

The Catholic Record.

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

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BIBLE READING.

Writing in the Catholic Citizen on the reading of the Bible, and the services of the Church in protecting it from the present day Goths and Vandals, Prof. Egan says:

"The cultured person of to-day, the son or daughter of the orthodox Bible reader of the '50's, is, as a rule, found in the same camp with Voltaire. And, in the same camp with Voltaire, is the Scarlet Lady, whose delight it was to wallow in the ashes of burned Bibles and good heretics becomes the protector and conservator of the sacred books; for this, the advanced non-Catholic brands her as retrogressive and medieval. The false doctor, in Moliere, who put the man's heart on the right side and coolly said, 'we've changed all that' is a symbol of the new school of Protestants. Chillingworth's 'The Bible and Nothing but the Bible,' finds faint echoes now in the Protestant world.

A WORD TO EDUCATORS.

Conventions of educators are entitled to respect. They are usually attended by men of acknowledged standing—grave and erudite signors who draft programmes and keep the school-machine running. If there be one thing more than another characteristic of these conventions it is the pleasant strain of jubilation running through the sessions. One hears it in the papers read in the addresses; it is in the air, charming like the men of learning and the individuals who pay them. But then one is apt to find small justification for the melody of self-congratulation when we hear an educator who has put God out of the schoolroom, talking about the formation of character. It is a good thing to do—it is the main purpose of the school, but it will never be done if the youth are trained and taught that money-getting is the principal business in life and led away from contemplation of the world beyond. This kind of education will form a character that will stand no strain because it rests on and is supported by nothing. Human life wants a stronger prop than sentiment.

GIVE THE BOYS A CHANCE.

We have alluded to this before, but now that commencement days are approaching, it may not be inopportune to do so again. We refer to the inexplicable conduct of some parents in the matter of their children's education. They give the girls every opportunity and allow the boys to be contented with the most inadequate equipment for life's battle. It is this kind of a policy that will make us ciphers in the community. It is, when we have means enough, perfectly right to see that both sexes have every educational advantage; but when limited, they should not be devoted to the feminine section of the family. Let the boys have a share. The parents may miss a little piano playing, but later on they will hear the music of a noble manhood. We do not say that everyone graduated from our colleges is worthy of the sacrifice incurred for him by his sisters and parents, but there are hundreds who are worthy and who bless all their life the wise mother and father who saved them from toughdom or from hewing wood.

SCIENTISTS.

Some scientists have the privilege of taking their ease with dignity, in a way not enjoyed by most mortals. They are surrounded by a crowd of adherents to whom their slightest behest is a command and who never dare to doubt any of the master's statements. His word is sufficient—and there are those who talk of the priest-ridden Catholic. His every theory is heralded to the world as an addition to science. He may have nothing to support it but the caprices of imagination, but nevertheless it will be regarded with awe by his following and described in magazines as the latest scientific find. He may deem the theory insufficient as Haeckel deemed Darwinism, and yet looked upon it with favor because it excluded the intervention of God. But just now there is a growing feeling that scientists who combat revelation, and who have no solution to the problems of origin and destiny but a "guess" or "I know not," have been reckoning on facts that have been made by themselves for a purpose. Perhaps they will admit later on that the God who wrote the Bible is the God who first wrote the illuminated manuscript of the skies. And our earnest prayer is

that they may rid themselves of the guides who are leading them over the wastes of infidelity and enjoy the happiness and mental freedom which can be found only in the Catholic Church. Said Dr. Brownson in reference to this: "I never in a single instance found a single article, dogma, proposition of faith which embarrassed me as a logician, or which I would, so far as my own reason was concerned, have changed, or modified, or in any respect altered from what I found it, even if I had been free to do so. I have, as a Catholic, felt and enjoyed a mental freedom which I never conceived possible while I was a non-Catholic."

QUO VADIS.

In a recent issue of the Ave Maria Rev. Dr. Smith writes forcibly and entertainingly on critics. He is severe on Mr. Edmund Gisso for his mishandling of "Quo Vadis"—in fact he fastens on all professional critics the badges of incompetency and pretentiousness. This seems to us a very drastic method of eliminating the critic. The prominent reviewers may be biased at times and lend the resources of their art to the championing of comparatively worthless publications, but they are, as a rule, neither incompetent nor pretentious. That Andrew Lang does not wax eulogistic over Quo Vadis is certainly no proof of a lack of critical acumen. Even if his verdict in this case were found to be unworthy it would be a proof that a wise man blunders sometimes, and though it might make us cautious in accepting his pronouncements on literary wares, would give us no right to brand him as altogether incompetent. His adverse criticism of Quo Vadis is merely an indication that he does not agree with Dr. Smith in his appreciation of this work of the Polish writer and that he does not regard it as one of the greatest novels of the present day. And there are others of the same opinion. We commented upon it when it first appeared, and as our readers will remember we stood outside the circle of enthusiastic readers. This may have been due to our want of taste and our inability to discover its manifold beauties, but whatever the cause we failed to see how and why, viewed as a delineation of early Christian life it surpassed the Fabiola of Cardinal Wiseman.

CATHOLIC ORGANIZATIONS.

In reply to a correspondent who is rather "sore" on fraternal organizations we beg to state that we cannot publish his letter. It would seem that he has an axe to grind, and besides the letter is too personal and bitterly unfair to make pleasant reading. Our fraternal organizations are subject to the imperfections of things mundane, but they are good enough for the ordinary citizen. They are of course open to criticism, but it is well to have it based on facts and not on susceptibilities wounded because one did not happen to secure a nomination to an office. When a man persuades himself into believing that he is the one for some petty dignity, and finds out after an election that his confederates do not agree with him, he, lacking in ballast, is likely to be fruitful in complaints of various kinds. We have heard it before. If, however, we cannot help being optimistic over our abilities, we should remember, just as an antidote to self-conceit, that no man is necessary. The organizations at which we cavil will be flourishing long after we have rounded off our little day. And one thing to bear in mind all the time is that the member who places self before the good of any association is not only a hindrance but a menace to its stability. He is the man to form cliques and to deter sensible men from joining it. A chairman, if firm, may gag him, but all chairmen are not firm, and this for a variety of reasons. The members might "freeze him" out, but we think that the only decent thing for our pessimistic brother to do is to resign. Then shall his eye be no longer tortured by dismal sights, and then also shall we have a big quiet and more business.

Whilst professing an admiration for the C. M. B. A. and kindred organizations, we imagine that more good would be effected if members were punctual in their attendance at meetings, and who them seem to forget that the C. M. B. A., for example, is on a higher plane than the mere insurance company. True it has this feature, but its life is charity and devotion to the Church. A C. M. B. A. member must be a lover of his fellow-man and his God. He must take an interest in

his brother or sail under false colours. If strong he will be quick to shield the weak, and if rich to succor the needy ones. He stands for the fraternity which springs not from whim, caprice or self-interest, but from the Gospel. And to do this effectually he should try to get at the heart of his organization by attending its meetings. If every member did his duty in this respect there would be a tightening of the bonds of sympathy and brotherly love, a more intelligent appreciation of the needs of one another and a concentration of effort.

"QUESTION BOX."

Some of the Questions Answered at the Recent Mission by Paulists in Our Lady of Mercy Church.

Philadelphia Catholic Standard and Times. Question. I have heard you refer very frequently to "the Catholic Church." Do you mean the Roman Catholic Church? and if so, why do you claim for it that it is the old original and first Christian Church, while the facts are that the first Christian Church was established by the Apostles at Antioch, Asia Minor, and remained there for quite a time?

Answer. We call the Catholic Church the Roman Catholic because the head of the Catholic or Universal Church is at Rome. St. Peter, the head of the Catholic Church, died as Bishop of Rome. The one who was elected Bishop of Rome to take the place of St. Peter as Bishop of Rome, also, by the fact, was his election as Bishop, took St. Peter's place as head of the Church; so that, to this day, the Bishop of Rome is, by that fact, the head of the Catholic Church. Hence the name Roman Catholic Church. The name Catholic is not the same as Christian. Christian Church, as applied to those at Antioch, means a gathering of the followers of Christ. The Universal or Catholic Church means a society which was formed before there were any followers of Christ at Antioch. Christ said that He would found a Church on St. Peter: "Thou art Peter and on this rock I shall build My Church, and the gates of hell shall not prevail against it." Since Christ promised that the gates of hell should not prevail against His Church, it will last forever. You say that the first Christian Church was at Antioch, and remained there for some time. Taken in your sense, this Church at Antioch only lasted for a time. Hence it could not be Christ's Church, which He promised would last forever. Taken in our sense, the Church at Antioch was not the first Church; it was only a part of a Universal or Catholic Church founded by Christ for all nations and for all time. The Church of Christ was formed on Pentecost Sunday, the day on which the Holy Ghost descended upon the Apostles. On that day the Church of Christ was formed by a union of the Holy Ghost with men, who are united together by means of a union with the head of the Church on earth, namely, the Pope, the successor of St. Peter. On that Sunday the Church that Christ promised to found on St. Peter was established, and received the name Catholic or Universal, because it was for all nations and for all times. The Church of Christ was not to be the Church of any one city or of any one nation. It was to be for all nations. So the Catholic does not say that his Church was the first Christian Church. He says his Church is the old original Church established by Christ, with members, during the time of the Apostles, at Jerusalem, Antioch, Athens, Rome and many other places. All these followers of Christ and members of Christ's Church, the Catholic or Universal Church, were united together in one society, with St. Peter as its head. So when the members of the Universal or Catholic Church at Antioch were called Christians, this did not separate them from the Universal Society of Catholics, nor did it make their Church at Antioch the first and original Church of Christ. The Church at Antioch was simply a part of the Universal or Catholic Church, founded by Christ, with St. Peter as its head. When St. Peter went from Antioch to Rome, Rome became the centre of the Universal or Catholic Church, founded by Christ, of which the Church at Antioch was simply a part. Because each of the great cities may have had a Bishop, and the Church in that city was called the Church at Antioch, the Church at Jerusalem, the Church at Alexandria, these different Bishops and these different appellations did not destroy the Universal Church, nor the bond of brotherhood between all the Churches. They were all united together into one great, universal society or Catholic Church by means of their union with the head, St. Peter, and his successor, the Bishop of Rome. Hence our Church is not called the first Christian Church, but is called the Catholic Church, or the Church established by Christ for all the nations. It is called Roman Catholic to emphasize its head, the Pope or St. Peter, the successor of St. Peter, in opposition to those who would deny that the Church had any head at Rome.

Question. Why does the Church use Latin at her Mass, and why does the priest stand between the worshipper and his God? The non-Catholic service is better than the Catholic Mass because it is in the language of the people; the worshipper goes directly to his God; no priest makes intercession for him.

Answer. The Latin language is used because it is necessary for a Universal Church to have a universal language. Just as the United States, a nation made up of many States, runs more smoothly on account of having one common language; so also the Church Universal, embracing all the nations of the world, with their different languages, seeks for the sake of order and uniformity, one language. The Latin language has been selected because it is a dead language. Every word has a fixed meaning. A living language changes constantly in the meaning of its words. This is why it is called living. A dead language, like the Latin, also preserves the meaning of the doctrinal terms so necessary for a teaching Church to use in the expression of her doctrines. Because of this Latin language the Catholic and the priest are everywhere at home in the wide world. There is the Mass, the same sacraments with the same words; the same doctrine, expressed in the same words, with the same meaning, etc., etc. You say the priest at Mass stands in the way of the worshipper and prevent him reaching to and speaking to his God. We think you are mistaken. Let us see. The priest, by the power given to him by Christ, through the Bishop who ordained him, brings down Christ upon the altar by the words, "My body," "This is My blood, which was shed for the forgiveness of sins." The worshipper pays no attention to the priest. His whole heart is lifted up to Christ on the altar, shedding His blood for his sins, supplicating the Father to spare the sinful one from the just punishment of his sins, and pleading with the Father to make him an adopted son of God, a brother to Jesus Christ. The worshipper can then speak face to face with Christ, just as St. John and the Virgin spoke to Him at the crucifixion. He thinks of no one, sees no one, hears no one but Christ and Him crucified. He worships Him, he cries for mercy to Him, he makes his acts of ardent love to Him, he thanks Him, he prays to Him. The priest is forgotten. God alone occupies and fills his heart, and he speaks to God freely, in his mind. He speaks to God freely, by vocal or mental prayer, or by short ejaculations from the heart. There is none to come between heaven and earth. The soul flies up to God and God descends to the soul. If any one is bound and limited, it is not the worshipper in the Catholic Church; it is the priest. The priest speaks to God by means of the prayers of the Mass book appointed by the Church. But his eyes are free; no words of the ritual can fetter them, and his Lord and God can feel his heart throbbing with love and gratitude to his Creator his Redeemer and his Mediator. The eyes of the priest can speak their own burning language, face to face with Christ and Him crucified, while his lips and mind use the Latin tongue to speak to Christ, because he has been placed apart by the Church to bring to the people and himself, and to supplicate the Saviour for the needs of the congregation and himself. Priest and people speak face to face with Christ and Him crucified. They speak to Him with eyes of faith and hearts of love. No saint, no angel, no Blessed Mother of God, no Pope, no Bishop, no priest, nothing stands between Christ and the worshippers as they cry, "My Lord and my God, have mercy upon me a sinner. Let me love you with my whole heart and above everything else." Thus they continue during the long service of the Mass. The lights and the incense help the mind to realize that the soul is before its God. The priest, with his Latin language, cannot distract them, for they know not what he says. The choir may sing, but they, too, use the Latin tongue. Their words cannot separate them from his God, while the music, with its accents of love, of praise, of adoration, of hunger for God lifts his soul closer and closer to its God; but in his own way.

How different it is in the Church of the non-Catholic! The choir sings, the sermon is preached, the minister prays; but the worshipper, what does he do? He prays, but with the minister, in the words of the minister's prayer. He listens to the sermon, but his mind is with the preacher's mind. He hears the choir singing its words of praise, and his mind is filled with the words he hears. But where is the free, untrammelled long intercourse between God and man, between Christ and the sinner, between the Creator and the creature that takes place at the Mass in the Catholic Church? Where is the act of worship, of adoration, when the soul exclaims my Lord and my God? Where is the cry of hunger that comes from the soul that it needs its God? Where are the acts of private love, of private contrition of private inspirations? They are not there; there is no individual service. There is but one road to God. Everything in the church comes between the individual and his God so he can only reach his God through his minister who selects the service. Non-Catholics wonder why the Catholic Church is filled with men and women at the many services on Sunday morning. The non-Catholic can see only the priest at the altar, and he hears only the sound of a foreign language. He sees the priest moving up and down the platform before the altar. The congregation is silent, and he thinks the priest is doing all the work and the Catholic worshipper does nothing. He calls such a service slavery to a priesthood. He looks upon his own service as free superior. He is free, he explains; free from the intercession of the priest, free from ceremonies, free from a foreign tongue, free to speak to God as a free man.

Is not the slavery in the non-Catholic Church, and in the Catholic?—slavery to the music, slavery to the sermon, slavery to the public prayer? Where is the free and long private intercourse between God and man that is

had in the non-Catholic service? Where is the opportunity given to Christ to act upon the soul of the worshipper and led him to further heights in religion? Where is the opportunity for private initiative which is necessary for all progress, even in religion? No two souls can be led by any minister in the same path to God; each must do his own work in his own way. The Scripture puts it thus: "Every man must work out his own salvation." The soul in its intercourse with God must not be fettered by music, by sermons or by any public prayer. You said well when you declared your opposition to a priest standing between the soul and God. Your condemnation can only apply to your own Church, and not to the Catholic. Is it any wonder that the non-Catholic says that "I can remain at home away from church and in my own way speak to God;" or "I can go out into the fields, face to face with the God of Nature, and tell Him how much I love and adore Him?" If non-Catholics but knew how sweet it is to speak in their own way, face to face with Christ crucified, as He is upon the Catholic altar, they would not say that we were slaves to the priests, that we could not go directly to Christ, but needed priests, saints, angels and a Virgin Mother to intercede for us. If the non-Catholics but knew how Christ crucified speaks back from the altar to the Catholic soul, they would leave the green fields and their communion with the God of Nature and go to the Catholic church on Sunday morning and share some of the joy that fills the Catholic heart that has spoken to his crucified God upon the altar of the Church and received divine tokens of love and forgiveness in return. They would see the difference between a communion with the God of Nature where their God is not a person, but a force and can tell them nothing of forgiveness for sin, and a communion with a crucified God Who comes to them as a person under the appearance of bread and wine to enter into union with their soul and fill the soul with a flood of tender love and divine forgiveness. This is religion, personal religion, free religion.

One of the greatest misfortunes of the Reformation in the sixteenth century was the overthrowing of the Catholic altar, and the destruction of the Catholic priesthood in Germany and in England. God only knows how much from these alone the non-Catholic has lost from his spiritual life. You have asked, do not the priest and the Latin tongue stand in the way of intercourse between the worshipper and his God? The crowded houses of Catholic worship in every city in our land gives the denial more powerfully than any words of mine. You say that the service in the English tongue of the non-Catholic churches is better than the Latin Mass of the Catholic Church. The empty churches of the non-Catholics prove the contrary. You say that the Catholic worshipper is the slave of the priest. Not at all. The Catholic is as free as the birds of the air to sing his own song of praise and love and gratitude and adoration to his own dear Redeemer.

JUSTIFYING MURDER AND RAPE.

For two hundred years and more the Jesuits have been falsely charged with holding to the doctrine that "the end justifies the means." It makes no difference that they repudiate this immoral teaching, and that the General of the Society of Jesus has offered a large reward to any one who will point in any book written by a Jesuit or in the teachings of any Jesuit professor anything which can be construed into meaning that the Society of Jesus believes that it is right to violate God's eternal laws to secure certain ends. No one has yet earned that reward for the reason that the Fathers of the Society of Jesus have never, by the spoken or by the written word, approved of such heinous immorality as is embodied in the maxim "the end justifies the means."

But if the Jesuits have never been advocates of this kind of immorality, some Protestant ministers have preached it, perhaps, openly, but in the States have defended the atrocities committed in South Africa and in the Philippines, on the grounds that these atrocities will prepare the way for the spread of "Anglo-Saxon civilization." It was only the other day that a Protestant minister told the readers of the Boston Transcript that the crimes against humanity committed in the Philippines by the American army would result in the extension of God's Kingdom, or, in other words, of Protestantism. "Nothing but the power of Almighty God," he writes in the Boston Transcript, "could use war and wicked armies to advance His purposes in this world. According to this view, Gen. Smith, when he issued his now famous, or, rather, infamous, order to slay, burn, devastate and 'kill all over ten' was a Christian missionary in disguise engaged in a good and holy work."

The writer in the Boston Transcript who advocates the doctrine that "the end justifies the means" is the Rev. C. W. Briggs, a Protestant missionary in Penang, in the Philippines. He cannot deny that innumerable atrocities have been perpetrated upon the natives. He, however, has no burning words of indignation for these atrocities. His comment upon them is that they might be worse. "In the meantime," he writes, "the Christian attitude of those at home should, in all fairness, be less of censure and more and more of faithful

prayer and Christian sympathy for the military powers in these islands." One cannot help thinking what sort of "Christian sympathy" a person who believes in the teachings of Christ could bestow upon the Smiths and the Wallers who have been doing their best to be the worst record ever made by the most savage Apaches or Sioux.

The Rev. Briggs believes that the Filipinos should be thankful that they have not fallen into worse hands. One hundred thousand of them have been killed off in one province, that of Batangas. That horrible fact does not affect the Protestant missionary who have been quoting, nor does it in any way shake his confidence in the "humanity of our soldiers who, he believes, are the most humane in the world. He tells us that the only soldiers in the world who are comparable with them are the Tommies in South Africa, who have been indulging in such innocent amusements as farm burnings and the shooting of unarmed prisoners and the killing of women and children through the slow process of starvation in the English murder camps.

But we shall let the Rev. Briggs speak for himself. Listen to the words of "No other nation, excepting possibly England, has an army that the Filipinos could afford to have supplant our army here." This enables us to catalogue with all excitement the Rev. Briggs. He is an apologist for the worst crimes because they are committed by "Anglo-Saxons" who, in his opinion, can do no wrong either in the Philippines or in South Africa. He himself tells us of what he has heard of the "clean" and "moral" army he so praises: "I have heard of natives," he writes, "being shot down without quarter, prisoners being bayoneted without mercy." But what of all this, does not God's work, as the Rev. Briggs would put it, steadily go on in the spread of Protestantism in these distant Pacific Isles?

There are plain, old-fashioned people who still believe in the decalogue and who, therefore, cannot get rid of the conviction that murder, rapine and pillage are crimes against God and humanity. The Rev. Briggs has evidently succeeded in emancipating himself from these old-fashioned ideas. He lets us know that he is a firm believer in facts and that he has nothing but contempt for those who view facts from a moral point of view. After stating that he had heard of "natives being shot down without quarter, prisoners being bayoneted without mercy," he proceeds in this fashion to preach the doctrine that the end justifies the means:

"Oh! for the time to hurry up and come when the American people shall use their eyes and their reason, and be fair with the facts. We are living in an actual world of cold, hard facts, in many cases terrible facts. Our army, our Government has been meeting these facts, and meeting them as a Christian nation could best meet them. Some men and writers have tried to believe and tried to make others believe that we are living in the ideal world, and that this treatment which meets the facts so adequately is a bad policy because it does not accord well with the ideal world. We are in a world of cold, hard facts, and our army has been meeting such cold, hard facts, and we may well be proud of them for so doing."

Let us leave the Rev. Briggs to his cold, hard facts, including the savage and wanton murder of people to whom he is supposed to preach the gospel of righteousness and listen to the arraignment of him and his facts by Sixto Lopez, a native of the Philippines, who thus pillories the Rev. Briggs in the Boston Transcript:

"Yes, the Spanish soldiers were cruel too. But I am not aware that they ever sought to justify their cruelty, or tried to lay their atrocities to the account of Him who said, Blessed are the merciful. Under Mr. Briggs' theory of moral government? Justification could be found for the foulest crime, even to the assassination of a king or the murder of a president."

"I admit that just now there is a 'hell' in the Philippines, but I do not ascribe it to the same source as Mr. Briggs. To my mind, God's work requires clean hands, and he who kills a king or bayonets a prisoner is a murderer."

"Enough. Let us have done with this mediæval cant and savagery of Mr. Briggs'. Let him learn to do justice and love mercy, and walk humbly before God, ere he seeks to teach others the way of righteousness."

In this way does Mr. Lopez draw aside the drapery of cant and let us see the moral hideousness of the doctrine preached by one who has gone seven thousand miles from our shores for the ostensible purpose of instructing Mr. Lopez's countrymen as to the best way of reaching heaven.—N. Y. Freeman's Journal.

The Reason for so Much Unbelief.

"It is probably true," says the Catholic Telegraph, "that, since the dawn of Christianity, there never were so many people doubting concerning the future life as there are now; and the reason is not far to seek. The leaders of Protestant thought, having no acknowledged, divinely-authorized guide and teacher, have proceeded on the principle of private interpretation until they have become hopelessly at variance with one another regarding religious belief. Each has his theory and his alleged reasons for supporting it, but these latter have not the power of convincing others. As a consequence, the ordinary people, who naturally look to the leaders for guidance, are bewildered by the dissension of their ministers, and fall into skepticism and irreligion."

LAST OF MAY.

TO THE CHILDREN OF MARY OF THE CATHEDRAL OF MOBILE.

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

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

The singers, their hearts in their voices, Had chanted the anthems of old, And the last trembling waves of the Vespers On the far shores of silence had rolled. And there—at the Queen—Virgin's altar— The sun wore the mantle of gold, While the hands of the twilight were weaving A fringe for the flash of each fold.

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

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

The banners were borne to the railing, Beneath them, a group from each band; And they bent their bright, folds for the blessing That fell from the priest's lifted hand. And he signed the three fair, silken standards, With a sign never foe could withstand. What stirred them? The breeze of the evening: Or a breath from the far angel-land?

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

Ah, faith! simple faith of the children! You still shame the faith of the old! Ah, love! simple love of the cold! You still warm the love of the cold! And the beautiful God who is wandering Far out in the world's dreary wild, Finds a home in the hearts of the children, And a rest with the lambs of the fold.

Sweet a voice: was it wafted from Heaven? Heard you ever the sea when it sings, Where it leaps on the shore in the night time? Heard you ever the hymns the breeze brings From the hearts of a thousand bright summers?

Heard you ever the bird, when she springs To the clouds, till she seems to be only A song of a shadow on wings? Came a voice: and an "Ave Maria"— Rose out of a heart rapture-thrilled; And in the embrace of its music The souls of a thousand lay stilled.

A voice with the tones of an angel, Never flower such a sweetness distilled, It faded away—but the temple With its perfume of worship was filled.

Then back to the Queen—Virgin's altar The white veils swept on, two by two; And the holiest halo of heaven Flashed out from the ribbons of blue; And they laid down the wreaths of the roses Whose hearts were as pure as their hue;

Ah! they to the Christ are the truest, Whose loves to the Mother are true! And thus, in the dim of the temple, In the dream-haunted dim of the day, The Angels and Children of Mary Met ere their Queen's Feast passed away.

Where the sunbeams knelt down with the shadows, And wove with their gold and their gray A mantle of grace and of glory For the last, lovely evening of May.

—FATHER RYAN.

CONCERNING THE LIFE OF CHRIST.

BY REV. WALTER ELLIOT, C. S. F.

The Life of Jesus Christ, embracing the entire Gospel Narrative, including the Teaching and the Miracles of Saviour; together with the History of His Foundation of the Christian Church. By Rev. William Elliot, of the Pauline Fathers, Imprimatur of the Archbishop of New York.

A Kempis opens his famous treatise on the spiritual life as follows: "He that followeth Me, walketh not in darkness, saith the Lord (John viii. 12). These are the words of Christ, by which we are admonished that we must imitate His life and manners, if we would be truly enlightened, and delivered from all blindness of heart. Let it then be our chief study to meditate on the life of Jesus Christ."

To Christians grown to maturity the life of Christ should be as familiar as the little catechism to first communicants. The four Gospels are the primer of the Christian life. Guided by Holy Church, the Catholic learns from them the maxims for daily conduct no less than the foundations of faith. Imitation of Christ, simply doing as He did, is our rule of life. The highest motive for any act of virtue is that our Saviour did it. Pure and simple imitation of Christ is perfect reason, perfect virtue. Therefore to learn the life of Christ is the chief study of every intelligent Christian.

A well written Life of Christ will be a notable aid to the performance of this duty. It should contain the history of our Saviour from beginning to end in the very words of the inspired narrative, and together with that such explanatory account as is needed to fill out the account so brief as that of the Gospels, and such reflections as are necessary to exhibit the divine tradition of the Church and the opinions commonly adopted by approved Catholic writers.

The origin of Christianity is in the history of its Founder. The life and teaching of Christ is His religion. And so must be our personal life; it will be Christian according as it is modelled on the life of Christ. Hence the study of His life is the chief mental occupation of His followers.

That which converted the pagan world to Christianity must convert sinners taken, one by one, from vicious courses, and it must hold them fast to their amendment, namely, the knowledge and love of our Redeemer. As humanity was renewed in the ages of persecution, so must sinners be now regenerated. At the time when the race of man was most in need of redemption, at the opening of the era of the Caesars, Jesus was born. Then began a moral and intellectual revolution so marvellous as to have become the chief claimant for the first place in all historical study. It is Jesus Christ and His religion. A force at that epoch grasped the human race like the like of which had never been known before. Christ reversed man's entire life, gradually and inevitably transforming him, all his ideas, principles, beliefs, morals, and customs, both social and individual. Virtue and wisdom, therefore, but feebly appreciated by even a few superior souls among the gentiles, known, and that dimly, only to a single group of oriental tribes in Palestine, became a universal heritage, the birthright of slaves as well as of philosophers, attainable without price and almost without effort by all humanity. So were nations and generations of men sanctified.

But the work of Christ is also personal. From man to man he goes, teaching, exhorting, entreating, by word and by example, and by every influence human and divine. Next to read His life is to be taught by Him, His Spirit is to be united to the outer and inner testimony of the most illustrious and innermost witness, the philosopher, saint, and enspirited, finally sanctified and enraptured.

No book, to be sure, can sanctify a man. The Church of Christ is the divinely appointed instrument of the imparting faith and hope and love, even of giving Christ Himself. She is the tree whose leaves are for the healing of the nations; the elevating and redeeming of man is through organic union with Christ in His mystical body, the Church, and she would endure and preserve her work successfully in saving souls if all the books in the world were burnt or had never been written. But it pleased Her Founder, to give her the evangelists, whose inspired writings, mightily assisted by St. Paul's epistles and the other parts of the New Testament, are ever in the Church, ever under her eyes, or clasped to her bosom for preservation from the defilements of time and the ravages of heretics. The Church teaches Christ's life and doctrine in all her public and private ministrations, and to be a Catholic is to be a pupil in God's school, whose whole curriculum is the teaching of Christ and Him crucified. And from the beginning of her career she has expended her energies with no other end in view—to build our hearts and minds into an edifice of knowledge and love of Jesus Christ. History tells us in the most melancholy pages ever penned of the incredible corruption of morals among the Gentile nations at Christ's coming, vices in who were made to stand there as at the intellectual center of the world, a man did not know his own origin or destiny, or even the right and wrong of daily conduct. There was a hopeless and universal state of doubt as to all religious truth; and "What is the truth?" of Pontius Pilate being the despairing cry of guilty ones, the bitterest snuff of guilty ones.

Is it from such annihilation that a new reality of truth and virtue shall spring into existence? Shall the theory of evolution explain a sudden transformation from death into life? The ancient world and social world was not developed but was demoralized by Christianity, and so effectively demoralized, and so effectively demoralized, that it requires the novelist to imagine, and the philosopher to reconstruct its environment by the aid of his imagination. Who destroyed the pagan world of delusion and wickedness? Who created the modern world of

truth and virtue? Could it have been chance? Was it evolution? But the old order was imperatively set aside, root and branch. No! It was not man, nor circumstances, nor the evolution of intrinsic tendencies, nor anything else, that swept away the pagan misery, but only the Man-God Jesus Christ, and that moral and doctrinal force called Christianity, a force wholly new, free, superhuman, personal: Jesus of Nazareth and His Church.

What history says of mankind in general is told by devout men and women of their personal experience. The elevating and purifying influence known as the Christian Inner Life, is neither a development of native virtue nor that of even the highest human gift. It is the coming of the God-Man personally, the infusion of His Spirit. "I live, now not I, but Christ liveth in me." As an aid to this interior regeneration the reading of Christ's life is of great importance. To read the Gospels is to learn of Christ in detail, and from inspired writers. Add the comments of holy men and the living force of the written word is given its most fruitful activity.

The clergy are always reading and studying the life of Christ, and are set to do it daily by the Church's law. The laity are earnestly invited to do likewise, not only by their pastors, as in the Third Plenary Council, but by all the suggestiveness of the public offices of religion throughout the ecclesiastical year. No passionate craving of the human heart ever equalled the longing to know Jesus, once a glimpse of His divinity and His love has been obtained—to adore Him, to obey Him, to be made one with Him in perfect love.

This yearning is fed by the study of His life; the tenderest sympathy, the sweetest joy, the most heroic self-devotion, the highest wisdom, all beginning with the deepest sorrow for sin on His account. All of humanity's noblest achievements and endowments are given us by Jesus of Nazareth, and by consecration to His service are returned to Him as to their rightful Lord. Divine and Catholic faith is nourished by the use of a well-prepared history of the Life of our Lord. Devout reading of the life of Jesus quickens our interior perceptions, clears the intelligence, reveals not only the teaching from on high, but the Teacher. Faith thereby secures an unshakable certainty of conviction by an increase of certifying knowledge. By reading of Christ one acquires a condition of mind called by the Apostle "having the mind of Christ." He becomes a familiar figure in our thoughts and dominates our mental forces. The author and finisher of our faith is Christ. To read His life is to help our struggle, to assist unbelief, to strengthen our hold on the principles of His religion.

Faith, hope, charity; knowledge, confidence, and love are the entire life of the renewed man. It is in Christ's company, meditating about Him, keeping with Him, in His joys and sorrows, partaking of His humiliations and His triumphs, that we are helped to be like Him. "Was not our hearts burning within us whilst He spoke in the way, and opened to us the Scriptures," said the man who met him on the way to Emmaus. Next to our sacramental union with Christ comes that of reverent communion with Him in the perusal of His life.

Whatever intensifies our union with our Saviour is of supreme importance, especially in these days of worldliness and of polite sensualism. The sweet and of polite sensualism, while battling with dangerous surroundings, the fortitude of weakness, must be in the interior familiarity of the soul with Christ. "I can do all things in him who strengtheneth me." No man has ever adhered to the teaching of the Son of God and earnestly endeavored to obey His precepts, but that he felt himself enlightened, and at times inspired, with an influence far above his best natural capacity. This is shown not only by the martyr's heroism and the superhuman benevolence of the Sisters of Charity, but also by the pauper's patience and the dullard's wisdom, especially by the repentant sinner's abounding "yet" and the saint's confidence. The daily recital of the history of the Incarnation can be made the best supplement of the pardoning and healing influences of confession and Communion. It would be the highest form of prayer, it would be the best armory of our weapons against temptation, the sweetest solace in moments of discouragement.

The Life of Christ which has been recently published was written with the purpose of spreading the love of Jesus Christ among the people. The chapters are short, and accompanied as each one is by the sacred text of the Gospels, well adapted for use as points of meditation, the "composition of pictures" distributed through the nearly every page. For the same reason the work is well adapted for preparing sermons. The Gospel history is given word by word, interspersed in different type through the author's comments and reflections. He says in the Preface: "The writer hopes that the book will help the reader to understand and appreciate the divine narrative, and that he followed the most generally accepted views. Another advantage is in the use made of the modern art of pictorial illustration. The book is full of pictures, so numerous and so carefully selected as to make a living body are all fully explained."

It is to recommend this book as a missionary force that we conclude our remarks. And in this respect, fortunately, the study of the life of Christ is urged by the highest authority in

Christendom. We quote from the concluding paragraph of Pope Leo's magnificent Encyclical on our Redeemer, written at the opening of the new century: "It is rather ignorance than ill-will which keeps multitudes away from Jesus Christ. There are many who study humanity and the natural world; first step, then, is to substitute knowledge for ignorance, so that He may no longer be despised or rejected because He is unknown. We conjure all Christians throughout the world to strive all they can to know their Redeemer as He really is. The more one contemplates Him with sincere and unprejudiced mind, the clearer does it become that there can be nothing more salutary than His law, more divine than His teaching."

THE STAGE IRISHMAN.

At a recent meeting of the Supreme Council of the Ancient Order of Hibernians held in New York, it was decided to declare an open war on that absurd monstrosity of a thing called "the stage Irishman." The decision comes a little late but finds conditions over-ripe for the affair.

There is no doubting the fact that the grotesque creature has done much to belittle Ireland and the Irish people. Millions who have become familiar with the figure are possessed with the idea in Ireland people dress and act like the stage buffoon. It is time that he should be pushed off the boards. In fact, he should have gone long ago.

There is no reason why Irish-American citizens cannot get rid of him in short order if they work to that end. The Irish people at home have been attacked and killed this style of vice caricature, and if it could be done there, it ought to be a much easier task in America. To the people at home in Ireland it ought to look as though many of the Irish abroad are ashamed of Ireland and the religion they imbibed there.

These stage caricatures are outrageous libels on Irish character. The smallest resemblance to them is not to be found in that country and the gibberish they are made to utter is merely the invention of bigoted minds unfriendly both to Ireland and her faith. And in this respect it is not the fight of the Irish-Americans only but it is that also of all Catholics. The effort of the Hibernians, therefore, should receive the generous and united support of all. If the stage must give us the Irishman, let it give us the real Irishman, and not a burlesque of him such as now prevails—Church Progress.

NATURE'S BLESSING

Is Found in Health, Strength and Freedom From Pain.

THIS GIFT IS MEANT FOR ALL—ON IT THE HAPPINESS AND USEFULNESS OF LIFE DEPEND—WITHOUT IT LIFE IS AN EXISTENCE HARD TO ENDURE.

Health is nature's choicest gift to man and should be carefully guarded. Ill health is a sure sign that the blood is either insufficient, watery or impure, for most of the diseases that afflict mankind are traceable to this cause. Every organ of the body requires rich, red blood to enable it to properly perform its life-sustaining functions, and at the first intimation that nature gives that all is not well, the blood should be carefully guarded. Purge medicines will not do this—it is a tonic that is needed and Dr. Williams' Pink Pills have been proved, the world over, to surpass all other medicines in their tone, strengthening and health-renewing qualities. From one end of the land to the other will be found grateful people who cheerfully acknowledge that they owe their good health to this great medicine. Among these is Mr. Elzear Robidoux, a prominent young man living at St. Jerome, Que. He says: "For some years I was a great sufferer from dyspepsia. My appetite became irregular and everything I ate felt like a weight on my stomach. I tried several remedies and was under the care of doctors but to no avail and I grew worse as time went on. I became very weak, grew thin, suffered much from pains in the stomach and was frequently seized with dizziness. One day a friend told me of the case of a young girl who had been cured of her ailment, but who suffered greatly from this trouble, but who, through the use of Dr. Williams' Pink Pills had fully regained her health and strength, and strongly advised me to try these pills. I was so eager to find a cure that I acted on his advice and procured a supply. From the very first my condition improved and after using the pills for a couple of months I was fully restored to health, after having been a constant sufferer for four years. It is now over a year since I used the pills and in that time I have enjoyed the best of health. This I owe to that greatest of all medicines, Dr. Williams' Pink Pills, and I shall always have a good word to say on their behalf."

AN ABUSED WIFE.

"How much beating should a wife bear before she make up her mind to leave her husband?" was one of the questions discussed on April 17 at the women's conference of the Protestant Church Name Society of the New York City.

Mrs. Louise Seymour Houghton expressed the opinion that a wife should submit to any amount of abuse rather than leave her husband. She said that she had known many noble women whose drunken husbands had ill treated them every Saturday night, and who had yet refused to leave them, much less seek a divorce.

Mrs. Elizabeth B. Grannis suggested that such treatment of a wife by a husband was degrading. Mrs. Houghton replied that one soul could not degrade another without that of the soul's consent. Sometimes a wife grows sweeter and better through suffering, and she has had known cases in which the cruel husband had reformed, touched by the woman's meekness.

Mrs. Arthur Smith insisted on a clear answer to the question under discussion. Mrs. Grannis replied that there was no limit to the abuse a wife should endure, but as for herself she did not agree with that opinion. "Now," she said, "there was John Wesley (the founder of the Methodists), whose wife used to drag him around the house by the hair of his head. It seems to me that it would have been more dignified had she resented it."

Mrs. Grannis is right. The Catholic Church instructs its married members that they married "for worse" as well as "for better," that they must bear with one another to a reasonable extent, and that in some cases, for the good of the children or to save their spouse from worse sins, it may be a duty to put up with an enormous amount of ill treatment. But when the limit has been reached—when patience has ceased to be a virtue—the Church will not only permit but will also encourage an abused wife to abandon her husband's home. It will then allow a separation, although it will never grant a divorce. A wife should not have to endure any abuse, she certainly is free to run away from home to escape it when that is the lesser of two evils.—Catholic Columbian.

Evolution of the Sects.

From the New York Sun.

Will these ritualistic Baptist and Methodist churches stop with vested claims merely? Will they not go on, naturally and logically, to the adoption of other features of the liturgical churches they are imitating? We are likely to see the cross introduced, and perhaps the time will come when the plain Communion table will give place to a veritable altar, with all its religious significance. This is, therefore, a serious innovation, suggestive of a radical doctrinal transformation in the

Cramps are Like Burglars

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Some persons have periodic attacks of Canadian cholera, dysentery or diarrhoea, and have to use great precautions to avoid the disease. Change of water, cooking and green fruits, is sure to bring on the attacks. To such persons we would recommend Dr. J. D. Kellogg's Dysentery Curd as the best medicine in the market for all summer complaints, if a few drops are taken in water which is sure to bring on the attacks. Further trouble will be experienced.

A PURELY VEGETABLE PILL.

Vegetable Pills—Purges the system from toxic herbs and acid extracts of known virtue in the treatment of liver and kidney complaints and in giving tone to the system whether debilitated by overwork or deranged through excess in living. They require no testimony. Their excellent quality is well known to all those who have used them and they command themselves to dyspepsia and those who are in quest of a beneficial medicine.

Completely Fugued Out.

The world is full of sickly, dependent, tired, overworked people, all hoping to be well some day. The surest road to health is along the way of a great appetizer and enables one to eat plenty of wholesome food without fear of indigestion or dyspepsia. This results in the rapid formation of an abundance of red, vitalizing blood, which restores the nerves, increases flesh and vigor, and nourishes and restores every organ of the body. Ferrone is an ideal restorative and invigorant. It is a tonic of unequalled merit that anyone can use with benefit. Price 50c per box, or six boxes for \$2.50, at Druggists, or N. C. Poisson & Co., Kingston, Ont.

How To Gain Flesh

Persons have been known to gain a pound a day by taking an ounce of SCOTT'S EMULSION. It is strange, but it often happens.

Somehow the ounce produces the pound; it seems to start the digestive machinery going properly, so that the patient is able to digest and absorb his ordinary food, which he could not do before, and that is the way the gain is made.

A certain amount of flesh is necessary for health; if you have not got it you can get it by taking

Scott's Emulsion

You will find it just as useful in summer as in winter, and if you are thriving upon it don't stop because the weather is warm.

See and buy at all druggists. SCOTT & BOWNE, Toronto, Canada.

A Wise Physician.

I am sick, and my malady becomes serious and leads me to fear unsupportable suffering; God knows it, and He loves me. Will He send me suffering above my strength? Oh, no; no, I am sure that if He sends me suffering it is because I need it and that He will measure my strength with the prudence of a mother who meters out to her child a pointed remedy. Upon the due fulfillment of this duty, then, depends, in a large measure, the eternal welfare of both parents and children.—American Herald.

Parents and Home Education.

No matter how good the school may be, home education should supplement its work. Children are given by God to parents, not as a present which they can dispose of at pleasure, but as a trust for which a very strict account must be given to God. St. Paul strongly rebukes those parents who neglect the careful education of their children. "If any man," says he, "have not care of his own, and especially of those of his house, he hath denied the faith, and is worse than an infidel." Some parents foolishly imagine that they do their duty toward their children if they provide for their temporal wants, and settle them down comfortably in the world. But this is a great mistake, for it is not for this alone that children are given by God to parents, but for a higher object far; they are given in order to be trained up in the fear and love of God. Upon the due fulfillment of this duty, then, depends, in a large measure, the eternal welfare of both parents and children.—American Herald.

Health is nature's choicest gift to man and should be carefully guarded.

Ill health is a sure sign that the blood is either insufficient, watery or impure, for most of the diseases that afflict mankind are traceable to this cause. Every organ of the body requires rich, red blood to enable it to properly perform its life-sustaining functions, and at the first intimation that nature gives that all is not well, the blood should be carefully guarded. Purge medicines will not do this—it is a tonic that is needed and Dr. Williams' Pink Pills have been proved, the world over, to surpass all other medicines in their tone, strengthening and health-renewing qualities. From one end of the land to the other will be found grateful people who cheerfully acknowledge that they owe their good health to this great medicine. Among these is Mr. Elzear Robidoux, a prominent young man living at St. Jerome, Que. He says: "For some years I was a great sufferer from dyspepsia. My appetite became irregular and everything I ate felt like a weight on my stomach. I tried several remedies and was under the care of doctors but to no avail and I grew worse as time went on. I became very weak, grew thin, suffered much from pains in the stomach and was frequently seized with dizziness. One day a friend told me of the case of a young girl who had been cured of her ailment, but who suffered greatly from this trouble, but who, through the use of Dr. Williams' Pink Pills had fully regained her health and strength, and strongly advised me to try these pills. I was so eager to find a cure that I acted on his advice and procured a supply. From the very first my condition improved and after using the pills for a couple of months I was fully restored to health, after having been a constant sufferer for four years. It is now over a year since I used the pills and in that time I have enjoyed the best of health. This I owe to that greatest of all medicines, Dr. Williams' Pink Pills, and I shall always have a good word to say on their behalf."

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Correspondence intended for publication, as well as the having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

When subscribers change their residence it is important that the old as well as the new address be sent us.

Agent collectors have no authority to stop your paper unless the amount due is paid.

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900. Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of Hamilton, Peterborough, and Oshesaburg, N. Y., and the clergy throughout the Dominion.

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 in Jesus Christ, D. FALCONIO, Arch. of Loris, Apost. Deleg.

LONDON, SATURDAY, MAY 31, 1902.

ANOTHER ANARCHIST ATTEMPT AT MURDER.

While a festival was being celebrated at Bardolino, near Verona, on May 14th, in honor of Cardinal Baellieri, an Anarchist perceiving the Cardinal standing at a window of the Guerrieri Palace, fired a shot at him, but missed his mark. The would-be assassin was arrested and will be tried for the crime.

A CATHOLIC BISHOP HONORED IN CHINA.

An edict has been issued by the Empress of China conferring the noble rank of a mandarin upon Mgr. Anzer, Bishop of South Shantung, for services rendered in maintaining peace between Chinese Christians and non-Christians during Boxer troubles in that province.

Notwithstanding the share the empress took in encouraging the Boxers during the recent troubles, she entertains a high regard and respect for the Catholic Church and for the Catholic Episcopate who have done so much for the welfare of China.

A SECRET SOCIETY BARRED OUT.

Mgr. J. J. Kennedy, pastor of the Catholic Church of St. Lucy, Syracuse, refused to permit the services of a women's quasi-secret society called the Companions of the Forest, at the grave of one of the members on Tuesday, May 14.

A delegation from the society attended the funeral, and Father Kennedy read the usual funeral service of the Catholic Church. When the funeral service was finished one of the ladies began to read the funeral service of the society from their ritual, but she was immediately stopped by the priest who told her that at the grave of a Catholic, only the Catholic funeral service could be allowed.

The sexton was reprimanded for allowing the delegation to enter the cemetery.

LOCAL REPORTS OF DIOCESAN EVENTS.

We are always glad to receive from the clergy or other local correspondents reports of Confirmations, Episcopal Visitations, First Communions, and other matters of general interest which occur in the parishes of the various dioceses, and we shall feel greatly obliged to those who send us such reports.

Our kind correspondents in such cases are requested to be brief and concise, either omitting minute details, or referring very briefly to them, especially in the matter of addresses, details of ceremonies, and the like, which are usually written substantially in similar style, and which are, therefore, in their details, of such purely local interest that they would be insipid to the general reader.

We must, of course, reserve to ourselves the right to curtail or alter verbally these reports when we deem that by so doing we shall meet better the requirements and wishes of our readers in general.

A GOOD APPOINTMENT.

We are very much pleased to note that J. K. Foran, LL. D., has been appointed by the Dominion Government chief English translator of the House of Commons. We do not know how many years Mr. F. B. Hayes, another Irish Catholic, has held this position but believe he is amongst the oldest of the civil servants in Ottawa.

It is pleasant to recall to mind at this late day when Mr. Hayes is in the autumn of life that no truer Irishman is to be found in the Dominion.

When public interest ran high concerning Irish affairs in the days of Parnell it was customary for Mr Hayes,

thus proving his loyalty to his native country in a most practical manner, to give a contribution of \$1,000 to the Home Rule fund. His successor will no doubt be found an equally worthy Irishman. He comes to the position with youth on his side.

He was one of the most brilliant pupils of the great University of Ottawa, and will no doubt be found most successful in this very important position for which he has been chosen by the Government.

EX-QUEEN NATALIE.

Queen Natalie, the wife of the late King Milan of Serbia, who was divorced by the Schismatical Metropolitan, recently became a Catholic. The divorce was declared illegal by high functionaries of the kingdom, and the ex-king and Natalie returned together as husband and wife in 1885.

Natalie on discovering the servility of a schismatical Church, studied the claims of the Catholic Church, with the result that she became a fervent Catholic.

On May 10th she visited Rome, and went at once to pay her respects to the Holy Father, having previously announced to him by letter her intention to make this visit. Her letter was signed "A very devoted daughter of the Roman Church."

The ex-Queen desired to kiss the foot of the Pontiff, but he gently prevented her, and listened graciously to the story of her troubles. The Holy Father then gave her his benediction, after which she burst into tears, and could not control her feelings for a considerable time.

DEATH OF FATHER TRAEHER.

Rarely have we experienced such a touching and regrettable occurrence as took place in London on Friday last, in the death of Rev. H. G. Traher, parish priest of St. Marys.

We give a sketch of his remarkable life in another column. The publisher of the CATHOLIC RECORD has known him for over forty years, and in companionship and friendship always found him, as a boy and as a young man, possessing qualities which made his acquaintance a joy.

Hubert Traher was far above the ordinary, for nature had endowed him with more than his share of talent. During his youth the one special ambition—with him at all times and in all places—was to become consecrated to God in the holy priesthood. The years came and passed, but never was there the slightest desire for change.

After his ordination he was given by his Bishop several positions of responsibility, the duties of which he fulfilled with the utmost satisfaction. The work he performed while parish priest at Mount Carmel will be spoken of for generations, but the crowning glory of his career was the erection of the beautiful stone church in this city which was opened last Sunday. The very best work of his life was the erection of this edifice. His whole heart seemed to be constantly devoted to it. About ten days ago Father Traher became so ill that it was necessary to remove him to Mount St. Joseph and two days before the opening of the church he breathed his last. We doubt if in the history of the Church in Canada another event so touching had ever taken place—the faithful priest who had devoted his life to the furtherance of God's kingdom on earth having completed an edifice in every way most becoming and worthy, yielding up his life to his Maker a few days before its dedication, and his own funeral being the first service held there.

Noble priest may your reward be great, for your work in the divine service was great indeed!

"Kyrie Eleison! the stricken crowd bowed down their heads in tears O'er the sweet young priest in his vestment shroud (Ah! the happy, happy years!) They are dead and gone, and the Requiem Mass

Went slowly, mournfully on. The Pontiff's singing was all a wail, The altars cried and the people wept, The fairest flower in the Church's vale (Ah! me! how soon we pass!) In the vase of his coffin slept.

"We bore him out to his resting place, Children, priests, and all; There was sorrow on almost every face, And ah! what tears did fall! Tears from hearts, for a heart asleep, Tears from sorrow's deepest deep. "Dust to dust—he was lowered down; Children! kneel and pray— "Give the white rose priest a flower and crown.

For the white rose passed away. "And we wept our tears and left him there, And brought his memory home— Ah! he was beautiful, sweet, and fair, A heavenly hymn—a sweet, still prayer, Pure as the snow, white as the foam, That seeks a lone, far share. Dead Priest! bless from amid the blest, The heart that will guard thy place of rest, Forever, forever, forever more."

Hold to your purpose to have a perfect character, as a helmsman holds to his course along a rocky coast. There is danger in every deviation.—"Success."

CORPUS CHRISTI.

On Thursday, the 29th inst., the Catholic Church celebrates the festival of Corpus Christi, which means "the body of Christ." This festival is an occasion for joy and thanksgiving to our Blessed Lord for the institution of the Sacrament of the Holy Eucharist, and is celebrated with all the splendor and marks of triumph possible, especially in Catholic countries where there is nothing to impede the outward expression of the fullest gratitude to our Divine Saviour for the institution of this great Sacrament.

The Most Blessed Eucharist was instituted by our Blessed Lord at His last supper which took place on Holy Thursday evening, being the eve of His sufferings and death on the Cross. The great festival of the Passover or Pasch of the Jews occurred in that year on Thursday. This is clear from the gospel of St. Matthew xxvi. 17—20.

And on the first day of the Azymes the disciples came to Jesus, saying: "where wilt thou that we prepare for thee to eat the pasch?" "But Jesus said: Go ye into the city (Jerusalem) to a certain man and say to him: The Master saith: My time is near at hand: I will keep the pasch at thy house with my disciples. And the disciples did as Jesus had appointed them; and they prepared the pasch. Now when it was evening, He sat down with His twelve disciples."

It was at this paschal supper that the Blessed Eucharist was instituted, for "Jesus took bread, and blessed, and broke, and gave to his disciples and said: 'Take ye and eat: This is my body. And taking the chalice, He gave thanks; and gave to them, saying Drink ye all of this. For this my blood of the New Testament which will be shed for many for the remission of sins.' (Verses 26-28.)

It was during this night that Jesus was apprehended and brought before the High-Priest Caiaphas, and, when morning was come the Council of the Sanhedrin held by the Chief-Priests and ancients of the people to condemn Jesus for proclaiming Himself to be the Messiah or Christ who had been foretold by the prophets. (xxvii. 1)

From Caiaphas, Christ was taken before Pilate because the Jews had not the power of condemning any one to death; they were thus obliged to send Him to the Roman Governor for sentence?

From St. Mark xv. 42; St. Luke xxiii. 24; St. John xix. 42, we learn that this occurred on Friday, or the day before the Sabbath, which was "a great sabbath-day."

The great festival of the Pasch fell, therefore, in that year, on Thursday, and on that day the Blessed Eucharist was instituted, which was to be the Paschal Lamb of the New Law.

Our Blessed Lord gave us this sacrament at the most solemn period of his life as His last legacy of love, and a memorial of Himself which should recall to our minds the intensity of His love for mankind, which is the cause for which He offered Himself a bleeding victim on the cross; and "He continues to offer Himself daily in an unbloody manner" in the Holy Eucharist whenever the sacrifice of the Mass is offered up by the hands of the priests on our altars.

The Blessed Eucharist is pre-eminently the sacrament of love, and is above all the other sacraments, because they confer grace, being so many channels whereby God's gifts of mercy are conveyed to the soul, but in the Blessed Eucharist we have Jesus Christ Himself, His flesh and blood, soul and Divinity, the Author of life and grace who redeemed us by His death upon the cross, and who in this most Blessed Sacrament nourishes the souls of those who receive Him worthily, with every grace of which they stand in need.

The Holy Eucharist completes the work of the Incarnation and continues it to the end of time. By it we are "delivered from the servitude of corruption into the liberty of the glory of the children of God." (Rom. viii. 21.)

The Blessed Eucharist was instituted for the glory of God, who makes manifest therein His attributes of power, wisdom, and goodness, and also for man's benefit, who thereby; has immediate intercourse with our Holy Redeemer. It is the centre of Catholic devotion from which pious souls derive guidance comfort and holiness. We have also in this sacrament an acceptable sacrifice to offer to our Heavenly Father for all the purposes for which sacrifice was instituted by Almighty God from the beginning of the world. It is an act of adoration whereby the faithful are called to assemble in daily adoration of God, to praise His holy name, to atone for our sins, and to beseech Him for all the favors and graces we require. The Holy Sacrifice of the Mass, which is in other words the Eucharistic Sacrifice, is one and the same sacrifice which Christ offered on the cross, though the manner of oblation is different. He was offered on the cross a bleeding victim, but in the Mass the offering is made in an unbloody manner, inasmuch as He suffers not actual death as He

suffered on the cross, and His body and blood are concealed in the Holy Eucharist under the sacramental veils of bread and wine.

Nevertheless, the same Christ is offered up as a victim, and He offers himself, being the heavenly high-priest whom the visible or earthly priest represents.

For all these bounties bestowed by our Lord Jesus Christ, we must be duly grateful, and it is to give us the opportunity of showing our gratitude that the festival of Corpus Christi has been instituted by the Catholic Church.

Processions with banners, are indicative of joy and gratitude, and serve as a stimulus to excite these sentiments in the human heart, and it is with these accompaniments that the ceremonial of Corpus Christi takes place.

The day of the institution of the Blessed Sacrament occurs during the mournful week of the Passion of our Lord, when the Church is occupied with thoughts of penitential works, and though joy and gratitude are manifested to some extent in the Mass and office of that day, the mournful time is not suited to a full manifestation of these sentiments, and for this reason the day of Corpus Christi is observed as a time when there is nothing to check such a manifestation. This feast is therefore to be kept with an outpouring of thanksgiving to our Lord and Saviour Jesus Christ for having instituted this banquet of love and it is a suitable occasion for the offering up of earnest prayers to the throne of mercy that we may become more and more loving towards our Saviour, whose most earnest desire is to love and to be loved by His creatures.

MIRACLES AND HIGHER CRITICISM.

In connection with the discussion of the so-called higher criticism, the question of the actuality of the miracles of the Old and New Testaments has recently been vigorously discussed, and on grounds of the higher criticism, an English Methodist Professor, the Rev. Dr. Charles W. Pearson, has denied that these miracles are anything more than allegories or legends related with the view to illustrate some teaching or fancy of the Biblical narrator.

According to this view, the miracles which Moses wrought before Pharaoh were mere myths, even to the great manifestation of God's power when Moses stretched his rod over the Red Sea, and the Lord by means of "a strong and burning wind blowing all night turned it into dry ground; and the water was divided, and the children of Israel went in through the midst of the Sea dried up; for the water was as a wall on their right hand and on their left." (Ex. xiv, 21-22.)

The miracles of Jesus while He lived on earth would be also mythical, as were also those which are related of the Apostles after Christ's Ascension to Heaven.

Where we read of our divine Redeemer in St. Mark v, 38-42, that He came to the house of the ruler of the synagogue, and found there many people "weeping and wailing" much, because of the death of the ruler's daughter, and that taking the dead damsel by the hand, He said to her "Damsel, I say to thee arise," and immediately the damsel rose up and walked; and she was twelve years old, we are to believe, according to Dr. Pearson's theory, that the story is merely a fanciful one, made up to give a high idea of the power of Jesus.

But all these events are related as facts. There is no evidence, nor any good reason to assert that they are allegorical narratives. They and very many similar events both of the Old and New Testaments are the basis of the claim that the missions of Moses and of Jesus Christ are truly from God. If the facts are not strictly true, the divine characters of the old and new revelations are alike illusive and deceptive.

The arguments on which Dr. Pearson and other higher critics found their theory that the miracles of Scripture are not facts are practically identical with those adduced by David Hume a century and a half ago, and their fallacy has been frequently shown by Christian writers.

Hume contended that because the great majority of people, to say the least, have not experienced miracles, and are therefore not worthy of credit, however strong may be the testimony in favor of their truth.

We maintain, on the contrary, that this reasoning does not show the facts narrated to be incredible; but as facts they are worthy of belief if they be attested by witnesses who are themselves not deceived nor deceivers.

It is on the testimony of such witnesses that we believe any facts we have not ourselves seen, and nature itself forces us to give credence to facts thus attested.

When facts as related by a witness are public and obvious to the senses, and

have occurred before a great number of witnesses, it cannot be supposed, and it would be contrary to reason and nature to suppose that these witnesses were all deceived in the same way regarding their reality, for this would require that all the witnesses should have been deprived of their faculties and senses in the same manner and usually at the same time—a supposition which is contrary to the physical, moral, and mental nature of mankind.

The miraculous facts which we have related above as having been performed by Moses and Christ respectively are of this character. The crossing of the Red Sea was not merely witnessed by the Israelites, but they took part in it, and witnessed the return of the waters when the Egyptian army was in the bed of the sea, pursuing the Hebrew fugitives. This return of the waters was equally miraculous with their standing like a wall on each hand while the Israelites passed through safely on dry land.

It is thus to be seen that the whole nation of the Israelites, who numbered about two and a half millions of people, were witnesses to this stupendous miracle.

Similarly, when Jesus raised to life the ruler's daughter there was a large number of persons present who were certainly not over-credulous, whereas "they laughed Him to scorn" when He said: "the damsel is not dead, but sleepeth." But when the miracle of her being raised to life was accomplished, they who witnessed it "were astonished with a great astonishment."

St. Matthew gives a similar account of this same occurrence, adding that "the fame hereof went abroad into all that country." (ix. 26.)

St. Luke relates these circumstances to similar effect.

Next, it behooves us to show that neither Moses nor the evangelists were deceivers in relating these events. They relate the respective occurrences clearly and intelligibly. The facts were in each case well known to all for whose instruction they were recorded in the first instance, and it would have been absurd for the narrators to endeavor to palm upon them a history of which all would at once have known the falsity. They would only have made themselves ridiculous by such an attempt, as they would have been told at once by many witnesses ocular and contemporary; "but we were present and nothing of the kind occurred."

They who intend to deceive do not invent stories which are proclaimed to have been public in regard to the very persons who will be the readers of them, and who are expected to believe them.

This we have said in regard to impostors; but both Moses and the Apostles and disciples of Christ have all the characteristics which prove them not to have been impostors.

In the case of Moses, the whole Jewish people were, equally with himself, witnesses of the facts, and he could not have deceived them even had it been his desire so to do.

In the case of the Evangelists, we have three witnesses who wrote independently of each other, none of whom had any interest in deceiving mankind; for if Christ had been an impostor instead of being the Son of God, they could expect no benefit from falsely representing Him as the Messiah. They had therefore no interest in practicing such a deception.

Besides, the best proof we can have for the sincerity of a witness is his readiness to suffer any torment, and even death itself, in attestation of the truth of what he says. This evidence of sincerity was given by the Evangelists, for they knew that by propagating the gospel of Christ, they were exposing themselves to every suffering and persecution. Christ had foretold them that they would be brought before magistrates and rulers who would think they were doing a service to God in persecuting them; and in fact they all suffered persecution and death for preaching Christ and teaching His doctrines.

Further, we know that the Apostles and Evangelists taught a most pure and holy doctrine, and inculcated holiness. It cannot be supposed that such men, in whom even the adversaries of Christianity could find no guile, were conspirators to propagate over the world a history which was false in all its details.

We now see what answer is to be given to Dr. Pearson's and David Hume's arguments against the truth of all miraculous history. It is not against our experience that the events which we have not personally witnessed have occurred, such as the death of Queen Victoria, the murder of King Humbert of Italy, the massacres of Armonia. We have not experienced

them, but we have no personal experience that they have not occurred. We are, however, certain of these facts through human testimony, and we may be and are equally certain of the miraculous incidents related in Scripture which we have not seen; but we have witnesses to them who are neither deceived themselves nor are they deceivers.

The higher criticism which denies the historical events of Scripture is a criticism of very low order. The Catholic Church does not oppose reverent investigation into the authorship and historical and scientific relations of Scripture; but it is a great mistake to assume that assaults which critics of high pretensions make upon the Bible are founded upon true science. The Bible is proved by one course of reasoning to be true, and as truth cannot be opposed to truth known in some other way, we may be sure that the truth of Holy Scripture will never be refuted by any discovery which true science may make.

We might reason regarding any miracle of Scripture in a similar way to the argument we have founded on the two miracles treated of above, as having been wrought by Moses and Christ respectively.

THE NEW CONSTITUTION OF VIRGINIA.

The Virginia Legislature has contrived by means of a very astute law to restrict the negro vote of the State within almost the narrowest possible limits, while admitting as many whites as possible to the enjoyment of the franchise.

The fifteenth amendment to the Constitution of the United States prohibits any State from passing new laws or retaining existing laws to shut out from the franchise any persons or classes of persons on account of race or color. This law was passed when nearly all the Southern States were disfranchised on account of their participation in the war of the rebellion, owing to the fact that it was well known that the white people of the South were disposed almost to a man to deprive the colored people of a share in the government of the country; and their disposition in this regard is still unchanged. But they can put their wishes into execution only by an evasion of the fifteen amendment; and with this object in view, the new Constitutions of several of the Southern States have been framed, Virginia being among the number.

Many of the Southern papers declare emphatically that even the new constitution does not go far enough in excluding the negro vote, though it is stated that as regards the white vote it is sufficiently comprehensive. The representatives of what is known as "the black belt," by which is meant that portion of the State in which the blacks are most numerous, are particularly dissatisfied in this respect with the law as it has been enacted; but the Richmond Dispatch states that very few white voters need entertain any fear lest they will be disfranchised under its provisions.

The dominant idea of the new law is to exclude the blacks from voting without violating the fifteenth amendment to the federal Constitution. The plan which has been adopted to effect this is to give votes to four classes of persons: first, "to all who have served in time of war in the army or navy of the United States, or the Confederate States; or of any State of the United States; secondly, to the sons of the persons already enumerated; thirdly, to any citizen who has paid during the year previous to registration, \$1 in property taxes; fourthly, to any citizen who can read any section of the Constitution and give a reasonable explanation thereof when read to him by the officers of registration."

This last clause has been called "the understanding clause;" and it is the general belief that it will be so employed by the officials of registration as to admit ignorant whites to the ballot, whereas ignorant blacks will in every case be excluded. In fact so much power is given to the officials that they can bar out almost every one whom they please to exclude. They are the sole judges of what will constitute "a reasonable explanation of the clause of the Constitution selected, and they may select such clause as they see fit in each case. It will be a matter for curious people to speculate upon what will be deemed a reasonable or satisfactory explanation of the clause of the Federal Constitution, which declares that "all men are born free and equal." It may well be presumed that the blacks who deem themselves to be included among "all men" will be regarded as very "unreasonable" in their interpretation of this fundamental law; and if they interpret the new State Constitution as being an infringement of the fifteenth amendment, they will certainly be adjudged as unworthy of the franchise. Surely, if the people of the North were now in the same mood as

they were when they passed amendment, they would very soon declare that the new State Constitution is itself contrary to the Federal Constitution, at least as it stands with its fifteenth amendment. But the Northerners are now apparently in a very different mood. They are pleased the patriotic manifestations of the people of the Southern States who entered fully into the spirit of the nation by enlisting freely and enthusiastically into the army and navy, and who have been ever since frequented that North and South are more "a united nation under one flag," but when the fifteenth amendment was passed, it was intended to force the whites of the South to give colored race on an equality with themselves. Further: the Republican which all power in its hands when amendment was adopted, expected it would deluge the South with negro vote, the effect of which would be to destroy the solidity of the Southern states in favor of the Democratic. The present enthusiasm of the North for the expansive or imperialist policy of the Republicans, has made Northerners more ready than before to meet the wishes of the Southern whites, and it is probable that amendment will be made to have the changes in the laws of the Southern states annulled.

It is provided that the new Constitution shall not come into force until formally proclaimed, or ratified by vote of the people; but it is certain that it will be made law by one or other of these modes. The provision stated will remain in force on January 1st, 1901, but all who voted under then before that date remain permanently on the electoral list. It is provided that a date all new voters must be their poll taxes, and unless blind or otherwise physically each person desiring to be registered in his own hands. This educational qualification required of all voters at the year 1903.

Many Southern papers repeat clause as another door opened upon perpetration of gross fraud. Richmond Times is among the first to take this view of the case, and this journal believes that the moment is a critical one in the history of the State which must be taken and it promises to support the for this reason, in the hope understanding clause may be hereafter so as to become operative.

The whole matter reminds statement made by some Protestant papers that the Catholic party in Belgium and elsewhere always opposed to the power people. The charge is a false one, the discussion now going on in Louisiana, Mississippi and other States shows that there are which are neither clerical nor which are opposed to simple suffrage which is the question caused the recent troubles in the educational clause imposed Virginian law also several parties beside the Democrats believe that certain colleges ought to be extended to education. It is true, the law differs materially from the one, but the principle is the same, though the Belgian law gave vote only to those who are educated, whereas that of Virginia benefits to those who have a low educational qualification.

BWARE OF RELIGIOUS BUGS.

Last week a sleek young man named under false this diocese. He solicited donations for a Catholic magazine in the United States, and sent to collect for a charity. He was a fraud pure and simple. Catholics should not be imposed upon by such impostors. The safe rule is to have with strangers without au the parish priest.

Prayer's Efficacy.

Prayer can obtain every open the windows of heaven, the gates of hell; it can put constraint upon God, and de will be leave a blessing; it treasures of rain, and so ribs of rocks till they melt, and a flowing river; praye the gridles of the north mountain of ice. "Be thou hence and cast into the sea"; it can arrest the sun of its course, and send the winds upon our errand; strange things and secret unrevealed transactions, above the clouds, and in regions of the stars, shall ministry and advantage ing man.

they were when they passed that amendment, they would very soon declare that the new State Constitution is itself contrary to the Federal Constitution, at least as it stands with the fifteenth amendment. But the North-erners are now apparently in a very different mood. They are pleased with the patriotic manifestations of the people of the Southern States who entered fully into the spirit of the whole nation by enlisting freely and enthusiastically into the army and navy during the war with Spain, and the proud boast has been ever since frequently uttered that North and South are once more "a united nation under the old flag," but when the fifteenth amendment was passed, it was intended to force the whites of the South to put the colored race on an equality with themselves. Further; the Republican party, which all power in its hands when that amendment was adopted, expected that it would deluge the South with a vast negro vote, the effect of which would be to destroy the solidity of the Southern states in favor of the Democratic party. The present enthusiasm of the South for the expansive or imperialistic policy of the Republicans, has made the Northerners more ready than heretofore to meet the wishes of the Southern whites, and it is probable that no effort will be made to have the proposed changes in the laws of the Southern states annulled.

It is provided that the new Constitution shall not come into force until it is formally proclaimed, or ratified by the vote of the people; but it is certain that it will be made law by one or the other of these modes. The provisions above stated will remain in force only till January 1st, 1904, but all who become voters under then before that date will remain permanently on the roll of electors. It is provided that after that date all new voters must have paid their poll taxes, and, unless they are blind or otherwise physically unable, each person desiring to be registered as a voter "must make application for registration in his own handwriting." This educational qualification will be required of all voters at the end of the year 1903.

Many Southern papers regard this clause as another door opened to the perpetration of gross frauds. The Richmond Times is among those which take this view of the case, nevertheless this journal believes that the present moment is a critical one in the history of the State which must be tidied over, and it promises to support the measure for this reason, in the hope that the understanding clause may be modified hereafter so as to become more reasonable.

The whole matter reminds us of the statement made by some Protestant religious papers that the Catholic clerical party in Belgium and elsewhere is always opposed to the power of the people. The charge is a false one, but the discussion now going on in Virginia, Louisiana, Mississippi and other Southern States shows that there are parties which are neither clerical nor Catholic which are opposed to simple universal suffrage which is the question which has caused the recent troubles in Belgium.

The educational clause in the proposed Virginian law also shows that other parties beside the Belgian clericals believe that certain extra privileges ought to be extended to those who have taken the pains to acquire an education. It is true, the Virginian law differs materially from that of Belgium, but the principle is identical, though the Belgian law gives an extra vote only to those who are highly educated, whereas that of Virginia gives its benefits to those who have even a very low educational qualification.

BEWARE OF RELIGIOUS HUMBUGS.

Last week a sleek young man obtained money under false pretences in this diocese. He solicited subscriptions for a Catholic magazine published in the United States, and said he was sent to collect for a charitable institution. He was a fraud pure and simple. Catholics should not be imposed on, as they can easily refer to their respective pastors or to the Bishop of the diocese and have these imposters punished.

Prayer's Efficacy.

Prayer can obtain everything; it can open the windows of heaven, and shut the gates of hell; it can put a holy constraint upon God, and detain an angel till he leave a blessing; it can open the treasures of rain, and soften the igneous ribs of rocks till they melt into tears and a flowing river; prayer can unclasp the girdles of the north, saying to a mountain of ice, "Be thou removed hence and cast into the bottom of the sea"; it can arrest the sun in the midst of its course, and send the swift-winged winds upon our errand; and all these strange things and secret decrees and unrevealed transactions, which are above the clouds, and far beyond the regions of the stars, shall combine in ministry and advantages for the praying man.

BRIEF EXPLANATIONS OF SOME CATHOLIC CEREMONIES AND PRACTICES.

For Occasional Attendants who are Unfamiliar with the Customs Obtaining at Catholic Services.

CONVERSATION IN CHURCH.
With Catholics the purpose of attending church is to worship God. The Catholic Church is more than a meeting-house. It is a holy place where God dwells in the Blessed Sacrament. Out of reverence for the sacred surroundings, without intending incivility or discourtesy, the faithful avoid conversations with their neighbors in order to preserve a recollected state of mind and to show due regard for the Sacred Presence.

THE SIGN OF THE CROSS.
The Sign of the Cross is made by touching the forehead with the right hand, then the breast, then passing from the left shoulder to the right, during the act saying: "In the name of the Father, and of the Son and of the Holy Ghost. Amen." It is invoking the Holy Trinity in prayer, and custom makes it the beginning and closing of other prayers and as well of religious acts in general. It is frequently used in ceremonial and the practice of religion, in order to hold in sacred remembrance the instrument of Christ's redemption.

HOLY WATER.
Holy Water is ordinary water blessed by the minister with the prayers provided in the Missal for that purpose. These prayers beseech the Almighty to protect those who use it and to keep them from harm and sin. At the entrances to Catholic churches and to many Catholic homes a vessel or font, called "Holy Water Stoup," is found. The faithful use the Holy Water by moistening the tips of their fingers, then making the sign of the cross.

WAX CANDLES, INCENSE.
Wax candles were used originally for the purpose of illumination. This necessity existed at least during the three centuries during which the catacombs were used as places for Christian assembly. Subsequently the use of candles was continued in memory of earlier days, and symbolically in commemoration of the light which Christ brought into the world. They became thus the symbol of Faith. Faith is an interior light.

Incense is a symbol of prayer. In a subordinate sense it is used to denote esteem and respect. This use comes from the Old Testament and it has been continued by the Church without interruption.

VESTMENTS.
The Church prescribes that certain vestments are to be worn by its ministers in performing the functions of their office. The separate articles have each a relative or mystical connection with the service, and are ancient in conception and design, being associated with the apostolic age and the Old Testament idea of a priesthood. Consequently their origin is sacred.

GENUFLICTION.
Genuflection consists in bending the right knee till it touches the floor, then rising again. Catholics genuflect upon entering or leaving the church as a public homage to the Saviour sacramentally present on the altar. The occasion where the use of genuflection is general is at the Mass when the words are read: "Et homo factus est," occurring in the Credo. Hence the genuflection is made in homage of the Incarnation—"And (He) was made Man"—the central mystery of the Christian faith. For similar reasons the custom prevails of raising one's hat in passing a church.

THE USE OF LATIN.
In sermons and instructions the Church uses whatever language is suited for imparting knowledge. It may be sign language or any spoken language. In ritual and official intercourse it uses the Latin because this plan is apostolic and is useful for the following reasons:
First.—A world-wide religion needs a common language for convenience in intercommunication.

Second.—The Latin language is fixed; it does not change. Modern languages do; they undergo modifications which permit confusion in the sense of many words and phrases as understood by successive generations. The Church succeeds her doctrines from the danger of being misunderstood by the use of Latin.
Third.—All scholars know that the Latin language is lucid and precise, that it has power and grandeur; and the experience of many ages is that it applies serves the purposes of ceremonial worship.

Fourth.—A common language employed in religious worship gives a character to the act which makes all members of the entering a house of God in a strange land the Catholic is at home, for he finds a sameness in the made worshipping. The experience anchors him to home memories, and not less it exemplifies for him in a practical manner the common fatherhood of God.

Fifth.—In some oriental churches which are in communion with Rome ancient languages other than the Latin are used. This practice is connected with early traditions, and consequently it has sanction and is venerable. The numbers of these Christians, together with the limited extent of the country involved, emphasize the universal impress placed upon the Church by the action of Peter, the first of the Apostles and Chief Shepherd of the fold of Christ. This primary apostolic college fixed his See finally at the apostolic college of ancient civilization, Rome, the centre of the world, which, in consequence, became the principal seat of Christianity. From this historical fact springs the use of Latin in the Church.

SACRIFICE OF THE MASS.
"Do this in commemoration of me" (Luke xxii. 19) is the commission or authority for the enactment of the service called the Sacrifice of the Mass, or, as it is better termed, The Mass. The central fact of this service is the changing of the substance of the bread and wine by the priest into the Body and Blood of Christ, as was done at the Last Supper. It is preceded and fol-

lowed by ceremonies which have a bearing on the central idea of Calvary's tragedy, and to Catholics it is the highest form of religious exercise. Through nineteen centuries this has been the great religious service of all Christians. The expressions, "High Mass," "chanted service," "Solemn Mass," service chanted and assisted by a deacon and subdeacon, "Low Mass," service read, "Pontifical Mass," celebrated by a prelate, "Requiem Mass," for the dead; "Nuptial Mass," to bless marriage, have reference mainly to the external observance of some portions of it. The essential parts of the Mass are always the same.

SOLENN BENEDICTION.
At Solemn Benediction the consecrated Host is placed within the glass receptacle of a monstrance or ostensorium, which is a stand of gold or silver with rays like the sun. This is placed upon the tabernacle; the people or the choir sing the two anthems, "O Salutaris" and "Tantum Ergo"; the priest offers incense in emblem of prayer and adoration, and in conclusion of the ceremony, holding the ostensorium in both hands, he makes with it the Sign of the Cross over the people assembled. The signalling by a small bell is to announce to the people bowed in adoration the exact moment when the priest gives the Benediction of the Blessed Sacrament. This is My Body" (Luke xxii. 19). In this devotion the people adore the real Body and Blood of our Lord and receive from Him a special blessing.

AT FUNERALS.
The remains of a deceased person brought to the church is the closing of an earthly career whose first connection with the Church began in baptism. The prayers in the celebration of a Requiem High Mass are for the peaceful repose of the soul. The vestments and altar facing are in mourning color. The usual benediction to the people attending a Mass is omitted on account of the special intention of the Requiem Mass. At the close the priest prays again, and sprinkles with Holy Water the soul which has entered eternity. All prayers and ceremonies have reference to the future welfare of the soul.

"It is a holy and wholesome thought to pray for the dead" (II. Mach. xii. 43).—Catholic Truth Society Pamphlet.

WHO FOUNDED THE CATHOLIC CHURCH?

When Jesus Christ walked upon earth among men, the question was asked, "Who is He?" Some answered, "He hath Beelzebub, and by the prince of devils he casteth out devils." Others took him to be a holy and inspired man, some saying, "He is John the Baptist, others Elias, and others Jeremias, or one of the prophets." On the other hand, his true disciples, with the hand, his true disciples, confessed his divinity, declaring him to be "Christ, the Son of the living God."

In the same way the question is asked in our day, "What is the Catholic Church?" Some men answer, She is the work of Satan, the seat of error, and synagogue of Antichrist. The other, what a multitude of sincere persons actually believe. On no other ground could they have justified breaking off from the Catholic Church and setting up another form of religion in opposition to her. Hence they took every means in their power to destroy the Church. The great body of the older Protestant commentators on the Holy Scriptures interpret them, when they speak of "the man of sin," and the "harlot of Babylon," to mean the Catholic Church. In their synods and in their sermons they kept up the same language, and prophesied the speedy downfall of the Catholic Church.

Is it not strange, thoughtful reader, that the Catholic Church, which has faithfully preserved the Holy Bible, and from whose hands all Christians have received it, and which has been instrumental in converting so many nations to the Christian faith, should be spoken against and vilified in this manner? Do such works of like ilk to the works of the Catholic Church, which counts among her children millions of martyrs, who laid down their lives for the testimony of Christ, should be the church of Antichrist? Is it not strange that missionaries like St. Augustine, St. Boniface, St. Francis Xavier, and men like St. Bernard, St. Vincent de Paul, should be the ministers and apostles of Antichrist? Is it not strange that men who are acknowledged by all as eminent for their intelligence and virtue, such as the Schlegels, the Newman, the Wilberforces, and the Manges, should, in the light of our day, become members of the Catholic Church and she be the synagogue of Satan? Are such fruits as these the fruits of Satan? How Satan divided against himself? "Is our Satan" was the reply of our Lord to his calumniators "cast out Satan?" Are not these accusations against the Catholic Church proofs of her being Christ's Church according to her own words: "The disciple is not above the master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the good man of the house Beelzebub, how much more them who are household of Beelzebub?"

Men of another class, such as Macaulay, Channing, and Bancroft, seek to account for the founding of the Catholic Church on another theory. They recognize the greatness, the permanence, and the Christian character of the Catholic Church, but attribute this to "human skill and sagacity in religion," and regard her as "a monument of human genius." These men are like those Jews who looked upon Christ as Elias, or Jeremias, or one of the prophets.

What truth is there in this theory? Let us see: Here is a Church that possesses unity of faith and an unchangeable code of morals, which counts two hundred and fifty millions of men as her children, which has lasted for nineteen centuries, and bids

fair to last until the end of all time. Now, to tell us that this is all due to the sagacity and genius of Catholics is much too flattering to be true, and we honestly cannot so accept it. Without any claim to an unusual degree of humility, we may, on the part of Catholics, venture to express the opinion that they are not endowed with any more skill, sagacity, or genius than other folk. We disclaim all natural superiority, as Catholics, over our fellow-men. The defenders of this theory hardly believe it themselves, but they put it forth in order to avoid the necessity of acknowledging the true character of the Catholic Church. For there is no other way of giving a rational account of the Catholic Church, except by recognizing that she was founded by Christ, and is guided and upheld by the Holy Spirit of God.

The Catholic Church was founded by Jesus Christ. This is what the third class acknowledge. That Christ intended to found a Church there can be no question. Here are his words: "And I say to thee, that thou art Peter; and upon this rock I will build my Church." No Christian will venture to doubt that Christ fulfilled this His promise.

He promised that His Church should never fail; for, after having made the above promise, He added, "And the gates of hell shall not prevail against it." Hence the truth of the saying, "Once the Church, always the Church."

Christ gave to his Church the commission and command to preach His Gospel to the whole world. "All power is given to me in heaven and upon earth. Going, therefore, teach all nations,"—a command which the Catholic Church alone has fulfilled.

He promised to remain with his Church always. "And behold, I am with you all days, even to the consummation of the world." Hence the Church is always holy, for Christ always dwells in her. He is not Satan, it is not human sagacity or genius that has founded the holy Catholic Church, but the word of Jesus Christ, the God-man, who has said, "Heaven and earth shall pass away, but my word shall not pass away."

Do no longer misled; it is not ignorance or superstition which so strongly attaches Catholics to the Church. It is nothing of the sort; but it is their firm faith, grounded upon the express words and promises of Jesus Christ.

Do you, reader, believe firmly in the divinity of Christ? If so, be a consistent follower of Him, and believe, also, firmly in His word, and acknowledge the Catholic Church, which is the Church of the living God, the pillar and ground of the truth.—Pamphlet Catholic Truth Society.

BISHOP NEUMANN.

Bishop John N. Neumann's body was lately exhumed in Philadelphia for the purpose of ascertaining its state of preservation and to procure some relics. The preliminary steps have been taken for the canonization of the saintly Bishop of Philadelphia. It is claimed that over fifty miracles have resulted from pious supplication at his tomb.

The history of the deceased prelate is as follows: Bishop John Nepomucene Neumann was born in Prachattitz, Bohemia, in 1811. When twenty-three years of age, as a young theological student, he came to America, was ordained a priest, soon afterwards, and sent to Williamville, ten miles from Buffalo. He soon made himself known as a zealous missionary, especially among the Indian tribes, for whom he had a great affection. In 1840 Father Neumann became a Redemptorist, and four years later was appointed superior of the order in Pittsburgh. One honor succeeded another, until in 1852 he was consecrated Bishop of Philadelphia. The building of the magnificent Cathedral in that city is mainly due to his efforts. He continued to labor in Philadelphia until his death, from heart failure, in 1860, which occurred just after his return from a visit to Rome and his native land.

Steps have also been taken for the canonization of Mother Seton, founder of the American Sisters of Charity, who was received into the Church March 25, 1805, by Rev. Mathew O'Brien, who, with his brother, Rev. William O'Brien, of the Dominican Order, were the two first priests that ministered to the small Catholic community of New York in the early years of the past century.—Catholic Universe.

THE MARTINIQUE CATASTROPHE.

The happy and prosperous colored people of Martinique were an object-lesson in the more kind and Christian attitude of the Latin-Americans to the little Paris, whose people were all so-called "inferior" races. Writes a correspondent of the Boston Herald of St. Pierre as it impressed him only three weeks before the eruption of Mt. Pelee.

"Never has a nation so indelibly stamped its characteristics upon an alien race, as France has transformed the Negroes of Martinique. A child of sunshine, St. Pierre was truly a tropic little Paris, whose people were all Parisians of a darker hue.
"Different, indeed, is it from the English islands, where the Negro boatman quarrels sullenly over his fees, and the signing planter can talk of nothing but impending ruin. The other Caribbees, but impending ruin. The other Caribbees, are filled with regrets and mourning." The population of Martinique was almost entirely Catholic. There were fifty-five priests for a flock of one hundred and seventy-five thousand. There were college and convent schools in St. Pierre, which was also a Bishop's See; but the Bishop, the Right Rev. Jules Carmene, was in France at the time of the disaster. His diocese is a suffragan See of Bordeaux. Writes the Herald correspondent:

"It was always a feast day in St. Pierre and he is indeed a humble saint whose day passed by uncelebrated by

gay hunting and gorgeous processions. Most devoted Catholics, all the wide roads are dotted with little white shrines, each having its lighted candle all night long. The large cathedral is also filled all day long with worshippers.

Why, oh, why, asks some troubled Christian, should these joyous, simple, believing people meet the fate of the godless and unspcakably wicked Pompeii and Herculaneum of old? Why is darkest London spared, while St. Pierre perishes? There is no better answer than that implied in the question of our esteemed contemporary, the Catholic Citizen of Milwaukee: "Why do cities seat themselves in these volcanic valleys? Why do men expose their lives and the lives of their families to the dangers of such location?" As an unjust, so will the deluge of fire and lava overwhelm impartially saint and sinner in its progress. Christian faith finds its comfort, in such calamity, in the thought of life everlasting; the conviction that God's mercy overshadowed all the horror; and that entering into the place of refreshment, light and peace, through the awful trial by fire, say now with the Apostle: "The sufferings of this life are not worthy to be compared with the glory to come."—Boston Pilot.

Herbert Gladstone on Irish Disloyalty.

Mr. Herbert Gladstone occasionally makes a speech which seem to echo his father. In course of an address at Leeds not long ago, for instance, he said:

"Let me say that I agree to what has been said about the Irish. Efforts are being made to prove that the Irish are disloyal. I think that those people should save their tongues or pens and ink, because I make them a present of the fact that the great majority of the Irish people are disloyal, and I will say, from my own point of view, I do not say why they should not be disloyal. If you anybody fresh from the British Government and a somewhat less benevolent corporation—if you were dumped down in Ireland and had to live under the authority of Dublin Castle, you and I would be rebels. I say that deliberately. I have said it over and over again, and I tell you I have always thought the system of Irish government was and is so bad as to justify the disloyalty of the Irish people. I regret it with all my heart. I hate and detest to see anybody disloyal under the British Government. But if I see a cause for disloyalty in Ireland I hate and detest the system which produces that disloyalty."

EVERY DAY HEROES.

History is practically made up of the biographies of men who have distinguished themselves by doing some great deed, the preservation of their country, or the founding of a dynasty. These men become the recognized heroes of the race. But there are many men and women in our ordinary, every-day life who are as justly entitled to the name of hero as is the great conqueror, the patriot, or the savior of multitudes of human lives. The other day, for instance, a priest in New York City risked his life by going to a pest house and baptizing a woman mortally ill with the smallpox; and, to come nearer home, a woman out on South Green street last Saturday begged for and obtained permission to live in the isolation hospital so long as her little daughter was sick there with the same dreadful disease. These are examples of the heroism that seldom becomes publicly known. And there are many other similar cases.

A hero after all is not so much one who does extraordinary things, as one who does ordinary things well. In other words, the real hero is the one who does his daily duty to the very best of his ability. He may never be called never be widely known; but, although he does not receive the applause of the world, yet he always has the consciousness that, in the midst of difficulties, he has done the best that he could. To do the best that we can do every day may seem to be little enough to expect, and very little to entitle a man to be called a hero.

And yet when we look into our own lives and see all that we should have done and have not done, it must be plain that to do well and thoroughly the ordinary things of life is so uncommon that the one who never misses a hero, his life, is a hero. In doing them should be called a hero. In the spiritual line, too, this is all that ever Christ demanded; not extraordinary works of penance or mortification, not odd ways of showing our devotion to Him. What He demanded was simply the performance of our daily duties with the intention thereby of honoring Him. As St. Paul said, the man is truly holy, who, whether he eats or drinks, or whatever he does, does it for the honor and the glory of God.—The New World.

THE SANCTITY OF AN OATH.

Right here in this city we have been terribly shocked and scandalized at the nonchalant manner in which many prominent citizens deliberately perjured themselves in connection with the boodle indictments. The following on the "Penalty of an Oath" from Archbishop Ryan will be read with interest:

"Let us look," writes Archbishop Ryan, in his booklet on "Agnosticism" for the Chicago Catholic Truth Society; "let us look at some other sentiments that guarded society from destruction. Look, for instance, at the sanctity and importance of an oath. Washington, in his celebrated farewell address, calls attention to this point when he says the young republic he had gloriously founded. A man's life, property and character may be stricken down by a false oath. What maintains the awful responsibility of an oath, but the fact that God is called to witness the truth of what is said and will punish the perjurer though the law may not discover him. With the Bible

in his hand the man is about to call God to witness, but the Agnostic whispers cannot know it—you shall be only lying which, indeed, is not honorable, but brings no divine vengeance." Why is it that perjury is becoming so common, and why is it that the law does not punish it as severely as of old? Simply because faith in its true moral guilt is decreasing.

"Look again at threatening anarchy throughout the world. What right has one man to rule another? Are not all men born free and equal? Why usurp authority, only because you have physical force enough to crush your slavish subject?
"There is but one true and rational theory of the power of man over man, and it is that God made man a social being and order requires that some should be above and rule others. All power comes from the God of society. Hence to violate the law of the land is a sin, not against the law, but against the great Creator Himself.

"Thus the civil magistrate is a minister of God's justice and must be obeyed. He may be changed by a vote of the people, but whilst he is in power he must be respected and obeyed, not for his own sake, but for the sake of the power he wields and of the God who gave it. Take away God and His law, and anarchy lifts its horrid head in defiance. False principles on the subject, as on that of suicide, will lead and do lead to overt acts against society. The boy assassin who struck down the president of the French republic had been once innocent till the poison of false principles drove him to do the fatal deed.

"It is particularly necessary that we should remember this great principle of authority. We make and unmake legislators and magistrates and are liable to regard them as merely our creatures. Of old, God sent His prophet to anoint the foreheads of His power and ministers of His justice. Now He sends His prophet to anoint the foreheads of the people and they elect their rulers, but these rulers have power to govern those who elected them, and must be obeyed. As I have shown, if you lose all consideration of God, anarchy must follow.

"I might continue, if I deemed it necessary, to illustrate the fatal effects on the individual and the state, of the rejection or doubt or unknowability of the existence of the Supreme Being, by showing that thereby the great motives of right acting are removed or so weakened as to leave our poor humanity to the mercy of its own passions."—Western Watchman.

OUR LADY HELP OF THE DYING.

Two specially important moments there are in all our lives for which we Catholics are accustomed most often to implore our Blessed Mother's aid. In the Hail Mary, which goes up countless times daily from myriads of loving hearts, she is greeted again and again with the salutation of the archangel Gabriel and St. Elizabeth: "Hail, Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus." Then we add, knowing that all things are promised to the prayer of faith, and that her prayers must be above those of all other created beings, full of faith and all-availing: "Holy Mary Mother of God, pray for us sinners now, and at the hour of our death."

Now, — and at the hour of our death, — these are the times in which, above all other times, we need help. We are sure of no time, except the present moment; and we are sure of nothing in the future, except death. This is why we ask our Blessed Mother so earnestly and so often to pray for us then and now. Stronger, surer, sweeter than the silent but mighty electric currents, these ceaseless cries arise from Christian hearts, and are gathered into our Blessed Mother's immaculate heart in heaven. She is praying there for us to God. Why He has chosen to lay such stress on the prayer of faith, we do not know; neither do we ask to understand Him, we who love Him above everything and who rejoice to trust His word. We believe that the spiritual forces in this vast universe, which was by Him called into being, are stronger than the material ones, and that the invisible things are far more important than those which we can see. So, when any trial comes into our ordinary lives, of some tremendous catastrophe thrills the world with sympathetic pain, we know that literally at the very moment of the suffering, distress and death, unnumbered voices over all the globe were crying: "Holy Mary, Mother of God, pray for us now and at the hour of our death," and we believe that the Blessed Mother, who stood beside the cross of Jesus, will never let one soul for whom His blood was shed pass from earth unaided by her loving prayers. This faith brings us peace; and one day we shall see clearly what now we know by faith, that all things work together unto good to them that love God, and that whatsoever we ask in prayer, believing, we shall receive.—Sacred Heart Review.

A Little Explanation.

"How the teaching and charitable orders of Catholic religions frequently come into possession of valuable property holdings is pretty much the same story under all skies," says the Monitor. "Private zeal for the promotion of Christian education and other works of humanity prompts many such gifts to these holy enterprises. Scarcely a diocese anywhere within civilization but boasts one or more monuments of this kind to the piety and generosity of noble men and women animated by a desire to use their temporal riches in part to benefit their kind and further the cause of faith and mercy among men. Notwithstanding the hue and cry raised over the comparatively insignificant 'estates' of the religious orders in the Philippines, acquired during more than three centuries of self-sacrificing and singularly successful labor for the uplifting of the savage natives, the possession of property thus accumulated can hardly be regarded as a reproach to the lawful owners."

OUR BOYS AND GIRLS.

The Boy-King.

Sixteen on May 17; by the laws of his country Alfonso XIII. has attained his majority; no longer is he "the Little King"; he is a royal man. He was born on May 17, 1886, and took his solemn oath of allegiance on May 17, 1902, in old historic Spain, the first motherland of America.

The young king—the youngest king in the world—has been most carefully educated to meet the responsibilities of his lofty station. He speaks, reads and writes in half a dozen languages; French, English and German are as familiar to him as his native Spanish. Naturally delicate of physique, his slight frame has been strengthened by plenty of open air exercise and by plain, wholesome diet. He is a masterly horseman, a crack shot and an expert fencer.

The writer of an article in "Benjamin's Magazine" says that the king at sixteen is a well-grown boy, with brown eyes full of vivacity, naturally curly chestnut hair and an expression at once serene and wilful. From his earliest years Alfonso, by his childish grace, has won the hearts of all those whose duties brought them in contact with him. It was always easy to conquer his resistance to orders or his caprices by reminding him that his mother would feel sorry if he persisted in naughtiness. His love for Marie Christina has always been most touching. "I love you more than all the world," he often says to her.

Although the Queen has striven to make him thoroughly modest, the little King had from his earliest days an instinctive notion of the respect due him. When he was four years old his governess, Senora Tacon, felt it necessary to reproach him. "Yo sol de Rey," "I am the King," replied this small embodiment of the dignity of the Spanish throne. When he was eight he rebuked sharply a court dignitary who addressed him as "Bubi," his mother's little pet name for him. "I am Bubi to mamma," he said, "but to you I am the King."

The godfather of the young King is no less a personage than the venerable Pope Leo XIII. When Alfonso was but six weeks old his godmother had him consecrated to the Blessed Virgin. His first morning duty is prayer, and hitherto he has at his desk ready for study at 9 o'clock every morning. He was taught French and English on alternative days, and every day at 10 he went for his riding lesson; under a fine teacher, the royal boy is already an expert horseman. Seven splendid creatures constitute his stable. Frequently in the park instead of taking his exercise under cover, and then the crowd around the gates may see their young King and the Queen mother returning in triumph from their rapid gallop. At 11 this recreation ends, and until noon the King studies physics, chemistry or military geography.

Now the King will have to perform the duties of a sovereign monarch, but it is not likely that for a few years to come the former routine of his life will be appreciably changed. At noon precisely every day luncheon is announced, when Alfonso XIII. eats alone, served at a separate table placed a little distance from their attendants sit. After an hour's rest Gorman conversation marks the resumption of the day's duties. This is succeeded by lessons in rhetoric and universal history. Thrice a week the King has military exercises. A little platoon has been formed of the King's comrades, children of court dignitaries, or of members of the Madrid nobility. These boys of Alfonso XIII. are very seriously and strictly disciplined. In spite of the fact that his day is so full of duties that American boys would consider one like it a hardship, the boy King finds time in it for the mother to whom he is devoted; he drives with her, plays ball after dinner on the terrace before her windows, has music and ends the day with prayer, as he began it, before going to rest.

Each year he has gone solemnly to open the Cortes, but his baptism in the chapel on the fifth day of his life and the opening of the exposition at Barcelona in 1888, when he was but two years old, are the only occasions in which the King has yet appeared publicly. Saturday, his sixteenth birthday, opens the real career of the present King of Spain.

On former birthdays he received the diplomatic corps and the dignitaries of the State in the throne-room, and with full ceremonial; but for the most part the young King has been working hard to learn to be a great King, and to lead the life of a jealously guarded child, surrounded by his immediate family and attendants, utterly excluded from the world in which he must take so prominent a position, and act, perhaps, one of the most difficult of parts.

Spain has lost all her colonies, yet their loss may but serve to strengthen the magnificent internal resources of the grand old motherland. Under a wise King—as it is hoped Alfonso may prove to be—Spain may regain much of her ancient renown. May she be known as a land of progressive learning, of chivalric courage and of Christian peace! Viva el Rey! May the young King have a long life, a strong life and a happy life, blessed by the love of his people and the prosperity of his country!

A Strawberry Story.

Mrs. Kenyon followed her son to the garden, her eyes dwelling with motherly pride on his sturdy figure, rosy cheeks, and clear blue eyes, the ideal picture of a happy, healthy, country boy.

The garden was an old-fashioned one with some fine trees, and sweet-scented flowers blooming in natural profusion. In a sunny corner was the strawberry bed. Paul pointed out to his mother myriads of baby berries peeping timidly and inquiringly forth from their nest of green leaves.

"They will grow bigger every day, and soon, very soon, mother dear, we shall eat strawberries of our own raising," he exclaimed proudly.

Mrs. Kenyon loved gardening, and while Paul raked the beds she occupied herself among the flowers. They were still busily engaged when the slow, clear strokes of a bell sounded upon the air. It was the bell for catechism class, at which Paul was a regular attendant.

He put up his rake at once, kissed his mother good-bye, and was soon walking briskly on his way to church, stopping for a moment at the Widow Brown's to give a greeting to her lame boy, Bertie.

Poor Bertie, who was just getting over a wasting fever, was recovering so slowly that seemed as if he would never be well again.

Bertie's eye followed him out of sight. Then he turned to his mother with a sad little sigh, and said wearily: "Mother, I would like to be like Paul Kenyon. I want to be well and strong and able to run about as he does. I overheard the doctor say one day that he was afraid there was something the matter with my spine, and that I might have to sit in this chair all the rest of my life. You are so poor, mother, and it would be such a trouble for you to have a useless son, I think I shall ask God, if it is so, to let me die soon. It would not be a sin, would it?"

Tears were streaming down Mrs. Brown's poor thin cheeks, but she dried them carefully before she turned her face toward her son, and her voice only trembled slightly as she answered: "You could never be a trouble to me, my darling boy, and no matter what we suffer here, none of us must ask to die until God's good time. But here comes Father Best; he can talk to you better than I."

Father Best was a favorite of Bertie. He used to tell his mother that he was the best Father they had ever had, and so when the kind old man stopped to speak to him Bertie's face brightened into smiles.

"You are not getting well fast enough to please me," the priest said, "and your mother tells me you have no appetite. This is bad, very bad. You ought to have plenty of fresh fruit; you must see about getting some for you soon."

When the good priest made a promise to anyone, he put it uppermost in his mind, and there was no danger of his forgetting it. After Catechism he walked home with Paul Kenyon for a look at the wonderful strawberry beds, and he lingered for a talk with Paul's mother.

In the after days, what delight was Paul's as his berries grew and ripened. What rapture thrilled his heart as he picked the first dish of luscious fruit and carried it to his mother. "They are all for you; please eat them while they are fresh," he said.

"Thank you, Paul. I appreciate your gift with all my heart, but there is something I would like better than eating them myself. I would like to give them to a little boy, one who is not strong and well like you."

To lame Bertie? Yes, he can have them; let us take them to him right away."

My generous boy, you are making me very happy," said Mrs. Kenyon, as they set out on their short walk.

Bertie was just taking his supper when the Kenyons came in with their gift, and Paul handed him the basket. "Here are some strawberries for you, Bertie. I raised them myself. Mother thought you might like them; they are very nice."

"Oh, they are beauties! And they are so fragrant; just like a basket of flowers. How do you eat them?"

"Just dip them in this sugar-bowl, and then pop them in your mouth."

"Oh—! they are the nicest things I ever tasted in my life. Thank you so much for bringing them."

"I will bring you some every day while they last. They are sure to make you better, and when you are well you must come and work in my garden with me. I will give you a bed for yourself. I know you are bound to get well now."

And it really came about just as Paul said. Perhaps the berries cured him (Bertie said they did), or it might have been the kindness of his friend, for kindness is a great tonic; but it is certain that Bertie got well and lived to cultivate berries for himself, with Paul, afterward.

And when good Father Best learned of the wonderful cure, he only smiled and said: "Everything has a mission in this world, even the strawberry."

CHATS WITH YOUNG MEN.

Youth in the Race of Life.

On of the best known pastors in western Maryland, the Rev. Morgan M. Sheedy, of Altoona, takes an earnest interest in the welfare of young men. He is, says the Catholic Columbian, young himself, in the vigor of his prime, young in heart, young in energy, young in enthusiasm for what is noblest and best.

He recently wrote this article on young men for young men, and in it readers of this department may find inspiration for nobility of character. This nobility is based on a divine motive for every day life, on virtue, on high principles and lofty ideals, on integrity and on culture:

"Know you not that they who run in the race all run indeed, but one receiveth the prize?" (1 Cor. 9: 24, St. Paul.)

Among the many changes that the twentieth century has brought us none is more striking than that of dominant power of the young man and young woman in the affairs of life. In business, in politics, in the professions, in literature, in every walk of life, the old order is changing rapidly. Young people are filling the places that used to be filled only a short while ago by those of riper years. Youth is no longer a barrier, rather it is a recommendation to those who aspire to reach the coveted positions in business or professional life.

The other day I was reading an account of the "Making of a Millionaire." The process interests many here. The process interests many here. The process interests many here. The process interests many here.

"They will grow bigger every day, and soon, very soon, mother dear, we shall eat strawberries of our own raising," he exclaimed proudly.

Mrs. Kenyon loved gardening, and

Steel Company, just before the billion-dollar combination was formed, the partners of the "Great Scot" were mostly all young men; there were thirty of them, who had come up from the ranks of the mechanic, or foreman, or trusted clerk in the employ of the company. The president of the great steel trust, Mr. C. M. Schwab, is himself one of these brilliant young men. The stories of their successes read like chapters in a continuous fairy tale.

Surely it is the age of the young people! Their expansion is mightier and more impressive than that of empire, which reaches out to grasp the remote islands of the sea and corner the markets of the world.

There was published a short while ago a novel which had some vogue; it was of the ultra-realistic school, in which the decadent hero was represented as too old for any new hazard of fortunes, because he had arrived at the advanced age of forty-two years! The young author—he was under thirty—made his chief character sit down and helplessly go to seed because he had not left in him the strength, the courage, the vitality to strike out in any new path, or even to pursue the old one in which he had some measure of success. The idea that this could be a picture of real life is truly saddening to those of us who cherished the notion that a man between thirty-five and fifty-five is really at his best.

To take another instance: I read the other day a newspaper account of a clergyman of a metropolitan church resigning his charge because he was fifty-two, and therefore counted too old to carry on his work with the energy and spirit that it required. Nothing was said of ill health; he was just too old. These may be extreme cases, yet it is unquestionably true that this is the age when youth seems to be more in demand than ever before. There are many occupations to which the man who has passed forty-five is no longer welcome. I do not know whether we have reached the time when our neighbors will choose their doctors, lawyers, teachers and even clergymen, because of their youth, and pass by the elders with their stores of experience and wisdom.

What is to be done in the face of a condition which, to say the least, is distressing? Let me confess that I do not know what can be done so far as those are concerned who have already taken up the burden of life, and who, less do I know what can be done to mitigate the hardship of those who have middle age. But I do believe that very many of the coming generation can be saved such an experience if they are trained to meet the requirements of the age. All-round men are no longer in demand. A few generations ago a man who could turn his hand to anything and everything was an invaluable assistant. In his prosperity, if he were honest and sober and industrious, was reasonably assured. He was pretty certain to grow and grow according to his capacity until he became a figure and a personage in his community. Those were times when industries and social conditions both were crude.

Everything is as much changed as possible. There is no place for the all-round man now. He walks superfluous on a darkened stage. The man who is in demand now must be able to do excellently well some one thing that the world needs to be done. It is a time of specialization. There is the key to the future. The boy or girl who is turned out of high school or of college with no more idea of what his or her life's to be than to do anything that turns up is accepting an invitation to failure. The chances are not one in five hundred. The time to drift from thing to thing until the right opening is found has passed. It is to exist, or to be found, in the square man could put himself out and look around till the right holes in size and shape were found. There were lots of holes in those days. But now there are many more pegs than holes. Indeed, around each hole there are waiting pegs ready to hop in when the occupant gives up. I do not lose sight for a moment of the fact that there are in each generation, and probably always will be some, few men who are in so forward and so adaptable that they make opportunities and fairly command success. They, however, are very few—not one in a thousand. The others must live after a fashion and according to the conditions that surround them. These will have immeasurably better prospects if their ambitions and their energies are exerted in special channels toward which their youthful studies and training as a matter of course.

We must, then, learn the lesson of which Lowell sings, that: "New occasions teach new duties; Time makes ancient good uncouth; We must grow up as we grow old; We would keep abreast of truth."

The race of life has become intense. The runners are treading on each other's heels, and woe to those, as Carlyle, I think, puts it, who stops and mangled to walk on velvet lawns, but the many climb over the rugged steep, through driving storms with bare feet and naked breasts, jaded, mangled and chilled, before they reach the prize. This is how the foremost places are secured.

So far I have been considering the greatest successes in life, and these, indeed, of the material order. Let me now offer you some reflections that may prove helpful to the less ambitious, and are necessary to those who aspire to the foremost places in life. Let me say at once that there can be no success without a definite aim. What the sun glass does to the sun's rays—converge them until they become a blazing and irresistible point—that a definite purpose does to the energies of the soul. It brings them to a focus, and achievement follows as a matter of course.

Besides this definite purpose we must have character and a cultivated, trained mind. "I have neither riches, nor power, nor birth to recommend me; yet, if I live, I trust I shall not be of less service to mankind and my friends than if I had been born with these advantages."

This spoke at the age of twenty - one a poor lad, who had been brought up in a mechanic's shop, and who became afterward one of the most eminent men of his time. He was great and honored because of his noble character and high mental attainments. His opportunities were not better than those of the average young man of his or our day. Not one of us who cannot, if we will, build up and strengthen our character; not one of us who cannot cultivate and enrich our mind, if we only set ourselves earnestly to do so.

There are thousands of men to-day prominent in the affairs of state, distinguished in the various professions, successful in business, filling the highest offices in Church and State, especially here in America, who have risen from the humble walks of life. Neither the accidents of birth, nor power, nor wealth, which belong only to the few are required. All that is needed are character and mental culture, which may be attained by everybody.

Character in a country like ours, where every man votes, makes and unmake parties and policies, is everything. And if a man has a cultivated mind, with a strong character, he can scarcely fail to succeed. It is hardly necessary to call attention to which men have risen to the very highest positions through the careful and thorough development of mind and heart; the training, to be sure, is oftentimes a slow and difficult process; but we must submit ourselves to it if we are desirous of success. We need not be deterred by the obstacles that, in most instances, arise at the very start. There is no gain or victory which does not cost labor and sacrifice.

The French have a proverb that says, "It is the man who makes the land." How true this is? We have sometimes seen the richest soil grow poor and barren in the hands of the ignorant or idle farmer, while we have also witnessed a farm that was accounted sterile and almost worthless yield an abundant crop through the intelligent and unceasing cultivation of the active and busy husbandman. So it is with the human soul. It can be made to bring forth a rich and immortal harvest of Godlike virtues and merits. What is required is this: that we cultivate the faculties of mind and heart that the Author of our being has implanted within us. And of what base ingratitude are we not guilty in the sight of Him who made us "little lower than the angels" if we make no use, and worse still if we put to bad or wicked uses, those high and noble gifts? There is a life work for each of us to do. Woe to us if we are faint hearted; woe to us if we have lost patience and quit the work. The best of all that we have omitted or left undone. The talents we have hurried away in the ground, the opportunities, the precious moments and hours and days of youth that we have allowed to glide by unprofitably.

One day we strengthened our minds and character—all this will be scrutinized by the divine Giver. The dignity, then, of our nature demands that we cultivate our minds and hearts so that we fit ourselves for membership in that society of which Wordsworth speaks: "There is One great society alone on earth: The noble living and the noble dead."

Who would not wish to be admitted into this choice company? It is within the power of any one of us to be associated with these noble spirits. And, the promptings of our higher nature urge us on in the pursuit of what is true, beautiful and good. We can educate and train ourselves to so run in the race of life, that if we do not "command success," we'll do more; we'll deserve it.

The most important truth, then, for us to remember is this: that the formation of a great character and the attainment of knowledge depend on our helping ourselves. Our chief duty is to continue through life that education begun in school. How abundant are the means, and within the reach of all, for carrying on in our day this work of self-education! The best books can be secured at a trifling cost; many cities have splendid public libraries; the magazines are filled with the choicest productions of our best writers and artists; special agencies are provided in our day to assist those who are aiming to reach that "higher life," that may be secured by nobility of character and sound mental culture.

Let us not be so blinded by the commercialism of the age as to become incapable of seeing that the highest power on earth, and the most lasting, comes not from wealth, not from intellect, not from dogged will; but from nobility of character.

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NORTH-WEST MOUNTED POLICE. RECRUITS WANTED. An Officer will be at the Gring House, on 26th, 27th and 28th May, for the purpose of engaging recruits for the North-west Mounted Police. Applicants must be between the ages of twenty-two and thirty-five and unmarried. Minimum height 5 feet 8 inches, minimum chest measurements 31 inches, maximum weight 175 lbs. Term of engagement 5 years. Ottawa, May 10th, 1902. 1231-2.

PENITENTIARY SUPPLIES. CEASED TENDERS addressed "Inspectors of Penitentiaries, Ottawa," and endorsed "Tender for Supplies," will be received until Monday, 19th of June, inclusive, from parties desirous of contracting for supplies, for the fiscal year 1902-1903, for the following institutions, namely: Kingston Penitentiary, St. Vincent de Paul Penitentiary, Dorchester Penitentiary, Manitoba Penitentiary, British Columbia Penitentiary, Regina Jail, Extended Jail, Prince Albert Jail. Separate tenders will be received for each of the following classes of supplies: 1. Flour (Canadian free trade). 2. Beef and Mutton (fresh). 3. Pork. 4. Coal (anthracite and bituminous). 5. Cordwood. 6. Groceries. 7. Coal Oil (in barrels). 8. Hardware, Tinware, Paints, etc. 9. Drugs and Medicines. 10. Leather and Findings. 11. Stationery, Stationery, Stationery. 12. Lumber. Details of information as to form of contract, together with forms of tenders, will be furnished on application to the Wardens of the various institutions. All supplies are subject to the approval of the Warden or Jailor. All tenders submitted must specify clearly the institution, or institutions, which it is proposed to supply, and must bear the endorsement of at least two responsible parties. Papers inserting this notice will not be paid therefor. DOUGLAS STEWART, GEO. W. DAWSON, Inspectors of Penitentiaries. Department of Justice, Ottawa, May 12, 1902. 1231-3.

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