's productions of little consequence. The author of "John Halifax" illustrates this point in a happy manner when she says that in Scotland they stand and are prayed at, in England they sit and are prayed for, and in Catholic churches—they kneel down and pray for themselves.

AN INTERESTING JESUIT MISSION.

The following interesting details are taken from a letter written by Father Edouard Biehler, S. J., missionary in Lamberto, to the Journal Les Missions Catholiques:

Last year, a high official of Cape Colony, Lord Grey, whilst visiting Rhodesia, did not fail to visit us with a visit. He was delighted with our work and did not hide his admiration. What surprised him especially was our brass band. It is composed of our young negroes, and numbers forty brass instruments, with an addition of bagpipes, drums and fife, for marches and parades, which makes a total of over ninety performers. With this, as you may have heard, we have High Masses in music, and during processions, the band accompanies the hymns. Everything goes on splendidly. I have just taught them the "Soldiers' Chorus" from Faust, with words adapted in French, with words adapted in French, and they sing and play it with spirit and harmony.

What struck His Lordship's attention most was the parade in which the band figured. More than two hundred young negroes went through a number of military exercises at the sound of music, with most remarkable precision and simple demeanor. His Lordship was so much pleased with his visit that when he met Hon. Chamberlain at Johannesburg, he hastened to speak to him about it. Forthwith, we received a despatch requesting us to go to Mafeking, to meet Hon. Chamberlain, the representative of His Majesty, King Edward VII. The distance is 800 miles, but neither distance nor money was an obstacle in the way for the chartered company that bore the trip amounted to more than eight hundred pounds sterling (about \$4,000).

You may judge thereby how much these gentlemen, although Protestants, appreciate the work of our Catholic institutions. The despatch was handed over to us at 4:30 p. m. Immediately I summoned our young negroes from the fields, the shops and the schools, and at 7 p. m. the same day, 80 children were installed in 2 large wagons, furnished by the Government and drawn, each of them, by sixteen mules. We had to reach Salisbury to take the train. It was the first time in their lives that my young lads were to travel on a railway. You may imagine how joyful they were, and I felt no less so in procuring them this pleasure. Towards 10 p. m. we started out for Bulawayo, 300 miles distant. Our youngsters had plenty of time to learn by experience what a railroad means. At Bulawayo we were received with much enthusiasm. Our boys played the most beautiful airs from their repertoire. The outbursts of joy bordered on frenzy.

We left afterwards for Mafeking, accompanied by Father Sykes, S. J., and fifty students of our college at Bulawayo, cadets of the volunteers of Rhodesia, who were sent out as a guard of honor to Hon. Chamberlain. The Minister of the Colonies had come to South Africa with a view of pacifying the minds, healing old sores and stimulating the good will of all. He desired especially to foster union between the different races. This accounts for the services of our band of Chitawaska being required, for music has a soothing influence over the minds, and blends together hearts as well as voices.

Our band was expected to give the Honorable Minister of the Colonies a reception worthy of the great nation he represented, and it did not fail to perform its duty. The natives felt proud

beyond all expression at the success of their own. They did not think that the sons of their own downtrodden race were capable of such marvellous things. As for the white people they expected to behold young negroes dancing and gamboling at the sound of cymbals, fife and drums; but how great was their astonishment when they saw our young Mashones reading modern music with ease, observing time and expression, and playing all the instruments of a first class military band. They excited such enthusiasm that, at Mafeking, the soldiers had to draw a cordon around them to protect them from being very thin crushed and suffocated by the surging crowd of admirers.

When Hon. Chamberlain arrived, our band occupied the place of honor; and drew his attention. It appeared conspicuously in all the official ceremonies, and the Honorable Minister congratulated us most warmly. He laughed when Father Sykes, S. J., remarked that after all, we were those awful Jesuits who are accused of all imaginable crimes, and are expelled from everywhere. He showed us extreme kindness, and Mrs. Chamberlain, who accompanied him, wished to take a snapshot of our young Mashones.

On our way back we stopped at Empandeni, among the Matabeles. For the last years these people had proved untractable and were showing very little appreciation for the devotedness of our Fathers in their behalf. Our band has produced a complete change. During the two days we spent among them we sang High Masses, we gave concerts, we had parades and fireworks. So much so that the young Matabeles, seized with emulation, and not wishing to remain inferior to the Mashones, begged our Fathers to found among them, similar institutions. They set to work in earnest, and to-day they have a brass band which promises very much for the future.

You must not think, however, that our children spend their time at music. No, this is an accessory matter. Their time is spent at school, in the fields, in the woods and in the shops. Music is only a recreation—a rest—something which draws them together and occupies their hours of leisure.

Lastly, I wish to add that their success did not puff them with pride. As soon as they returned home, they set about their daily work with their usual simplicity. Their true and sincere piety shields them against the sting of vanity.

BISHOP LEGAL ON THE SCHOOL QUESTION.

We take from the Free Press of this city a Press Despatch from Montreal, dated Feb. 17th, which states that all the important points dealing with the interesting school question in the North-west Territories were touched upon in an interview accorded a reporter to-day by Bishop Legal of Saint Albert, N. W. T., who is at present visiting his superiors in this city. Bishop Legal is the highest Catholic ecclesiastical dignitary in the Territories, and is at the head of the largest diocese in point of population in the entire country which it is proposed to subdivide into Provinces. When he speaks on this important question he voices the opinion both of church and of his people. He certainly has the strongest views on the School Question, and claims he is in a position to know what is best for his people, seeing he is just completing his twenty fifth year in the West.

"It is just like this," he says. "At present we have separate schools throughout the Territories, and I may say that we get along splendidly. There is never the slightest trouble between the different denominations. The system of purely separate schools is the only one that can be called national in this country. It so happens that the population is made up partly of Protestants and partly of Catholics, and ants and partly of Catholics, and no matters must be so adjusted that no religious can dictate to any other. From a Catholic standpoint there can be no such system as a neutral school system. Once it is made neutral from our standpoint it may be regarded as Protestant. The commissioners would be for the most part Protestant, the teachers would be Protestant, and the books Protestant. In the education of our children we desire to look after the religious as well as to the mental training. In the districts in which Catholics are not numerous, if a Catholic school is established it always means quite a burden for the small number, but they have always shown themselves willing to bear it. It is true that the Catholic population is only about one in four in the Territories, but we cannot see that any improvement can be made to the present system. We do not desire any, and do not expect any will be forced upon us. If any change were to be introduced we would go on fighting till we again secure straight separate schools, just as Manitoba is going to fight till the minority gets it right. My opinion is that in the Territories there will not be any change to the present system."

Bishop Legal is accompanied by Father Ledue, his Vicar-General, who has been in the West for forty years. Father Ledue has just as strong views on the subject as his Bishop. From the manner in which they discuss the question, they seem to be fairly certain that the Dominion Government intend to protect the interests of their people.

On receiving some little attention from others, as a drink when thirsty, or such like, we should lovingly consider the goodness of our Lord and Master, whose wonderful solicitude procures us this relief.—B. Bartholomew of Martyrs.

THE D'YOUVILLE READING CIRCLE.

Members were invited to bring their friends to the meeting on Feb. 7th, when there was a digression from the usual routine.

Current events were but briefly mentioned. Anything relating to Austria might well be read.

"The Pathfinders of the Great West" by Miss Leut was reviewed. The book has a definite aim, viz. to prove that the honor of discovery does not belong where we are accustomed to pay it. Miss McCullough read a really splendid paper on Franz Schubert. Why is it that almost everyone in whom burns the spark of genius must serve his apprenticeship in the school of sorrow and suffering, from which alas! he is never graduated until he enters the "great beyond"? Such, indeed, was the story of Franz Schubert. Wealth and high rank had no need of him. They saw nothing but his shabby coat, not knowing that it covered that which all their wealth and social position could not buy. His music does not bear that decidedly German cast noticeable in so many of the great German composers, and it has many bright touches, though his life was so sad. At his early death, Schubert left over six hundred songs besides a treasury of instrumental music. For illustration, the paper was followed by an instrumental and a vocal number from the Schubert collection. A poem addressed to St. Mary's at Oxford, kept in mind the usual Oxford study.

Mrs. O'Hearn who has travelled extensively in the East, gave a half hour talk on oriental life, as she saw it, with special reference to the condition of eastern women.

We may well consider our lot "cast in pleasant places" and can never be too thankful for our Christian religion with its high ideals of goodness. One refused to be a slave in Ceylon and India were described. We seemed to see the every day life of the poor people, the unhappy condition of the women (veritable slaves they are, indeed, the beggars, the gorgeous temples with their idols to honor Buddha, one of which idol cost \$1,000,000 all subscribed by votaries. The Buddhist priests are a very important class. One refused absolutely to be degraded himself as to have his picture taken with a woman in the group even though she was an American and a stranger. Bathing in the sacred river is another important religious exercise and one where are seen many heart-rending scenes among the sick, the maimed and the deformed. So thickly populated is the country that one sees almost all the time a moving throng of people.

Poor women and girls do all the hard work while the men and boys amuse themselves. Women of the upper classes are always veiled when in public and are such slaves to caste, custom and rules that they are left very little scope for the exercise of their own free will. One wonders which, after all, is the happier class.

Naturally we were interested in the story of an American woman who left her home in America to go to India and become a Buddhist priestess. One can hardly find any reason for such a step unless it be to win notoriety. The talk was interesting and much appreciated. One who has lived among their votaries and seen its effects on their lives could give us truths about Buddhism that will be of great benefit in our Oriental study.

On Feb. 27th Rev. Dr. O'Boyle of the university will lecture on the Gaelic Revival.

IS CHRISTIAN SCIENCE CHRISTIAN?

Rev. Walter M. Drum, S. J., writes on Christian Science in the February Catholic World:

"The third point of Mrs. Eddy's departure from the teaching of Christ is the doctrine of sin and all its consequences. To Christ sin was a dreadful reality. He knew that 'by one man sin entered into this world, and by sin death; and so death passed upon all men' (Rom. v. 12); and again that 'the wages of sin is death' (Rom. vi. 23). The real distinction between body and soul in man was pointed out again and again by Christ. He bade the apostles: 'Fear ye not them that kill the body, and are not able to kill the soul' (Matt. x. 28). He urged them to handle His glorified body, to feel its flesh and bones, and be sure it was no spirit bones. He taught the prevalence of the infection of sin, its valence of the infection of sin, its valence of the infection of sin, its valence of the infection of sin. 'If we say that we have no sin, we deceive ourselves, and the truth is not in us' (1 John i. 8). We that are sick have need of the physician not only of the body (Matt. ix. 12), but especially of the soul.

"Christ came as the great physician to cure our souls; 'to save sinners' (1 Tim. i. 15). 'He had delivered himself for us, an oblation and a sacrifice unto God' (Eph. v. 2). He was wounded for our iniquities, he was bruised for our sins' (Is. liii. 4). So completely did he take to Himself the flesh of sinners, that St. Paul says: 'Him who knew no sin, He (God) hath made sin for us' (II. Cor. v. 21). Surely Christ did not think sin an unreality, when 'he gave himself a redemption for all' (I. Tim. ii. 6). He did not redeem us from an unreality, but 'from the curse of the law, being made a curse for us' (Gal. iii. 13). He satisfied for realities when He bore our sins in His Body upon the tree' (I. Pet. ii. 24) of the Cross. He merited for us real grace to save us from real blemish of soul and real torment of hell. He suffered others to

look on Him as a sinner (John ix. 24), to crucify Him as a malefactor.

"Not only did Christ merit for us the remission of sin, and satisfy fully for the punishment due us on account of our sins, but he left means of applying to ourselves His merits and satisfaction. These are the church and its sacraments, prayer, and penance. It is not enough that he has suffered, and merited grace and satisfied for sin; we, too, must take up the cross and follow Him (Matt. xvi. 24). We, too, must merit grace and satisfy for sin. He calls the sinner to penance (Matt. ix. 13), and says that 'these shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance' (Luke xv. 7). To say that sin is unreal is to destroy the truth and the whole purpose of the coming of Christ. Nothing on earth was more real to Christ than sin and its dreadful consequences.

"With Mrs. Eddy there is no such thing as sin. 'If the soul sinned,' she writes, 'it would be mortal. . . . Because soul is immortal, it cannot sin.' Pushing this to its logical conclusion, could a filthier or more pernicious doctrine be advanced? 'If the soul cannot sin,' and 'man cannot depart from holiness,' then there is no sin in theft, blasphemy, adultery. Mrs. Eddy says: 'When he sins, man must assert there is no such thing as sin.' Then the ten commandments are only delusions. Not all; Mrs. Eddy respects two that are real: 'Thou shalt not use tobacco!' 'Thou shalt not drink strong drinks!' In very truth Mrs. Eddy says right: 'But alas! How few think rightly of the thinking few. How few never think who think they do!'"

CATHOLIC NOTES.

Mgr. Cerebotani, of Munich, the inventor of a new wireless telegraphy system and a geodesic apparatus will shortly leave for London, to submit his inventions to the Admiralty.

Most Rev. Dr. Healy Archbishop of Tuam, Ireland, has sent a letter of thanks to the Robert Davis Association of New York for the \$1,000 sent to him for the relief of the famine-stricken people.

New York Apostolate band is again at St. John the Evangelist's, in Philadelphia, this time giving noonday lectures. Through of non Catholic business people are willing to give up a portion of their noon hour to listen to an explanation of Catholic truths. Twenty-one converts have already been received.—The Missionary.

A Southern Catholic contemporary, noting the talk in Alabama of raising a monument to the memory of the Rev. Abrahm J. Ryan, the post-priest of the South, says: "We trust the talk will result in a definite movement, not confined to the state of Alabama. The entire South will honor herself in honoring one of her most gifted and devoted sons."

Father Delabar, O. S. B., gave missions at Dade City and Ehren, Florida, while Father Brennan has given missions at Armstrong, Lake City, Live Oak and Madison, Fla. He received five converts and left fifteen under instruction. These missionaries are enabled to carry on the missionary work through the \$500 that is given to each of them each year from the funds of the Catholic Missionary Union.

Miss Mary Hassinhal, the Swedish-American convert, has received the veil from the hands of Cardinal Macchi among the Brigittine nuns. The ceremony was performed in the Church of Santa Brigida, Rome, and there the nun will pass her life in strict enclosure. Pope Pius X. sent an autograph benediction to this, the first American member of the community. Her main purpose in entering so strict an order was to bring her native country, Sweden, back to the true faith.

News comes from Mishawaka, Ind., that as a result of the fearless crusade conducted by the Rev. C. L. Stuer, not a drop of liquor has been sold in that city for two Sundays. Because public intoxication and fights were common on Sunday, Father Stuer took up the case in person. John Van Bellehan defied the priest, and sold liquor on Sunday. He was arrested, and his fine and costs amounted to \$399. To each of the four charges Father Stuer was the complaining witness.

On Feb. 15, St. Peter's Cathedral, Cincinnati, was the scene of one of the most impressive ceremonies of the Catholic Church. His Eminence, Cardinal Gibbons, with all the pomp and solemnity of the Roman Pontiff, invested Most Rev. Henry Moeller, D. D., with the Pallium, the highest badge of the episcopal office.

Father Hickey, V. G., the newly-appointed Conductor to Bishop McQuaid of Rochester, N. Y., is forty-four years old. He is a native of Rochester and received his primary education in the parochial schools of that city. He gained his ecclesiastical training at St. Andrew's Seminary, Rochester, and St. Joseph's Theological Seminary, Troy, N. Y. On March 5, 1884, he was ordained to the priesthood in the Cathedral at Rochester by Bishop McQuaid. He is now rector of the Cathedral. He succeeded Rev. J. P. Kiernan as vicar-general.

It is a duty to have one's conscience instructed; it is a duty to apply for such instruction to the divinely appointed teachers of morals; but, when a person must instantly decide an ethical question, he is bound to obey his conscience, as it is.

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore with pleasure, I can recommend it to the faithful.

Blessing you and wishing you success. Believe me to remain, Yours faithfully, J. D. FALCÓNIO, Arch. Deac.

LONDON, SATURDAY, FEB. 25, 1905.

THE CHURCH AS THE GUARDIAN OF CHRISTIAN TRUTH.

At the annual meeting of the Diocesan Anglican Synod of Montreal held last week under the presidency of Archbishop Bond, Bishop Carmichael and the clergy of the Diocese being also present, the Rev. Frank Charters, Rector of St. Simon's Church, preached the opening sermon which touched upon several topics of current interest.

The subject of most general interest to the Christian public was "The Spiritual Restlessness of the Present Age," and on this point we rejoice to be able to say the Rev. gentleman took no uncertain stand against those teachers of a new theology of which the purpose and end is to destroy belief in, or to belittle the dogmas of Christianity.

Only a few weeks ago two prominent ministers of New York delivered discourses in their respective churches in which the very foundation of Christian truth was attacked, and several similar discourses have been recently delivered in St. Paul's Church, London, England, by one of the canons of that Cathedral.

We are, therefore, justified in saying that the present tendency of Protestant denominations is towards the uprooting of the Christian faith in all revealed truth, and this tendency is conceded by the Rev. Mr. Charters, who said: "The world to-day, in its power, is different from the world of the Apostle (St. Paul) who uttered the text" (from which the preacher spoke). The text referred to is: "Wherefore, beloved brethren, be strong and unmovable, always abounding in the work of the Lord, forasmuch as you know that your laborers are not in vain in the Lord." (1 Cor. xv. 58.)

The preacher pointed out that now "new statements, new presentations of the Christian system" are looked for. He continued: "It is said that old methods should be softened: dogmas should be clothed in new verbiage. Above all, in regard to the person and work of Christ, to His differing degrees of knowledge at different periods of His life, to His use of the Hebrew Scriptures, to the very miracle of His resurrection, there should be a suspension of judgment. In a word, as regards the intervention of the supernatural in the natural domains, there should be no final pronouncement at the present time."

It is certain that at the present day the progress of these views which would turn the whole of the miraculous events of the Old and New Testaments into mythical stories has been alarming, but this tendency is confined to Protestantism, and it is the natural result of the principles of Protestantism which have raised human faculties, to become the judges of God and God's revelation.

The Rev. Mr. Charters pointed out that there is sin and sorrow and death on earth to-day, just as was the case in the days of the apostles—and no human philosophy had found a cure for these things. A religion without dogmas cannot offer a cure. We have the remedy in the teaching and the resurrection of Jesus Christ, but the platitudes of philosophical speculation will not assuage the broken heart, nor will the conclusions of science assure the sinner that his sins are blotted out.

All this is very true, and the reasoning is correct. But when uttered by a man who has not the authority of an infallible Church to maintain his statement of the case, these words can have no more weight than those very speculations of philosophy of which the Rev. gentleman spoke. Why is it that the Church of England has not restrained

the Rev. Canon Henson in his utterances? Why has she not pronounced definitely in the case where the dogmas and narratives of Holy Scripture have been declared to be fables? Is it because the Church has received no authority from God to make such definite pronouncements?

From the commission which Christ gave to His Apostles it is evident that this authority was given to them and their successors: "Teach all nations . . . to observe all things whatsoever I have commanded you." (St. Matthew, xxviii. 20) "And if he (an offending brother) will not hear the Church, let him be to thee as the heathen and the publican." (xviii. 17.) And whosoever shall not receive you, nor hear your words going forth out of that house or city, shake off the dust from your feet. Amen, I say to you it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city."

It is evident that these promises avail only to those to whom they were made, and we are only to expect their fulfilment in the lawful successors of the Apostles. The pastors of the Catholic Church alone can claim a regular and uninterrupted succession from the Apostles, and the obligation of hearing the Church must be fulfilled by hearing, believing, and obeying the pastors of the Catholic Church. It is true, therefore, that the Church of England has no authority to enforce the obedience which must be given to the Catholic Church. Hence also, we find that where it is necessary to enforce obedience, the Catholic Church speaks with the authority of Christ, and insists upon obedience, and a docile acceptance of the truths of religion as she teaches them.

There was an instance of this some years ago when Professor Mivart, a prominent man of science, wrote a series of magazine articles in which he strayed from the accepted teachings of the Church in regard to the punishments of hell. His theory was that hell is not a place of punishment, but of natural beatitude where souls are merely shut out from the beatific vision of God. This was condemned by the Roman Congregation whose office it is to watch over the purity of faith, and Dr. Mivart submitted to the correction. But some years afterwards, in 1900, he once more gave publicity to the same error for which he had been condemned, and declared further that the doctrines of the Catholic Church should be modified or at least explained so as to meet the modern views regarding Christian doctrine. He held that the history of the deluge as recorded in the Bible is contrary to the teachings of science, he denied the virginity of Mary, the Mother of God, and the resurrection of Christ from the dead, together with many other Christian doctrines. He said, however, that to meet his views it was not necessary to alter a word of the creeds or devotions practised by Catholics. It would be sufficient to change or modify their meaning.

The result of Dr. Mivart's pertinacity in error was that he was declared unworthy of being admitted to receive the sacraments of the Church, and we regret to have to say that he died outside the communion of the Church.

The Church could not retain him by force, but she used her authority to condemn his errors, and to prevent them from spreading among faithful Catholics who might have been led astray if the Church had not condemned them.

Why do not the Protestant denominations guard the faith originally given to the saints with similar care? The reason is clear: they have not received from Christ the authority which would enable them to do so.

THE NEW PROVINCES.

Under the above heading an editorial writer in the Montreal Gazette of the 7th inst. professes great anxiety lest the mention of the securing to the Catholic minority under the proposed new regime a continuance of the Separate school system now in vogue in the Territories should "antagonize the Protestant majority or any portion thereof." In such case he suggests that they, the majority, might not be disposed to "concede all reasonable 'privileges' to the minority;" "privileges" mark well; in a word, the majority may not be willing to allow Catholics to continue to use the right, (privilege he styles it), of using their school taxes to educate their children in institutions under their own direct control." He admits that "Separate schools now exist in the western territories under conditions very similar to those which prevail in the Province of Quebec—conditions no reasonable objection can be taken to." Moreover, his objection would seem to be that any claim to have the present condition of affairs guaranteed by the proposed new legislation would tend to curtail the powers of the provincial legislature; but more on this point later. Meantime it may be asked, with

the example of New Brunswick before them, is it in any way unreasonable on the part of the minority to seek to have their present rights, (not mere 'privileges,') guaranteed them—rights which they at present enjoy independent of the will of the "majority or any portion thereof."

And in this connection it is pleasing to note that one of the points raised by Premier Haultain in his correspondence with Sir Wilfrid Laurier, just laid before Parliament, is that "vested rights" shall be preserved under the new legislation. Evidently Premier Haultain does not entertain the fear of "antagonizing the Protestant majority or any portion thereof;" no more than did Sir Alexander Galt in the case of the Catholic majority in Quebec referred to hereafter.

Yes, those rights are given them by the present Constitution of the Territories, notwithstanding the attempt made in the Senate at the time of its passing by the late Senator Atkins to have the clause relating to Separate schools eliminated from the Bill. This attempt was happily defeated, but the action of the Senator only tends to emphasize the intention of the Dominion Parliament, proving that the insertion of the clause was no hap-hazard act or oversight.

Returning to the status of the Protestant minority in Quebec, did any one suppose at the time that the articles of Confederation were being considered that in his action the Protestant representative, the late Sir Alexander Galt, intended, or that the members of the Conference meant to curtail the powers of the proposed Provincial Legislature when he insisted and they consented to insert the clauses which guarantee to the Protestant minority the very rights they now enjoy in regard to education and cognate subjects; nay, the demand went further, and it was made law that certain twelve counties in the province should be set aside as a Protestant "reserve," as it were, the boundaries of which no mere Act of the legislature can disturb; and it is a well known historical fact that on the concession of the claims of the minority in the province of Quebec became largely depended the success of the negotiations, which, failing to be done, might possibly have killed the scheme of Confederation. Surely these facts are known to the writer in the Gazette, and being known to him, it does indeed, in his own words "seem ungracious and ungrateful for a representative of the religious minority in the province of Quebec to thus write; but that does not in any way alter the situation . . . in the West." Precisely! Ungracious and ungrateful are the words that suit the position. As with others so it appears to be with the Gazette—"Eaten bread is soon forgotten."

THE TEMPERANCE MOVEMENT IN GERMANY.

The Evening Post of New York publishes an interesting letter from a German correspondent, Mr. Werner A. Stille, of Hanover, which announces that in the German Empire a temperance movement is rapidly growing in strength the object of which is to put down the "inveterate habit of beer drinking."

This movement, according to the writer of the communication in question, is based upon grounds differing considerably from those which underlie the temperance movement in America and England. In these countries, the religious, moral, and economic aspect of the drink question are chiefly dwelt upon by temperance reformers, arguments being drawn from these sources to combat the evil of intemperance; but in the present German movement, the chief reliance is placed upon the evil effects of alcoholic beverages as discovered by scientific investigation.

Professor Forel, we are told, was laughed at and called at in 1887 when he urged upon Germans that the English cure for alcoholism, which is total abstinence, should be tried in Germany and Switzerland, in which countries it was the fashion to treat alcoholism with alcohol. The same Professor Forel is now one of the leaders of the new movement, and he is aided by several eminent scientists who have enlisted in the cause with him.

Scientific experiments made under direction of Professor Kraepelin show, what every one in this country has long been aware of, that the feeling of increased vigor and alertness after drinking a moderate quantity of wine or beer is entirely a delusion. On the contrary, the powers of mind and body are diminished by these beverages, and the enfeebling effect persists much longer than was suspected.

On experimenting with type-setters, it was found that when these men had drunk half a bottle of wine each, they were under the delusion of increased vigor and capacity for work, while they actually did inferior work. The disturbing influence was still quite distinct on the following day, so that a second day of abstinence was necessary to

bring the men back to their own standard of efficiency. It is said that these and other experiments which have been made in connection with this subject have attracted much attention, and have been followed by many people joining the abstemious society of Good Templars in Schleswig-Holstein, and the cities of Bremen and Hamburg, and the leaders of the movement have strong hopes that their efforts to diffuse scientific knowledge on the subject will be rewarded by a great increase in the number of total-abstainers throughout Germany.

The facts adduced should have the same effect in Canada, for it is a certainty that the results as told by the Professors who have investigated the matter in Germany are as applicable to our climate and people as they are to those of Germany and Switzerland.

THE NEW ONTARIO MINISTRY.

In the formation of the new Cabinet of Ontario by Premier J. P. Whitney, we are pleased to know that he has selected two prominent Catholics to fill important positions.

While holding that no man should be appointed to a position on account of his religion, at the same time he should not be excluded, when properly qualified. As to Hon. Mr. Foy's fitness for any position in the Cabinet there can be no doubt whatever. In fact it is admitted by both parties. Not long since he was offered a high Court Judgeship by the Dominion Government, but preferring the political field, it was a bygone conclusion that he would be a Cabinet Minister if the Conservatives succeeded at the late elections. We shall be much mistaken if Hon. Mr. Foy's administration of his department is not most creditable in every regard.

Hon. Dr. Rheame is a prominent physician, a native of Essex county, and has practiced in Windsor for many years. He is an able and fluent speaker in both French and English, and in the prime of life, full of energy and perseverance, and, judging by his services in the past, we can predict for him also the credit that will attach to an honest and business-like administration.

Hon. Mr. Foy was educated at St. Michael's College, Toronto, and Hon. Dr. Rheame at Assumption College, Sandwich; and therefore we have every right to expect that they will be a credit not only to the State, but to the Church of which they are members.

We take from a contemporary the following sketch of the lives of the new Ministers: James Joseph Foy, K. C., the new Commissioner of Crown Lands, has represented South Toronto in the Ontario Legislature since 1898. He was born in Toronto in 1847 and was educated at St. Michael's College and the Ushaw College, England. He is one of the leading barristers of Canada and was given the title of Q. C. in 1883. Three years ago Toronto University honored him with the degree of LL. D. He holds important offices in several financial concerns and is director of the General Trusts Company.

Hon. Joseph O. Rheame, Minister of Public Works in the new ministry, is the representative of the French Canadian. He is the son of Ollivier Rheame and Josette Dupont, both French-Canadians. He was born at Anderson, Ont., August 13th, 1856; and educated at Assumption College, Sandwich; and Trinity Medical College, Toronto. He was married September 14, 1887, to Katherine Turner, of Lockport, New York. He was first elected to the legislature at the general elections in 1902.

HUNGARY AND IRELAND—A PARALLEL.

The following account of a recent interview given by the Emperor-King of Austro-Hungary shows so many points of similarity between the actual state of affairs in Hungary and in Ireland that the reader, by substituting London for Vienna, King Edward for the Emperor, John E. Redmond for Kossuth, the Irish for the Hungarian political situation, the status of the eighty odd Independent Irish members of the British House of Commons for the Hungarian party in the Austro-Hungarian parliament, he cannot fail to realize that the conditions are just the same. Then let him suppose it is Redmond who declares that "it is now impossible to govern Ireland without the help of the Irish party or against its wishes" and if he will thereupon read while reading the interview again substitute Redmond for Kossuth in the declaration of policy and intention made by the latter, the picture is complete.

During the first half of the last century Louis Kossuth, the Hungarian patriot and revolutionary leader, was, one might almost say, the most prominent character in European affairs. Occurrences move fast in the present twentieth century, and possibly one of the most remarkable events of its first decade is this very interview between the Emperor-King of Austro-Hungary and the son of the deceased arch-rebel whom the former had once condemned to the death of the felon. Is it then in any way extravagant to draw the parallel between what has actually occurred

as regards Hungary and what may—in these fast moving days—occur as regards Ireland, the "Poland of the Seas?" Only a few short years ago the Irish members were ostracized politically and socially, in the House of Commons and in the metropolis of the Empire. At the present time they are a recognized party whose good wishes and support Liberals, Radicals and Tories are alike anxious to obtain. Who, a few decades ago, when Parnell and some twelve or fifteen hundred "suspects" were in the goals of Ireland for their advocacy of a reform of the Land laws, would venture to predict the radical reform that has just taken place? The cry of "the land for the people" was almost treason in those days; now it is not alone legal but has actually been adopted by the English government, backed by the financial resources of the Empire. Here is the report of the interview, and who shall say in the face of it, and in the light of occurrences since King Edward ascended the throne that the not far off future may witness a scene similar to that which has just taken place in Vienna, in Windsor Castle:

Vienna, Feb. 12.—Francis Kossuth the leader of the independence party in the Hungarian parliament, was received this morning by the Emperor-King and discussed for an hour with him the Hungarian political situation and cabinet crisis.

Owing to the sweeping victory at the polls on January 23, the opposition now controls the lower house.

Herr Kossuth has declared that it is now impossible to govern Hungary without the help of the united opposition party or against its wishes. He expressed fully the views of himself and his party.

The Emperor listened attentively but did not make any reply affecting the situation. The resolution of the present situation may be decided by the Emperor-King and discussed for an hour with him the Hungarian political situation and cabinet crisis.

Herr Kossuth declared that he came to Vienna with the purpose and in the hope of convincing the Emperor that no party exists in Hungary desiring to separate the interests of Hungary from those of the Austro-Hungarian Empire, and that the independence party is most loyal and that Hungary would become the strongest prop of the Empire if it were permitted to have free and untrammelled development.

He says further that when the independence party's idea is realized all differences between Austria and Hungary will disappear. The development of a strong and united Kingdom would be secured, the security of the King's throne and in future the fate of Hungary and the House of Hapsburg would be closely interwoven through mutual understanding.

Herr Kossuth's interview with the Emperor is regarded in Austria and Hungary as an historical event, because, it is believed, it will lead to closer relations between the House of Hapsburg and those Hungarians who have been opposed to the existing double form of government. It is hoped that the near future may see the establishment of a system of internal life between Austria and Hungary and mutual protection of unity between the two nations. Herr Kossuth declares that this policy is in no sense anti-dynastic.

Herr Kossuth's explanations have made a good impression in Vienna and particularly in certain Austrian circles where fears were entertained regarding supposed revolutionary tendencies of the independence party. In the future relations between Austria and Hungary, Herr Kossuth will undoubtedly play an important part.

Herr Kossuth drove this morning to the Imperial Palace through which he was actually led to closer relations between the House of Hapsburg and those Hungarians who have been opposed to the existing double form of government. It is hoped that the near future may see the establishment of a system of internal life between Austria and Hungary and mutual protection of unity between the two nations. Herr Kossuth declares that this policy is in no sense anti-dynastic.

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the author of several historical novels such as "The Fair God," "Ben Hur," etc. In these works General Wallace is seen to have been a careful student of history, sacred as well as civil or profane. He evidently devoted himself earnestly to the study of the Aztecs and other aboriginal races of America; but his masterpiece was Ben Hur, the hero of the novel first mentioned above. To write this work required careful study of the state of the world during the period of our Lord's life on earth, and the accuracy with which Roman, Greek and Asiatic life is depicted shows how well the General accomplished his task. The sentiments shown in this volume are thoroughly Christian and demonstrate that the General believed in Christianity with a firm faith. It has been stated that his writing of Ben Hur was occasioned by a private debate which took place between the General and Colonel "Bob" Ingersoll. The Colonel, as usual, attacked with all his force the impregnable positions of Christianity, which were defended by the General with great skill; nevertheless the discussion led General Wallace to examine more minutely than ever the history of the times of Christ's life on earth, and in connection therewith the Oriental manners and customs as well as those of the Roman Empire, and Ben Hur was the result of his studies.

His account of the wise men who came from the East is full of interest, and is fairly probable, and in substance accords very well with the facts mentioned in Holy Writ, though in some respects it differs from traditions which have come down to us from the early Christian writers and Fathers of the Church, and which appear to be authentic.

It is not expected from a historical novelist that his inferences from known facts shall be all correct. These inferences should be at least probable occurrences founded upon the character of the times of which the novelist writes, but as his work is a work of fiction with a historical basis, it is sufficient that the basis on which the work is built up shall be strictly true, while some of the characters may be fictitious, but so chosen as to enable the writer to elucidate the manners of the time concerning which he writes. In this, General Lew Wallace has been eminently successful, even though he has in some instances chosen a theory which cannot be said to be any more than a probability, or even a possibility.

The description of the chariot race at Antioch is universally admitted to be a masterpiece of graphic description. It is one of the finest chapters of Ben Hur, and is very accurate in detail as regards what might happen to such a race. Other details of the book, in regard to the manner in which the Jewish people were regarded by the Romans, and to the Jewish ideas of the Saviour whom they expected are also very correctly brought out, and we cannot say anything else concerning the whole work than that it is a valuable contribution to Christian literature.

General Wallace had been ill for about three months before death, and when he was dying, his little grandchildren were brought in by their parents to bid him their last good-bye. It was a pathetic scene, and the children did not realize that they were looking for the last time upon their beloved grandfather as they kissed him and bade him good-bye. His last words were: "I am ready to meet my Maker," after which he became unconscious till he died.

TRULY CHRISTIAN-LIKE.

Mr. Charles Thibault, a lawyer by profession, who some twenty-five or thirty years ago was a noted political campaigner in the Province of Quebec, departed this life recently. Mr. Thibault's exploits were not confined to his own province of Quebec but extended to the Maritime provinces, where he frequently made his appearance amongst the French Canadians. He was a well-educated man and a powerful "stump" orator. Thoroughly versed in the history of his own country he also attained a general knowledge of Irish history and he some years ago published a pamphlet giving a synopsis of it.

In his last will and testament is a clause breathing the true spirit of Christianity, of which the following is a translation: "Having in the course of my life taken a considerable share in several lively and betimes acrimonious disputes, professional and political, in which case I may have created enemies or even more or less alienated my friends by my speeches and writings, I ask of all and every one of them to grant me a generous and sincere pardon. In return, I pardon most sincerely all who may have, or may have intended, to do me injury, whether in my reputation or worldly interests, hoping that God may mercifully grant these mutual pardons."

DEATH OF GENERAL LEW WALLACE.

The death of General Lew Wallace who departed from this world on February 15, at his home in Indiana, removes from among us a remarkable character. The General was distinguished in several very different spheres of action, namely, as a warrior, a diplomat, and an author. He fought bravely in the United States civil war, in which he distinguished himself as an able leader of men, and thereby marked himself out as a suitable diplomatic representative of the United States Government in several capitals of Europe.

The General in later years devoted himself to literary pursuits, and was

THE EDUCATION QUESTION IN THE NORTH-WEST.

The North-West territories of the Dominion have grown in population to an extent unprecedented in the history of the New World, since they have been thrown open for settlement, and it is now universally recognized that Provincial autonomy must be granted to them as soon as a bill can be fully considered by Parliament granting to them, or at least to the more thickly settled portions of that vast region, the privileges of one or more provinces of the Dominion.

When the last census of the Dominion was taken in 1901, the total population of these territories was reported at 220,000 souls, of which Alberta, Assiniboia and Saskatchewan had 145,000, and the unorganized territories 75,000.

Ten years earlier the population was reported at 98,907; but at the present time the total population is said by those who know the country best, to be now over 400,000, and so rapidly is it increasing that it is supposed that when the next census will be taken, it will exceed that of the three Maritime Provinces taken together.

The population of the Maritime Provinces reached 803,467 when the census of 1901 was taken, and we cannot but think that the prognostications of so rapid an increase of the North-West Territories are somewhat exaggerated, but we have no doubt that the rapid

increase of the past few years will be continued, and that we will report a wonderful increase in the figures given in the next census.

At present it is a question whether the division of the Dominion into three provinces will be made by one running East and West, or by one running North and South. In one of the division lines, the Grand Trunk line, about 500 miles of each Province, with boundary lines made West, the Grand Trunk and Pacific will each of their respective divisions.

A most important question which is to be decided, that is, whether the territories are to be divided into five or six provinces, is pointed out by the error in Council, an office of these appointments.

The duty of this Commission after due investigation alone in education under its jurisdiction is very varied and nationalistic is made for such relief as the local School District may permit. ever, is to be compelled at any religious exercises of such kind.

So far as language is concerned, the principal instruction is to be given in French, but any local school may also allow a primary education in some of their language placed on a footing as French, but done towards meeting does not appear that other nationalities, with fully a dozen in number, and their comparative small.

There is no doubt that the separation of these new territories will be brought up before Parliament, adequate provision should be made for the Separate Schools for ever and whenever the legislation is ready to do so, maintaining such schools, or taxation make up the Government appropriate purposes shall have been provided for in proportion to it. It is the natural right of the people to have schools for their children which the Catholic Church shall be taught by teachers, who shall teach the Catholic law of Quebec, could be taken as the basis for the establishment of schools should be based.

The Protestants of the Separate school laws would not part for and the Catholic people always show themselves every privilege to that Province, need Protestant Separate highest possible status. There should be no part of the Government and Parliament good Separate school laws of the North-West, that it cannot be tampered with by the local Government which should be based.

The Separate school laws and Quebec have been well, giving to both Catholics the kind of education for their children, whether or secular, and absolutely no friction of these laws beyond the operation of the law any subject which may and the reason for the Separate school laws in the Constitution of the Dominion be tinkered by them demagogues endeavor

Increase of the past fourteen years will be continued, and that the next census will report a wonderful advance upon the figures given in that of 1901.

At present it is a disputed point whether the division of the new country shall be made by means of a boundary line running North and South, or by one running East and West. Either division will give about 1,000 miles of railway to each of the new provinces into which the territories will be divided.

In one case, that of the division line running North and South, the Canadian Pacific and Grand Trunk lines will each have about 500 miles of their railways in each Province, while should the boundary line be made to run East and West, the Grand Trunk and the Canadian Pacific will each have 1,000 miles of their respective lines in one of the new provinces.

A most important question arises in regard to the framing of the Constitution which is to be given to these provinces, that is, the educational question. There is at present in the territories an Educational Council consisting of five members, of whom two are to be always Catholics.

So far as language is concerned, the principal instruction is given in English, but any local school board may also allow a primary course of instruction in French. The Germans are agitating in some localities to have their language placed upon the same footing as French, but whatever may be done towards meeting this demand, it does not appear that the language of other nationalities, which are nearly or fully a dozen in number, shall be taught, as these nationalities are so numerous, and their populations are comparatively small.

There is no doubt that in the constitution of these new provinces which will be brought up before the Dominion Parliament, adequate provision should be made for the establishment of Separate Schools for Catholics, wherever and whenever the Catholic population is ready to do its share towards maintaining such schools by local contributions or taxation sufficient to make up the balance needed for their maintenance, after the Government appropriation for school purposes shall have been apportioned to Separate as well as Public schools in proportion to the work done.

The Separate school laws of Ontario and Quebec have been found to work well, giving to both Catholics and Protestants the kind of education they desire for their children, whether it be religious or secular, and then there is now absolutely no friction in the operation of these laws beyond what occurs in the operation of the laws in regard to any subject which may be legislated on, and the reason for this is that the Separate school laws are placed by the Constitution of the Dominion beyond the sphere of the Local Legislatures to be tinkered by them whenever local demagogues endeavor to excite the

Waves of bigotry for their personal advantages.

The case of Manitoba should be a lesson to our legislators, that local legislatures are subject to being swayed by the passing storms of bigotry which narrow-minded individuals raise to suit their own ends. But the larger sphere of the Dominion Parliament should be beyond such influences; and it is precisely to place the rights of minorities beyond the influence of fluctuating storms of bigotry that the power was granted in the British North America Act to the Dominion Parliament to secure the rights of minorities. It is, therefore, the duty, primarily of the Dominion Government, and secondarily of the Dominion Parliament to secure to Catholics for the future the privileges which they at present enjoy in the North-West, of having Catholic schools, the efficiency of which shall be secured by their receiving the same encouragement and aid from the Government, and from all Municipal bodies, which are or may be given to Public schools under a Public school law.

The case of Manitoba is not yet settled, nor will it be until all the rights which were possessed in that Province by Catholic schools, when it became a province of the Dominion, are restored. We ask that the Dominion Government and Parliament shall take care while framing a Constitution for the new provinces, not to leave a sore spot ranking in the hearts of the Catholics of the North-West, as has been the case of Manitoba. By all means let there be ample provision for the permanency of Catholic rights in the new Provinces which are to be constituted.

The Orangemen of York County at a recent meeting held in Toronto, resolved that there should be no Separate schools in the new Provinces. And why should they pass such a resolution? The Catholic Separate schools of Ontario have in no way interfered with the education of their children in accordance with their own desires. Why then should they desire to deprive Catholics of the liberty of educating their children in accordance with their conscientious convictions?

It is bigotry which is at work here; but the Government needs pay no attention to Orange ravings. It has been discovered through the last and many preceding elections that the Orangemen of York County do not represent the Dominion of Canada in any sense, and their lodge resolutions are in every case the ebullitions of insane bigotry.

A Baptist conference passed resolutions to the same effect as York County lodge. And why should it be a trouble to the Baptists if Catholic children are educated in accordance with their religious convictions? They are not compelled to contribute towards the maintenance of Catholic education in Ontario, and neither will they be compelled to do so when the rights of Catholics are admitted in the new territories.

We regret to see that the Toronto Globe of Feb. 13th takes a similar stand on this subject with York Co. Lodge and the local Baptist Conference referred to above. That is to say, it advocates the principle that an intolerable oppression be inflicted upon the Catholics of the North-West. It claims that on this question the example of the infidel Government of France should be followed. But why should we not follow the better example given by Germany and Great Britain, where full liberty is given to Christian parents to educate their children religiously, and these Protestant Governments have given this full liberty even in the face of strong opposition against such liberty offered by a noisy minority? We say a minority, because in fact, a majority of the people show their preference for religious teaching in the schools, by sending their children to schools where such religious teaching is to be had; and we say that this minority is noisy, because it has, at least in England, manifested so determined an opposition to the schools of the majority of the people, as to refuse to pay their school taxes except upon duress, on the plea that they could not pay money for the teaching of a religion which they believe to be false. And here it is to be remarked that in speaking of a false religion, they have not the Catholic Church in view, but chiefly the Protestant Churches of Anglicanism and Methodism, whose schools the most of the children attend, who go to the voluntary Schools of England, which are substantially the equivalent of the Separate or Dissident schools of Canada.

We are glad to be able to state that the Canadian Pacific and Grand Trunk railways have granted single fares to Peterborough on the occasion of the consecration of Bishop Elect Scollard to the new diocese of Saint Ste Marie. Purchasers of tickets will obtain tickets

from the agents, and this certificate will be honored at Peterborough as price of tickets for return trip.

ST. BASIL'S HYMNAL.

At the great fire in Toronto about a year ago the plates of St. Basil's Hymnal were destroyed, and in consequence some time elapsed before orders could be filled as usual. We are glad to be in a position to state that the 6th edition is now ready, and we will be prepared to deliver orders as usual. Price 75 cents. Address THE CATHOLIC RECORD, London.

Lord Stratford, in reply to a request for a donation, made by the Ottawa University, has forwarded to the Very Rev. Rector the sum of \$10,000.

STORY OF THE CROSS.

A glowing tribute to the fortitude of the citizens of Baltimore, as displayed after the great fire that swept through the heart of the city a year ago, was voiced by Cardinal Gibbons in his sermon at High Mass at the Cathedral yesterday morning. The subject of the Cardinal's sermon was "The Cross," and he spoke of the noble manner in which the people of Baltimore had borne their cross.

One year from to-day, on the first Sunday of February, 1904, Almighty God, in the mysterious dispensations of His providence, imposed a heavy cross upon the citizens of Baltimore. The business part of your city was destroyed by fire, but you bore the cross like men. You accepted the burden. You did not flinch. And now as a reward of your fortitude and resolve to see a new Baltimore built upon the ashes of the old city. Had you dragged your cross after you instead of shouldering it, had you thrown it aside and wrung your hands in despair, you would be sighing to-day over the ruins of a burnt city. Such is the reward for bearing one's cross even in temporal affairs.

Let me now speak to you of the cross of Christ as an unfailing refuge amid the streams of life. CONSTANTINE'S VISION AND VICTORY. The Cardinal spoke, with his usual eloquence. The big edifice was crowded with worshippers. He took his text from the Gospel of St. Matthew, (xvi, 27), saying in part:

Before the blessed light of Christianity dawned upon mankind the cross was an object of universal contempt and abhorrence in the eyes of the pagan world. It was the instrument on which malefactors were put to death, and death by crucifixion was considered the most degrading of all executions. No Roman citizen could be legally crucified. Hence we find Cicero denouncing Verres, an unscrupulous Governor of Syracuse, for crucifying a Roman citizen. "It is a crime," he says, "to bind a Roman citizen, to scourge him, a wickedness, to put him to death, almost a parricide; but what shall I say of crucifying him?"

But when our Lord purchased the redemption of the human race by dying on the cross, that instrument became henceforth the object of the deepest veneration to Christians. The cross, however, continued to be an object of universal contempt and abhorrence in the eyes of the pagan world till the time of the Emperor the Great. This great Emperor was about to contend with Maxentius for the supremacy of the Roman Empire, and on the issue of that contest also depended whether Christianity was to be relegated to the background and continue to be hounded and persecuted, as it had been for three centuries, or whether it was to emerge from its obscurity, like the sun from a dense cloud, and was to be proclaimed the acknowledged religion of the Roman Empire.

A few days before the armies of Constantine and Maxentius met an extraordinary phenomenon appeared in the skies. Soon after midday Constantine and his soldiers beheld a luminous cross in the heavens, and on the cross were inscribed in Greek letters, "En touto nika" (in this conquer). This supernatural vision was an augury of Constantine's victory over Maxentius, a symbol of the triumph of Christianity over paganism and of the liberty of the Church after centuries of persecution. The Emperor had the heavenly sign engraved on his shield, the helmets and banners of his soldiers. And a large ensign, called the labarum, with the cross inscribed on it, was borne by fifty soldiers conspicuous for their virtue and heroism. Though the army of Constantine was inferior in numbers to that of Maxentius, he gained a decisive victory over his rival at the Milvian bridge, near Rome.

INCREDIBLE EVIDENCE. This glorious miracle—the appearance of the cross in the heavens—is attested by the most incontrovertible evidence. It is attested by a number of coeval writers, both pagan and Christian, especially the historian Eusebius, who declares that it was related to him by Constantine himself, who confirmed the statement by an oath. It is attested by medals which were struck off to commemorate the event. It is attested by a statue of Constantine erected by himself with these words inscribed on it: "By this saving sign I have delivered your city from the yoke of the tyrant." And it is confirmed by the splendid triumphal arch erected by Constantine in Rome, which still remains, bearing the inscription: "By the instinct of the Deity he delivered the commonwealth from the tyrant." It was not proper that the symbol of life should ever be afterward the instrument of death. Constantine afterward issued a decree forbidding a cross to be used henceforth as an instrument of death.

WHAT THE CROSS SIGNIFIES. The cross is the standard of the Christian Republic. It surmounts our churches to indicate that all who

therein recognize a crucified Saviour as their stripes flying from the stars and stripes flying from a masthead denotes that the ship which bears the flag is under the protection of the United States. A cross is also placed over the altar to remind us that Jesus Christ is the supreme object of our worship and that "there is no other name under heaven given to men whereby we must be saved."

The cross is the abridgement of the Christian religion. It is the Alpha and Omega of the Bible. It is the Christian's guide-book to heaven. It is a manual which the unlearned as well as the learned may open and read and draw from its pages the hidden manna of spiritual delight. The most illiterate woman can kneel at the foot of the cross and then study in all its height and depth the sublime mystery of the Incarnation. With the crucifix in her hands she realizes more about the fall and redemption of mankind and of the ineffable love of God for us than human philosophy can fathom. The cross is a book which the most eminent saints and divines loved to contemplate and from which they drew their inspiration.

St. Paul never tires of speaking of the cross. The contents of his epistles are the knowledge of the cross that he dispensed to all other sciences. Writing to the inhabitants of the refined and wealthy metropolis of Corinth, he says: "I judged that I knew nothing among you but Jesus Christ and Him crucified." I am not a stranger, he declares, to your classic literature, but I regard all human culture as worthless in comparison with the sublime science of the cross. "God forbid," he writes, "that I should glory in anything save in the cross of our Lord Jesus Christ, by Whom the world is crucified to me as I to the world. With Christ I am nailed to the cross. We preach Christ crucified to the Jews, indeed, a stumbling block, and to the Gentiles folly, but to them that are called both Jews and Gentiles, Christ the power of God and the wisdom of God."

Oh, yes, great is the power of the cross. For with uplifted sword, but with the cross, have magnificent men conquered kingdoms to Jesus Christ. Great is the wisdom of the cross, for by it we are taught the highest and most comforting knowledge—a knowledge which human science could never attain.

PROCLAIMS LOVE OF JESUS. One of the most profound scholars that Christianity had produced was St. Thomas Aquinas. Statesmen, legislators, philosophers and divines have drawn from his works as from an inexhaustible mine treasures of knowledge. He was asked what were the chief books to which he was indebted for his varied learning. He replied: "The most instructive book in my library is the crucifix. This is the source of my inspiration." From that sacred fountain flowed to him those streams of heavenly science that gave such fecundity to his mind.

I need not remind you that when the Apostle of the Gentiles and the Angelic Doctor extol the cross it is not to the emblem that they attach the virtue, but to the prototype whom it represents. And when I speak to you to-day of the sublime power of the cross my object is not to glorify the lifeless wood, but Him Who hung upon it. My purpose is to glorify Jesus in His passion, His humiliations, His self-denial—all of which virtues are embodied in the standard of the cross. In a word, the cross is the synonym of Christ crucified.

Let us now consult this divine Oracle summoned from that chair of truth of His love for us. He will preach to us of the value of our souls, of the enormity of sin. He will preach comfort to us in our tribulations.

The cross eloquently proclaims the love of Jesus Christ for us and inspires us with the sentiment of sympathy and gratitude in return. It is ever repeating these words of the Gospel: "Great-er than this no man hath, that a man lay down his life for his friends." "God so loved the world as to deliver up His only begotten Son, so that whosoever shall believe in Him may not perish, but have eternal life." Look at the crucifix. Behold the arms, wide stretched on the cross. They teach us that the love of Jesus is not contracted, but broad and world-wide. He takes the whole human family in His fond embrace.

But while His love is so comprehensive, it is so concentrated in each one of you that you can individually claim His love as if His blood was shed for you alone, and every one of you can say with St. Paul: "I live in the faith of Jesus Christ, Who loved me and delivered up Himself for me."

ST. PATRICK'S DAY IN WESTMINSTER CATHEDRAL.

The Los Angeles, California, Tidings says: "This year, for the first time, we believe, there is to be a solemn celebration of the feast of St. Patrick in London, and it will take place in the new Cathedral of Westminster. The Archbishop of Westminster, Dr. Bourne, who is of Irish descent, has promised to take part in the great ceremony. The eloquent Dr. O'Donnell, Bishop of Raphoe (Ireland), will preach in Gaelic on the occasion. Thus the world moves along in its path of progress. A man of Irish descent Archbishop of Westminster and an Irish Bishop preaching in the Irish language in Westminster Cathedral on St. Patrick's Day! It sounds like a dream of a poet."

There is nothing true or good or beautiful which, if contemplated or done in the right spirit, is not also religious.

We can't all be Father Damiens, but some of us who are anxious to do something for our fellow-men can at least join the St. Vincent de Paul Society, for the Propagation of the Faith. These are two excellent organizations, and the Catholic man who belongs to them may feel that he is doing something tangible for home and foreign missions.

THE SEED IS THE WORD.

The prodigious use constantly made of Holy Scripture by the Catholic Church is a salient fact which in its fullness few persons comprehend, even among those within her fold. It is like a vast landscape which lies before us in its beauty day by day yet ever unfolds new beauties from an apparently exhausted store. It were vain to attempt in one brief article a complete portrayal of this fascinating subject—the Church's use of and reverence for the Inspired Word of God. A few instances must now suffice.

Let a man enter one of our churches at any hour,—what does he see? Along the walls runs the pathetic story in pictured representations, of his Saviour's sufferings endured for him. There he beholds the condemnation pronounced by Pilate, the cruel scourging endured by Jesus, the thorn-crown, the nailing to the cross, the dying on that hard bed of pain, the taking down from the cross, the sanctuary he garden tomb. At the sanctuary he finds statues of Our Lord's dear Mother and His faithful foster-father. If it is Christmas time he finds there too, the pretty representation of the crib the infant Jesus, the ox and the ass, the shepherds the wise men, the star. Over the altar is the crucifix always. Every thing he has seen is preaching, silently to the people who through those churches as their special home and abiding place from childhood to old age the Scriptural message, St. John iii, 16: "For God so loved the world, as to give His only begotten Son; that whosoever believeth in Him, may not perish but may have life everlasting."

Let us enter one of our Catholic city churches, to watch what is going on in the early morning Mass is said: the worshippers gather, few or many as the case may be. They have come to assist at that tremendous sacrifice of which Malachi (ii, 1) foretold in Holy Writ: "In every place there is sacrifice, and there is offered to My name a clean oblation." But when all services are done, is the church closed, locked, unvisited, till another "service" begins? By no means. People linger, and outward sight nothing is going on.

Keep up your watch through all the long hours of the day. A child comes in, and making its toddling way to the crib studies the story of Bethlehem silently with wondering eyes. An old man comes in, and kneels long at the altar, an aged woman tells her beads; a young girl makes the Way of the Cross; a boy doffs his cap, bends his knee, and says something no one hears to God,—a noisy, laughing, active boy, subdued for the moment into the absolute silence then of like a dart to game and jest and work. A laboring man leaves his dinner pail at the door to pray; close to the altar rail, someone in deep mourning is sobbing softly; Sisters come gently in each one with her own prayer, her own need. What does it all mean?

It means simply that the Real Presence of Jesus is in the altar. It means simply the Catholic Church's constant repetition to her people of the words of her Lord, treasured by her in Holy Scripture: "This is My Body. This is My Blood. Behold I am with you all days, even to the consummation of the world."

However poor and sad our dwellings, however noisy and troubled our surroundings, we have one peaceful holy home where we may go unquestioned, and its doors stand ever open; we have one place where peace is perfect, and where one Friend waits for us always, to hear our prayer.

Our shopgirls, our accountants, our school children, our old people, may not always be able to tell you just how many books there are in the Old Testament, or how many epistles in the New Testament; but they do know that their Church opens her motherly arms wide to them, and how she tells them that the Lord they love, and of Whom the Scriptures are full, is in this place.

The discretion of the Catholic Church is a marvellous factor in her marvellous make-up. She does not insist on her people knowing the Bible from cover to cover. She perfectly agrees with St. Peter, in his second epistle, iii, 16, that there are in the inspired writings, as anyone might easily surmise there would be, "certain things hard to be understood, which the unlearned and unstable wrest to their own destruction." With the awe and reverence that Catholics treat the house of God they also treat the Word of God, for there is in either of them an indwelling Spirit before Whom the wise strong angels veil their faces with their wings. But the Jesus, the Redeemer, of whom the scriptures plainly tell, Him the Catholic Church keeps ever before her children's eyes and in their thoughts; and that is one reason why her houses of worship are thronged on Sunday and are not left alone and unvisited on week days, because the Lord of the Scriptures is always in His holy place.—Sacred Heart Review.

A CATHOLIC AND THE BIBLE.

Dr. James J. Fox writes in the February Catholic World on "A Catholic and the Bible": "When the tide of agnosticism was at its highest in the nineteenth century, many, the enemies of supernatural religion, believed that their most destructive arguments were furnished to them by the physical sciences. A leader, however, in serenity of vision vastly superior to his followers, declared that rationalistic criticism of the Bible, which had begun before physical science had entered upon its triumphant career, and which was carrying on its work with but slender aid from physical discovery, was the real enemy of Christian faith."

It will not be disputed that, within the pale of Protestantism, this has been the case. For Protestantism the Bible was the supreme and all-sufficient rule of faith. It was practically regarded as a book sent down from heaven. Every page, every line, every word in it was vouched for by Eternal Truth. Every

sentence in it might be detached from its context, and laid down as a categorical proposition with the preamble, Thus saith the Lord. When dogmatic Protestantism was compelled to abandon this position, under the fire of what has been called the higher criticism, it started on a path in which there was no logical resting place short of its ceasing to regard the Bible as anything more than a merely human production.

"In a hundred ways, the fact that Protestants through the advance of knowledge have been driven, against all their prejudices, traditions, and inclinations, to abandon their old faith, is perpetually dinned into Catholic ears. Our people understand well enough the essentially different position which the Bible occupies in Catholicism. If cross questioned on the subject, they would be found to stand on the principle of St. Augustine: I would not believe the Scriptures but on the authority of the Church. But most of them understand also that authoritative teaching is that the Bible contains no errors. The sum of all this pressure results itself in such a question as: 'Must I believe that original sin was caused by the eating of a real apple; that the serpent really spoke to our first mother; that God was walking in the garden taking the afternoon air; that the deluge covered the tops of Chimborazo and deposited the ark on the top of Mount Ararat; that the ark actually contained specimens of all the animals in creation, etc., etc?'"

"One rapidly increasing class experience still more acutely the need of more enlightenment than it has usually received. Notwithstanding the strenuous efforts of the clergy, an appealingly large number of our Catholic young men are going to non-Catholic universities impregnated with rationalism and free thought. They have not learned to distinguish between what Father Prat calls 'old systems and opinions' and obligatory Catholic truth. They find that many of the former are incompatible with indisputable knowledge. This discovery shakes their confidence. Then arises a struggle, which, in some minds, is tragically brief, between intellectual honesty and religious loyalty. In others, the instinct of faith, if the expression may be permitted, together with some acquaintance with the history of lost causes, burst its way through the impass, by reaching the decision that any beliefs hopelessly in conflict with scientific truth, whatever dignity they may have arrogated to themselves, are no teaching of the infallible Church."

Our tendencies to selfish discontent are constantly warring against our love of usefulness and service, and he who wishes to enjoy the full activity of freedom must learn to fight and to destroy the tendencies within himself which stand in the way of his own obedience to law. But he needs, for this, the truthful and open spirit which leads to wise self-knowledge; a quiet and a willing spirit, to make the necessary sacrifice of selfish pride.—Annie Payson Call.

Remember the poor—put a dime into the poor-box every Sunday.

"Flourfax" Fables

The Honest Flour Barrel and the Farmer's Wife.

Once upon a time an honest flour barrel was sent out to a farmer's house, full of flour—the wise wife looked the barrel over carefully and then said to her husband,—

"I don't think this is the flour I wanted—I don't see 'Royal Household' on it."

"No; it ain't 'Royal Household' said the farmer,—but it is just as good —for the grocer said so.

"When I asked for 'Royal Household' he recommended this kind saying it was just as good, but didn't cost as much, so I said I'd try it."

"I wish you had done as I said—I don't think much of these 'just as good' grocers any way—I want the flour that is purified by electricity for I believe it is healthier. However, since we have got this, I suppose we might as well use it," and she had the barrel rolled into the pantry and opened up.

"Looks pretty good," she said to herself.

"Madam" spoke up the Honest Flour Barrel "even flour experts can't tell about flour just by looking at it. Any flour, if there is no other flour to compare it with, looks white and nice—but if you bake it into bread and then bake 'Royal Household' into bread you can see the difference."

"Now, the truth about this flour is, it is made of cheap wheat, in a cheap mill by a cheap process. Flour that is not highly purified contains a lot of stuff that isn't flour and the process of taking all of it out is expensive—that's why pure flour costs more.

"Pure flour is worth all its costs and more too. If you know the whole truth about flour, you'd send me back and get 'Royal Household.'"

And the Honest Flour Barrel having said its say subsided, but after the first baking, back went the barrel to the grocer and "Royal Household" Flour was sent in its stead.

—now the Farmer's Wife uses "Royal Household" and nothing else —and the grocer don't sell the "just as good" flour any more. Any reader may have the "Royal Household" recipes free by sending name and address to the OGDON FLOUR MILLS CO., LTD., MONTREAL.

THE CHURCH AND CHARITY.

Dr. Henry A. Brann, writing in the Catholic World of February, says: "Christianity alone made benevolence universal and perfect, instead of being limited and national, as it was among the Hebrews."

SOME FEW COGENT TRUTHS.

St. Francis Xavier, writing of his hardships in the Japanese mission, says: "The labors which are undergone for the conversion of a people so rational, so desirous to know the truth and be saved, result in very sweet fruit to the soul."

roused the fainting citizens, repaired the broken walls, led men to battle, mounted guard upon ramparts, and negotiated treaties. Indeed, there was no one else in the ruinous and tottering State to whom men could turn for protection from one another as well as from the barbarian.

take some years to accomplish it. But enough has been done to assure us that more will be done, and enough has been done to convince us that before many years the paths will be so lighted that no longer will anyone have to grope in darkness.—The Missionary.

There are more lives spoiled by undue harshness than by undue gentleness. More good work is lost from want of appreciation than from too much of it.—Hugh Black.

DIOCESE OF LONDON.

ECCLIASTICAL CONFERENCE. The Quarterly Conference of the priests of London diocese took place last week at Windsor on the 14th inst. for the counties of Essex, Kent and London, and at London on the 16th inst. for the rest of the diocese.

DIED.

In Dundalk, on Saturday, Feb. 14, 1906, St. John's Hospital, infant daughter of Mr. and Mrs. J. J. Hayes, aged 9 months, 3 weeks and 2 days.

ROCHE.—At Stratford, on Feb. 12th, Mrs. John Roche, aged forty-three years. May she rest in peace!

C. M. B. A.

A regular meeting of Branch 301, C. M. B. A., S. Columbian, a resolution of condolence was unanimously tendered to Brother John Lane, Financial Secretary, on account of the death of his Father, Mr. Thomas Lane.

TOWNSHIP OF TEEFY.

The late Provincial government, in laying out this new district into townships for settlement, has named several of them after prominent persons and the representatives of educational institutions. Among the latter is a township named after the President of St. Michael's College at Toronto. It will be known in the future map of the Province of Ontario as the "Township of Teeffy."

REV. FATHER BRUNELLE'S FIRST MASS.

On Saturday, 4th inst., Rev. Father Philip Brunelle celebrated his first Mass in his native parish of Ste. Croix L'Annonciation, Simcoe Co. There was a large congregation present, all of whom were friends and the greater part relatives of the young priest, testifying the esteem in which he is held where he passed his boyhood days. The priest and religion are cherished by the French Canadian people as a sacred duty. A 10 o'clock Mass was celebrated in the afternoon, presided over by Rev. L. J. Lefebvre, sub-leonard, assisted by Rev. J. T. Kidd, D. D., Penetanguishene, master of ceremonies; J. R. Grant, Midland, thurifer; Rev. T. F. Labrosse, P. P.

Penetanguishene, and Rev. Father Tremblay were present in the sanctuary. After the gospel, Rev. Dr. Barbeau entered the pulpit, and basing his discourse upon the eternal generation of the Son of God from the Father, eloquently demonstrated the mission, the dignity and the power of the priest of the new law, who is a priest for ever according to the order of Melchisedech. The matter of his discourse was sound, Catholic doctrine, drawn from the sacred scriptures and the writings of the Fathers. As to form, nothing more exquisite could be conceived. It was distinguished by the choicest French, a language in which facility and vividness of expression were enhanced by the preacher's art. The bursts of oratory, the pathos, verve, animation, action and dramatic effect, held the attention even of the strangers present. In short, French, who appeared to understand—and with them the appearance was father of the word. The sermon, which was in French, was so delivered as to exercise his faculties in presenting the "clean oblation" to the Most High, in the "communion of the breaking of the bread of life, and in the partaking of" the chalice of Eucharist. The parishioners of Ste. Croix are to be congratulated. With a well-organized parish of devoted people, a resident priest, a beautiful church, a presbytery and a convent and one of their young men now elevated to the priesthood, the charms of Lafontaine are complete as regards the spiritual needs of the lower province were transferred to the shores of Georgian Bay. Father Brunelle is a complete and accomplished priest at Penetanguishene. May his labors in the ministry be fraught with profit to the faithful and consolation to himself!

TEACHER WANTED.

FOR S. S. NO. 6, PILKINGTON MALE Catholic teacher. Duties to commence April 1st, 1906. Applications to be addressed to Peter Dunbar Sec., Marden, P. O., 1374-5.

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A HOUSEKEEPER FOR A PRIEST living in the country. Must be a good cook. Address M. D., CATHOLIC RECORD, London, Ont., 1374-5.

TEACHER WANTED FOR SEPARATE school, No. 10 St. J. Richmond, State salary and qualification. Apply to John Jordan, Sec. Lonsider, P. O., 1375-3.

I WOULD LIKE EVERY WOMAN to write for our Spring styles and samples of \$1.50 to \$12.00. Catalogue sent free. Write me to day. Manager, SOUTHCOTT SUIT CO., 137-3, London, Can.

Send 10 cents and receive a GOLDEN HARP SHAMROCK for St. Patrick's Day. RED STAR NEWS CO., London, Canada 1374-8.

C. M. B. A.—Branch No. 4, London. Meetings on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, on Abbot Block, Richmond Street, E. J. Jagan, Sec. President; P. F. Bovis, Secretary.

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VOLUME XX

The Catholic

LONDON, SATURDAY, MAR 10, 1906

STATE CONTROLLED SELLING.

In a letter to the (February) Mr. J. Rol states that five months' Arken, South Carolina, daily observation of the state dispensary in that state enthusiastic advocate of the liquor business. There is no drinking on no treating, no lounging, no drinking, no buying after. It is matter of fact bare. The dispenser has no money. His sales: he is on a salary. He believes that could the put in operation through drinking and drunkenness enormously reduced.

A MOVE IN THE REFORMATION.

Mr. Frank A. Munsey out a notice to an advertiser no more advertising whisky, beer or wine, objectionable anything accepted for Munsey's Mission of the times is accepted fact that the loss of revenue particular source will be during the year.

ANGLICANISM

Recently there came a sermon on Anglicanism as to faith, and ters of opinion. The very much in earnest learning and eloquence harers that Anglicanism against the onslaughts of has, practically speaking well defined that to incur the stigma of heter these doctrines are being Judged by his history few, if any; for its range over a vast field without ceasing to be matters of vital importance. The generalization of duced sects battling Church is not without a man says that heresy and infidelity and fanaticism it in vain.

It is certainly a task and skill to show how Jowett, Canon Liddon, Brooks, the Ritualist, with any degree of common platform, and teaching fell with the of principle and of the Many a one who has a this has learned to say, Newman; when I looked poor Anglican Church laboured so hard, and appertained to it, and various attempts to d trinally and aesthetically me to be veriest of not going on to recognize Church to a certain and teacher of religion man continues: But thing sacred, that it revealed doctrine than share in St. Ignatius that it can take the r teaching and stop the Church of St. Peter, itself "the Bride of the view which simply my mind on my conversion it would be almost a duce. I went by, and I sought it, but its where he found; and n it back to me.

TEACHERS' S

The question of to have a fascination for ers. What we think learned from back RECORD. We may r that "fine words but It is one thing to sol preachment on the responsibility of the t quite another thing nity proper support lars and cents.

BUDDH

They who have re Egan's "Vocation of will remember the the dinner at the re Conway — the negli was fond of religious

TESTED BY ITS FRUITS.

Right Rev. Bishop Spalding. The efficacy of an organization to keep pure religious faith alive and active is the highest test of its worth, and the Catholic Church when tried by this test stands preeminent. Her power to speak to the mind, the heart, the imagination, the whole man, is proclaimed and dreaded by her enemies; while those who believe in her are stirred to tender and grateful thoughts at the mention of the name of her whom they call Mother. She is dear to them for a thousand reasons. Has she not filled their minds with the concepts of the soul's trust in God? Who has entered her solemn cathedrals and not heard whisperings from higher worlds? Her liturgy, her sacred rites, her grave and measured chants; the dim lights that ever burn in her sanctuaries; the mystic vestments with which her ministers are clothed; the incense diffusing a hallowed fragrance through the long withdrawing aisles; the bells that morning noon and night repeat the Angel's salutation to Mary and seem to shower blessings from heaven on Catholic lands—all this speaks to the soul, subdues and softens the heart, until we long to bow the head in prayer and give free course to the gathering tears.

Can we not read in the countenances of those who love her truly, the story of lives of patience and reverence, purity and mildness? How unwearyingly do they labor! How serenely when death comes do they rest from their labors! What a heavenly spell has she not thrown—does she not still show—over innumerable souls, creating in them habits of thought, love and deed, against which theories of what-ever kind are advanced in vain! They have made experiment: they have tasted the water of life; they know and are certain that it is better to be for a single day in the Holy place of the Lord than to dwell for a thousand years in the habitation of sinners. Has she not the secret of teaching the poor and unlearned the higher wisdom—the wisdom that lies in the spiritual mind and the lowly heart; making them capable of feeling God's presence and of viewing all things in their relations to Him who is eternal; enabling them to forget their nothingness in the consciousness of co-operating with Him for ends that are absolute, under the guidance of heaven-appointed leaders, comrades of the noble living and the noble dead; certain that though they die yet shall they live? Has she not turned true children to righteousness, lifting the individuality of each from out the crushing mass of matter and of men; giving them deeper convictions of the sacredness and worth of life, of the possibilities that lie open to the mearest soul if he but be converted to God, who even in the most degraded can still see some likeness of Himself.

THE OPEN DOOR TO THE CHURCH.

In many places in this country converts are only groping their way into the Church. They come, but it is in spite of difficulties. The way to the threshold of the Church is strewn with obstacles that are placed there by Catholics, although, of course, unconsciously so placed.

If the missionary spirit inspired the heart of every Catholic there would be a calcium light placed on high over every church door, so that everyone might see the path to religious peace. That same missionary spirit would urge every Catholic to go out into the paths that lead to the Church and pick out the stones of stumbling from the ways of the seeker and lend a helping hand to the faint hearted.

But now it is frequently? Instead of the calcium light the door of the Church is shrouded in darkness. The wayfarers are groping their way in obscurity. Many stumble over some difficulty and never go any farther. Many are scared by phantoms of their own imagination and give up the seeking. To no one is there a wide open door or pleasing path, because conversion means sacrifices and hardships. Some, and oh so few, comparatively, find the door and are safely housed within.

It is the hope of the non-Catholic mission movement to make the paths, plain to all—to make so clear the porch of the Church that every wayfarer may find it, and so pleasing that he will see in its pleasures an irresistible invitation to stay and enjoy them. This is a large contract and it m

THE ONE AUTHORITATIVE CHURCH.

The Rev. Dr. Fairbairn, a non-Conformist leader in England, Principal of Mansfield College, Oxford, had recently an article in the Contemporary Review, which contained the following: "I freely acknowledge the pre-eminence of Catholicism as an historical institution; here she is without a rival or a peer. It to be at once the most permanent and extensive, the most plastic and inflexible ecclesiastical organization were the same thing as to be the most perfect embodiment and vehicle of religion, then the claims of Catholicism were simply indisputable. The man in search of an authoritative Church may not hesitate; once let him assume that a visible and audible authority is of the essence of religion, and he has no choice; he must become, or get himself reckoned, a Catholic. The Roman Church assails his understanding with invincible logic, and appeals to his imagination with irresistible charms. Her sons say proudly to him: 'She alone is Catholic, continuous, venerable, august, the very Church Christ founded and His Apostles instituted and organized. She possesses all the attributes and notes of Catholicity—an unbroken apostolic succession, a constant tradition, an infallible Chair, unity, sanctity, truth, an inviolable priesthood, a holy sacrifice, and efficacious sacraments. The Protestant Churches are but of yesterday, without the authority, the truth, or the ministries that can reconcile men to God; they are only a multitude of warring sects whose confused voices but protest their own insufficiency, whose impotence almost atones for the sin of schism by the way it sets off the might, the majesty, and the unity of Rome. In contrast she stands where her Master placed her, on the rock, endowed with the prerogatives and powers He gave; and against her gates of hell shall not prevail. Supernatural grace is hers, and miracle; it watched over her cradle, has followed her in all her ways through all her centuries, and has not forsaken her even yet. She is not like Protestantism, a concession to the negative spirit, an unholy compromise with naturalism. Everything about her is positive and transcendent; she is the bearer of Divine truth, the representative of Divine order, the supernatural living in the very heart and before the very face of the natural. The saints, too, are hers, and the man she receives joins the communion, enjoys their goodly fellowship, feels their influence, participates in their merits and the blessings they distribute. Their earthly life made the past of the Church illustrious; their heavenly activity binds the visible and invisible into unity, and lifts time into eternity. To honor the saints is to honor sanctity; the Church which teaches men to love the holy, helps him to love holiness. And the Fathers are hers; their labors, sufferings, martyrdoms, were for her sake; she treasures their words and their works; her sons alone are able to say: 'Athanasius and Chrysostom, Cyrilian and Augustine, Anselm and Bernard, Thomas Aquinas and Duns Scotus are ours, their wealth is our inheritance, at their feet we learn filial reverence and Divine wisdom. But rich as she is in persons, she is richer in truth; her worship is a glorious sacrament, her mysteries a great deep. Hidden sanctities and meanings surround man; the sacramental principle invests the simplest things, acts, and rites with an awful and yet most blissful significance; turns all worship, now into a Divine parable which speaks the deep things of God, now into a medium of His gracious and consolatory approach to man, and prevailing approach to Him. Symbols are deeper than words, speak when words become silent, gain where words lose in meaning; and so in hours of holiest worship the Church teaches by symbols truths language may not utter."

TO PROPAGATE THE FAITH.

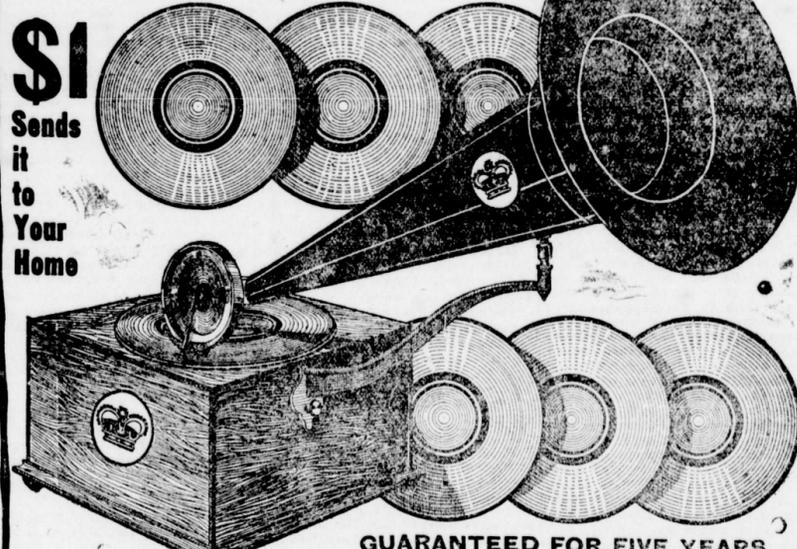
The Society for the Propagation of the Faith stands to-day as the main support of Catholic missions throughout the world. It was organized in 1822, and during the last four score and two years the Catholic Church, by the aid of this great Society, has actually increased her missionary army from one thousand, all told, to nearly sixty-five thousand priests, brothers and nuns, who to-day are laboring in more than one thousand missions to reach people who at yet know not Jesus Christ.

TEACHER AND LAW GIVER.

The Catholic Church in the early ages stands out against history's background like a picture done in mosaic, so clear, so distinct in every lineament. In those days she was not only the teacher but the law giver in the civil life, and that she nobly discharged her functions it is only necessary to read history to learn the truth. Says Rev. Dr. Shahin in his history of the Middle Ages, referring to the state of society in the sixth century. "It was the Catholic hierarchy which took upon itself the burden and responsibility of civil order and progress at a time when absolute anarchy prevailed, and around which centred all those elements of the old classic world that were destined, under its aegis, to traverse the ages and go on forever, moulding the thought and life of humanity as long as men shall admire the beautiful or reverence truth, or follow after order and justice and civil security."

Those who are at rest seek though the ship be in perpetual movement, and the needle is still true to the pole. Let us regard God in all our actions; so shall we find interior rest in the most agitated life.—St. Francis of Sales.

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Testimonials. Are noted for their superior quality great volume, clearness and brilliancy of tone. They will wear twice as long as any other disc record, and the selection, including solos on all the different instruments, band and orchestra selections, comic, sentimental and comic songs, hymns, choruses, bells, sacred music, duets, quartets, sextets, minstrel, talking, whistling and direct records. Do you wish for the best evening or drag variety? Do you wish for an impromptu dance? Do your boys go out too much at night? Have you a sick friend or relative that needs cheering up? Do you ever have a hard day's work and feel that you would like some enjoyment, some entertainment, to make you forget your troubles? Then remember our Crown Gramophone will turn the long, dull evenings into one grand concert, such funny stories, sing such comic songs, repeat such witty jokes that you will be compelled to laugh and forget that you were ever worried. We really cannot say too much in praise of this new talking and singing machine. It is the latest product of the Talking Machine Art, embracing every improvement near the price.

A Last Word. If there is any further information you would like, write us and we will gladly give it. If not fill out the coupon and mail it to us. Don't delay. We have been receiving so many orders lately that the factory has had hard work to keep up with the demand, so if you wish yours to be filled promptly, send in the coupon at once and we will guarantee a picked and well tested instrument. Understand you run no risk. If the outfit does not give you satisfaction, you can return it to us, and we will refund the same and we will wish to take advantage of the cash price, send \$1 just to cover our expenses. You can return it to us, and we will refund the same and we will wish to take advantage of the cash price, send \$1 just to cover our expenses. You can return it to us, and we will refund the same and we will wish to take advantage of the cash price, send \$1 just to cover our expenses.

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