WANTED.

VOLUME XXV.

The Catholic Record.

LONDON, SATURDAY, MAY 23, 1903.

THE BIBLE IN ITALY.

The Christian Guardian says it is an

interesting and hopeful fact that there

is now in circulation in Italy, printed

by the Vatican press, a cheap volume

of the Gospels, which will doubtless

work many changes for the better in

the spiritual enlightenment of Italy.

Times have certainly changed. This

comment of our contemporary reminds

us that some editors of religious

weeklies are not adepts at concealing

their antipathy for the Church. Their

phraseology is more courteous, but the

old narrow-mindness and partiality for

fiction, which have been relegated to

controversial museums, are made mani-

fest on occasion. This editor, for

instance, wished to convey the idea to

his readers that the Italians have

of the Gospels. He might have ex-

patiated at length on the subject, but,

very ingeniously let us admit, he left

popular edition of the Scriptures long

before the "Amen" corner sprang into

The Italians who have not been

seduced by "soupers" and infidels

learn Christ's law as their fathers

learned it, from the Church that would

be essentially what it is had the New

Testament never been written "-from

the Church, to quote a non-Catholic,

Professor H. Peck, that does not change

from age to age: that stands unshaken

APPRECIATIVE TESTIMONY.

Again the Jesuits are winning

golden opinions from those who do not in-

dulge in the pastime of killing Catholics

with their mouths." Speaking a few

days ago at St. Louis University Presi-

dent Roosevelt told the sons of

"I know your work, I have myself ritnessed its progress in the West.

I have come across it not only among our own people but also among the

This tribute does honor to the Presi-

dent and will be endorsed by reason-

able men. Most people indeed know

something of the work of the Jesuits,

for that work is written large in the

face of the world. They have enobled

every sphere of human activity that

As schoolmasters they have compelled

heroic self-sacrifice: and as men of

learning they have been, as they

President's testimony may be a

vulgar prejudices.

Loyola:

being. Is this honest journalism?

s, etc., from E. C. P. & T. A ; C. E. ket Agent.

R COAL. 1903.

ressed to the Provincial of Ontario, Parliament of marked "Tenders for dup to noon on Monday, e delivery of coal in the observation of the observa NEANE, TORONTO.

ns large egg size, 250 tors nut size. Soft coal-500 en, 100 cords. INSANE, LONDON. ns small egg size, 300 tons at size. Soft coal—50 tons 50 tons, 1,000 may not be

INSANE KINGSTON. ns large egg size, 300 tons ons chestnut size, 600 tons tons soft screenings, 20

NSANE. HAMILTON. s small egg size. Soft coal s stove size, 146 tons chest-trates, 29 tons; for pump slack; 90 tons hard slack above quantity, 1,125 tons d until Janury and Feb-

ons large egg size, 125 tons estnut 100 soft screenings, 0 cords green hardwood.

INSANE, ORILLIA. gs No. 1 or run of mine tons hard coal, stove size;

ons large egg size, 200 tons small egg Of the above may not be returned until , 19°4. ALE PATIENTS, COBOURG. ns small egg size, 2) tons we size.

PRISON, TORONTO. ons small egg size, 70 tons coal—2,300 tons soft coal mine lump. The soft coal athly, as required.

DEAF AND DUMB BELLEons large egg size, 65 tons ons stove size, 14 tons nut

OR BLIND, BRANTFORI ns egg size. 135 tons stove it size. Soft 75 tons Jack

size, 50 tons stove size, 14 tons soft coal screenings or Delivered at institution

ORMATORY, TORONTO. gs or run of mine lump, 650

5 tons.

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5 pecify the mine or mines
ai will be supplied, and the
nd must also furnish satisthat the coal delivered is
sh mined and in every relity to the standard grades
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ON, Provincial Secretary tiament buildings, Toron

Good nature is the beauty of the rand Opera Pharmacy

# Catholic Record.

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

LONDON, ONTARIO, SATURDAY, MAY 23, 1903

AFFAIRS IN FRANCE Monsignor Touchet, of Orleans, has gnored Premier Combes' order prohibiting the Bishops to employ Religious as preachers. He invited a Franciscan to deliver the sermon in his Cathedral on Easter Sunday, and after the sermon he declared that he would not submit to Government dictation. The prelate's announcement evoked much applause. But what does it amount to? The groups of Brittany peasants who offered a brave though ineffectual resistance to French officials : the officers who threw up their commands rather than take part in the eviction of the Religious-the protests of Count de Mun, Coppee and others were also applauded. All these are but little incidents that give variety to the national drama, and afford a momentary pleasure to the spectators. But when important roles are to be played Combes and his aids have the centre of the stage and they never had until now a popular edition are awarded the box-office receipts-the support of the French people. Frenchmen are losing their grip on what Lacordaire used to call "their religsomething to the imagination. But ious vocation." For centuries God's why not come out man-like and charge soldiers in this world; to-day executthe Church with having been the sworn strangers to everything that has contributed to French glory. A nation that can boast of such models of chivalry as Charlemagne and St. Louis wages war on women, and that flutters with indignant excitement at anything that tends to stain its national honor. ing the behests of men who are enemy of the Bible? That is what the gentleman wished to say. But again why should he resort to cheap tricks to impress it upon his public? If he have a charge to make why not send it via direct Speech instead of Insinuation. And he made the insinuation that tends to stain its national honor, knowing that the Italians had had a sits tamely at the feet of men who

> can judge it, is glad to sit there. Frenchmen, we are told, are the best Catholics in the world. They may be, but the Catholicity that allows itself to be thwarted and spurned by its enemies is not an alluring theme for eulogy. They seem to have lost their spirit and to be as abjectly cowed as they were in the days before Joan of Arc put manhood into them.

quarrel with God, and, so far as we

divine authority.

It would be interesting to know why the fact of this cheap edition of the Gospel looms on large and nopeful to the editor. One would think that the spectacle of Methodist divines wranging, so the public prints savare us, over the meaning of Biblical texts. Statements rendering on the editors, which were provided with lamps so as not misster, because the cather of the Filipines could the text the spectacle of Methodist divines wranging, so the public prints aware us, over the meaning of Biblical texts. Statements rendering on the editors, one would cute hit that the spectacle of Methodist divines wranging, so the public prints aware us, over the meaning of Biblical texts. Statements rendering on the editors, one would utnik that the spectacle of Methodist divines wranging in so, the public prints aware us, over the meaning of Biblical texts. Statements rendering on the editors, one of the public prints aware us, over the meaning of Biblical texts. Statements rendering on the experiment of the editors, one of the public prints aware us, over the meaning of Biblical text that the spectacle of Methodist divines wranging, so the public prints aware us, over the meaning of Biblical texts. Statements rendered the contempt, as the edition of the editions, one of the public prints aware us, over the meaning of Biblical texts. As the possible that the spectacle of Methodist divines wranging in a nature of the public prints aware us, over provided with lamps so as not as the public prints aware us, over the meaning of the public prints aware us, over provided with lamps so as not assert the same as on the previous evening the public prints aware us, over provided with lamps so as not assert that the same as on the previous evening the public prints aware us, over provided with lamps so as not assert the printing of the U. S., and the public prints aware us, over provided with lamps so as not assert the printing of the public prints aware us, over provided with lamps so as not assert provided with lamps

they had admonished him not to do so, shadow of the Star Spangled Banner. should make them suspect they are We have no desire to damn the United nearing the "has been" class. It was States soldiers as a horde of murderous very unkind of the King not to heed ruffians or to gloat over the report of their remonstrance, but then even a General Miles. War is bad enough King can be a non-Catholic and yet a even when it is played according to rule, but allied with tactics that would disgrace a Choctau Indian and that bring the beast in humanity to the top, it is a thing to baffle description. This new-found people has, if we attach any credence to General Miles' report, little reason to congratulate itself on its change of masters. They have learned what "bino" can do with an individual accustomed "cocktails," but little to e mvince them that they are to gain in superior civilization. The United States authorities should devote some study to Spanish methods in the Philippines. Their rule was open to criticism, but nevertheless it was maintained

for centuries. Why did it last so long? The Spectator, as we said about two years ago, answered the question as follows:

That the rule of Spain lasted so long That the rule of Spain lasted so long in spite of its abuses—and it has lasted over three or four centuries over vast countries—is due to the splendid organization of the Roman Church. The Catholic priest in the colonies makes a study of the art, of covernment, and it makes for the progress of the world. the admiration of their opponents: as missionaries they have given proof of study of the art of government, and it is the study of a lifetime. He is the study of a lifetime. He does not come home when he has made are to-day, in the front rank. The his pile: he makes no pile, and as a rule he dies at his post. What good was done in South America under lesson to those who are enslaved to Spanish rule was done by the Jesuits and since this meant good for the natives rather than the planter and the court, the Jesuits were expelled.

Gaffney being a prosperous city, we had great expectations for at least a partly successful mission; but, sorry to say, we were doomed to disappoint-

When we first announced our mission we were advised to postpone it for at least a week, as Limestone College was to have its commencement. We waited for one week and then went to prepare the way. The only available place in which to give our mission was the courthouse. Not being able to see the person who has the custody of it, we had to ask one of our friends to make

had to ask one of our friends to make arrangements for us.

Two days later we were surprised to learn that the "clerk of court" said we could not have the courthouse; his explanation being that we were Catholics, and that if he let a priest lecture there, the next thing would be that the Mormons would come along and claim the right also. Thus aroused, we were soon the country, S. C., eight mites from any town. Here we have two families, comprising in all seven persons. One of daughters, has been here only a few years, and until that time had not seen apriest for fourteen years; but through all their difficulties they kept the faith.

When I announced that I was going

have the court-house.
We announced our lectures in the

of King Edward visiting the Pope, after the U.S., have gone on under the the telegram just ten minutes too late to enable me to make the local train, and consequently was obliged to take a longer route. After travelling one hundred and ten miles by train I had to continue fourteen miles further in a buggy, arriving at the bedside of the buggy, arriving at the bedshie of the siek man at 12:30 o'clock Sunday morn-ing. I had not brought the Holy Viaticum with me; so after hearing his confession and judging that he was not in immediate danger of death, I decided to administer the other sacraments after I had celebrated Mass.

When at 8 a. m. I began to prepare my little altar in the hall-way of the poor farm-house, I found there were least twenty-five persons present, all Lutherans, neighbors of the sick man, tho had come to see what a priest was ike, and who were anxious to know what I was going to do. These people, with one exception, had never seen a Catholic church or a priest.

Before Mass I explained what the

altar represented and what the Mass was. At the Gospel I preached on the mission of the Church to teach all nations; and I believe I never had a more attentive audience. Many times noticed the older men nodding their heads, seemingly in approval, for I am sure they were not asleep. Mass being finished, I explained the different vestments, and then told them that I was oing to administer the sacrament o Communion and Extreme Unction. This led to an explanation of the sac-

Unknowingly, these poor people formed a solemn procession before the Blessed Sacrament as I carried It to the sick man. I had one of them to carry the blessed candle. They arranged themselves around the room and observed very carefully everything that was done. There seemed to be a general satisfaction that this poor soul, who had so desired to see the priest and make his peace with God, had had his wish fulfilled. Any one of them as work that tells. They are, in fact,

Personally I met every one of them, and feel certain that some good has been done in dispelling erroneous opinions and preparing the way for future work. Many expressed their thanks, and from all I have a pressing invitation to come soon again. Our invitation to come soon again. Our sick man died one week later, when I was far away on another sick-call, and a Catholic layman went twenty miles to read the burial service at the grave.

Our next mission was in Laurens County, S. C., eight miles from any town. Here we have two families, com-

were willing, the minister refused to let us have it. Then we sought the trustees of the little country schoolhave the court-house.

We announced our lectures in the bi-weekly newspaper, giving the hour, the subjects, and explaining fully the object of the lectures, dwelling at length on the use of the question-box.

At our first lecture we had twelve persons present; they seemed lost in the large courtroom, and we thought of moving to a room less spacious; but considering the inconvenience to which it might put our hearers we decided to occupy our present quarters.

Early the next morning we had handbills on the streets announcing that the lectures would continue for the remainder of the week. Towards evening of this day a severe electrical storm came up, which lasted only for a short while; but during that time it burned out the electric lights in the court-house. It is seemed as if the elements were using their powers to prevent the good people of Gaffney from hearing anything Catholic.

When the time came for the lecture, we were provided with lamps so as not to the lecture, was many of an announce of the lecture, we were provided with lamps so as not to the lecture, and and one family came a distance of eight the room and to light them on the road, for everybody had to come in a conveyance, whether it was a buggy or a farm wagon, the nearest house being about.

When the time came for the lecture, we had they most willingly contour, and they most will the subject of the lecture of the week. The grove hid the school-nous first place to my first lecture, "What Catholics Believe," the grove hid the school-nous first place to my institute, and hear the place is called Oak Grove, and most appropriately, for when I arrived to give my ifrst lecture, "What Catholics Believe," the grove hid the school-nous first lecture of the misse

resent, and all were earnest; it was a attisfaction to hear that I had ex-dained the doctrine of the Church early. I was invited by the Protestnts to come some Sunday and preach n the day time, when, they assured me, here would be many to hear me who ould not come out at night.

We visit this place every two months nd try to keep in touch with those who lo not belong to our little flock, hoping hat, little by little, we may lead them to inquire into the teachings of the We have one at pres studying the Catechism.

HOW TO GAUGE THE CHURCH'S WORK.

The people who imagine that the Catholic Church is dead or sleeping are very much mistaken. It is true that, at times, the Church does not seem to be much in evidence. Every little one-horse sect in the country seems to be making more of a stir in the world than she. If the Ladies' Auxuliary of Little Bethel have an oyster supper, lo! there are flaring headlines in the local paper about it; and people imagine that Little Bethel monopolizing all the religious zeal and energy in the community. But the Catholic Church is working strongly, steadily, quietly, effectively. The Catholic Church does not fuss. For

eighteen hundred years it has been learning wisdom. It has been learning ow to do the Lord's work in the Lord's way. It knows that an oyster supper, while a good thing in its way, is not the whole of the law and the prophets. Neither whist parties, nor dancing parties, nor ice cream socials—none of these things does the Church reckon

Go on a Saturday afternoon or evening, or in the afternoon or evening preceding a feast day, into a city church. If you find a crowd sitting near each confessional, and people continually coming and going, then you have reached a place from which to estimate the vast amount of good work which the Church is doing—and not a good in the napers about it. Here which the Church is doing—and not a word in the papers about it. Here you have in every church a number of priests sitting for hours and hours in the confessionals patiently listening to the stories which well up from contrite hearts, and pouring balm and the oil of God's forgiveness muon, souls oil of God's forgiveness upon souls troubled with sin and sorrow. Here is the Church in the tribunal of penance strengthening the weak, preserv ing and encouraging the virtuous to continue in that blessed state; rebuking the proud, warning the foolhardy, instructing the ignorant, and over all who are truly sorry repeating the comforting words of absolution. Here surely, are at the altar rail, are the places from which to view that immense amount of labor for righteous living which the Church does, week in and week out.—a labor which many Catholical works out.—a labor which many Catholical was supported by the control of th week out—a labor which many Catho-lies do not consider, and which few

lies do not consider, and which lew Protestants ever dream of.

It is in hidden ways like this that much of the Church's work is done. Let not outsiders imagine, therefore, that because no great account is made in the press about the progress of the Church in any given place, that she is dead or sleeping. On the contrary, while other denominations are sleeping, while other denominations are sleeping, quietly but persistently the work of Christ goes on.—Catholic Columbian.

copies of "Clearing the Way," ten
"Plain Facts," forty leaflets on "What
Catholies do not Bolieve," and thirty
on "Saint Worship." Every night I
had from sixty-five to seventy people
These are to say, their certitude. They must know much and know
clearly, or cease to teach. Christ our
Lord undertook to give us teachers, a
regular system of teachers, at the head of whom He placed one whose office should perfect the system.

Christ's object was to impart wisdom and love, for all time, everywhere, and with His own authority, lest Christendom become a babel of dispute instead of a peaceful brotherhood, breeding fanaticism in earnest souls, skepticism

in proud ones.
It is idle to say that all this appoint ment of the Saviour was only for Peter's lifetime. Not a word indicates this; everything points to the con-trary. And if Peter's office were needed in his own day, much rather in all subsequent ages and in our own times. Then the fervor of holy love was glowing and unimpaired, the other Apostles were alive, and each centre of inspired teaching; the number of Christians was small, almost all of one or two nations or tongues. Now, the coldness of divine charity, the vast number of Christians, their many languages, their racial antagonisms, their diverse civilizations—all demand the most perfect possible provision for the instruction and the unity of Christ's brotherhood.

Take the alternative; God willed no popes, and the popes have won the day; God willed no authoritative unity, and God willed no authoritative unity, and authority and unity have eaten up the bulk of Christendom; God confined the primacy of Peter to his lifetime, and that primacy went on and was fastened upon the Church in its most heroic age, and has strengthened its hold ever since. It is not easy to believe in an over-ruling Providence and doubt the rightful supremacy and infallibility of the bishopric of Simon Peter.—Rev. Walter Elliot, C. S. P.

What a power there is in innocence.

1283

THE MISSION WORK IN SOUTH CAROLINA.

REV. JOHN J. HUGHES, IN THE MISSION ARY.

Although the name of Gaffiney seems to suggest a Catholic founder of the city, we have only two Catholic families here. No doubt the founder should have been a Catholic, but there is nothing in a name in this section. Mass has been celebrated here in private houses for years; sometimes the congregation would increase by a Catholic family moving here, but it would soon again diminish by their moving away.

Gaffiney being a processor acts were of religion. By no means are they religion itself. Even parish reunions or picnics, no matter how well attended, should not be taken as the criterion of the Church's work. There is another way to calculate the deep and lasting foundations of religion which the Church lays in the community. Here is the way to discover it:

Go on a Saturday afternoon or evening preceding a feast day, into a city church. If you find a crowd sitting near each layers then; but many remained to ask questions, and later on I sent them some laglets. by evolution of a new organic unity, to be carried very much farther ahead to be carried very much larther ahead to the Church of the future rather than backward to the Church of the past, even though it (the latter) has eighteen hundred years to its credit. The Register adds: "The modification which has gone on in Roman standards has been quite as significant as that which has gone on in Calvinistic quar-

Here is the customary Unitarian in-definiteness—the use of words that seem

definiteness—the use of words that seem to mean a great deal, but which really mean nothing at all.

The question in issue is of the faith to be believed by a reunited Christendom, and if the Register points at anything it points at past and possible future modifications of Catholic faith; but as no such modifications ever have existed or ever can exist. the Register existed or ever can exist, the Register points at nothing.

How dense is Protestant ignorance of

Catholicity! To what cause, save centuries of suborned calumny—the utter falsification of history—can it be, that non-Catholics, even if well-intentioned, cannot speak truly of the Catholic c olie Church, but in presence of Catho-lie truth blink like so many owls, dazzled by daylight? On the other hand, thank Goodness! Catholies understand Protestantism and never have need to misropresent it or to do have need to misrepresent it or to do nave need to misrepresent to to do
it any injustice; hailing the light,
which is all that the truth needs.
Granting the Register's cherished
ignorance of Catholicity, that excellent
iownal cannot but know that modifica-

ignorance of Catholicity, that excellent journal cannot but know that modifica-tion of her faith by the Catholic Church would be equivalent to suicide, and for what Church of the future shall and for what Church of the little shall the true and eternal Church abandon its own life? The last Church of the future proposed in the Register (by a distinguished Unitarian), for the whole world, remember, was to be constructed from the debris of last century's Orthodox-Unitarian controversy. Does the Register believe this to be practicable? and would such a Church be a fair exchange for the venerable Catholic

can scarcely be any effort, any sacrifice, that the Church would not make to have Christendom return to its one God, one faith, one Church. Modification in dis-cipline, in rules, even in ritual, might be made; changes in anything non-essential. Leo XIII. (mindful of those not of his fold, whom also he must call) and Catholic, everywhere, pray con-stantly for an end of religious divisions. Think but of the benefits that would follow, for charity, for peace, for humanity's true progress, and of the light that would shine out for the heathen world!

Macaulay (who somewhere calls the history of the past three hundred years a conspiracy against truth) pronounces the Catholic Church the most marvelous creation of man; but her children know that she is superhuman, created by God and beloved of Him.

Knowledge of Catholic truth is for Americans not only the one essential thing within their reach, but as well most desirable acquisition, even for this life — a knowledge out of which all their great and pressing social problems would be solved. Will not Unitarians, using their intelligence and their good-will, help the American people to so vast a benefit as Cntholic truth? Mistaken religion is fading; true religion is growing. Shall not true religion is growing. Unitarians aim to lead rather than to follow? Will they not, please, turn back from their disappointing wil-o'-the-wisp "Church of the Future," ask for God's grace and make use of their common sense?

Meekness repairs the mischief done by anger, and instead of the bloody spear sends the olive branch of peace. The soul has no pillow softer or smoother, on which to rest, than a good conscience.—St. Gregory the

Great. d. 604.

PATION

IDIGESTION. K. D. C. and the guaranteed to Current of the Control of the

BY AN OXFORD MAN. CHAPTER XI.-CONTINUED.

It was Sunday morning. The sound the church bells came softly int the sick-chamber at Watherton House; the dying man turned in his bed. Eddy, pale with his three weeks' watch, caught the slight sound that

fell from his lips.
"Is it Sunday?"
"Yes, my father."

"Pray for me."

"Pray for me."
"Willingly, oh willingly, my father."
The voice of Eddy Lascine mingled with the glad sound of the bells:

And there shall be no night there. and they need no candle, neither light of the sun: for the Lord God giveth them light; and they shall reign for ever and ever.' 'Blessed are they that do His commandments, that they may have right to the tree of life, and may may enter in through the gates into the

Only a few verses of the Apocalypse, for fear of tiring the invalid; then the prayers for the Dying, from the "Garden of the Soul."

of the Soul.' "Thank you, my boy."

"I am going to take my bath, papa then I will return.' Those sad eyes followed him lovingly

round the room. motioned the nurses to the bed,

and left the room.

John was not made for a sick-room; he could not stay there long at a time. Mrs. Lascine and May were too delicate; they came often—but day or night, except a few hours in the middle of the day, Eddy did not leave his father.

Small, loving attentions. The tables, with the medicine and ice, each had its tiny vase of fresh flowers. Softly and noiselessly he moved about, and his cool hands seemed to ease the sick man more than the machine-like movements

of the hired nurses.
"Eddy, what are you doing?" one day, after his arrival, the sick man

"I am praying for you, father that God may spare or enlighten you; but you must not talk."

Just then Mr. De Vere came to ad-

minister the Lord's Supper.

Eddy left the room.

The sick man would not receive the bread and wine, or could not.
Day by day the boy grew paler and paler, but at meal-times he was gay and musing. The half-hour he walked with his mother every day in the grounds, his soul seemed to shine out clearer and more beautiful. He joyed because he was leading his father into the Catholic Church.

October 5th .- Mr. Lascine's birthday dawned clear and bright. whole family were sitting with him. "Where's Eddy?" he gasped out. he gasped out.

"He has just left you to take his bath and get an hour's rest."
"Send for him."

In a minute Eddy entered the room.

A glad birthday to you, papa," said
e, "and many glad ones more through the long eternal ages in heaven!'

"In Christ my hope."
What matters? Why do I linger over a scene that carries such pain with A rich birthday - present that father received that day. He was num-bered with the children of the one Holy Catholic Church.

It was evening. The lamp of life burnt very low; the bleeding came thicker and faster; and, as the holy waters of baptism sparkled on his brow, the glad light deepened in his eyes, and the innocence of his childhood was given to him. The nurses, at Eddy's had gone to the far end of the No witnesses were there but the room. angels and the Eternal.

Gradually, during the night, that life stole quietly onward to its bournits rest. No fear now-all light-all

During the early morning hours the came slower and slower. Eddy sent for Mrs. Lascine after he had said the prayers for the Dying. She sent for John and Mrs. Crowner. The for John and Mrs. Crowner. The frightened servants stood in one corner room. He was holding Eddy's hand and his wife's, speechless; those dark eyes glittered with joy as now and again Eddy stooped and whispered in his ear of the glories of the Church triumphant, of the helps through the great valley, to unite his agony with the agony of Christ.

morning sun broke through a bank of crimson clouds, and the sang their morning hymn of thanks-giving; the scent of the flowers came in by the open window; but the red veil of the humanity of Mr. Lascine, which had hung between him and God, was severed.
Noiselessly a voice had summoned

him-" Friend, come up higher. He had entered into the joy of his Lord.

"Edward !"

Yes, doctor; I am here." "Stealing the best flowers, as usual.

And for a good purpose-for my father's coffin. "Your mother was asking for you

She is very ill indeed. Her one idea seems that you must drop this notion of the priesthood for three years, and travel. "I cannot."

"Unless you do, I will not arswer for her life. It may bring on disease of the heart. For your own sake I urge this. The last three years have altered you wonderfully. I consider it economy of health—"

'I cannot-I cannot!"

"Then you will be the murderer of your mother. Much as I love you, Edward Lascine, if any thing happens to her, never do I speak to you again! This is selfishness. I can give no answer now, Dr. Pin-

ton. God only knows how dearly I love my mother; but I love Him more."

"Poor Eddy! I speak sternly. I speak sternly. I know how you suffer;

but this must be." orior.' I die daily. "Quotidie morior.' I die daily My God! My God! why hast Thou for

saken me?" The crimson and white buds he held in his hand fell on the The crimson and white conservatory-floor; he shivered as last time he heard it, in the little room though some cold wind blew on him. at Brill, on the wheezy piano of Mrs. Paris, Moscow, and Geneva, Edward

"De excelsis cogitationibus, et actibus heroicis filiorum Dei. Have I fallen so far as this from the lofty thoughts and far as this from the sons of God? If Father Clare only were here to advise me! If dear Father Ring—"

As he stooped to pick up the fallen flowers, his hand struck against a cac-

tus, and the sharp prickles remained in

Involuntarily he sang to himself.

John strolled in behind him, and listened. The words came from his poor, bleeding heart:

" 'All for thee, O heart of Jesus! All the long, unending strife, All the soul's deep crucifixion, All the weariness of life."

Eddy, your hand is bleeding. "It is nothing, John. I struck it against a cactus just now."
"Let me bind it up for you, and pull

the thorns out."
"Thanks. I wish you would pull the thorns out of my heart, too, Jack, old

boy."
John's handsome eyes opened wider. "How, Ed?"
"You see, John, Dr. Pinton has been

here, says maman's heart is set on my traveling three years. I cannot waste so much time in my studies for the priesthood." Ed, it must be. I tried to help

you; but it must be."
"We will talk later about it, John. Thanks for your trouble. I have to finish my design for the coffin-lid, in flowers, and to say the Office for the

Where? "By the side of our dead father John.

He was kneeling by the dead, praying; the hot tears rolled through hands, and blistered the pages of his

The door softly opened, and Mrs. Lascine entered leaning on the arm of her maid. Never had such a change appeared as in her stately figure. Eddy started as she bent over the corpse and

kissed the cold lips.

She motioned the maid away, and, leaning on Eddy instead, her with uncontrollable emotion.

"Eddy, by your father's side, your dead father's side, in God's presence, promise me you will never do anything toward becoming a priest for three years. 'Mother!"

"Eddy, our circle is lessening nov If you leave me, you, my darling, I shall die. O Eddy, do not despise my wealth of love. All your dead father's

love is yours now. Once more that uncontrollable emo tion shook the mother's frame, and

great sobs burst from her.
"Mother, if it will comfort you, in Christ's name I promise."
"Kiss that cross in flowers you have made upon his coffin-lid to seal your

Promise."

He bent down low, and pressed hi lips to the starry, white flowers. Reader, were you in his place, would you have done otherwise?

CHAPTER XII.

THE TOUR.

The Duchess of Mount Pleasant and the Countess of Castleton sat under the shadowy trees in the park at Brussels, during the concert of the military band. sitting in the were Avenue; the streams of fashionablydressed people passed and repassed al-most unheeded. "You had not heard of Mr. Lascine's

death until a few days ago?'
"No, indeed."

"And he has been dead almost three Mrs. Lascine, Mrs. Crowner, and

the boys, are staying at the Bellevue."
"Indeed, I have not seen them." "They are only here three days, and Mrs. Lascine is very unwell.

driving in the Bois yesterday; her widow's weeds make her look more widow's weeds make charming than ever. "You say the boys are with them. Is Eddy here, too?"

"Yes; and handsomer than ever. All the girls ask me who the superb

young Englishman is who sometimes chats with me. Earnest Trevyllian is with Edward; they were inseparable at Oxford, and, directly it was known he was to make a tour of three years, Ernest obtained permission to go with

"The Duchess of Mount Pleasant. and too occupied to speak with us,'

said a cheery voice, close to them.
"Indeed!" said the good duchess laughing: " never too occupied to speak with the Honorable Ernest Trevvllian and only too happy to chat with Mr.

Edward Lascine. Your Grace is too kind," said Eddy, as he spoke; bowing low to the Coun

tess of Castleton.

Now, Ernest, you must occupy the Countess while Eddy and I speak on English news.—Then my dear," said the duchess to her companion, "you shall have Eddy loaned you, and Ernest comes to me; so we shall arrive at the truth of all English news."

A kind, motherly interest beamed from the good duchess's face, as she conversed with Eddy.

'Mrs. Lascine is unwell? Tell her I am coming to spend this evening with er."
"Your Grace will be welcome. Trey

and myself go to Spa to morrow for a couple of days. I shall go with more pleasure if I know maman is under such good against which was a sparse "." ood care as yours. You are pale, Eddy."

"The sea-sickness, mayhap, in cross No, Eddy, no, my boy; old eyes uch as mine read deeper. It is heart-

We have had trouble lately." "It is not that, my boy. Your heart s not here in these gay scenes; it is in the quiet of the past two years at the Catholic college you were at. I read

t in each lineament. What was it made the crimson flash denly away? Was it the words of his friend? or was it the strains of the Pope's March, by Viviani, that rang through the park? Did he think of the last time he heard it, in the little room

Jewson? Or, did those words strike

home?

He was deadly pale and silent for a moment. She interpreted those looks differently, as she said: "Take the advice of an old woman: Prenez toutes choses du cote le plus facile."

She did not hear the low whisper,

and if she had she would not have understood it: "De excelsis cogitaibus, et actibus heroicis "Well, you ladies must excuse us

we have promised to meet John Lascing and the Marquis of Marle on the Boule vard, and now we have only ten minu tes. We are not comme il faut yet, because we have not been presented at the club."

"Often you'll go there, when you

are. As they strolled off, many an eye glass was raised at them—the tall, graceful figure of Trevyllian, his splendidly-fitting clothes showing off

his figure to perfection.

Edward Lascine, too, was remarked more closely—the black serge suit of clothes, the dark necktie, the only re-lief being the pale-lavender gloves, fitting faultlessly the small hands. The tiny feet, too, and the clear complexion, with the blue gleaming eyes, and the proud, graceful curve of the head, caused many a flattering remark to follow them.

"Ed, this is nonsense: you must.

--What do you say, Marle? He has never heard La Pitti for three years;

must not he go?"
"I'd go, Ed; you can escape early." "I had promised to dine with Mon-signore Chigi to-night. He is only

"Nine will be early enough—you can leave him by that tim Whose box do you go in, Trev?"

asked Marle.
"Read." said Trev, throwing a scented sheet of paper across the table which he had picked out of a heap of

such notes.
"Madame la Contesse de Blois." "You must go, Eddy; our Ambassa dor will be the only 'other' in the loge and you have not yet met Amelie de Blois. They are the most Catholic family here, and Madame la Comtesse has several times asked me of you."

"I'll go, Marle, if you'll take my

mother: and at nine, Trev, come to my room for me. I am in haste to see 'Le Nonce Apostolique,' to hear the Roman news. Au revoir; I'm going to dress mmediately.'

The beauty of Paris, London, and Brussels, were crowded into the Grand Opera-House. At 8:30 the avant-scene opposite the royal box was occupied by Madame la Comtesse de Blois, Monsieur le Comte, and Amelie de Blois. Madame la Comtesse was a striking beauty; to-night the yellow satin, trimmed with a paler tint of costly silk, set off her southern beauty to its full extent. The costly diamonds glittered

in her raven tresses, and glinted in myriad tints on her fair neck and white arms.
"Comme elle est belle! C'est
quelquechose magnifique!" one heard on
all sides, as the glasses were turned to

the loge.

But by degrees one's eyes tired of the diamonds, and rested on the fair girl at her side, Amelie de Blois.

·Had one dreamed of beauty, and sketched the ideal, the ideal was here. Long, blue-black hair, in attural curls, flowed over the fleecy white dress beyond the waist. Guiltless of ornament (but of a splendid figure), the pure Grecian features lit up with animation; the heavy silk opera-cloak, with its golden fringe, resting on one fair shoulder, and the head slightly bent over the bouquet of white rose-buds One crimson bud shrouded in her hair just giving the necessary color to the entire figure.

The Count, a fine, handsome man, sat daughter "Maman, do you

come?"
"Qui, ma fille?"
"Monsieur Edouard Lascine, ma
petite maman." Her face flushed as
she spoke. She took out her jeweled watch, which sparkled again in strong light of the chandelier: Neuf heure etquinze."

At that moment the door opened, and the Honorable Ernest Trevyllian and Mr. Edward Lascine were announced Edward Lascine was looking his best The talk with the Nuncio of Paris and the news from Rome had flushed his

face with enthusiasm. The dress-suit fitted him perfectly. He wore no chain, no ring, no orna-ment; plain ivory studs, crossed by a gold bar worked with some Grecian Three sprays of lilies of the pattern. valley, with a waving, feathery fernleaf, were fastened in a neglige manner in his dress-coat; pale-lemon gloves, fitting perfectly to his small, white

Half an hour had elapsed, and during the entr'acte, an animated conversation was carried on.

The Countess spoke : "In honor of your Excellency's visit, and these other English gentlenen, I forbid a word of French in my oge to night; nothing but English."

The English Ambassador leaned for-

ward to say some polite words to the Countess. Edward Lascine and Amelie Countess. were discussing the merits of various operas.

A magnificent young couple they would make, Madame la Comtesse; seldom have I seen such rare grace and beauty, both of body and mind, in two young people!'

A proud smile hovered over the nother's face. "Mrs Lascine made the same remark

to me to-day.' Ernest Trevyllian caught this word as he was speaking with the count. A troubled look came over his face. At the same moment, in a box opposite, he saw the dark robes of Mrs. Lascine, and knew that the lorgnette of that lady was fixed on their box. Marle, , was gazing intently at the fair

Amid the excitement of society in

Lascine kept his calm, even manner. Whence did he draw this simplicity, which attracted so forcibly? In the early light of the morning, while the fashionable world was sleeping, he was kneeling, making his hour's meditation in some church, and assisting at the Holy Sacrifice. Ernest Trevyllian was with him, and for months had been in no church but the Church of Rome Seldom two such quiet, denying, un-selfish lives were led in the fashionable

At St. Osmund's, in the early morn At St. Osmund's, in the early morning, good Father Clare offered weekly the Holy Sacrifice, that Edward Lascine might yet stand at the Altar.
When persons asked Father Clare for or of him, he would reply:
"Edward Lascine cannot fall, 'De creaking against the cannot fall, 'De creaking against the standard that the standard that the same of the standard that the same is the same of the sam

excelsis cogitationibus, et actibus heroicis filiorum Dei.' Suffering is his lot, much suffering. And tears would glitter in the good father's eyes. TO BE CONTINUED.

#### CHRISTIANITY VERSUS FREE MASONRY. N. Y. Freeman's Journal

In another column will be found a translation of Abbe Gayraud's letter dealing with the motives which have prompted French Free Masonry, acting through its tools in the Chamber o Deputies, to inaugurate a crusade which aims at the extirpation of Christianity from France. The writer of the letter who is one of the foremost orators in the French Chamber, speaks out of the fulness of knowledge. He has had ample opportunity of learning from personal contact with the anti-Chris tian crusaders what their programme is.
The charges they bring against the religious Congregations are lies out of

the whole cloth.

The crime these associations are guilty of, in the estimation of Free Masonry, is that they are the advance guard of the Catholic Church, plants herself across the path of Free Masonry and gives battle in defence of the Caristian principles of which she has been the valiant and uncompromising guardian for nineteen hundred years. The logical consequence of the determination of Free Masonry to upcoot Christianity is an attack upon the Catholic Church. She must be either got rid of or reduced to such impotence as to become a negligible quantity in the affairs of the world. Just as a general conducting a siege concentrates his efforts upon the stronghold, knowing that if that is captured weaker posithat it that is captured weaker post-tions will fall of themselves, so Free Masonry directs its attacks upon the Catholic Church, feeling confident that a decisive victory over her would leave the divided Protestant sects at its

Abbe Gayraud, as well as every other thoughtful and clear-seeing Frenchman who is not under the influ ence of Free Masonry, knows exactly the meaning of the tactics adopted by the Combes crowd. The religious Congregations in France were an effective, but not an essential, means of strength-ening Catholic influence in the land which has been honored with the proud title of "the eldest daughter of the Church." If every door of every con-Catholic college, of every Catholic school, of every Catholic hospital, of every Catholic hospital, of every Catholic asylum were closed to-morrow throughout the length and breath of France and kept closed, the Catholic Church would survive. The words the American poet employed to describe truth are literally true of the Catholic "The eternal years of God

The mistake the Free Masons consists in viewing the Church as if she vere a human institution fashioned and formed by men. If that were the case she would have ceased to exist centuries ago, as she has had to breast storms compared with which that raised by French Free Masonry is as a summe

zephyr alongside a devastating cyclone. Abbe Gayraud enumerates for us some of the lies by which this storm has been evoked. He believes that many of the rank and file of Combes' parliamentary majority honestly believe all that is alleged against the religious Congrega tions. This is not surprising. There are minds so constituted that they are prepared to accept as Gospel truth the grossest lies, if they tell against the Catholic Church. Bigotry brings on mental blindness, just as ophthalmia is likely to produce physical blindness. It will be remembered that a few years ago ex-Senator Blair, of New Hamp-shire, rose in his place in the United States Senate and gravely announced that there was a Jesuit in every nev paper office in the United States. The guffaw with which the statement was re-ceived from the Atlantic to the Pacific probably did not disturb the equanimity of the one making it, who, of course, knew that a Jesuit was just as much a part of every American newspaper office as is "the office cat." Evidently there are many Blairs in the French Chamber of Deputies. We learn on the authority of the Abbe Gayraud that they are the dupes of the more brainy, leaders who are shaping and directing the attack upon the Catholic Church, or in other words, upon Christianity.

To Americans democracy of the Combes sort is a fearful and wonderful thing. What a shock does it give to all our ideas of personal and re liberty to learn that a legislative majority, which, under a Republican form of Government, necessarily Government, necessarily possesses temporary power, impose laws dealing upon questions which are wholly outside the ange of legislative power. Abbe Gay raud informs us that the Blairs in the French Chamber of Deputies are so obtuse that they believe that the only alternative to non-interference with religious vows is imposition of all sorts of pains and penalties upon those who do not take the French Blairs' view of the vow question. Think of Congress or of any State Legislature enacting a law that any man or woman who voluntarspiritual good, shall by that act become

in Abbe Gayraud's letter which Catholics the world over would like to see olics the world over would our French brothers follow.

eloquent Abbe. "Let us fix our gaze upon the future which belongs to democupon the future which belongs to democracy. Lct us bend to the work of gaining that democracy at one and the same time to liberty and the fraternity taught by Jesus Christ." This is an echo from the Vatican whence Leo XIII. has sent his voice forth to the whole Catholic world urging upon all Catholics to identify themselves with the cause to identify themselves with the cause of the people, by helping in the upbuild-ing of a social system in which the ing of a social system in which the teachings of the Gospel will supplant Godless teachings, which inevitably lead

to the deification of brute force at the cost of humanity.

The fight on in France between the Catholic Church and Free Masonry has a world-wide interest. The anti-Christian forces are gathering for a desperate assault. As Abbe Gayraud suggests, it is the prelude of a great evolution from which the Church will emerge in the twentieth century as triumphant as she has emerged in her centuried struggles with the foes of her Divine Founder.

#### DEATH ROBBED OF ITS TERRORS

John P. Macauley, who was a teacher here (St. John's College) during the years 1875-76, was one of the victims of the Galveston flood. A Jesuit of the Galveston hood. A Jesuit Father, writing from Galveston after the storm, gives the following account of his death: "A hopeless victim of paralysis, he lived in an apartment house on the very edge of the gulf; 'For,' said he, 'I love to hear the sea forever telling of the vanity of an life and of the greatness of the Whom I am going.' before the storm one of our Fathers brought him First Friday Communion. Father, said he, when taking leave, the prayer of my life has been to die on the seashore.' His prayer was heard. During the storm generous friends carried the cripple in their arms from room to room to escape the invading tide. Reaching the last refuge, he said: Friends, this is the end. I thank you for your assistance, but I will no longer impose on your generosity; look now to your own lives. the end here. They laid him on his bod; he requested before parting,

#### OFFERING FOR MASSES.

that they clasp hands, kneel around his bed and say the Our Father. This done, all retired. A few moments later

the apartment collapsed and the Christian was with his God." — Fordham

The following query is frequently made by non-Catholics and sometimes by Catholics: Why are we obliged to make an offering for Masses? Since so many Catholics insist that we have to for them, would it not be better not to have any money in connection with them? What satisfactory explanation can we give a Protestant in this matter?

We are not obliged to have the Masses said, nor is the priest obliged to say them; at least he is not obliged to say them for our intention. The priest is obliged to give the people the opportunity of attending Mass on Sun-days and holy days of obligation. He feels it to be his duty also, his priestly duty, to say Mass every day, insofar as may be possible, and to say Mass at an our convenient for some people to ttend. His own love and devotion to attend. the Blessed Sacrament are sufficient reasons why he will try to be always faithful to the daily Mass. The love and devotion of the pious members of the congregation who can find leisure moments for attending daily Mass will be added to his own priestly motives But even when his piety and devotion lead him to say Mass, there is nothing the saying of that Mas for this or that particular person. some one asks him to "say a Mass to-morrow for my intention," and offers him not pay, because no pay can be given for spiritual things or benefits, out what the Church calls an alms. he accepts this, then he is obliged to offer a Mass for the person or for the intention of the person who makes the

It might be better to have no money offered at the celebration of a Mass, at a baptism, or at a marriage, but what may be better in theory is not always better in practice. There is, on the other hand, a disposition among most Catholics to make an offering to the priest on these occasions. But all should understand and know that in the case of poverty, no one need be deprived of the Sacraments, nor in the case of death, need a poor person be without Sometimes people imagine that the money is necessary that the priest will do nothing without it. And this unjust to the priests. expect that those who can, shall make the recognized offering, but they expect, too, to make allowances for those n need. And no one should ever hesitate for the benefits of religion, no matter in how destitute circumstances they might be. That abuses have crept into even sacred matters is true, but these abuses have never had the sanction of the Church. Rather it has been her constant endeavor to seek the highest and best in human nature.

Everyone who can do so pays for his pew or seat in the church. How else could the Church be maintained, or who would meet its expenses? And so everyone who has a Mass said, or comes to the priest for a baptism or a mar riage, takes the occasion to contribute a little to the support of the priest And as no one is deprived of the right to hear Mass, even in want, (though many refuse to believe the priest when he insists on this) so no one is deprived of grace and blessing under the conditions already mentioned.

On the principle established in the Holy Scripture that the laborer is worthy of his hire, (Luke, x, 7,) the priest, who works for the people, must look to the people for his support. These ways enumerated are among the ways in which the people provide that support. Nor can the priest well look all druggists or sent by mail@at 25c. "they who serve the altar There is one piece of advice embodied partake with the altar. (I. Cor. ix, 13.) Medicine Co., Brockville, Ont.

Nor would it be to the advantage of the Nor would be be to the should find it necessary to devote to his own lively hood the time and energy which should hood the time and energy which should be given to the people and their wel-fare, temporal and spiritual. Theofler-ing is of no great consequence, and in any congregation the number who reany congregation the manner wao request Masses is quite small if the whole congregation is considered.

No doubt the whole matter is settled

on the basis that it is according to God's law that the priests shall receive their necessary support from the people. It surely is according to our notion in this country the best way. We look at those places where the priest help or a salary from the Governm and we do not envy their condition We have alluded to the Scripture and have given a few texts. Let these be added: "The priests and the Levites and all that are of the same tribe, shall have no part nor inheritance with the rest of Israel, because they shall eat the sacrifices of the Lord, and His obla-tions, and they shall receive nothing else of the possessions of their brethren else of the possessions of their brethren; for the Lord Himself is their inherit, ance, as He had said of them. This shall be the priests' due from the people, and from them that offer victims: whether they sacrifice an ox, or a sheep, they shall give to the priest the shoulder and the breast, the first fruits also of corn, of wine, and of oil, and a part of the wool from the shear ing of the sheep.'

xviii, 1-4.)
"They (the sons of Levi) shall not possess any other thing, but be content with the oblation of tithes, which I have separated for their uses and necessities." (Numbers xviii, 23, 24.) So God Himself made provision for His priests in the Old Law, and Christ proclaimed in the New Law that "the workman is worthy of his meat.' (Matt. x, 10.)—Donahoe's.

#### BISMARCK'S CONFLICT WITH THE CHURCH.

(From "A Little Catholic Honeycomb, abridged from N York Sun.)

Bismarck humbled Austria and made the North German Union, He con-quered France and founded the German Empire. His shadow lay over the States and statesmen of the Continent for full thirty years. In it reputations withered and powers waned, small men grew great, and nations were created. The Hapsburgers were thrust aside and the Bonapartes were dethroned. The laurels of the Metternichs and the Schwarzenbergs died away and the Gagerns, Manteuffels and Camphauser were forgotten. Mere association with him, mere opposition to him, was fame and the names of Crispi, Gortschakof, Kalnoky, Andrassy and Giers were known to all the world. His heavy hand was felt in every cabinet an court. His life became the history

modern Europe. \* \* \* \*
On January 18, 1871, the German Empire was proclaimed; on May 10 the treaty of Frankfort was signed; June 16 the German troops made their triumphal entry into Berlin. Fire and sword had done their work. Bismarck's

diplomacy was triumphant. The treaty of Frankfort was hardly three months old when he challenge the Roman Catholic Church to morta combat. Roman Catholic prelates had tried to force upon Catholic priests and prelates the doctrine of Papal infallibility. Bismarck replied with laws in-tended to mark clearly the dividing line between the offices of the and the offices of the State. of the Church

Then came the expulsion of the Jesuits from the German Empire, and the blows at the Church and Vatican followed thick and fast. The German ambassador at the Curia was drawn. Editors of Boman Catholic newspapers were prosecuted with re-newed vigor. The Pope came to the aid of his German children with the declaration that the laws enacted in Prussia against the Church were "null the "bread basket law," which cut of the pay of rebellious clergymen. The conflict continued unabated for two or

In 1878 Pope Pius IX. died, and was succeeded by Leo XIII. Slowly and diplomatically Bismarck began his re-treat, and finally in 1887 he had the Prussian parliament do away with almost the last vestige of the anti-Catholic laws. He made a powerful speech n favor of the measures in question and threatened to resign in case they should be rejected. He was at Canoss

### BABY'S HEALTH.

Mothers all over the Dominion will be spared many an anxious hour if they will keep always at hand a box of Baby's Own Tablets and give them to their little ones as occasion may require. These Tablets have saved thousands of little baby lives and grateful mothers everywhere acknowledge the good they have done their little ones. Mrs. E. J. McParland, Wylie, Ont., writes:—"I cannot praise Baby's Own Tablets enough. When I got Ont., writes: —"I cannot praise Bay's
Own Tablets enough. When I got
them my baby girl was very bad with
whooping cough, and cutting her teeth
besides. With both these troubles at the same time she was in a bad way and slept but little either day or night. After the second dose of the Tablets I found there was already a change for the better. She slept well through the day and nearly all night, and this was a great relief to me, as I was nearly worn out losing so much rest at night She cried almost incessantly before began giving her the Tablets, but in 3 short time the cough ceased, she cut six teeth, grew cheerful and began to gain wonderfully. In fact, I believe lowe her life to Baby's Own Tablets, as I do not think she would have pulle through had it not been for them. can recommend the Tablets to mother who has a cross, fretful, sickly

These Tablets will cure all the mino ailments of little ones; they are guaranteed to contain no opiate, and can be given with advantage to the young est and most delicate child. writing to the

that the readers of the nal may know exactl the anti-Christian cr gress in France.
represents Finister Deputies, has the one of the most el. the French Parliame ABBE GAYRA The iniquitous de There has been for of Deputies a major true interests of the of all political sens the rights of their the matter of religion ant of the real role ious congregations, tisanship as to cor justice of refusing plications for author the law, the Congr gright to make. right to make. I that they may be crime against Libe land by abolishing tions which have

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MAY 23 1908. AN ANTI - CERIST N. Y. Freeman In L'Univers of Ma

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AN ANTI-CHRISTIAN CRUSADE.

ABBE GAYRAUD'S LETTER.

the law, the Congregations had a legal right to make. They have done this

right to make. They have done this that they may be able to perpetrate a crime against Liberty and the Fatherland by abolishing religious associations which have rendered to France, at home and abroad, such brilliant and

at nome and abroad, such ordinant and indisputable services—associations the members of which now only demand the

liberty that is conceded to all citizens.

What were the motives that deter-mined the votes of this brutal majority?

the man and the citizen ? Do they be

lieve the statement that the character

of the education given by the religious

associations is hostile to democracy and the Republic and imperils the

moral unity of the country? Are they convinced that the State alone has the

against the alleged encroachments of the religious Congregations, and exercise a censorship as to the orthodoxy of the ser-

mons so as to preserve the purity of thefaith? Do they honestly believe that

the religious Congregations, having po-litical objects in view, have carried on

an active and continuous political prop-

trial, agricultural and commercial en-

tran, agreement and commercial en-terprises in which some of the religious Congregations have engaged seem either incompatible with the sanctity of the

cloister, or unjust, underhand and dan-gerous competition with occupations in

which laymen are engaged? In other words, do they believe that every mem-

ber of a religious Congregation, whether a monk or in orders, whether a brother or a sister, is a slave who should be

iberated, a fanatic who should be restrained, a disseminator of falsehood and a propagator of hatred who should

and got rid of in the name of justice, liberty, progress and modern civiliza-

I have not the least doubt that among

will be found men of intellectual abil-ity as well as men of very limited tal-

ents who sincerely believe all these ab-surd and nonsensical calumnies which have been disseminated by the Masonic

lodges. They are incapable of making a clear distinction between a law which

absolutely takes no cognizance of re-ligious vows and a law which prose-

cutes them. These narrow-minded per-

sons know of no middle ground between

authorizing these vows and interdicting

lution and democracy, and, theref

they deem it necessary and justifiable to call in the aid of the law to suppress

These obtuse persons ignore the

very comical, they have constituted themselves the champions of the secular elergy, of Christian piety and of the Concordat as against the members of the religious Congregations.

Such are the men who make up the

rank and file of the Ministerial majority.

Do they know that in a free democracy the victors have no right to use against

their political opponents the power of the Legislature in order to deprive the

defeated of rights which they share in common with the victors, even as they

share the hope that some day public

opinion will restore them to power and intrust them with the management of

The leaders of the Ministerial majority, who are men of brains, are not influenced by all this rubbish. They

the affairs of the State?

me Minister Combes' majority there

nda? Finally, do the various indus-

they influenced by the sophist

and even religious policy, with which they will combat the Church and N. Y. Freeman's Journal. In L'Univers of March 31, we find an suppress the religious Congregations. Anti-Christianism, toward which the eloquent letter by Abbe Gayraud, ex-posing the motives that have prompted Prime Minister Combes and his Parliavarious currents of contemporaneous various currents of contemporaneous socialism are converging, sums up the policy of the Ministerial leaders. All the reasons they allege for their conduct, with the exception of anti-Christical warms in the conduct of the conduct o mentary majority, who are simply agents of French Free Masonry, to agents of French Free Masonry, to make war upon the religious Congregations. We have translated this letter that the readers of the Freeman's Journal may know exactly the character of the anti-Christian crusade now in progress in France. The writer, who represents Finisterre in the Chamber represents Finisterre in the Chamber tianism, are simply so many traps set to catch fools. They aim at organizing a democracy without religion; that is to say, a democracy in which religion shall be proscribed, a democracy from which religion will be banished, democracy from which relig-Deputies, has the reputation of being one of the most eloquent members the French Parliament.—Ed. F. J.

that in society as a constituted organism religion will play no part except as the manifestation of the individual conscience and the individual life. The iniquitous deed has been done! There has been found in the Chamber of Deputies a majority so blind to the true interests of the country, so devoid A Godless society and a Godless humanity are to supplement a Godless science of all political sense, so regardless of the rights of their fellow-citizens in Atheism must reign triumphant in the laws as it reigns triumphant in the professorial chairs; in the family as in the the matter of religious liberty, so ignorthe matter of religious merty, so ignor-ant of the real role played by the relig-ious congregations, so led away by par-tisanship as to commit this act of in-State; in the formation of character as in the imparting of scientific information to the mind. justice of refusing to listen to the applications for authorization which, under

have a clearly defined political, social

tion to the mind.

Such, if I am not greatly mistaken, is the intended outcome of the war upon our religious Congregations. The reprisals of the Dreyfus champions and the bitterness of electoral campaigns furnish only the occasions, the pretexts. The real cause of the war upon the re-ligious Congregations is that in these Congregations there lives and is made manifest the spirit of Christ, which is now more than ever a "sign for con-tradiction."

A defeat in such a cause reflects glory upon the defeated. How will they bear themselves under the blows they have were they inducated by the sopaisms heard in smoking rooms and in the privacy of the lodges about the incompatability of religious vows with the modern dignity of the individual and the doctrine of the inalienable rights of the meant the citizen? Do they be received? It is for their wisdom, their zeal, their patriotism to decide. If they are willing to subject themselves to a new humiliation by submitting modified proposals for our charitable institutions proposals for our character institutions and for our missionary establishments in foreign countries, they will in that way unmask the Combes Government and its Parliamentary majority and show the country that they deceived it when they let it be understood that religious Congregations devoted to charitable and patriotic work would receive right to instruct and mold the minds of the young by compelling the heads of every consideration at the hands of the Government and the Chamber of Depufamilies to accept its schoolmasters and its teachings? Do they think it is their duty to defend the secular clergy

If, on the other hand, the members of the religious Congregations who have been struck down by the Combes majority, convinced of the utter inutility of making any new demands, should exhaust all legal methods of resisting the tyranny of which they are the victims and should not leave their convents until compelled to do so by armed force—if. I say, they do this, it will force—if, I say, they do this, it will be a protest in behalf of the rights of conscience and of free citizens against Parliamentary iniquity and the tyranny of legislative omnipotence.

In a little while they will take the case of the Sisters, who are also doomed. In order to deprive Combes and the "Executive" Commission of the Chamber of Deputies of any pretext for resorting to subterfuges, it would perhaps be well for the Congregations of nuns to tack on to the demands already submitted other special demands, under a subsidiary heading, which would deal exclusively with be suppressed, a cunning exploiter who should be punished, a public malefactor who should be driven out of the State which would dear exclusively works of charity and foreign missions. In this way the Government and the Commission would find themselves under the necessity of placing themselves on record in regard to the special control of the s ial work of the Sisters, which would mean that they could not avoid making detailed examination of this work.

Whatever may be thought of these tactics, it behooves the Catholics of France not to forget that their rights are violated and their liberties trampled under foot in the persons of the men and women who constitute the membership of the religious Congregations. More than ever it is their duty to organize for the electoral campaigns of the future. A high ecclesiastic has stated that "the Concordat is to-day virtually abrogated." To-morrow it authorizing these vows and interdicting them under penalty of a fine, imprisonment, exile, or even of death itself. As the liberty claimed by their opponents annoys them and imperils their political power it becomes, in their estimation, an attack upon the Republic, the Revolution and depression and therefore. may be actually abrogated. dealing with the supervision of public worship, which was drafted some time worship, establish among us a veritago, will establis

We would prepare ourselves for the owe would prepare ourselves for the coming contest by going among the people, as is the wish of the Holy See, by defending their material interests, by working with them to realize their ideal of social justice so much in keeping with the Christian sentiment of brotherly love, by making them see and These obtuse persons ignored respect due to the opinions of others, and, although they are ever denouncing the intolerance of the Church, they ing with the Christian sentiment of brotherly love, by making them see and feel that it is of the utmost importance to them that the liberty of the Church shall be maintained. The past is behind us. Let us turn our gaze to the future, which belongs to democracy. Let us bend ourselves to the work of winning for this democracy at one and have no hesitation in making war upon the conscientious convictions of others and coercing religious, social and political opinions. The clear distinction which one of their number formulated the other day between philosophy, which is a contest of ideas, and politics, winning for this democracy at one and the same time liberty and the fraternity whose distinctive note is tolerance, is

taught by Jesus Christ.

The members of the religious Congrewhose distinctive note is collective. Nevidently beyond their perspicacity. Persons who make much ado about the moral unity which Christian States tried to bring about in the Middle Ages, and who include among public rights, liberty of thought and liberty of conscious, are endeavoring, through The members of the religious Congregations are wending their way into exile, but France remains. Let us not be angry with France, but let us prepare for her on the morrow a glorious and a prosperous future. The religious life cannot be eliminated from a society rights, liberty of thought and liberty of conscience, are endeavoring, through the ban placed upon all teaching by the religious Congregations, and even upon all free teaching, to bring about a moral unity under conditions which, on account of the divergence in their doctrinal opinions, make it impossible for them to ever reach an agreement. Having read Larousse they believe it is incumbent upon them to attack the Church by disbanding the religious organizations, and, what I consider very comical, they have constituted themselves the champions of the secular cannot be eliminated from a society that is Catholic. It is the unfolding flower and delicious fruit of faith. The events now taking place are perhaps the prelude of a great evolution affectthe prelude of a great evolution affecting the relations between Church and State in our country. Must not the principles of the Revolution work themselves out to their legitimate conse-

Let us not be troubled in spirit nor Let us not be troubled in spirit nor lose courage. Upon our horizon rises up the gentle figure of Joan of Arc and the bark of Peter steers safely through all tempests. To-day belongs to our tyrants, but eternity belongs to God.

Arbe Gayraud.

which men are constantly grappling but can not exterminate. Subdued, and to all appearances vauquished in one, it makes its appearance in another direction. In many the digestive apparatus is a delicate as the mechanism of a watch or scientific instrument in which even a breath of air will make a variation. With such persons disorders of the stomach With such persons disorders of the stomach ensue from the most trivial causes and cause much suffering. To these Parmelee's Vegetable Pills are recommended as mild and sure. The never failing medicine, Holloway's able Pills are recommended as mild and sure.

The never failing medicine, Hollowsy's
Corn Cure, removes all kinds of corns, warts,
etc.; even the most difficult to remove cannot
withstand this wonderful remedy.

SAINT JULIA. FEAST, MAY, 23.

The keen sea bre z \*\* swiftly blew
O'er Corsica's wild shore.
The darting sea birds swooped and flew
Across the foam, and o'er
The rocky headlands, bleak and bare,
A sik nee brooded on the air. Mary F. Nixon Roulet in Philadelphia Catho lic Standard and Times. There was in the city of Carthage in the year 439 a noble maiden named Julia. When the city was taken by the

Huns, under their fierce leader Gen-seric, Julia was sold as a slave to a rich pagan of Syria.

Her master treated her kindly, and so cheerful and capable was she that soon he declared that nothing would induce him to part with so valuable a servant. Although she was a Chris-

The concourse pausing suddenly,
Their noisy elemor still.
Waited in awe before a cross,
Upon a lonely hill
Uoon it hung a martyr maid,
In majesty of death arrayed.

servant. Although she was a Chris-tian and he a pagan he did not punish her for practicing her religion so long as she did her duty, and this she always did thoroughly and pleasantly. Eusebius, the pagan, decided to go upon a long journey, having having upon a long journey, having business affairs which led him to Corsica, and he took Julia with him, as she managed so well the affairs of his household. They AZRAEL. were to go to Gaul, from which place Eusebius imported many valuable wares,

but on their way they stopped at the island of Corsica. Here at Capo Corso, a pagan festival was being carried on, and this Julia's master attended. slave girl refused to keep the idolat-rous festival, where a bull was sacrificed and other heathen rites prevailed, and Eusebius did not force her to be present, though his other slaves gladly ent to please their master. Felix, the Governor of the fair Island

of Corsica, was a pagan, and noticing the figure of Julia standing afar off, he said to Eusebius:
"Who is this woman of your train
"Who is this woman of your train

who dares to insult the immortal gods?"
"It is Julia, my slave," replied Eusebius, "a Christian, who, though she ebius, "a Christian, who, though

defies my authority in matters of religion, is so valuable a servant that I could scarcely exist without her."

"I will give you four of my best female slaves for this paragon," said Felix. But Eusebius shook his head.

"Not so, your Excellency," he said.

"All you are worth would not purchase "All you are worth would not purchase would freely lose the most valuable thing I have in the world rather

than part from her."
This but whetted Felix's desire to own her, and he determined to gain possession of the Christian girl. So he drugged Eusebius' wine at dinner, and when the pagan was too intoxicated to know what he was doing, Felix persuaded him to sign a paper giving to the Corsican full power over the Carthagin-

ian maiden.
"Sacrifice to the gods and I will pro oure your liberty," he said to Julia when the guards brought her before him. "I thank your Lordship," she said, calmly, "but I cannot sacrifice to the gods. There are no gods, but one only, my Lord and Master, Jesus Christ. "Slave," haughtily said the Governor, "bethink yourself. I can make you

free!"
"I am free to serve my Master, Christ, she answered, " and I care for naught else. He served all the whole world when He walked upon this earth of ours, and service is a joy to those who follow

fearful things were done unto her, but her courage failed not. At last, seeing she could not be prevailed upon to change her faith he cried out fiercely:

A Christian you are and as a Christian you shall die! Take her out and crucify her, that she may die the death of the Nazerene."

Some there were who thought that too cruel a death for a maiden young and beautiful, but Julia said only: It is too much honor to die as did my Lord," and went quietly forth to execution.

The sacrifice to the gods had been celebrated with feasting and games, all the youths of the village competing in running, leaping and fighting for the prize, a wreath of beautiful laurel. At prize, a wreath of beautiful laurel. At the close of the day the victor—a noble Corsican youth — coming home with his dark curling locks crowned with the garland of victory, saw a cross upon a lonely hill. Upon it, stretched in all the majesty of death, was Julia, the Christian maiden. The youth had been correct in the manning when the Gayon. present in the morning when the Goverpresent in the morning when the Gover-nor had examined her, and he recog-nized the beautiful face. All day long it had haunted him. There was some-thing strange about the Christians he They all met death with a had known. They all met death with a courage which appealed to him. He

courage which appealed to him. He was a warrior, courageous and strong in battle. "Yet," he murmured to himself, "I could not meet death as did that Christian girl. What had she that I have not? She said that Felix could not kill her soul. Have I a soul?"

These thoughts flashed through his brain as he gized upon the calm, still beauty of the dead girl. Then, seized by a sudden, unconquerable impulse, he dropped upon his kness before the cross, laying his laurel wreath at the martyr's feet.

"Thou art the victor in a far flercer fight than I, fair Julia. To thee be-

fight than I, fair Julia. To thee belongs the crown. I go to find thy

Christ."
"Then," the old legend runs, "he arose and sought out a Christian teacher and soon became a worshipper of Christus. Which, when this was known to the authorities, they did behead him at the foot of the cross where the Carthaginian maiden had been crucified. Then did the blood of the martyrs bear that if the a church arose upon that spot fruit, for a church arose upon that spot

and many did believe."

Monks of the Island of Gorgon, which Monks of the Island of Gorgon, which is now called La Gorgona, and which lies between Corsica and Leghorn, took down the body of St. Julia from the cross and buried her. In 763 Desider-

the sad story of her martyrdom as fol-

The pagan games were ended; then
The throng poured forth in glee,
The exect one in a I the land,
the warrior wild and free;
His forehead was with haurel bound,
He, victor of the games was crowned.

Then forth the victor came and laid

His laurels at her feet.

Julia," he cried, "thou hast displayed Valor and courage meet;
Oh! beg thy God do grant to me
The wondrous faith so dear to thee!"

Georgina Pell Curtis in Donahoe's for May When he was born his father said Let him be called Azrael ; for he has been indeed the Angel of death who has taken away my best beloved." Then the proud, unhappy man shut himself up with his grief, and time went by, until by brooding much on himself, and his own sorrows, the tender dew of pity and sympathy dried up in his heart.

The years also passed over little Azrael until he was six years old. An isolated babyhood grew into a lonely childhood. No companions were his. No one was even allowed to tell him he had had a mother.

"He will learn it in time," the strange man said, "but let him live as long as possible without knowing he has a heart to love and a soul to suffer.'

And so the little boy wandered through his father's vast estate, lived in splendid rooms, and was taught with in spiendid rooms, and was aggreat care; but no one ever caress 1 him or said "I love you," and often, he knew not why, his little heart was sad. His chief joy was his violin, on which he could play with great skill, and some-

times he sang; but not often.
One day he was walking through the great hall of his father's house when he saw an open door:—here was a room into which he had never before penetrated. Very softly he entered, making his way across the rich velvet carpet, his way across the rien vervet carpet, and past heavy tapestries, till he reached a corner of the rom where some dazzling rays of light came through the half-closed blind, and here, just out of reach of the sun's rays, but illuminated by its soft reflection, was a full length portrait of a sweet and gracious figure, whose soft eyes looked down on the child, and the little boy looked and looked, and knew not that it was his

How lonely she was! Her lips parted as if just about to speak, her slender girlish figure full of a tender appealing sweetness. Little Azagel stood very still, and as he gamed into the dark eyes, so like his own, a great joy welled up in his heart, and he said:
"I will call her my own, my beautiful

rage. "Do you not know that I can kill you?"

"You may kill my body," replied the intrepid girl, "as wicked men killed my Master, the Crucified, but my soul you cannot kill. That belongs not to you, but to the Lord Christ."

Then Felix commanded her to be cruelly tortured, and all manner of fearful things were done unto her, but her courage failed not After that the little boy was happy. His lessons over, he would steal away into the silent drawing room, and curling himself up on the rug in front of the dear picture, he would play, until the shadows on the lawn outside deepened, and twilight descended, and he could no longer see the soft, every lockcould no longer see the soft eyes looking down on him.

There came a day when Azrael felt ill; but he told no one, for he was a patient child who had never been questioned as to how he felt. Once more he came into the vast silent room; and standing before the picture he began to play. The little hands that held the violin were hot and feverish, the great dark every work full of team, and to be the picture of the picture of the picture. dark eyes were full of tears—suddenly the music halted and broke; the treas-ured violin fell almost noiselessly on the floor and the child took a step forward

with his arms outstretched.
"O my beautiful one!" he cried, " speak to me. I am so lonely. Speak to me, only once."

The dear face smiled on him, but no

sound came to relieve his eager little the floor and wept. After that followed many days when he lay tossing on his little bed, and great doctors and skilled rt-and then he c nurses bent over him; for too late the strange man found out that he loved is only child.

It was toward evening on the twentyirst day of his illness, and the golden un was setting in the west, when two majestic angel forms met outside his

majestic anger forms met outside ins door, and paused.
"I am Azrael the Angel of death," said one, "let me enter first, for I come to bear away the child who was

"Not so," said the other, "I am Gabriel, the Angel of Revelation—the all Father has bidden me come for him

om you seek.' So Azrael, the mighty one, spread is wings and flew away. The little hild opened his eyes, and saw bending

over him the great Archangel—tender, strong and beautiful. He looked into full of divine compassion; and ith a little sigh he yielded up his pure oul into the angelic keeping.

Then Gabriel folded the little one in

his strong arms, and the child rested its head against his shoulder, for he knew neither fear nor sorrow now. Up knew neither fear nor sorrow now. Up-ward they flew—hundreds, thousands and millions of miles—on, on, through immeasureable space, till they came to the portals of the Eternal City—whose gates are as one pearl-standing ever

And the Angel put down the child, And the Angel put down and hand in hand they entered, treading the streets of pure gold, and then the little child looked up in wonder and we, for there, coming toward him, was

cross and buried her. In 763 Desiderius, King of Lombardy, had her remains removed to the city of Brescia, where she is much revered to this day.

The memory of the saint, virgin, martyr is honored by the Church on May 23. Her figure appears much in paintings of the Brescian saints, and she is represented as young, lovely and handsomely attired. A poet has told

He lay safe and happy in her arms, drinking in all that tender mother love that is deathless and eternal. By and by she put him down very gently and led him through paths strewn with flowers, till they came to a beautiful, majestic figure, and the young mother said to her: "Mother of Christ, I have found my little child," and little Azrael looked up and met a gaze full of tender compassion; for this mother, also, had loved and lost and found, her Son. Then they took him by each hand, and led him nearer and nearer to the light that is the glory of God, until they stood in front of the Mercy Seat; and on this throne sat One, Who had said; Suffer the little children to come unto

And when the eyes of the glorio Christ turned on him, the little child became as wise as he was innocent and pure, and he knew his mother, and that

love is divine and eternal.

And so joy came to the little heart that on earth had been so starved, for he had found his "Beautiful One," and they were safe in the basom of God.

Are Women Degenerating? The question is frequently asked. The Pittsburg Catholic, in answer,

says:
"Is the modern woman degenerating" For our Catholic women let the altars rails answer on every Sunday and holiday and feasts of devotion throughout the year. Sodalities, confraternities increase constantly in membership. Religious vocations to the multiplied sisterhoods are not lacking, their The sisterhoods never weary in their offices of mercy, visiting the sick, aiding and supporting charities in that virtue's many forms. Our crowded parochial schools have for their teachers those devoted, self-sacrificing women. No hope of an earthly reward actuates them, they look to the Great Beyond. Who will estimate the numbers of devoted mothers rearing their children in the love and fear of the God. Blessed women, the aid and the mainstay of the future, who in their humble homes are bringing up the future citizen in virtue's way."

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THE DEMON, DYSPEPSIA—In olden times it was a popular belief that demons moved invisibly through the ambient air, seeking to enter into men and trouble them. At the present day the demon, dyspepsia, is at large in the same way, seeking babitation in those who by careless or unwise living invite him. And once he ruers a man it is difficult to dislorge him. He that finds himself so possessed should know that a valiant friend to do battle for him with the unseen foe is Parmelee's Vegetable Pills, which are ever ready for the trial.

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Publisher and Proprietor, Thomas Coffey.

Messrs. Luke King, John Nigh and P. J. Neven are fully authorized to receive subscrip-tions and transact all other business for THE CATHOLIC RECORD. Agent for Newtoundland, Mr. T. J. Wall. St.

Johns.
Rates of Advertising—Ten cents per line each
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Approved and recommended by the Architshops of Toronto, Klaston, Ottawa and St. Boniface, the Bishops of Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominton.

Correspondence intended for publication, as well as that 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 important that the old as well as the new address be sent us.

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Matter intended for publication should be mailed in time to reach London not later than reactary morning. Please do not send us

#### LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA.

UNIVERSITY OF OTTAWA.

Ottawa, Canada. March 7th. 1960.

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

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, wit he pleasure, I can recommend
to to the faithful.

Bleesing you, and wishing you success.
Believe me, to remain.
Yours faithfully in Jesus Christ,

g you, and wishin, leve me, to remain, Yours faithfully in Jesus Christ, †D. FALCONIO, Arch. of Larissa Apost. Deleg.

LONDON, SATURDAY, MAY 23, 1903.

THE VICE REGAL PARTY'S VISIT.

Perhaps in no other city of its size, and containing such a small proportion of Catholics to the general population are to be found so many stately buildings belonging to the Church as may be seen in London, Ontario. Besides its grand Cathedral and Bishop's Palace and the newly erected stone structure, St. Mary's church in the East end, we have the Academy of the Sacred Heart, a magnificent educational institution occupying nearly a whole block in the very heart of our Forest City; the House of Providence, conducted by the Sisters of St. Joseph for the care of orphans, aged and helpless poor-an equally large building to which is attached a block of ground; and St. Joseph's Hospital, under the management of the same Community. So popular has this Hospital become to all classes of the people that it was lately found necessary to double its capacity. A very fine building adjoins the Hospital. This was formerly the residence of Mr. Justice Street, but is now used as a Nurses' Home in connection with and belonging to the Hospital. In many respects the most beautiful and picturesque of all the Catholic institutions in London is that which was formerly known as "Hellmuth's College," erected by the late Episcopal Bishop Hellmuth for the education of young ladies. This building has been remodeled and very much improved. It is on the outskirts

this diocese. It was with no small degree of pleasure, therefore, that our good Bishop and priests, as well as the Catholic people of London, could point with pride to these noble institutions on the occasion of the recent visit of Their Excellencies the Earl and Countess of Minto to London.

One of the first places visited by the vice regal party was St. Joseph's Hospital. They were agreeably surprised to find such a magnificent build ing situated high above our Forest City, in a beautiful locality, devoted to the care of suffering humanity-a home where the sick and infirm can obtain not only every possible comfort, that willing, sympathetic hands and hearts could bestow, but have likewise the benefit of most healthful surroundings. In fact, the very air and sunshine of the locality and the cheerfulness and patience of the attendants, all combine to make St. Joseph's a delightful retreat for the ailing. The whole ensemble possesses a charm and a recuperative influence which cannot fail to be of great benefit to the inmates of the hospital. The distinguished visitors complimented the Mother Superior on the noble work the Sisters of St. Joseph were accomplishing in our midst; and on looking through the building the Earl declared the new wing of the hospital open.

The party then proceeded to the Academy of the Sacred Heart on Dundas street. A very large number of people lined the streets as the visitors proceeded until, nearing the approach to the academy grounds, it was found a difficult matter to proceed, so desirous were all to witness their entry into this celebrated educational institution. The convent was prettily decorated with flags and streamers. Their Excellencies' reception here was in every regard perfect. His Lordship Bishop McEvay, the Rev. J. T. Aylward, Rector of the Cathedral, Rev. D. Fgan, of the Cathedral Rev. T. Noonan, P. P. Biddulph, and the Rev. Mother Superior, received

in such a manner as to make it a veritable bower of beauty. But what shall we say of the charming part taken by the children in the reception? This would indeed be very hard to describe. The perfect composure, the admirable training, the sweet singing of the original verses set to music,

and having special reference to the cappy occasion, captivated the hearts the distinguished visitors, their retinue as well as the Mayor and Corporation of London; but more especially touching was the part taken by the junior pupils. Their musical welcome What is this the flowers say?" was very prettily rendered. The half-hour spent in this grand institution of learning will be long remembered by

them at the entry and conducted them

to the study hall, which was decorated

It is also a satisfaction to know that so many of our fellow-citizens had an opportunity of observing the splendid training imparted by the Ladies of the Sacred Heart.

all present.

Convent training in all its beauty and perfection was well exemplified by Miss Dromgole, daughter of John Dromgole. Esq., of this city, in her "Address of Welcome," to the Earl and Countess of Minto. Her sweet, clear voice, her faultless enunciation and her admirable deportment was much admired by all who had the pleasure of being present n this interesting occasion.

In another column will be found a report of the visit of the Earl and Countess of Minto to the hospital and convent.

#### ST. MICHAEL'S COLLEGE.

We have every reason to be proud of the success of St. Michael's College. We are proud, of course, of its record as an educational institution, but we have also the pleasure of looking upon it as a monument to human courage and perseverance. Fair are the buildings of to-day; fair also the spirit that abides within their precincts; but fairer still the zeal that espoused the cause of Catholic education and gave it n unpropitious days a home and a deender. And as we viewed the cerenonies of its Golden Jubilee and heard the gracious words of ecclesiastical dignitaries, we could not but be glad for the joy it gave the men who have watched over and guided the destinies of St. Michael's. But these men know the cost of the Golden Jubilee. For the serene skies of to-day they have had days and weeks when the outlook was gloomy, and around them beat the winds of acrid criticism. Each year brought its difficulties, but the Basilians met and vanquished and proved thereby their claim to the respect and gratitude of every member of the community. Out of the storm and stress of brigands preying upon the people. fifty years they have emerged victors, and the Golden Jubilee was the reward of their self-sacrifice and fidelity to their ideals. It was a tribute to Christian manhood. It represented years of labor of those who sought no other of the city and is used as the Mother recompense than to assist in the up-House of the Sisters of St. Joseph for building of Canada. True, there were times when the task seemed thankless and doomed to sterility, but they never proved recreant to their duty and they have the consolation of knowing that their steadfastness is the most precious

> possession of St. Michael's. To those among us who are faintthose fifty years. To us it is a splendid record of endeavor and achievement. It is the history of the pioneer blazing his way through the wilderness and preparing the land for the harvest. And during all this, let us remember that though the Fathers could show brave front to the outsider, they must have found it difficult to battle against the apathy of those for whom they worked in an especial manner. While they gave themselves for the cause of education, their co-religionists, too many of them, sat idly by criticising, as is the wont of the sluggard. These took little heed of their own responsibility in this matter of education. They were too busy listening to the outcries of the enemy to give a helping hand to the man in the furrow. Their descendants do the same, as if we who have been always in the forefront must be followers, but not leaders, or be content with sounding the praises of alien elucational forces.

Those critics forget the difficulties that encompassed the beginnings of the good work of the Basilians. Of money and influence they had little. Yet they had to compete with heavily endowed institutions. While non-Catholics gave of their substance to their colleges and universities, the ilians had little reason to rely on the generosity of those of the household. They have had to work their way with bare hands, and that they are in safe haven is proof enough that they can be trusted with the education of our children.

The Very Rev. President was not far wrong when he said:

"Catholics were generous enough in their charities, but in matters of higher education the English-speaking Catholic laity would have to stand before the

bar of God and be condemned for their

We can take away this reproach. We must, if we have any respect for ourselves, support the institutions that can give us the men who may safeguard and lead us. Vain are our eulogies of past glories if we suffer them to be tarnished by defeats of the present. Let us indeed contribute to churches, but our prime care should be to upbuild temples of the Holy Ghost. And let us decorate them with men who are conscious of the dignity and beauty of their faith. Says Archbishop Ireland :

knowledge; they must be ready give reasons for the faith that is in them, meeting objections from what-ever source, abreast of the times in their method of argument. They must be in the foreground of intellectual movement of all kinds. The age will not take kindly to religious knowledge separated from secular knowledge. important work for Catholics in

the coming century will be building of schools, colleges and seminaries; and a work more import-ant still will be the lifting up of present and future institutions to the highest degree of intellectual excel-lence. Only the best schools will give the Church the men she needs."

#### THE "PROGRESSIVE THINKER."

The above is the title of a paper published in Chicago, Mr. J. R. Francis being the editor. Its motto is "Spiritualism-Progress the Universal Law of Nature. Thought, the Solvent of her Troubles - Spiritualism." In a late issue of his paper the editor speaks of the assassination of President Lincoln, saying it was planned and executed by Jesuit priests. Is is inconceivable that men having any pretence to either decency or intelligence should patronize such a disreputable sheet. But we suppose the race of idiots and liars will never become extinct. Mr. Francis has a strong claim to both of these titles.

THE PERSECUTION IN FRANCE.

The outrageous manner in which Premier Combes is applying the Associations Law continues to stir France to its utmost depths.

French papers give accounts of hove the military and the police are being marched to the Convents in many localities in serried ranks for the purpose of storming the homes of helpless nuns or unarmed priests and friars charged with no other crime than that they are living in a community with the purpose of carrying on more successfully the charitable works which they are engaged in accomplishing, and these communities are being broken up by force, as if they were bands of

There have been demonstrations against the monks and nuns as well as n their favor, but for the most part they were friends of the religious orders who thus assembled to enter their protest against the unjust treatment of innocent men and women who have devoted themselves to the lifework of doing good, and of extending the kingdom of God among men.

In many instances, the officials of the State, military and civil, have resigned their positions in disgust rather than make a disreputable raid upon religious men and women who certainly hearted we recommend the history of have no evil designs against the State or the people of France.

At Marseilles, Nantes, and Versailles thousands turned out to protect the Capuchius who were besieged by strong forces of genadarmes and soldiers, and at Marseilles there was besides a counter demonstration of those who are opposed to the religious orders. Between the opposing arrays stones were thrown and sticks freely used so that many were hurt. At Annecy also a squadron of dragoons was required to enforce the Government's decree : but in all these instances the monks yielded to force, their purpose in resisting being not to make a useless opposition against an armed host, but to assert their rights as French citizens to use the liberties which all citizens are supposed to enjoy, especially under a Republican form of Government.

At La Roche, while the Benedictines were being dispersed, similar troubles occurred. Five hundred peasants assembled to protect the monks, and in the melée the police were driven off, and three magistrates who had led them to the attack were seriously injured. At St. Nicholas du-Pont there was a repetition of the scene owing to an attempt made to expel the Redemptor-

It is very true that this resistence to the power of the State is fruitless at the present moment so far as arresting the outrageous course of Premier Combes is concerned, but the circumstances must have their effect upon the minds of the people, and the time will inevitably come when their eyes will be opened to the fact that the peace and general welfare of the Republic is being imperilled by his mad policy, and they will sweep him aside as unworthy and Rheims, has answered similarly the

incompetent in the fulfilment of the rust which has been confided to him.

It is already felt that the recent friendly visit of the Emperor William to the Pope is a decided victory for the Holy Father, which may have far-reaching consequences by which France will greatly suffer in prestige in the far East. It is freely stated that the Emperor's visit to Rome was really intended for the Pope rather than for King Victor Emmanuel II. and was inrelations with the Catholic Church, and this in regard to matters of higher importance than the settlement of "Catholics must excel in religious domestic difficulties. It has already been announced that

the Jesuits are to be permitted to return to Germany, and this at the very moment when they and other religious orders are being expelled from France. This concession has been made by the Emperor in return for the loyal support given to the Government by the Catholie party in the Reichstag; but the Emperor undoubtedly has in view a matter which is of much greater importance than this from the imperial point of view. He is understood to be anxious to increase the prestige of Germany in the east by supplanting France as the protector of the Catholic Church among the eastern pagan nations.

Hitherto, in spite of all shortcomings of France in regard to the Church, the Pope has upheld her in this protectorate; but there is reason to believe that there have been and are some dignitaries of the Church who have urged the Holy Father to cease to regard France as the Church's protector, as it is incongruous that a nation which persecutes the Church at home should pose as her protector abroad.

This is the position at present, and the Holy Father fully appreciates it; but he is very unwilling to widen the breach with France as long as there is any hope that it may be closed. Yet even the Holy Father's patience may be worn out in regard to this matter, and he has already indicated that he may take the step which he has hitherto abstained from taking.

The situation is thus summarized by the New York Evening Post, which said in a recent issue :

"France has had distinct warning of trafficking in public polity if proved, that she could not go on flouting the Holy See at home while representing it abroad. When the Law of Associations aimed at the Catholic Orders was still pending, the Pope wrote a letter to the Cardinal Archbishop of Paris in which he made a very significant reference to the protectorate which France exerover Catholic missions in the East. French Catholic missionaries, observed his Holiness, have done incalculable work in extending, with the Gospel, the name, the lan-guage, and the prestige of France guage, and the prestige of France throughout the ends of the earth. The Pope was arguing, of course, that a country bound by such ties to the Church ought not to appear as its persecutor. And the fair inference was that if, in spite of the warning, a doctrinaire anti-clerical Governm rashly on in the work of expelling Catholic monks and sisters from France, the Vatican would be compelled to see another protector in the Oriental world."

In the meantime, the French Rishon have not hesitated to speak plainly on the persecution to which they and the religious orders have been subjected. The decree of the Government whereby it is forbidden by Premier Combes that a member of any proscribed religious Order shall preach in any part of France, has been arbitrarily extended to those religious who are now in the country as secular priests, inasmuch as their communities have been dissolved. but the Bishops are now determined to set this decree at defiance. The Bishop of Nancy and the Archbishop of Rheims have both disobeyed this order, and the Bishop of Nancy has been rebuked for permitting the Abbe Ravenez, a former Jesuit, to preach in his Cathedral. The Bishop declared that he did this for the purpose of testing whether the Government can prohibit the preaching of the Gospel in a Catholic country where by the first article of the Concordat the freedom of the Catholic religion is guaranteed.

Premier Combes in a letter addressed to the Bishop reprimanded him for permitting the former Jesuit Father to preach, and informed him that the payment of his salary will be stopped. The Bishop answered:

"Sir : I am one of those who have unbounded love for the army, for the flag, and for France. . . If in the conscientious performance of m duty as a Bishop, I have protested against certain laws and decrees, I have never opposed the political institutions of the country. You, sir, know this. What I did in my Cathedral on Sunday, What I did in my Cathedral on Callada, April 19, I did as a citizen of a free country, and as a Catholic Bishop. You inform me that you have stopped the payment of my salary. I never set much store on honors

money. I place a higher value on my duty and honor. You threaten me that you will have recourse to other meas defied any man, but neither have shown fear of any man. I am not going

to begin with you. Cardinal Langenieux, Archbishop of

letter of M. Combes prohibiting the preaching of those priests who have been obliged under the law to leave the orders to which they have belonged. He tells M. Combes that he is " under a special obligation to maintain in all their plenitude the liberty and rights of his Episcopal jurisdiction as regards the ministry of preaching the Word of God."

Thus the battle is on, and we should not be surprised at any moment if the tended to strengthen the Kaiser in his protectorate of the Church in the East were transferred by the Pope from France to Germany, though, as the effect of such a transference would be permanent, the Holy Father will not make it until forced to do so by the necessities of the case.

Unless history's lessons of the past are very deceptive, the success of the battle which is to be fought will lie with the Church.

It must greatly strengthen the position of the Church in the eyes of the people, that the ecclesiastical authorities are battling for the liberty of citizens and for the respect due to the sacred treaty of the Concordat, while the cause of the Government is the cause of the tyrant and oppressor of the people. Is it for such a state of affairs that the Empire was overthrown a generation ago?

To complicate further the state of affairs, M. Besson, editor of the Petit Dauphinois, has publicly charged M. Edward Combes, the Premier's son, with offering for one million francs (\$200,000) to procure for the monks of the Chartreuse monastery immunity from the general law against religious orders. M. Besson states that he was asked to be the intermediary in the matter of making this offer and was offered 10 per cent., or \$20,000, as his share of the spoils if he should bring the matter to a successful issue.

M. Besson challenges the Premier and his son to bring the case before the courts for investigation, and undertakes to prove it by irrefragable testimony.

There are many in France who favor the Government's anti-Christian policy. but who believe that M. Besson's charge is truthful, and unless M. Combes brings on an investigation he will be adjudged guilty. This charge ought to hasten the downfall of the Government - but we presume M. Combes will be very slow about bringing on an enquiry into the matter.

#### EXTREME UNCTION (9)

Under the heading " Anointing the Sick," the Montreal Star publishes the following special despatch from Quebec on the 11th inst:

"The order paper just issued for the meeting of the Diocesan Synod to be held here on the 10th of June and following days shows that amongst new business to come up is a notice motion by Rev. Dr. F. G. Scott, of St. Matthew's Church here, 'That this Synod do memorialize the General Synod of Canada to appoint a committee to con sider the question of adopting the permissive use of the ancient practice of anointing the sick?' The motion is likely to meet with vigorous opposi-

Very likely there will be a very hot discussion when this question is brought up. St. Matthew's church a Creator of all things, and many has always been considered some- imagine that the theory of Evolution what "High"; it was formerly in gives us a substitute for God our charge of the present Bishop Hamilton | Creator. This is a dangerous error. of Ottawa.

#### THE ANTI-RELIGIOUS ASSOCIA-TION LAWS IN OPERATION IN FRANCE.

The expulsion of the Religious Orders by force is being continued relentlessly by the French Government. In most instances the monks departed quietly making no resistance. In some localities a passive resistance was offered. the members of the communities refusing to leave until the soldiers led them away under a show of force. In several instances the populace

assembled to resist the soldiery. Thus at Grenoble a great crowd of peasants assembled armed with pitchforks, and the few soldiers who attemped to drive away the monks of the Grand Chartreuse thought it prudent to retire without coming into conflict with the

At Havre two thousand citizens folowed to protect the Franciscans on nothing existing, Dwell as we may in their way to and from the court room | thought upon the origin of man and of to which they were summoned to re- all things, the conclusion is evident to ceive the order for departure. The us, and is forced upon us, that there magistrates deemed it prudent to defer must be one eternal and necessary the execution of the decree against the Being; that is, there is a Being and Order.

hundred citizens gathered around the of all the perfections of things exist-Capuchin monastery, and stoned the ing and conceivable or possible. magistrates and officers who attempted to evict the monks.

The officials were compelled to retire. At St. Nicholas du Port several persons were wounded in the repeated charges made by the cavalry on the people who endeavored to prevent the Government's decree against the

were similar encounters, but the troops succeeded in dispersing the people without doing serious injury.

At Landerneau, Annecy and Versailles the monks were also expelled by force, the peasants assembled to protect them being dispersed without bloodshed or serious injury.

The power of the army is, as a matter of course, too great to be successfully resisted by the unarmed or poorly armed peasants, but the Government must in the long run render itself exceedingly odious and unpopular by the acts of tyranny perpetrated in the execution of its oppressive decrees, and we cannot but express the hope that these oppressive acts will be soon followed by the overthrow of the oppress

ASSUMPTION COLLEGE, SAND. WICH.

Thursday, the 28th of May, will be Field-day at Assumption College, Sand. wich. On the same date the College will keep St. Basil's day, which falls. this year, too near Commencement day to have a celebration of its own. All the friends of the College will be walcome on the 28th.

#### HIS OWN MEDICINE

Mr. John Charlton, M. P., had a dose of his own medicine neatly administered to him in the House of Commons on Friday night of last week. On the House going into Supply, the member for North Norfolk raised the question of "ragging" in the British army. Sir Wilfrid Laurier promptly took occasion to remind the member that in the debate on Mr. Costigan's Irish resolution he, Mr. Charlton, had taken the ground that "Canada had quite enough to do to mind her own business, and not interfere in Imperial affairs." This was a complete squelcher!

#### RELIGION AND SCIENCE.

It will interest our readers to learn that Lord Kelvin, the distinguished Catholic scientist, took issue with Professor Henslow who lectured a few days ago before the University College Christian Association of London, England, in regard to the testimony of science on the question of the existence of God.

The professor asserted that science neither affirms nor denies the existence of a creative power as the origin of life. Lord Kelvin asserted that science positively affirms a creative power. He said :

"Science makes everyone feel that he is a miracle in himself, and modern biologists are once more coming to the firm acceptance of vital principle. We are absolutely forced by science to admit and believe in a directive power, for nothing car be more absurd than to believe that number of atoms falling together of their own accord could make a crysta sprig of moss, the microbe of a living animal. Nobody can think that any thing of this kind, even in millions and millions of years, could unaided give us a beautiful world like ours. Let no-body be afraid of the true freedom thought and criticism, but with freedom we are bound to come to the conclu sion that science is not antagonistic, but is a help to religion.

It has become fashionable of recent years to deny the necessity of The theory of Evolution is itself only an hypothesis, and it has never been proved, nor is it likely that it will ever be proved that by any process of Evolution one living species of animal has been derived from some other. Still less has it been shown that any combination of matter will produce life of any kind, whether vegetable or animal; and less yet will it bring forth the rational human soul. Nevertheless even if Evolution could bring such effects about, it would be because there is in matter some inherent productive qualities or forces which would them selves need a creative power for their own production, and the matter itself, whether in its atomic state or in combination, would also need a Creator.

It is not merely because of the order, beauty and wondrousness of things created that there must be a God, but because without an infinitely powerful and wise First Cause there could be one only which is the great First At La-Roche-sur-Yon, near Paris, five | Cause of all things, a Being possessed

Such a Being is necessarily infinitely perfect and is God, insomuch as this is exactly what we mean by the word God.

Thus Lord Kelvin very properly says that science teaches the existence of a Creator. In this religion is sustained by Science, and the words of Redemptorists from being carried out. Holy Writ are fully borne out: "the At Kerbenent and Marseilles there heavens show forth the glory of God,

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In this age, while the sciolists proclaim so loudly that higher criticism and science in general refute religion, we are proud to find that one of the first scientists of the world, who is at the same time a Catholic, does not hesitate to combat so dangerous a position, and to proclaim the agreement of science with the teachings of revela-

KNIGHTS OF COLUMBUS.

On Monday evening last the Knights of Columbus of Ottawa, Ont., held a reception in honor of His Excellency Mgr. Sbarretti, Papal Delegate. To the address which was presented him by the Knights, Mgr. Sbarretti made a very complimentary reply. The occasion was a particularly interesting one from the fact that there were also present His Grace Archbishop O'Brien of Halifax, His Grace Archbishop Duhamel of Ottawa, His Lordship Bishop McDonald of Charlottetown, and Vicar-General Routhier of Ottawa: all of whom delivered eloquent ad-

The Knights of Columbus of Ottawa have every reason to feel proud of the great success of the association in that city, and particularly for the reason that they have a magnificent building of their own erected specially for the purposes of the association.

In next week's issue we will publish a full report of the proceedings attending the reception.

#### WINDTHORST'S SCHEME.

HOW CATHOLIC IDEAS ARE PROPAGATED THROUGHOUT THE EMPIRE.

It was at Mayence, the cradle of the Catholic Congress, that Windthorst launched his scheme. It was designed principally for the struggle against Socialism, which, in the Congress at Halle, had just declared war against Catholicism. But it was in no way limited to anti-Socialistic objects; its interests were simply those of the its interests were simply those of the Catholic Body; and its organization and methods, modeled largely on those of the Socialists themselves, were dmirably conceived and executed There is a Central Governing Committee, located in Mayence, consisting of president, vice-presidents, secretary, treasurer, and ordinary members. treasurer, and They are chosen, year by year, at the ceting, held concurrently "General Congress;" and, meeting, with the last year, Franz Brandts, manufacturer, of Gladbach, was re-elected president; and among the other members of the committee we find nobles, merchants. priests, pressmen, lawyers-the elite of the Catholics of Germany. This committee appoints in each district a chief agent, with whom it maintains a contant intercourse, and through whom it communicates with local branches. In his turn, he applies to a few of the leading, most earnest Catholics in each town or parish—he may know them himself or they may be pointed out to im by the clergy; he explains to them the nature of the association, asks them to secure members for it, and to act in of four hundred and their own neighborhood for the Central Committee. These Vertrauensmanner, as they are called, or "Trust men." become the apostles of the association, collect members, manage all its local affairs, and stand in close contact always with the district agents. Every adult German Catholic man, who pays a subscription of one shilling a year is eligible for membership, and at Manneim, last year, it was announced that it numbered

numbers. The Periodic Press advice and direction. And they have varied channels. The Periodic Press grown to their present dimensions, and varied channels. The Ferral means of is one of the most powerful means of reaching and influencing the people in our days. The German Socialists had through with genuine Catholic principles. our days. The German Socialists had declared that they intended to fight their battles largely with "the soldiers and Windthorst of Gutenberg;" and Windthorst round with their own weapons. Happily, the Catholics of Germany had already an admirable press. In the first days of the Kulturkampf, a network of Catholic papers, metropolitan and provincial, large and small, had grown up all over the country—widely read, well written, and honestly and unreservedly Catholic; the Volksverein anreservedly Catholic; the Voissverein had only to utilize what had already been provided. And it selected an ex-cellent method of doing so. It publishes every week a paper — Social Corres-pondence it calls it—with articles from the ablest specialists of Germany, which is sent to the other Catholic papers, either to be reproduced in them, or to form the basis of other articles, as editors may judge most desirable. In this way leading Catholic writers on all the more important social questions of the day speak to all the Catholics of Germany; and no German Catholic need be long ignorant of the best scientific and Catholic view of such questions. And, further, the League publishes directly for all its League publishes directly for all its what is going on at the altar and who what is going on at the altar and who what is same who derive the blessmembers an organ of its own, the Stim-men aus dem Volksverein, which ap-pears every six weeks, gives an account of the doings of the League and contains scientific essays, articles, and stories in furtherance of its objects.

Pamphlets are still a favorite means of propagating ideas in Germany. Cheaper and more easily read than books, more permanent than newsbooks, more permanent than news-papers, the Socialists have inundated the country with them; and the Volksverein at once set up a counter-propaganda. It adopts the publications of others; it produces pamphlets of its own; some it distributes gratis, others it sells at a nominal price; and there is scarcely a form of socialistic or religious poison for which it has not already in this way provided an anti-

speech as well. There seems to be something in the atmosphere of public meetings which opens an entrance for ideas into the mind and awakens an enthusiasm for a cause or party. The public meeting is, of course, a weapon which lies ready to any hand, and may be invoked for any cause, howmay be invoked for any cause, now-ever discreditable; but it is un-doubtedly a potent weapon. The Volkesverein takes full advantage of it. The local association is established,

if possible, at a public meeting; each least one public meeting every year; other public meetings are to be held when necessity arises or opportunity is offered. All may attend these meetings—not members of the Verin only, not even Catholies alone, but any, even adversaries, who may be dis-posed or can be induced to come. The truth is for all; and Catholics have everything to gain from its public and free discussion. Able Catholic speakers, provided, if necessary, by the Central Committee, are appointed to treat the great religious and economic problems of the day; exact and reasoned Catholic teaching is brought home to the laborer, the peasant the artisan, as well as to the better educated; the false principles, the sophistical arguments of Socialist and un-Catholic theories are refuted; and in these local meetings the Verein, as in the yearly "General Congresses," Catholics learn to respect themselves, to know each other, and to prepare for united action when it becomes neces-

For the Versin acts and acts energetically and effectually, when it is set in motion. It is largely dra to the Verein that the "Centre," or Catho-lic Parliamentary Party, exists to-day. It is matter of common knowledge how Windthorst, most probably the greatest parliamentary leader of the century, built up the "Centre." With the support of the General Congresses, the assistance of Bishops and clergy, and the persevering enthusiasm of the Catholic electorate, he slowly formed a midway between Radicals and Conservatives, differing among themselves on tory or has ever been more successful. It utterly defeated the Kulturkampf; it has won back almost all the Catholic rights which the Kulturkampf took lation for the empire; it decides the fate and guides the policy of ministers. peace, with dignity — in a religious spirit, and a unity, which makes it irre-

nearly fifty years had been welding the Catholic population, gentle and simple, priest and layman, countryman and townsman, into one compact mass, instinct with Catholic faith and Catholic feeling; to the Volkesverein, which had already spread throughout the country, and whose members, under the guidance of the Control Committee set in motion and

tered over all the empire.
But its activity and its power for good are out of all proportion to its It carries on a vast and uningly by the whole Catholic body for a dyice and direction. And they have ciples; because they are blessed each year by the Head of the Catholic Church; because they have the earnest co-operation of the Catholic Bishops and clergy; and because their leaders and their members are whole-hearted, single-minded Catholics.—P. Finlay in New Ireland Review.

## OUR RELIGION.

The first part of the Sacrifice of the Mass consists of the Sign of the Cross, a Psalm, the Confiteor and several mis-cellaneous prayers. The substance of these prayers is a confession by the priest of his faults and his unworthiness. Such also should be the prayers and sentiments of those who are assem-bled to be partakers of the benefits. Next we hear the priest wishing the worshippers (God's blessing, "The Lord Be With You." Those answering for the congregation reply, "And With Thy Spirit." Eight different times are realize the same who derive the bless-

ings and hear Mass to advantage.

The priest having ascended to the altar is seen to bend and kiss it. This he does as a mark of respect. At the same time he asks God in the name of the saints whose relics repose in the altar stone to pardon him his sins. If

comes the hymn of praise, "Glory be to God on high." At its conclusion we see the priest make the Sign of the Cross. By this we are reminded that the sacrifice of the altar and that of Calvary are identical. After again kissing the altar there follows the prayer called the Collects.

The very word discloses its meaning; gathered together. It is the prayer, therefore, said for all those assembled to participate in the sacrifice of the Mass and for the further reason that in it is contained all our petitions to God. It closes with the words, "Through cating that it is through Him we hope to have our petitions heard. Next fol-lows the Epistle, so-called because usually taken from the letters of the the acknowledgment of the purpose of the faithful to practice the lessons they

have just had read to them.
Following this comes the reading of the Gospel, which means "good tid-ings," as one writer puts it the good news that sin has been blotted out, the devil conquered, heaven opened and the human race restored to its original inheritance. The congregation stands while it is being read to indicate that all are ready steps of our Lord. Here usually follows the sermon after which the priest recites the Credo, our confession of faith. And here closes the secon part of the Mass.—Church Progress. the second

When true friends meet in adverse hour 'tis like a sunbeam through a

Scorn no man's love though of a mean degree; love is a present for a mighty king.-Herbert.

RESOLUTION OF CONDOLENCE.

At the last regular meeting of St. Peter's Court, No. 695. Cuthole Order of Foresters, London, the following resolution of condolence was unanimously tendered to Bro. Frank Longhagae: whereas it has pleased Almighty God in His

Surpert of the General Congresses, the assistance of Bishops and clergy, and the persevering enthusiasm of the Catholic electorate, he slowly formed a party of Catholic representatives, midway between Radicals and Conservatives, differing among the mselves midway between Radicals and Conservatives, differing among the mselves midway between Radicals and Conservatives, differing among the mselves midway between Radicals and Conservatives, differing among the mselves midway between Radicals and Conservatives, differing among the mselves of the contract o

#### DIOCESE OF LONDON. MISSION AT WALLACEBURG

MISSION AT WALLACEBURG.

A successful mission by the Jesuit Fathers O'Bryan and Devlin was held in the Catholic church. Wallaceburg last week, ending on Sunday, May 1th. Over thirteen hundred Community and the period of the Community of Community of the Community of Community of the Community of the Communit

ST. COLUMBAN.

services were greatly appreciated.

ST. COLUMBAN.

The Forty Hours' Devotion for 1903 began the consumer of the control of the RECEPTION AT HOTEL DIEU.

altar stone to pardon him his sins. If
the congregation is following as it
should it will do likewise. Then the
priest passes over to the Epistle side of
the altar and reads the Introit. And
here begins the second part of the
Mass.

The Introit is usually a selection of
verses from the psalms indicating the
great mystery which is about to take
place. Next we hear the invocation,
"Lord have mercy on us, Christ have
mercy on us," said nine times in honor

The Church and suffering humanity.

RECEPTION AT HOTEL DIEU.

Miss Katie O'Donnell. of London, was in
the said with the holy habit at the Hotel Dieu.
Windsor, on Taursday, May 14, The beautiful
dimpressive ceremony was performed by
Rev. J. E. Edw. Meunier, assisted by Rev. D.
S. B., of Assumption College, and Rev. J. T.
S. Havard, Record
Windsor, and Interest by Rev. D.
S. B., of Assumption College, and Rev. J. T.
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S. B., of Assumption College, and Rev. J. T.

#### But it exercises an apostleship of of the nine choirs of angels. Then VICE REGAL VISIT TO "THE THE D'YOUVILLE PINES.

Chatham Planet.

Nawhere were their Excellencies the Governuof General, the Countess of Minto and their satisfied daughter. Lady Etisen Ellist accorded a mere delightful greeting than that vaich was extended to them by the particular daccomplished ladies of the Ursuline Academy Chatham, Oot., The reception at 'The Inse' was an exceedingly charming and raceful ceremony, and did much to add the pleasant memories of the Maple ity visit, which Chathamices nore may be usined by their Excellences.

The carrance gate was arched with ever tense encir ting a silken bancer on which was ristically inserthed, "Welcome." and on the handsome on the verse Come Azam. The academy was uset tastefully decorated with the national silver interspered with innumerable flags be R vigious were assembled on the handsome on entrance which was banked with palms of felcome, uniquely arranged. The convent own presented a strikingly charming pearance. The pupils all glowned in snowy hite and wearing the convent colors, build white, also excusite hates of the same color, he effectively grouped among the flowering rubbery on the lawn; the minims, waving ga and garlands of lay and roses, occupied a minimal position in the centre of St. Joseph's stud.

Lust as the vice-regal party arrived at the trance gate they were greeted with a state.

as the vice-regal party arrived at the ce gate they were greeted with strains Just as the vice-regai party arriven at the birance gate they were greeted with strains fundiction one of the popular operas, and num-diately the whole school burst into a rand welcome chorus. "How beautifully sey sieg," was the comment of Ludy Minto then the chorus had concluded, and really accompliment was well deserved. The usual greeting for the occasion had been specially arranged by the Relixious. Missivin of Troy, N. Y., who possess a magnitudent of the comment of the last our years saug the solo parts. A brilliant smirchorus by Misses Bereman James and McFadda, was introduced with very solong the complete shadow of the address. After this followed the address. Wilson Trankin very limit of the season Wilson and Helen Rilspin. Then the disease Wilson and Helen Rilspin. Then the disease Wilson and Helen Rilspin. The the disease wilson and the lady Superior, Rev. Mother M. Baptist, and Community were presented to their Excellencies by Mayor McKeough as were the pupils who read and presented the address and flowers, also the soloist, Miss Gavin, by special request of Lady Minto, who expressed berself charmed with the delightful rendition of that young lady's selo. The plane accompanists were Miss Mabel Edmons a and Miss Maybelle Parker. Both Lord and Lady Minto made many complimentary comments. In the course of his address His Excellency said: I cannot tell you how deeply I apprecia's the hearty welcome you have given us to "The Pines." Our time here is so limited that we find it impossible to go inside the Academy, but the ceremony outside is the pressive the hearty welcome you have given us to "Are Pines." Our time here is so limited that we find it impossible to go inside the Academy, below is a rich classer of hand-painted Heart's ease, dainty in chaste coloring and with marvellously executed shading effects.

The dedication page is a veritable artistic gem. Guardian of its

SEPARATE SCHOOL.

A very highly pleasing feature of the procession was the vice regal visit to the Separate school.

The teachers, all members of the Ursuline Community, had made splendid preparation for Their Excellencies' visit to their school, and the result was all that could be desired. The building was very gracefully decorated with the national colors and flags. Notwithstanding the large crowd that had assembled in the vicinity of the school grounds, the officers had no difficulty in maintaining good order.

Shortly before the arrival of the distinguished guests at the school the pupils each bearing a flag, marched in single file, to a musical accompanient played by one of their number, descended the steps of the front entrance and took their places with military precision and order. The girls, all dressed in white, were ranged very prettily on one side of the lawn and the boys in pretty spring suits on the other, all being in position to face the party say it approached the school. On the pavement leading to the front entrance, just between these most interesting groups, were the sweet and graceful little girls and boys who were to present the flowers. They were: Misses McDonald and W. Downey. Masters Chinton Deloge ent the flowers. They were: Misses McDon-ald and W. Downey. Masters Clinton Deloge and Urban Thibodeau. About these were artistically grouped thirty other little tots, who in their spowy white, looked like so many little cherubs.

who is their snowy white, looked like so many little cherubs. The mement the carriage bearing their Excellencies came in sight the children, over three hundred in number, began to wave their flags and continued until the vice-regal carriage drew up before the main entrance. On the instant, all greeted their Excellencies, the girls by a graceful courtesy and the boys by a military salute. A very appropriate chorus, "Greetings to our Governor-General," was then sung in so excellent a manner as to elicit very high praise from the Earl and Countess of Minto. The above mentioned little ones then approached their Excellencies and presented the flowers. Lady Minto carressed the little ones and was most gracious in her remarks, one of which was, that they had presented her with her favorite flowers. His Excellency warmly congratulated teachers and pupils, thanked them for their welcome and heartily granted them a holiday.

Rev. Father James O. F. M., P. P., Rev. Father Herman, O. F. M., and Rev. Father Roberto, F. M., and the Separate School Board were press nt.

As the vice-regal party drove off the pupils sang the national anthem.

Imperial Life's New President. At a meeting of the Directors of the Imperial Life Assurance Company of Canada, held yes-terday, Mr. A. E. Ames was elected President of the company in the place of the lave Hon. Str Oilver Mowat, and Mr. Frederick G. Cox. e company's managing Director, was made a fee-President, Mr. Ames was a Vice-Presi mt for several years, and Mr. Cox Managing frector since the company's commencement.

### DIOCESE OF HAMILTON.

NEW CBURCH AT CHEPSTOW.

His Lordship Bishop Dowling will lay the corner stone of the new Catholic Church of St.
John the Baptist on Sunday, May 24th. Invitations to attend the interesting ceremony have been issued by the pastor, Rev. F. A.
Zettler When completed, the church will seat about eight hundred.

### A. O. H.

RESOLUTION OF CONDOLENCE. At the last meeting of our Division, No. 1, A. O. H., held May 12, 1993, it was moved by Brothers James Fleming and Thomas Roliban, that a resolution of condolence be sent to Brother John Brown on the death of his father and mother.

mother.

That whereas is has pleased the Almighty
Odd to remove by death the father and mother
of our esteemed brother.
Resolved that we, the members of this divistion, express in his sad effliction, and that a copy be
put on the minutes of this meeting; also sent
to the CATHOLIC RECORD for publication.

JOHN GANNON, Pres.
M, J. HASSETT, Secy,

## READING

OBITUARY. IMRS, JAMES MACMAHON, TORONTO.

(MRS. James MacMander. Toronto.
We regret very much to record the death of Mrs. MacMahon, widow of the late James MacMahon. In the sixty-fifth year of her age. Death took place on Saturday, Mry 9th, at her late residence, 85 Homewood Avenue. Toronto, after a short illness, and the funeral was hold on Monday, the 11th Solemn Mass of Requirm was celebrated on the 11th or the repose of her soul in the Caurch of Our Lady of Lourdes, by her nephew, Rev. James Walsh, of St. Holen's church, Toronto, Rev. P. Brennan, P. P., of St. Mary's, Oat., cousin of deceased, acted as deacon; while Rev. J. M. Cruise was subdeacon of the Mass. The following priests were prefer in the sancuary; Rev. Fathers Hand, Tracy, Canning, Murray, Rohleder, McIntee, McGrand, Wm McCana, and J. B. Dollard of Uptergrove, Ont.) The church was well-fill d with friends and acquaintances of the family. Interment took place at St. Michael's cometery.

Three children—Miss Helen A. Mac-

tery,
Three children — Miss Helen A. MacMahon and Mesers, James Walsh MacMahon
and John J Moylan—survive.
The palibearers were Mesers. M. O Connor,
Thos. Long, J. J. Foy K. C. M. P.P. Hugh
T. Kelly, Bruce Macdonald and Dr. ChasMurray.

Murray.

Mrs. MacMahon was a native of Mooncoin,
County Kilkenny, Ireland. She was a sister
of the late Archbishop Waish, of Toronto, and
was beloved by all her acquaintances for her
many noble qualities of mind and heart. Her
death will be regretted by a large circle of
friends and acquaintances, and many earnest
prayers will ascend to heaven that eternal rest
may be given the departed soul.

May her soul rest in peace!

JOHN COLLINS, ENNISMORE. JOHN COLLINS, ENISMORE.

John Collins, one of the oldest and most respected residents of Ennismore, passed away at the age of eighty-fix. Mr. Collins was born near Listowel, Co, Kerry, Ireland, March 17th, 1817, and came to Canada in 1812. Heremained in the County of Peterborough and after a few years spent in search of a favorable location, finally settled permanently on the farm in the township of Ennismore on which he resided to the time of his dath, which occurred on April 37d, 1933.

He married Margaret Geary, to which union were born nine children, four of whom prede-

inally settled permanently on the farm in the township of Ennismore on which he resided to township of Ennismore on which he resided to the time of his death, which occurred on April 3rd, 1933.

3rd, 1933.

184 married Margaret Geary, to which union were born nine children, four of whom predecased their father, the oldest being the late Michael Collins, of the Post offlie Department, Ottawa, and Mary, wife of John O'Donnell, who died some years ago. The other two died in early youth and infancy. He leaves to murn his loss, a widow, four sons, and one daughter. The sons are, William, John F. and Hugh, who reside at home. And Stephen, of Philadelphia, Pa, and the daughter is Lizzie.

A who also resides at home.

A who also resides at home.

A the funeral, one of the largest ever seen in Ennismore, took place Sunday, April 5th, to the Catholic cemetery. Ennismore.

At the age of twenty four, some sixty-two years ago, Mr. Collins, took a pledge against intuxicating liquors from the Rev. Father Matthew, and this pledge he kept to the end. Even with a doctor's advice he refused to violate? promise which had been the means of some much peace, happiness and prosperity to himself and smily. As a proof of their regard and as a testimony of their appreciation of a life-long abstainer, the T. A. S. of Ennismore turned out in full force, wearing beautiful badges, and formed a procession from the church to the cemetery. Rev. Father Fitz patrick, P. P., in a few well chosen words, and the grand example his life afforded to those who had at heart the welfare of total abstinence. But Mr. Collins was a model in more respects than one. His neighbors teatify to his kindness and liberality; his family and affectionate heart, while his pasters, now and in the past, know of his devotion and soal in the preformance of every religious witness to his gentleness amiabors, now and in the past, know of his devotion and soal in the preformance of every religious has a more part of the surface of the sample with a sory with a many sind words

MARGARET MACCARTHY, OTTAWA.

On Monday morning. 1th inst, there passed away an old resident of Ottawa, Miss Margaret McCarthy. The deceased was the eldest daughter of the late Mr. Michael McCarthy, formerly for a great number of years an employee of the Old Canda House of Assembly and of the Federal House of Commons moving around with the fourser from Montreal to Toronto, thence to Quebec, back to Toronto, and thence again to Quebec remaining in the latter city till the final move to Ottawa was made in the autumn of 1855. Miss McCarthy leaves one sister, Mrs J. C. Nolan, late of Chicago, but now of Montreal, a niece Mrs. E. E. Kine of Toronto, two nephews and several step-nephews and nieces to mourn her. Her interment took place on Thur day, Ith inst., in the cemetery of Our Lady, Montreal road, after a Requiem Mass chanted by Rav. Father Fitzgerald in St. Patrick's church. Her brother in law, Mr. J. C. Nolan, came from Chicago to attend her obsequies and he, together with some old-time friends, attended her remains to the grave.

May she rest in peace! May she rest in peace!

MARGARET MACCARTHY, OTTAWA.

MRS. MCGREGOR, GODERICH. One of our best known residents, Jane Mc-Intosh, wife of Capt. A. M. McGregor, passed away on Monday, after an illness of six weeks

duration, aged seventy five years, six months and twenty seven days. The deceased lady had for eight years a tended an invalid son, but almost as soon as relieved from that duty she took the lilness that ended in death. She parsed away without pain and entered on the long journey pracefully. The late Mrs. Mo-There was a good attendance at the meeting of the D Youville Reading Circle on Tassday.

May 12-1.

Considerable time was devoted to current events. We cannot lightly banish the thought of France from our minds. Daily men and women are being driven from their native land for no reason but because they belong to the proscribed Orders.

Happier tidings come from the Philippines The people are satisfied that the friars are do my great and commence of the institution of soung pries's for non Casholic missions.

Several new books have been received lately A city priest who wishes that his left hand soow bot what his right hand doin has oresented the Glories of the Church in Architecture. This will be a guide book for those who hope to visit Earope. Those to whom this pleasure does not come may make meighner pleasure does not come may make meighner and complete foot soless in this new book.

The Gentleman From Indiana has come from the contingence of the part of the property of the contingence of the contingence of the contingence of the contingence of the part of the part of the contingence of the contingence of the part of the part of the contingence of the contingence of the part of the part of the contingence of the contingence of the part of the part of the contingence of the part of the contingence of the part o

will be a pleasant change from more studious reading.

We are grasfed to a friend in Teronto for The Art of Diappearing, by Rev. Dr. Talbot.

Smith.

Lancelot's Life formed the literary study. Selections from Conde B. Pallen in this connection were read and we have no hesitation in placing his works on an equal floting with the ldylls—among our poetic gens. We are said to think this age too place ical to produce great ports. Yet we find Conde B. Pallen living in the rush and busile of Am rican twentient century life withing verse that can compare to think this age too place ical to produce great ports. Yet we find Conde B. Pallen living in the rush and busile of Am rican twentient century life withing verse that can compare to think this age too place ical to produce great the rush and busile of Am rican twentient century life withing verse that can compare to think this age too place ical to produce great the rush and busile of Am rican twentient century life withing verse that can compare to the rush and busile of Am rican twentient century life withing verse that can compare to the rush and busile of Am rican twentient century life withing verse that can condition in fluencing it.

We seem a most unable to exhaust the study of Lancelot He, representing human nature, appeals to each one of us. His life represents whereafter Lancelot's death as described by appeals to each one of us. His life represents whereafter Lancelot's death as described by appeals to each one of us. His life represents of the hast and turnell of life.

We keem a most unable to exhaust the study of Lancelot He, the hast and turnell of life.

We can always a sensity of the members are understanded to an outer the hast and turnell of life.

We can always a sensity of the post and sensity of the members are understanded to an outer the work of the work of the year and pand of the land of The Playwarer Pilot Waggaman
How They Worked Their Way, Egan
Lettle Lives of the Saints for Children
Fabiola, Wiseman
Life of St. Vincent de Paul, Beeford
The Trut About Clement Kerr, Fleming
Rupert Aubrey, Potter
The Flower of the Flock, Egan.
Mostly Boys. Finn
Percy Wynne. Finn.
That Football Game, Finn.
That Football Game, Finn.
The B. so Foot Forward, Finn
Claude Lephtfoot, Finn
Tom Playfair, Finn
A College Boy, Yorke.
The Treasure of Nugget Mountain, Toggart
Winneton the Apache Knight, Taggart.
Jack Hildrith on the Nile, Taggart.
Jack Hildrith on the Nile, Taggart.
Jack Hildrith on the Nile, Taggart.
The Cave by the Beech Fork, Spalding,
The Sheriff of the Beech Fork, Spalding,
The Sheriff of the Beech Fork, Spalding,
The Taming of Polly, Dorsey,
Milly Aveling S. T. Smith
Harry Russell, Copus
Geof ey Austin, Student.
A Child in the Temple.
Rome and the Abbey
Christian Edguette.
Sarance, Smith.
Carroll O Donoghue
Gerald Marsdale
Within and Without the Fold Lee.
Kismet, Fletcher,
The Dictator, McCarthy,
The Rich Miss Hiddell, Gerard Kismet, Fletcher.
The Dictator, McCarthy.
The Rich Miss Riddell, Gerard....

> The Vultures of Erin, Dunn.
> Our Por Scruple, Ward
> A Year of Life, L'lly.
> The Wizard's Knoi, Barry
> A Daughter of New France, Crowley
> Round Table of German(Catholic Novellsts
> One Queen Triumphant
> My New Curate, Sheehan
> Luke Delmege, Sheehan
> The Triumph of Fallure, Sheehan
> Jesus, the All Beautiful. Richelieu & Ontario Nav. Co. Ticket Office, 2 King-st. E., Toronto. MAY EXCURSIONS.

Espiritu Santo, Skinder.
Tommy and Grizzl, Barrie.
Alaskana, James.
Lady Bird, Fullerton.
The Cloister. Henry
The Vultures of Erin, Dunn
Our Poor Scruple, Ward...

TORONTO to | Single \$ 6.50 MONTREAL | Return 11.50 Rates to Intermediate Ports. Meals and

Berths Included. STEAMERS LEAVE TORONTO 7.30 P.M. MON-DAYS AND THURSDAYS DURING MAY.



COAL AND WOOD CONTRACTS Spaled tenders addressed to the undersigned at this Department, will be received until noon on THURSDAY MAY 28th, 1933.

for the supply of Coal and Wood for the LONDON NORMAL SCHOOL, for the twelve months ending June 30, 1904.

Forms of tender and cooditions of contract supplied on application to this Department.

The Department does not bind itself to accept the lowest or any tender.

F. R. LATCHFORD.

Commissioner.

Department of Public Works, Toronto, May 14, 1903. Toronto, May 14, 1903.

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I have come accidentally upon a very curious little book, which deserves some remark. It is entitled: "Life among the Germans." The author is a Western lady. It is published by D. Lothrop Company, and bears date

The editor, V. L. Conrad, describes the authoress as "an American Christian woman." We did not suppose she was a Jewess, but in this book her Christianity appears chiefly in an in-tense hatred of Rome, and in a mar-velous credulity as to the excellences of Luther (his greatness we all know), and as to the unspeakable benefits of Reformation to Germany. good lady has evidently never read Melancthon's opinion of Luther's re-Melancthon's opinion of lations to the runaway nuns, which, to be sure, he hoped would improve after he had settled one of them in his home. As to the Reformation, she is wholly unaware how profoundly her opinion differs from Luther's own. He declares that his preaching has ruined the morality of Germany, and it is a serious whether this has ever recovered itself.

President Hadley of Yale remarks

that the violent political passions roused by the Reformers were the death of liberty on the continent for a number of generations. I am afraid that in Germany liberty has not revived yet. Men can teach what they vived yet. Men can teach what they like, it is true, from Catholicity to atheism, and a man's property and right of residence are secure. Yet when a maidservant can be thrown into when a maidservant can be thrown into prison for criticizing a photograph of the Emperor, and a landlady for remarking that the Empress has grown stout, we do not commonly call that a land of liberty. The Luther and the Reformation and the Germany of this lady are a decidedly idealized affair. However, it must be owned that matters have not gone as far in Germany.

matters have not gone as far in Germany as Luther and Melancthon de many as Lutter and state and state and state and state and the common people should be reduced to slavery; but even the tyrannical lords and princes did not venture to go so far as that, although it is true that long afterwards the Catholic Landgrave long afterwards the Catholic Landgrave of Hesse and the bigoted Protestant King of England, who was practically a German, acted conjointly on the principle that a German prince had a right to sell his male subjects to be food for powder.

I may remark that I owe my knowlof the Landgrave Frederick's change of religion to Dr. Lasher of the change of religion to Dr. Lasner of the Cincinnati Journal and Messenger. I had never imagined that a single suc-cessor of Philip the Bigamist had re-verted to the old religion. This, for a wonder, is a point on which John T. Christian has neither blundered nor

However, our author's little book has However, our author's little book has nothing peculiar as to these matters. What is unique in it is the intensely comical way in which she illustrates "the hidden wickedness of Rome" by her extraordinary exposition of the history of Saxony. It goes far ahead of a Becket's burlesque History of Eng-

First, she tells us that Saxony is a Catholic kingdom in Protestant Germany, that is, as she explains, in the Protestant part of Germany. This sounds strange enough, inasmuch as only one-thirtieth of the people are Catholics. The absurdity of the statements seems to strike the author, here ments seems to strike the author herself, for she then remarks that Saxony is nominally Catholic but really Protestant.

How is it nominally Catholic? The Lutheran clergy are established through-out the land, and paid by the State; the Lutheran prelates are duly invested in authority; there are 2,000 Lutheran government schools, and only 40 Catholic; for the Protestant members of the court there is a special Lutheran Superintendent. There is not a Catholic diocese in the kingdom, only a vicar apostolic. Of the 48 members of the Upper House, four are ecclesiastics, at least three of them Lutherans. The one university. Leipsic, is thoroughly one university, Leipsic, is thoroughly Lutheran, and is represented in the

Upper House.

Moreover, Protestantism is acknowledged as the established religion by a peculiar provision. A Catholic may become Lutheran at will, but no Luther an may become Catholic until after an examination before a court, and a certificate granted that he is acting without constraint. Furthermore, the King must always, at his accession, swear to maintain the Lutheran Church in her

rights.

It is hard to see how more thorough It is hard to see how more thorough guarantees could be given for the Protestant character of a country than there are in Saxony. True, the reigning family is Catholic, but that no more makes Saxony a Catholic kingdom than the succession of the Catholic heir of Wurtemberg will divest Wurtemberg of its constitutionally established characteristics. its constitutionally established character of a Protestant kingdom, or than the fact that the reigning house of Baden is Protestant makes Baden a Protestant grandduchy. Nay, should the line of Hohenzollern-Sigmaringer become Kings of Prussia and German Emperors, Prussia will still be a Protestant kingdom, and Germany, unless it annexes Austria, will remain

a Protestant empire.

The author seems to glance unconsciously towards the position, that no country can be regarded as properly Protestant, so long as it is allowed to obey a Catholic chief magistrate. True principle has thus far been practically applied to our line of Presidents, but it is not recognized by law, nor, I am sure, would our author wish to have it so. In Germany no such principle has ever been known, in law or practice.

Her Saxon history, however, is much droller than her Saxon law. She tells us that before Augustus the Strong (whom she calls Augustus I., being in fact Augustus II.) many and many an Elector had tried to force Catholicism upon Saxony, but in vain. Now as every Elector, from Frederick the Wise to the father of Augustus II., had matter and to inform me as to the cor-

been a Lutheran, what possible motive could this inexplicable appropriate could this inexplicable succession of men have had for forcing on their people a religion which they had re-nounced for themselves? Saxony, says Dr. David Muller, from the Elector

Dr. David Muller, from the Elector Maurice on, was not only Protestant but for a long while the head of Northern German Protestantism.

At last Augustus II., a fearfully sensual and utterly unprincipled man, seeing a prospect of obtaining the crown of Poland, pretended conversion to Catholicism, and realized his wish It would be an insult to the Catholic It would be an insult to the Catholic religion to treat him as a genuine con vert. He became King Augustus I. of Poland, remaining the Elector Augus-tus II. of Saxony. Of this vital change of relations the

Of this vital change of relations the author seems not to have the faintest consciousness. Indeed, she appeals for her history to her landlady, who is probably not a university professor. However, hearing talk of King Augustus I., she quietly converts Saxony itself into a kingdom one hundred. Augustus 1., she quietly converts sax ony itself into a kingdom one hundred and nine years before it ceased to be a simple Electorate. By the way, our anti-Popish friends seem to have a remarkable freedom in dealing with chronology. A century or two more or less, one way or the other, matters nothing to them. I was once told by a young lady in a girl's school that the Thirty Years' War was owing to the Thirty Years war was owing to the appropriation of Church property by the Protestants in the time of the Crusades. Our author is a teacher in a girls' school, and perhaps it is there she has learned her free and easy way

of dealing with dates and events.
When Augustus II. became a Catho lic, we learn from the author, or rather from her accomplished landlady, an arrangement was made that Saxony was come Protestant again as an heir should be born to the crown. How it could become Lutheran again, when it had been Lutheran before, was Lutheran then, and has been Lutheran ever since, the two learned ladies do not explain. If they mean anything at all (which is very doubtful) they can only mean that while Augustus II. was to remain a Catholic, his heir, who be-came Augustus III., should be brought up a Lutheran. At all events, this was what was done. However, on growing up, he found that he could follow his father as King of Poland and

become a Catholic likewise.
Perhaps she, or rather her lodging
house keeper, will say that Augustus
the Third's Lutheran education did not fill the contract, as he was born before his father's change of religion. The arrangement, if any had ever been made, has now lasted for two hundred and six years. During all this time, the author assures us, owing to "the hidden wickedness of Rome," no heir has ever been born in the reigning family. Every reigning pair have been child-The crown, in every case, has less. The crown, in every case, has descended to a nephew.

Let us see the facts. Augustus II.

was succeeded by his son Augustus III. he by his son Frederick Christian, he by his son Frederick Augustus I., he by his brother Antony, he by his nephew Frederick Augustus II., he by his brother John, and he by his son Albert. King Albert has been suc-Albert. King Albert has been succeeded by his brother George. King George has three sons and two daughters. His eldest son, the Crown Prince Frederick Augustus, has likewise three

sons and two daughters.

We see then, since 1697 brothers have twice succeeded brothers, and four times sons have succeeded fathers, and a fifth son is on the point of succeeding the suc ceeding his father, having himself three sons to succeed him. And yet this Western governess comes back and retails the meaningless gabble of a Dresden housekeeper, as if we had no encyclopedias or Almanachs de Gotha! CHARLES C. STARBUCK.

Andover, Mass.

### IMITATION OF CHRIST.

A PRAYER AGAINST EVIL THOUGHTS. O Lord my God, depart not far from me. O my God, have regard to help

me; for divers evil thoughts and great fears, afflicting my soul, have risen up against me.
How shall I pass without hurt? How

shall I break through them?

I will go before thee and will humble the great ones of the earth. (Isaias, xiv. 2.) I will open the gates of the prison reveal to thee hidden secrets

and will reveal to thee hidden secrets.

Do, O Lord, as thou sayest, and let all these wicked thoughts flee from be fore Thy face.

This is my hope and my only comfort,

to fly to Thee in all tribulations, to confide in Thee, to call on Thee from my heart, and patiently to look for Thy consolation.

### ANOTHER LIE NAILED.

SILLY STORY FROM MEXICO SHOWN TO BE AN INVENTION.

Editor Union and Times:

Dear Sir—A few weeks ago the fol-lowing news from Mexico went through

the daily press:

City of Mexico, March 2—Newspapers here publish the following remarkable story, which is said to be authenticated by the Church authority of Baros, in the state ties in the town of Bagos in the state

During a visit of pilgrims who arrived from Leon Guanajate at one of the churches a woman, under the influence of liquor, attempted to enter a shrine. She was stopped at the door by one of the pilgrims and she began to swear so horribly that a bolt came from the sky and she was converted into a rock statue. The reports add that the statue was then removed to the house of the parish priest and that the latter is exacting a fee of fifty cents from everybody who wants to see it. Many residents of Bagos claim to have seen the statue and recognized

the woman who was so severely pun-In order to find out what was true of this shocking occurence I immediately addressed a letter to a friend (Rev. Father P. Spina, S. J., of Saltillo Mex.,) asking him to inquire into the

rectness of the statement made in the clipping which I had sent him and from

nich the above notice is copied.

A few pays ago I received the follow-

The city of "Bagos" does not exist, but Lagos; the same is of the province not of "Balisco" but of "Talasco." fnere is here at the college a father who was born at Lagos, and who declares hat nothing at all has happened of what he newspaper reports, and that this atest invention is to be added to the ist of current fables.

We deem it unnecessary, therefore

o trouble the parish priest of that ity, since both the testimony of ather Gonsalvez and the very absurdty of the story give sufficient proof of ts falsity.

FRED. J. HILLIG, S. J.

FIVE-MINUTES SERMON. Sunday Within the Octave of the

THE ASCENSION.

And the Lord Jesus after He had spoken hem, was taken up into heaven." (St. Mark In looking back over the life of our

Lord while on earth, we see that all the mysteries refer to the Ascension as to the end and completion of His work.

As every mystery of His life began with the Incarnation of our Lord, so they all and with His Ascension into heaven. After that the work of the Holy Ghost begins. And how glorious an ending His Ascension was! His humble birth, His humility when insults were heaped upon Him and when He was condemned upon Him and when he was cove when to death, His humility and love when He cried out on the cross, "Father, forgive them, for they know not what forgive them, for they know not what they do," all are finished by the majesty of His Ascension, than which nothing can be more noble, nothing more glor-ious. He ascended to occupy the throne and to possess the kingdom He had purchased by His passion and death,

and in order to show us that the king-dom He spoke of was not of this world, for the wealth and power of this earth is but perishable, while the riches our Lord spoke of are above the natural and our Lord's Ascension leads us to

think of Him and to follow Him in mind and heart. By His rising from the dead and ascending into heaven He gave us a model to follow no less by His suffering and death. By His Ascension our Lord would show us that although we are in this world we should not be of the world, that our minds and thoughts should be directed heaven-ward. By the Ascension of our Lord the gates of heaven, so long closed against us, were opened and a place was prepared for every one of us, for He said, "I go to prepare a place for you;" and there we shall find Him, ready to be our Advocate before the throne of God, provided we be converted and repent of our sins. Is there anything that should give us greater joy or fill our hearts with more earnest the they then the four Lord's love than the thought of our Lord's Ascension? Should the thought not fill our hearts with gratitude? it not compel us to forget ourselves and

our surroundings—should it not make us think of God and our eternal home? Our Lord says: "Where one's treasure is, there is his heart also."

But now, my dear brethren, have you collowed this advice? Is it not case with too many of you that your thoughts centred on things of this life? Do you seek worldly happiness, often a Do you seek worldly happiness, often at the expense of eternal happiness? And yet those who have been the most successful and most ardent in the pur-suit of the riches and the joys of this world haue finally become the most severe in condemning them. Perhaps, too, you seek those pleasures and enjoy-ments which are yours in common with ments which are yours in common with the brutes, and not only momentary in their duration and bitter in their end, but filthy and disgusting. Our Lord's Ascension teaches us to seek the joys of heaven and such as lead to them and are worthy a rational man. All others are below our level, and to think of following them, of satisfying ourselves with them, is an insult to our research. with them, is an insult to our regenerated nature, to that nature that our blessed Lord deigned to take upon Him-self and to bear aloft with Him to Para-

A day like this is a favorable occasion to store one's soul with the virtue of hope. Our Lord brings into His Father's presence the five wounds and the recollection of all the agony that they mean, and He does so on our account. Those wounds shine resplendent in heaven, and they are the je with which our Saviour has purchased our salvation. Let us be full of courage then. Let us call out to our Lord Remember me, now that Thou art ome into Thy Kingdom. I am a lustcome into Thy Kingdom. I am a fast-ful man, but I am sorry; give me the grace of purity. I am a drunkard; ohl, cure me of my dreadful appetite for drink. I am a worlding; teach me the value of eternity. I am quarrelsome; give peace and good will to my stormy soul." Such a prayer as this on Ascension Day will move our Lord to give us the proper dispositions for a good Confession and Communion for our Easter duty.

You find yourself refreshed by the presence of cheerful people. Why not make earnest effort to confer that pleasure on others.—L. M. Child.

It was the heart of Jesus which spoke when He said: "My Father, I wish that where I am, My disciples be with Me."—Bossuet.

## LIQUOR AND TOBACCO HABITS

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#### THE CHRISTIAN HOME. ELOQUENT TRIBUTE FROM THE PEN OI

There is no kindlier word in our language than "home," nor a sweeter creation of our civilization than what it stands for. What memories it conjures up; what undefined longings it creates; what untold good it has done! Now the home, as we understand it, is essentially the product of our Christian Faith. The Greeks and Romans of old, though representing classic civilization and literature of a high order, had no definite idea of a home. They had no word to express it, they had no principles on which to base it. had no principles on which to base it. For these principles we must go to our Christian Faith, which taught first the Christian Faith, which taught first the sanctity and stability of the marriage bond, making thereby husband and wife "one and forever." The permanency of the marriage bond gives to married life a stability which is rejected in their home. Add to this the second principle of payments second principle of parental responsi-bility for the children their union may be blessed with, and, corresponding with this responsibility on the part of the parent, arises the child's obligation to expresse and obey his parents. tion to reverence and obey his parents These two principles are absolutely nec essary if the home is to be an endur-

ing reality.
But even these two principles, how ever basic they may be, are not sufficient to create and perpetuate the home as the happy and holy place we have come to regard it. Love is necessary as well as law, obedience, even with divine sanction, must, to be really helpful, spring from the heart as well as the head. Now this last prinwell as the head. ciple, the bond of the other, is also the product of our Christian religion, which is elevating woman to the associwhich is elevating woman to the associate and compeer of man, has given to to the wife and mother a place of paramount importance in the home's upbuilding. She is to be henceforward the very center of its being, the bond of unity, alembic through which are fused its constituent elements. Hence, it is no figure of speech to say that the home is builded around the mother's heart.

You are then the home-builders and the home-defenders. If you were to say that men should build the home, it say that men should build the home, it might be true if houses were homes. Let the men build the houses; but houses are not homes. The true home is not so much a thing of brick and mortar as of hearts conscrated in a common affection and a common duty. It is where love counts and duty urges, and we look to the mother as the most and we look to the mother as the most fitting symbol of both.

But why, you may ask, should the priest urge so vigorously the duty of defending and protecting the home? Is it that he, being himself homeless, finds in the pain of loss the inspiration, just as John Howard Payne, an exile from home, sang with infinite pathos the beauty of "Home Sweet Home"?

To which I would answer, no such entimental motive inspires him. He teaches the cult of home because stands an integral part of our civilization—nay, its very foundation, as it is also its last development. Our re-publics is but the federation of the smaller republics we call homes. public virtues are but the exploitation of our home virtues. As are our nomes, so will be our nation; and if the be destroyed and domestic virtue disregarded, our national life and our present civilization are inevitably doomed. Hence, to defend the home is not only Christian; it is also a

patriotic duty. To-day the home is attacked on every To-day the home is attacked on every side. The divorce court, laxity of morals, the restlessness of the people, the commercialism of the age—all conspire to destroy the home. Many have come to regard home life as vuntterably dreary. They want to go to the theatres, clubs, hotels, offices—anywhere buthome. City life is to-day the life of the homeless, and country life life of the homeless, and country life has come to be regarded as a failure. Young people, especially, are so attracted to the tinsel and gla world outside that they willingly ex-change for it the peace and protection of change for it the peace and protection of their homes. They go where there is noise and excitement and false light: and they leave behind the sun-kiesrd home, where there childhood years were spent in love and benediction. Soon they find out that the great world that lured them away is too much for them. They who went forth to conquer sometimes return to die, sometimes die without returning.

The social salvation of our young people is closely linked with their love of home and with their having homes to love—homes luxurious, if you will, but most certainly virtuous. Such homes we except you to built and rule by reput love and read-room to the love and the love and the love and lo homes we except you to built and rule by your love and goodness. See that all that you are, all that you hope to be, will blossom forth in your homes, make them for you and yours the hap-piest places in all the world.

### WHY THE DIFFERENCE ?

Protestant clergymen are often sore ly puzzle I over the fact that while Catholic churches are crowded three or four times every Sunday morning, winter and summer alike, their own places of worship are ordinarily but approach attended at the single conplaces of worship are ordinarily but sparsely attended at the single, con-veniently-timed Sunday morning serv-ice. They have long been trying to master "the art and science of making people come to church," but as a rule, with indifferent success. A minister with indifferent success. A minister in New Jersey, however, has tried a far most gratifying. A short time since, a few pews contained his congrenow it packs the whole auditor ium. Like Ixion's cloud-tower, it has grown to the sound of music. prayers and sermons, and a magnificent choir have done the work. Votaries of the art divine will go almost anywhere to hear good music. If it can be had at church, so much the better, and so much less are they out of pocket in gratifying their cultured predilection. Moreover, the Rev. gentleman above mentioned, has educated the musical taste of his people, and famous oratorios are now relished — nay, craved—by

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hour. Our price for the No. 1 is \$48.75, and for the No. 2 size, \$57.60. They are superior to most separators, and equal in every way to the very best. We sent them out for a week on FREE TRIAL. Send for our catalogue explaining all. Windsor Supply Co., Windsor, Ont.

those who were erstwhile well content

with popular hymn-tunes.

But it is still asked, what crowds the But it is still asked, what their Catholic churches? Not all their choirs are good, not all their priests eloquent. And the earlier Sunday services, at which the churches are most densely thronged, are conducted entirely without the adjuncts of music entirely without the adjuncts of music or imposing ceremonial. What, then, draws the people? Ah, no human elo-quence, no music were it of the angel-choirs themselves could attract as does the state of the state the Real Presence of Him who said of old, "When I am lifted up, I shall draw all hearts unto myself." Faith draws us to the veritable renewal of the sacrifice of Calvary. The Church sends us thither, to the fulfilment of an act essential to the sanctification of the Lord's day. Formulas of prayers we may use according to inclination, sermons we may or may not attend. But about Mass nothing is left vague or indeterminate. We must assist at it. Yet it is love rather than fear that fills our churches on the Sunday from early dawn till noon-day. In the words of a pious ruler in the ages of faith, we, of a pious ruler in the ages of faith, we, too, go to; see our Divine Friend, rather than merely to hear about Him. The sense of our manifold needs, and the certainty that He can supply them, draw us to His feet, for we know that

in the Mass we are offering no poor, imperfect formula of prayerful words, but an actual sacrifice of adoration thanksgiving, expiation and entreaty for ourselves and all that we hold dear -the only sacrifice all-perfect, all satisfying, and worthy of the Divine Majesty.—Catholic Union and Times.

## OUR IMMACULATE MOTHER.

We are in the beautiful month of Mary, as we affectionately call it. In our climate it is the loveliest month of our climate it is the loveliest month of
the year, and is a most fitting time
in which to pay especial honor to the
Immaculate Mother.

To us she will ever be a comforter
of the afflicted, health of the weak,

of the americal, heatth of the weak, refuge of sinners, most powerful Virgin, and to her we will ever turn in our difficulties, doubts and troubles. She is the Mother of God, here the purillege of calling and we have the privilege of calling her our Mother also. It is an in-estimable privilege, which we shall never in life be able to appreciate as we should.

Every Catholic child should be

Every Catholic child should be more than ordinarily devout to the Blessed Mother during this month. Cultivate a simple and sincere confidence in, and a genuine love for our heavenly mother, for we know that our dear Lord will never resent any depth of love we may show His Mother, our Lady of the Sacred Heart. Next to our Saviour, ste is the best friend we can have in heaven. Always bear in mind this which has Always bear in mind this which has been said in praise of our Mother Mary: "The noblest women that have blessed the world have been have blessed the world have be moulded after one type, the Im-ulate Virgin Mother of God. holier or higher woman could be presented to the sex. She is the with indifferent success. A minister in New Jersey, however, has tried a new experiment and with results thus of the Most High—all modesty, humility, patience, sweetness are here.' How ONE MILLION IS SPENT. Not less than

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Pale sickly children should use Mother

Courage, weary souls and heavy laden! The mists will rise and the night pass. One Father, one home; and that i not so far, not so very far away. Trust Him, trust Him through the rust Him, trust Him through the darkness and the mists—and He is not far off. "Bear ye one another's burdens" up the hard ways across the dens up the hard ways across the hills in the darkness; and you shall see His face one day (nearer than you dream,) you shall see His face—and that is Home.

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fovorite wherever used.

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Kellogg's Dysentery Cordial is without doubt the best medicine ever introduced for dysentery, diarrhea, cholera and all summer complaints, sea sickness, etc. It promotly gives relief and never fails to effect a costite current Mothers should never be without a bottle when their children are teething.

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MAY 23, 1908

CHATS WITH

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panacea for all unha

Life will bring c

Upon the mouth various conditions doubt, sorrow, pee All the human er the lips in passing, record of their brid so plain that all Good traits and alike on the mout go by, this mobile assumes an expr

emotions most com Small G Most great me This sounds parado of intellect does greatness of statur of bulk.

Thus, the great was a little bit of 3 inches in heigh Great, the most fa of Prussia, boast number of inch Great was 5 foot of Sweden, one figures of the se nth centuries. Duke of Marlbo while the Duke foot 6. Messon Wagner, Theirs, were all excepti indeed, one of t was in keeping late Prince Bis cellor of the Ger How

> The way to sue which is the sam what is neededput things thre The secret of si effort, exhaustin line of endeavor last great shockits foundation. don't spare you mate of your bable you to real life. If your ai of gathering tog yourself to it u s he who holds his arrows in th ly succeeds or ough; do som than well, and a plenty.

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SAND

## CHATS WITH YOUNG MEN.

Life will bring cares, many of them doubtless heavy and bitter—troubles that are far more sad than many fortunate ones ever know; but there is one generally safe and certain cure for all, and that is work. Occupation for others must bring with it the great panacea for all unhappiness, dullness, or

What the Mouth Tells. Upon the mouth are recorded the various conditions of the mind-worry, doubt, sorrow, peevishness, and ange the human emotions perch upon the lips in passing, and leave there the record of their brief tenancy in script so plain that all who will may read. Good traits and bad are registered alike on the mouth, and, as the years go by, this mobile feature unconsciousthat all who will may read ly assumes an expression reflecting the emotions most common to it.

Small Great Men. Most great men have been small. This sounds paradoxical. But grandeur of intellect does not always go with greatness of stature, or with enormity

of bulk. Thus, the great Emperor Napoleon was a little bit of a man, about 5 foot 3 inches in height, and Frederick the 3 inches in height, and Frederick the Great, the most famous of all the rulers of Prussia, boasted of about the same number of inches. Alexander the Great was 5 foot 4. King Charles XII. Great was 5 foot 4. King Charles XII. of Sweden, one of the most heroic figures of the seventeenth and eighteenth centuries, was 5 foot 3. Prince Eugene of Savoy, the celebrated General and fellow commander of the first Duke of Marlborough, was 5 foot 2, while the Duke just mentioned was 5 foot 6. Messonier, Kent, Richard Wagner, Theirs, Mozart and Cavour were all exceptionally small men, and indeed, one of the only figures in history that I can recall whose grandeur tory that I can recall whose grandeur was in keeping with his size was the late Prince Bismarck, the first Chancellor of the German Empire.

How to Succeed. The way to succeed is to be thorough, which is the same as through. That is what is needed—is to be thorough and put things through to a conclusion. The secret of success, the very core of the matter, is the giving of every effort, exhausting one's self in a single line of endeavor. The last step on the stairs brings one to the heights; the last great shock moves the rock from its foundation. Use all you have; don't spare yourself, for it is the ultimate of your best effort which will enable you to realize the purpose of your life. If your aim is but the sordid one of gathering together wealth, if you give yourself to it utterly you will win. It is he who holds back, who keeps part of his arrows in the quiver, who but partly succeeds or fails utterly. Be thor. ough; do some one useful work more than well, and you cannot help earning

Gentleness is really the outcome of virtue. It comes from overcoming our tempers, our faults, and this necessarily requires that strength of will from which true gentleness is born. Gentleness does not consist in an easy-going, quiet way. Neither does it confine itself to those people who self-complacently "keep the even tenor of their mass." It is they are often gold at heart ways," for they are often cold at heart. Gentleness corrects whatever is offens-Gentleness corrects whatever is obtained ive in our manners and is another name for humanity. It is a powerful weapon, conquering all before it, for it is the royal mark of a royal nature. It is the quality above all others that elements of the state o vates the plebeian and gives true dignity to the aristocrat. It is all this and more too. Its possession is what

makes a man a genuine gentleman.

he is bound to fail eventually. basis of a stable business. If you do not trust yourself, who will? But be sure of your ground for confidence. Be Alert. Opportunity comes some-times disguised and surrounded by hard

work and adverse circumstances.

Be Truthful. Truthfulness does not

alone consist in telling the truth, but more often in doing it.

more often in doing it.

Rise Early. The morning hours are the best hours of each day.

Study Causes. Men who succeed are not magicians, but you will probably find they have a capacity for hard work. If causes are created effects must come.

JAMES J. HILL.

The Poor Boy's Chance. The Poor Boy's Chance.
Theoretically, the rich man's son has a better chance of success in any line, no matter what, than the poor boy. He starts higher up the ladder, and thus, other things being equal, might be expected to climb further in a given time. Semetimes he does for many intime. Sometimes he does, for many instances are known of grand success, financial, professional and intellectual, attained by men who never in their lives knew what it was to lack for anything that money and a lack for anything that money are also a lack for anything that are also a lack for anything that it is a lack for anything that money are also a lack for anything that it is a lack for anything that money are also a lack for anything the lack for anything that money are also a lack for anything that money are also a lack for anything the lack for any all the lack for anything the lack for any all the lack for anything the lack

thing that money could buy.

Practically, however, the contrary is
the case. The son of the rich man the case. The son of the rich man knows little of the value of money, and less of the value of work. Opportunities are made for him. He does not need to exert himself to improve them, for he knows that if one is allowed to pass, another will follow in its train.

The poor boy, on the contrary, learns by bitter experience the value of everything he gains. As nothing comes to him without effort, all is estimated at its working value. He does not spend thoughtlessly, for he knows how hard it is to acquire; he does not waste, for he ows that he must replace by labor that which he squanders. His training makes him economical, sometimes, it may be, too much so, and it teaches him one lesson that it is well for him to learn, the value that other people place on money; this lesson he rarely

The idea that the poor boy's chances of gaining wealth or winning distinction are diminished by the fact that this is an age of corporations, monopolies and organizations does not seem to be borne out by the facts. Companies and corporations are associations of individuals, each of whom has invested

of his means in order that, by joint

of his means in order that, by joint effort, a result can be accomplished greater than would be possible to any one unaided by the means and efforts of the others. The money of the many constitutes a fund for larger achievement, and it is possible for almost any one with industry and economy to participate, at least to a limited extent, in the heafits of co-operative effort. the benefits of co-operative effort. That this fact is perceived will be plain to any one who cares to attend thee meetings of stockholders that, in every large city are of frequent occurevery large city are of frequent occur-rence, and only one attendance will commonly be sufficient to satisfy the looker on that the benefits of co opera-tion are as fully understood in this country by the comparatively poor as by the absolutely rich.

The Ron Call of the Great. If the roll were called for the truly great, who would dare to answer? Would it be those who have clean hearts and clean hands, who have taken advantage of no one, but have helped everybody, and have retarded no one's progress; would it be those whose lives have been a perpetual benediction of cheerfulness, encouragement, helpfulness, and inspiration, regardless of whether they have accumulated money or not; or would it be those who have blocked the way for others and used them as stepping-stones upon which to climb to their own goal, regardless of their welfare; would it be those who figure most conspicuously in the gaze

of the world and the publicity of newspapers? If the roll were called, and only really honest responses were accepted, would not thousands of so-called suc-cessful men of wealth be dumb? Would not many who figure in the world's fame also be mute? Would not the tongue of a man be tied whose success is full

of the ghosts of ruined lives?
Would the millionaire who has ground life and opportunity, hope and ambition out of those who have helped him to make his fortune dare to answer to this

Yea, would we not get more responses

Yea, would we not get more responses from the inmates of poorhouses—from the poverty-stricken—than from the millionaires themselves?

Let only him whose hands and heart are clean answer to this call. If your money has the smell of the blood of innocence upon it: if there is a dirty money has the smell of the blood of innocence upon it; if there is a dirty dollar in it; if you have used dishonest methods; if you have stolen with a long head instead of a long arm, whether it be the money or the opportunity, the hope or the ambition, of another; if there is a taint of averies in your rile. there is a taint of avarice in your pile; if envy or jealousy or unkindness has figured in its accumulation; if selfishness has been your ruling passion; if you have been unmindful of the rights you have been unmindful of the rights and comforts of others; if there is a stain of dishenor in your stocks and bonds; if a smirched character looms up in your pile; if greed is there—keep silent. Let those whom you have wronged, whose opportunities you have robbed, those you have used for foot-stools and whom you have considered as nobodies-let them answer while you

keep silent.
In their homes of poverty they perform deeds of heroism, of loving devo-tion, or of self-sacrifice for invalid wives or crippled sisters-deeds of sympathy, or crippled sisters—deeds of sympathy, nobility, and chivalry, perhaps often enacted amid bare walls, carpetless floors, and sunless tenements—which would make all your apparent wealth appear contemptible in comparison. There may have been enacted, within There may have been enacted, within the poor homes of your employees, deeds of kindness and sacrifices of affection and unselfishness which the angels would chant in heaven, while the real record of your life would only be chanted in the lower regions depicted

by Dante. When will the world learn that heart-Maxims of the Successful.

Be Honest. If a man is not honest it is bound to fail eventually.

Be Earnest. Crown your smallest ctions with the halo of earnestness.

Be Confident. Confidence is the mass of a stable business. If you do man in which the finer instincts have man in which the finer instincts have

man in which the finer instincts have no part? Grasping, seizing, piling \$1 on another is not success.

Indeed, many of the biggest failures in this country are sepulchers plated with gold. Volcanoes of selfishness and greed, and of the most beastly qualities, are sometimes covered up by milties, are sometimes covered up by mil-lions, coated with stocks and bonds, houses and lands. Inside these sepulchers are the skeletons of wasted lives, wrecked ambitions, and blighted hopes.—Success.

#### THOUGHTS ON OUR LADY. Sacred Heart Review.

God has given us the Mother of His Son to be our Mother also.

Mary has from God a universal and

Mary has from God a universal and constant mission to accomplish.

Boundless must be Mary's love for souls, purchased as they were by the blood of her Son.

Every effort we make to pay homage to Mary goes entirely to leave, through

Every effort we make to pay homage to Mary goes entirely to Jesus, through the most beloved, most faithful, most honored and most meritorious of all mere creatures—His own Mother.

Every little flower placed on Mary's altar, by even the tiny hands of a very little child, is a sweet odor of the love of Jesus, offered to Him because of the

of Jesus, offered to Him because of the tender, ineffable love His Mother inspires.

The truth is, the Blessed Virgin is to us one of the most invaluable mercies of Jesus Christ. He loves us with an everlasting love; and this everlasting

everlasting love; and this everlasting love was displayed, not only in dying for us, in giving us all that existed in His very being, but, finally, in giving us His own ever blessed Mother.

"Woman, behold thy Son"—these were our dying Lord's last words to Mary. Her heart, before so full of compassion and charity, now opened with an almost limitless love for every human being, all the more intense as the misery of that human being may be the misery of that human being may be greater.

For Gas on the Stomach

#### OUR BOYS AND GIRLS. THE LITTLE MAID OF ISRAEL.

BY EMMA HOWARD WIGHT. CHAPTER X.

Early upon the morning following servant came to Leah and said:
"There be a lad outside the gates of the palace who desires speech with

" A lad desires speech with me, said the little maid, wonderingly.
"But I know no lad in Damascus."

"He inquired for the Israelite maiden who is a slave in the house of Naa-man," replied the servant. "Tis man," replied the servant. "Tis only a ragged beggar lad," and the servant turned scornfully away.

Leah passed out of the palace and ran down to the great gates.

Beyond the gates, for the servant had not permitted him to enter, stood a lad. His coarse garments were soiled and torn, his bare feet were cut and bleeding. The golden light from the rising sun fell unon his dark curly and bleeding. The golden light from the rising sun fell upon his dark curly

Uttering a cry of joy, he ran, with outstretched hands, towards the little

maid.
"Leah! sister! I have found thee at last !" he cried. She stood motionless, gazing at him

She stood motioniess, gazing at him with wide, bewildered eyes.

"Isaac! my brother! is it indeed thou?" she cried.

"Yes, 'tis indeed thy Isaac!" he answered. "But, as thou dost see, no

longer a cripple, for Elisha has made " Elisha has made thee whole," she

repeated. 'Yes; listen, and I will tell thee all," said Isaac. "I will speak but briefly of the sorrow which did fill our hearts when thou wert captured by the Sy rians. Had I not been a helpless cripple I would have gone forth to seek cripple I would have gone forth to seek thee. Then one day our mother called our father to her and said, "Unless thou seeketh help we shall soon have no child, for Isaac will die of his grief for his sister." Where and of whom shall I seek help? asked our father. 'Journey to Samaria and seek the prophet, Elisha,' answered our mother. 'Tell to him how heavily the hand of misfortune has fallen upon our home.

misfortune has fallen upon our home. Beg of him to return with thee and heal our son.'
"So upon the morrow our father our neighbor did borrow the morrow our father did borrow the ass of our neighbor and set forth upon his journey to Samaria. In the evening he returned, bringing Elisha with him. That night, sister, while our parents slept, Elisha came and stood beside my couch. I felt the touch of his hand the part his yold.

couch. I left the touch of his hand upon my limbs and I heard his voice saying, 'With the sun thou shalt rise from thy couch and walk.' Then he was gone and it seemed to me I had but dreamed. When the morning had come and the sun had risen, Elisha was gone but I did arise, from my couch gone, but I did arise from my couch and walk, for I was strong and made whole. "Then did I set forth to seek thee. I was many days in reaching Damas-cus. I was often hungry and footsore, but I was happy for I was no longer a cripple. But yesterday I did pass through the gates of Damascus. There

was great excitement upon the streets. The people were shouting and uttering cries of joy. I learned that they were rejoicing because Naaman, a great Syrian general and favorite of the king, Benhadad, had returned from Samaria realed of his leprosy.

healed of his leprosy.

"I asked a woman in the crowd who had healed Naaman. 'A great man called Elisha,' she replied. 'Tis said that Naaman did hear of this Elisha through a little Israelite maid who is a slave in Naaman's household.' Oh, dear sister, how I did rejoice at her words, for I knew then that I had found thee. I am come to that I had found thee. I am come to offer myself as Naaman's slave that I may ransom thee." Leah put her arms tenderly about his

"Brother." she said, "I am no more a slave; neither shalt thou nor our parents labor, for Naaman has made me rich. Oh! dear brother! our hearts should indeed be filled with gratitude

to Jehovah, Israel's God." THE END. THE CONVERSION OF "TOM

ARNOLD

THE BRILLIANT SON OF THE MASTER OF

Boston Pilot. The Century Magazine for May has a very interesting biographical sketch, by William T. Arnold, of his father, Thomas Arnold the younger, who was son of the great master of Rugby and batcher of Matthew Arnold and father. brother of Matthew Arnold and father of Mrs. Humphrey Ward. Always an earnest seeker after truth, he passed through the stages of doubt and par-tial unbelief, only to eud as a fervent Catholic. The story of his conversion is thus told by the son, who did not

follow in his steps:
From first to last religion was to him the central thing in life. In the "Fragments of a Novel" he describes how the reaction in his political opinions extended to the religious sphere

as well:
"The confidence in the firmness of the existing social order which event had forced upon him, logically implied a different conception of that religion under the auspices of which that social order had been elaborated, out of the chaos consequent-upon the destruction of the Roman Empire. If the one had of the Roman Empire. It the Non-had supposed, the same might be true of the other. When such was the tendency of his mind, it needed but some slight impulse from without to turn the balance irrevocably in favor of belief."

While this inward struggle was going

on, he married in Tasmania, and became a father. He was devoted to wife and children, but none the less the claims of the spirit were inexorable, and drove him and them once more into the wilderness. Newman's books reached him defenses. Newman's books reached him the "Essay on Development" and the "Essay on Development" and the "Lectures on the Idea of a University." They sank deep into his mind. One day he was on his inspecting rounds in a rural district of Tason, he married in Tasmania, and became a father. He was devoted to wife and children, but none the less the claims of the spirit were inexorable, and drove

In a little wayside inn he found a stray volume of Alban Butler's
"Lives" containing the life of St.
Bridget of Sweden. As he read it, the
long "subliminal" process burst its
way to the light, the great change
accomplished itself within him.
"Philip" the Radical, who had left
England a disciple of George Sand,
declaiming against kings and priests,
who had lived side by side with Newman at Oxford and felt none of the
great Tractarian's compelling power. ound a stray volume of Alban Butler's great Tractarian's compelling power, was now reached at the other side of the globe by the same force which had laid hands on Newman. Then and there he resolved to write to Newman, o lay open his heart and ask advice. Here is his letter. Newman must ave received many such, but few can ave been more interesting to him:

"Rev. and Dear Sir-I entreat you "Rev, and Dear Sir—I entreat you to forgive the freedom which I take in addressing you, though an utter stranger to you. The name I bear is doubtless familiar to you, and were it necessary that you should know any particulars about myself personally, there are several Oxford men to whom I sould soften you. Ward and Faber I there are several Oxford the to whole the local I could refer you. Ward and Faber I know among others, the latter rather well. My excuse for writing to you and seeking counsel from you is that your writings have exercised the great est influence over my mind. I will try to make this intelligible in as few words as possible. My Protestantism, which was always of the Liberal sort and diswas always of the Liberal sort and disavowed the principle of authority, developed itself during my residence at Oxford into a state of absolute doubt and uncertainty about the very facts of Christianity. After leaving Oxford I went up to London, and there, to my deep shame be it spoken, finding a state of doubt intolerable, I plunged into the above of unbelief. You know into the abyss of unbelief. You know the nature of the illusions which lead a an on to this fearful state far better than I can tell you; there is a page in your lectures on the University system where you describe the fancied illumination and enlargement of mind which a man experiences after abandon ing himself to unbelief, which when I read, it seemed as if you had looked into my very heart

and given in clear outline feelings and thoughts which I had had in my mind out never thoroughly mastered. At last, by God's mercy, a meditation into which I fell on my unhappy and erate state was made the meansdegenerate state was made the means a text from St. Peter suddenly suggesting itself to my memory, through the violent contrast which I found to exist between the teaching of the Apostle and the state of my own soul—of leadand the state of my own sour reads ing me to inquire again, to pray again, and to receive again, most unworthy as I was, the precious gift of faith in Christ. This, however, is not all. You, who have said that a man who has once compression that a man who has once compression that the selection of the state of the s nded and admitted the theological definition of God cannot logically rest until he has admitted the whole system of Catholicism, will not wonder if, after having admitted Christianity to be an assemblage of real indubitable historical facts, I gradually came to see that the foundation of the One Catholic Church was one of those facts, and that she is the only safe and sufficient witness, across time and space, to the reality of those facts and to the mode of their companyones. their occurrence. These convictions the meditations of each day only tend to strengthen, and I ardently long for the hour for making my formal sub-mission to the Catholic Church. It is here, however, that my perplexities begin; and it is to you, who can under-stand and enter into all such, and to whose writings I feel most deeply in-debted, that I venture to write for a

resolution of them.

The perplexities of which he speaks were indeed many. His conversion to Catholicism meant the givversion to Catholicism meant the giv-ing up of his appointment in the col-ony, and the plunging of himself, his wife and young children into an ut-terly uncertain future. It mean also the bitter pain and disapproval of all

those who loved him.

Newman's answer, of which I give Newman's answer, of which I give the essential parts only, seems to me extremely creditable to his heart, the quality of which has been sometimes doubted by those who were most ready to pay compliments to his head. Any thing like ungenerous exultation over his old opponent, whose son was thus submitted to him, is of course wholly absent from it. "Dublin, October 25, 1856.

"My Dear Arnold:—Will you allow me to call you so? How strange it seems. What a world this is! I knew your father a little, and I really think I never had an unkind feeling towards him. I saw him at Oril on the Purificahim. I saw him at Oril on the Purification before (I think) his death and was glad to meet him. If I said ever a harsh thing against him, I am very sorry for it. In seeing you, I shall have a sort of pledge that he at the moment of his death made it all up with me. Excuse me—I came here last night, and it is so markellers to have your letter this marvellous to have your letter this

come upon you. . . . Yours most sincerely in Christ.

JOHN H. NEWMAN. I do not follow my father's story further. Those who care to do so will find material in the "Passages from a Wandering Life," which he published shortly before his death. After his return to England, he wrestled much return to England, he wrestled much with poverty and untoward circumstances, with depressions within and without, of which there is much touching record in his journals. But in hard work for history and letters, in family affection, above all in religion, he found his consolation. He died doing the congenial work of a Catholic Fel-

Poor Girl, Pity Her.





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Windsor Supply Co., Windsor, Ont.

ow of the Royal University of Ireland. I do not think he was an unhappy man, though a much-happered one. At the though a much-hampered one. At the same time I imagine that he rightly judged the past and foretold the future when, a meditative child of eight, he told his father that he believed those first eight years would prove the hap-piest of his life. Perhaps, indeed, the men and women are few of whom as

much could not be said.

It troubled my father much that wife and children could not conscientiously follow him in the ways he chose; nor was his own mind wholly at peace for many years. But his later life was given unreservedly to the Catholicism which had captured his brillian and which had captured his brillian and rebellious youth. In the last weeks of his life, when he felt his strength failing him, he began to write a "Life of St. Bridget" as a last labor of love and gratitude; the thought of New.can was with him on his death-bed; and in the heautiful little. Dublin church which beautiful little Dublin church which Newman built in the troublous days of the first Catholic university, his metallion and Newman's bust, alone

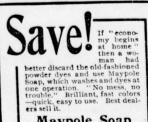
If you would not have affliction visit you twice, listen at once, and attentively to what it teaches.—Burgh.

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THE NEW SCHOOL BILL FOR NEWFOUNDLAND.

Editor St. John's (Nid.) Daily News:

Dear Sir—In my last letter I intimated that I would have a few remarks to make on the Education Bill now passing before the Legislature. There is no deute now but this measure will become law. No matter what view party politicians may take of the Bill, there is only one way in which Catholics can judge it, and that is that it is a direct set back to their most cherished ideals. That learning without religion is the direct opposite to a blessing is maintained by all right-thinking members of the Catholic Church. The Catholic people of the Catholic people of the Catholic way in the particle of the curriculum. It remained for the present Government to show to the Catholic of the curriculum. It remained for the present Government to show to the Catholic samporters of the present Government their wienes in this respect. Surely the Catholic supporters of the present Government must feel ashamed of their actions in voting for a measure to deprive their co-religionists of a rising generation of the blessings of a Editor St. John's (Nfid .) Daily News :

for a measure to deprive their co-religionists of a rising generation of the blessings of a RELIGIOUS EDUCATION.

I say, speaking as a Catholic, that there is nothing so dear to a parent as the question of the religious and moral training of their child. No matter what may be said to the contrary, this is but the first step to the taking away of religious teachings from our Public schools, and it will not be surprising to see the schools of the near future turning out men and women as infidels and scoffers. People brought up in city life have no idea of the temptations that beset the children of the outports with regard to this matter. The formulas and practices of the Catholic religion are often scoffed at and made a bye-word. The observance of fasts and holidays are held up to ridicule, and the Catholic leding, and therefore unable to "show reason for the faith that is in them." soon become tepid and careless, and eventually develops into an unbelover. Take away religious education from our Public schools, and the edge-anchor of Catholicity has slipped from its cable. I wonder what will the Catholic supporters of the present Government? These people have for years been figning the battle for moral and religious teaching in the schools. They have not heal taxed to allow the mesleves to be taxed to the tentors.

of this privilege. They have devoted their private as well as their public means towards this object, and they look upon it as the most vital principle in connection with the Dominion. While others are fighting to the last to have their children brought up as Godfearing and law-abiding citizen (for one is the consequence of the other) our legislators are making every effort to climinate religion and moral training from our schools. I am well aware that a day of reckoning is at hand, and that an account will be demanded from the so-called Catholic representatives in the Legislature who acquiesced in this matter. They may think that it will pass over our notice, but I can assure them that the volcano beneath their feet is smouldering, and will burst forth upon them in 1994, if not sconer. It lik-becomes Bond and other supporters of his policy, who have no children of their own, and some of whom are Catholics but in name, to freame laws for the rising generation. If any further proof were needed of the reticence of the Catholic members on this matter, we needed only point to France, where the godless Combos and his satellites are endeavoring to uproot all form of religion from the soil of France, and to make her a FOR THE MAINTENANCE.

and I have no hesitation in saying that if some of our present rulers had their way they would go and do likewise. Knowing well that the school is the basis of religious education, Combes is leveling every weapon against them in order to drive them from the nation. If the clerky would skreet to eliminate religion from the schools he would have no hesitation in subsidizing every one of them. Speaking as a Catholic. I feel confident that every right-thinking Catholic in the country, and out of it as well, will endorse my views on this question, and i look up that paragraph preferring to "religious teaching after hours or during recess by permission of the parents" as something calculated to throw dust in the eyes of the public, and which, I feel certain, is well understood and appreciated in its proper form by every Cathole parent in the laind. The first warning not was sounded by the Rev. Dr. O'Reilly, of Salmonier, and I feel certain, when the time conces, every Catholic outport priest will be read to respond to that warning to the great discomiture of those, who think now they have completely bood whick the people upon the surject. When that day comes there will be no more ennest worker or more debrmined spirit to deprive them of an opportunity of perpetrating another such evil, as your obedient servant. NATION OF INFIDELS,

## NEW BOOKS.

"Reunion Essays," with an appendix on the non-infallible degmatic force of the Buil Ancatolice Cure of Pope Leo XIII, in condemnation of the holy orders of the Church of Eggiand, by Rev W. R. Carson, author of "An Eucharistic Eirenicon," "Sermons on Some Preregatives of St. F. er." Published by Longmans, Green & Co. "39 Paternoster Row, London, Eugland. Pric. "21 60.

THE GALICIANS.

sea's, and all through the service they seemed lost to their surroundings so devou'ly attentive were they to prayer. I said to myself these people know how to pray.

I travelled a part of the next day with them on the train, and I though' they were a lot of bright, intelligent people. Some of the women were really beautiful with soft dark eyes, fine features and clear, dark complexions. That they were travel worn and dirty was to be expected. I noticed that in the church the evening before, but one forgot their rough clothes and dusty faces in contemplating the fervency and sincerity of their worship of God.

ONLOOKER

VISIT OF THE EARL AND COUN-TESS OF MINTO.

AT ST. JOSEPH S HOSPITAL

After the Governor-General and his party had luncheon at "Headiey," the residence of Mayor Beck, the visit to two of the Catholic institutions was made on the 12th inst. St. Joseph's Hospital and the Sacred Heart Academy both received the party in a most welcome manner, and Their Excellencies expressed their great pleasure at being present.

The sun was shining brightly upon the well-kept lawns of the Hospital and from almost every window a sona boilding, on the lawn, was a large flag. On efficient side of the entrance were the surses in their costumes of blue and white.

Two lives a sona boilding, on the lawn, was a large flag.

The surses in their costumes of blue and white.

Two lives a sona the winding, on the lawn, was a large flag.

The surses in their costumes of blue and white.

Two lives a soon as the vice-regal except turned the corner, with the flag was a large flag.

The ylward Rector of the Cathedral, to the party, and he in turn presented the Mother Superior and the house surgeon, Dr. J. W. Flischer. Senator Coffey also assisted in the reception. Tear Excellencies entered the hospital, and Father Aylward asked the Governor-General if he would be kind enough to visit the new wing and declare it open. Lord Minto said he should be delighted. Thereupon Lord and Lady Minto, Mayor Beck and Captain Graham accompanied Father Aylward and the Mother Superior to the entrance of the new wing. They showed their interest in it, and Lord Minto said he had much pleasure in declaring the wing open, and the announcement was made that the fact of his opening it would be put on a tablet to by placed in the institution.

Coming back from along the corridor, Lady Minto said how good it was to be able to enlarge the building and what good work they were doing in the country in institutions such as this. She stated that she thought London had many places which were of so much benefit. Before going out the Sisters and priests who were present were introduced.

As they descended the steps, the Countess of Minto was present

There were present, pesides the Rector of the Cathedral, Very Rev. Joseph Bayard V. G. P. P., St. Thomas; Rev. Fither Tobin, Rev. Father Valentine and Rev. Father Dunn.

AT THE SACIED HEART ACADEMY.

The route taken to the Sacred Heart Convent was down Richm, and street to Central avenue, where Viccoria Park was passed through. Here a large crowd of people had congregated and the vice-regal visitors were greeted with cheers from the many there. Then they proceeded along Queen's avenue to their destination, there, too, a great crowd had gathered outside, while in the institution the student body was expectantly awaiting the arrival of their honored guests.

His Lordship Bishop McEvay and Rev. Mother Superior Sheridan received. The visitors were conducted to the study hall, and as they came in a beautiful instrumental entry was played by four young ladies at two pianos. The study hall was decorated in white, in an exquisite manner. The public all attired in white, were assembled here, and they greeted Their Excellencies with a chorus, in which they exhibited car-ful training.

Lord and Lady Minto were seated on an improvised platform, on which a carpat bad been laid. Twelve little maidens faced the visitors and gave a recitative welcome. It was an original conceti; each child had something to say, and frequently the faces of Their Excellencies were noticed to light up with pleasure. It concluded, in verse, with pretty references to Otawa, and stated that the guests were thrice welcome. The little girls were the Misses Rowens and Dorothy Burns, Mary Davis, Angela Fitzgerald, Dorothy Harper, Vera McDougal, Angela McPhillips, Fane Traher, Dorothy Traher, Destrude Walsh, Marie Wilson and Mona Wilson This was followed by an appropriate chorus and a graceful and uniform courtesy.

The Address of Welcome was then presented the whose recitative expression of welcome was faultees and evinced decided talent. She made a pleasing impression of all present, for the moner in which she spoke was most commendate. Her anddress wa

sort the most loyal greetings and most respectful welcome of the pupils of the Sacred Heart.

"It was with eager interest that we listened to the account of the joy of those British possessions that have had the honor of welcoming in their very midst His Majesty King Edward, of expressing in his presence the sentiments of loyal attachment and entire devotedness that burn in every British heart. If it be not our happiness to welcome our King on British-American soil, swear is the boon granted in compensation—that of greeting His Majesty's representative, who has already proved that

"Noble names of nobly borne" type within a nation's heart.'

"May it please Your Excellency to receive the homse proffered today by hearts young and true who are so happy to tell you the of-repeated story of the patriotic love and devition that animate each of His Mejesty's subjects in this beautiful land of the Maple Leaf." During the anxious weeks when the angel of death was hovering at the threshold of our beloved Sovereign, surely the gentle heart of the King of kings was touched by the unceasing prayer that echoed the cry of millors of hearts, differing so widely in thought, in hopes and in aspirations, but united in this one petition. God spare our King. And what shall we say of the joy that filled the heart of the nation when the glad tidings were spread far and wide that our Sovereign was yet left us. And may we venture to say that nowhere was the happiness greater than throughout the length and breath of fair Canada.

"We must needs speak to Your Excellency, too, of the immense happiness given by our gracious Sovereign to countless hearts by his late visit to the Prisoner King, the loved and rivered Father of thousands of the subjects of His Mejesty, whose great and generous hearts leads him to make himself all to all, and whose courtesy is so brightly reflected in his noble representative.

"How kindly has our cherished mother country ever dealt with her subjects on this May 9th, 1905.

Dear Sir.—In a recent issue of your valuable paper you commented on the Winnipeg correspondent of the Toronto World's letter and his descriptions of the Holy Sacrifice of the Mass, the dress of the Bishop and the attitude of it worshipers, the Galician. As far as my vioyer and o, I would say that that correspondent was never inside a Catholic church in his life, and but very seldom in any other.

In reading the letter it recalled to my mind an incident of four years ago.

At that time I was travelling in a commercial line for a house in Philadelpria. My roule was from Quebec to Sault Sto. Marie. I happened to be act Sudbury one day when a trainload of Galician emigrants arrived on their way to the west. It was said that half their journey by rail was completed.

The train was side-tracked for twenty four hours, to ventilate the cars, and rest the passengers who were placed in tents on the common.

It was early in May. The May devotions were performed every evening in the Catholic church, the Jesuit Fathers being in charge of the parish there.

In ad a seat in the rear of the church, and a great many of the Galicians came to Benedic thor. At firs' I thought they were miners from Copper Cliff, but a second look showed and reverse father of thousands of the subjects on this side the broad Atlantic sending to us to be our guides and protectors those who so well under stand that a ruler's most royal duty is to feel with his people's heart, balance evenly those him has a population.

The were subject to the church and a great many of the Galicians came to Benedic the recent proper comper Cliff, but a second look showed in the parish there.

In ad a seat in the rear of the church and great many of the galicians came to Benedic the church the subjects of the subjects on this side the broad Atlantic sending to us to be our guides and protectors those who so well under stand that a ruler's most royal duty is to feel with his people's heart, balance evenly those high aims and moderate measures which form t



SNAPSHOT OF THEIR EXCELLENCIES AS THEY WERE ABOUT TO LEAVE ST. JOSEPH'S HOSPITAL courtesy of London Free Press.

The Earl and Countess Minto are the central figures. The left are Miss McGuire, of Ostawa, who presented Her Excellency with a bouquet on behalf of the nursing staff. His Worship Mayor Beck and Senator Coffey. Dr. Fischer, House Surgeon, stands back of His Excellency, while to the right are Rev. Father Aylward, Rector of St. Peter's Cathedral, and Capt. Graham, A. D. C

Mayor Beck and Senator Coffey. Dr. Fischer, House Surgeon, stands back of His Exec Capt. Graham, A. D. C.

that has characterized your stay in our midst, and which has drawn closer than ever the band which unites the hearts of his subjects to that of His Gracious M jesty.

"We all know that kind a hearts are nore than coronealing to that sweet virtue of kindness whose gentle presence they so quick. If y discern. May it please Your Excellencies for feeling M jest your stay of the state of the Sacre M Heart in the happiness that is filling our mearts any always be cehed in your own, and may it be ever increased by the Joy of the stay of

London, May 21.— Dairy Produce — Eggs per dozen, 11½ to 13c.; butter, best roll, 16 to 18c; butter best crocks, 15 to 16c; butter, creamery, 21 to 23c; honey, strained per lb. 10 to 11c; honey, in comb. 12c. to 13c.

Grain, per centa. Wheat new (good) \$1.18 to \$1.20; oats per cental 90 to 92c; corn. \$1.00 to \$1.10; harley 92 to \$1.00; peas. \$1.00 to \$1.25. rye, 95 to 99; buckwheat. \$1.00 to \$1.10.

\$1.10. Meat—Pork, per cwt.. \$8.00 to \$8.25; pork, by the lb. 10 to 11.; beef, by the quarter, \$5.00 bc \$7.00, veal \$6.00 to \$8.00; mutton by the carcass, \$6.00 to \$8.00; lamb, by quarter 10 to 11c; spring lamb, each \$4.50. Poultry—Spring chickens, per pair, 90 to \$1.10; hens, per pair, 75 to \$1.00; turkeys, per lb. 10c.

100.

1 Live Stock—Live hogs, per 100 lbs. \$5.75;
pir-, pair. \$5.50 to \$8.00; fat cattle, \$3.50 to \$4.60; stags, per cwt. \$2.00 to \$2.12; sows, per cwt. \$4.20 to \$2.12; sows, per cwt. \$4.20 to \$2.12; sows, per cwt. \$4.20 to \$4.00; straw, per load, \$3.00 to \$4.00; straw, per ton, \$5 to \$5.5).

Farm Produce — Hay \$8.00 to \$9.50; straw, per lond, \$3.00 to \$4.00; straw, per ton, \$5 to \$5.50.

TORONTO.

TORONDO. May 21, — Wheat—The market is quiet, Ontario white being quoted at \$12\text{b} to 74c.; Toronto, 7cc. east, and 71\text{t} e middle freights; No. 2 ontario mixed, 67\text{f} e indidle freights; No. 2 ontario mixed, 67\text{f} e indidle freights; No. 2 ontario mixed, 67\text{f} e indidle freights; No. 2 red quominal at 69c. east, and No. 2 goose, at 66c indidle freights; Manitoba wheat steady; No. 1 hard. See North Bay, No. 1 northern 81 North Bay, R. i. t. No. 1 hard, 82c on track at lake ports. Oats—Trade is quiet, with No. 3 white quoted at 30c high freights; Scientidle, and 33\text{d} o Toronto; No. 2 mixed, 34\text{d} e Toronto; No. 3 white, 29\text{d} e middle freights, Portland, Barley — Trade is quiet, with No. 3 extra quoted at 48c east, and No. 3, east, at 40c middle freights, Postland, Barley — Trade is quiet, with No. 3 extra quoted at 43c east, No. 2 white is quoted at 735 middle freights. No. 2 white eyes, 75c east, Corn — Market firm, with Canadien yellow quoted at 40c east, and No. 3, east, at 40c middle freights, No. 2 white a floured at 40c east, for No. 2, and 43c, outside. Flour—90 per ceut patents \$2.67\text{t} to \$2.70, middle freights in buyers' sacks for export; straight rollers, of special brands for steady; No. 1 barrels; Manitoba flour s

MONTREAL.

Montreal, May 21 — The local markets are quiet, with prices unchanged. Grain—No. 1 Manitoba hard wheat, 77½c.; No. 1 northern, 76c.; Fort William; pess, 62c high freights, 71c. afloat here, rye, 22c. east, 52½c afloat bere; buckwheat, 47c.; No. 2 oats, 35c afloat. 57c in store; flaxseed, \$120 on track here; American corn, 52c. afloat. Flour—Manitoba patents, \$4,10: seconds, \$3.50; in bags, \$1.60 to \$1.70; patents, \$3.70 to \$4. Rolled oats—Millers' prices \$1 \$5 in bags, and \$3.85 per bbl. Fead—Manitoba bran, \$19.8, shorts, \$20 bags included; Ontario bran in bulk, \$17.50 to \$18; shorts in bulk, \$19.50 to \$20. Provisions—Heavy short cut pork, \$24; short cut backs, \$23.50 light short cut, \$23;

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Immaculate Conception.
Suffer Little Children to Come Unto Me,
Glad Tidlags of Great Joy.
Help, Lord, or I Perish.
Mater Dolorosa.
Madonna di San Sisto (detail square),
Christ Healing the Sick Child.
Christ Healing the Sick Child.
Christ Factry into Jerusslem.
Christ Freaching by the Sea.
The Ascension.
The Ascension.
The Ascension.
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TENDERS FOR COAL. 1903.

Sealed tenders, addressed to the Provincial Secretary, Province of Octario, Parliament Buildings Toronio, and marked "Tenders for Coal," will be received up to noon on Monday, May 25th, 1908, for the delivery of ceal in the sheds of the institutions named below, on or before the 15th of July next, except as regards the coal of London, Hamilton and Brockville Asylums and Central Prison, as noted:

ASYLUM FOR INSANE, TORONTO, Hard coal-1 350 tops large egg size, 250 tops tove size, 150 tops nut size. Soft coal-500 ons lump; wood, green, 100 cords.

ASYLUM FOR INSANE, LONDON Hard cosl-2,700 tons small egg size, 300 tons dove size, 100 chestnut size. Soft coal-50 tons for grates. Of the 3 150 tons, 1.000 may not be required till Jan. 1904.

ASYLUM FOR INSANE, KINGSTON.

Hard coal—1.600 tens large egg size, 300 tens small egg size, 30 tens chestnut size, 600 tens hard screenings, 600 tens soft screenings, 20 tens stove size (hard). ASYLUM FOR INSANE HAMILTON.

Hard coal-675 tons small egg size. Soft coal-2,000 tons, 474 tons stove size, 146 tons chestaut size, coal for grates, 20 tons; for pump house, 210 tons soft slack; 90 tons hard slack screenings. Of the above quantity, 1,125 tons may not be required until Janury and February, 1904.

ASYLUM FOR INSANE, MIMICO. Hard coal—1.700 tons large egg size, 125 tons tove size, 60 tons chestnut 100 soft screenings, 5 tons cannel coal, 50 cords green hardwood,

ASYLUM FOR INSANE, ORILLIA. Soft coal screenings No. 1 or run of mine lump, 2000 tons; 80 tons hard coal, stove size; 40 tons hard coal, grate,

ASYLUM FOR INSANE, BROCKVILLE.

Hard coal—1,759 tons large egg size, 200 tons stove size. 59 tons small egg. Of the above quantity 1,050 tons may not be returned until January and March, 19 4. ASYLUM FOR FEMALE PATIENTS, COBOURG, Hard coal-451 tons small egg size, 20 tons egg size, 30 tons stove size.

CENTRAL PRISON, TORONTO. Hard coal—100 tons small egg size, 70 tons stove size. Soft coal—2,300 tons soft coal screenings or run of mine lump. The soft coal to be delivered monthly, as required. INSTITUTION FOR DEAF AND DUMB BELLE

VILLE Hard coal-800 tons large egg size, 65 tons small egg size, 20 tons stove size, 14 tons nut size, 4 tons cannel. INSTITUTION FOR BLIND, BRANTFORD,

Hard coal- 375 tons egg size, 135 tons stov size, 15 tons chestnut size. Soft 75 tons Jack sonville lump. REFORMATORY FOR BOYS, PENETANG.

Eighty tone egg size, 50 tone stove size, 14 tone nuc size, 1,600 tone soft coal screenings or run of mine lump. Delivered at institution dock. MERCER REFORMATORY, TORONTO.

Soft coal sceenings or run of mine lump, 650

Soft coal secentials of run of limit can; store coal, 125 tons.

Tenderers are to specify the mine or mines from which the coal will be supplied, and the quality of same, and must also furnish satisfactory evidence that the coal delivered is true to name, fresh mined and in every respect equal in quality to the standard grades of coal known to the trade. Delivery is to be effected in a manner satisfactory to the inspectors of Prisons and Public Charities. And the said inspectors may require additional amounts, not exceeding 20 per cent of the quantities hereinbefore specified, for the above mentioned institutions to be delivered thereat at the contract prices at any time up to be 15th day or July, 1903

thereat at the contract prices at any time upon the 15th day of July, 1903

Tenders will be received for the whole quantity above specified, or for the quantities required in each institution. An accepted check for \$500, psyable to the order of the Honorable the Provincial Secretary, must be furnished by each tenderer as a guarantee of his bona fides, and two sufficient sureties will be required for the due fuiliment of each contract. Specifications and forms and conditions of tenders may be obtained from the Inspectors of Prisons and Public Charities, Parliament buildings, Toronto, of from the Bursars of the respective institutions. The lowest or any tender not necessarily accepted. Newspapers inserting this advertisement without authority from the department will not be paid for it.

J. R. STRATTON, Provincial Secretary

J. R. STRATTON, Provincial Secretary Parliament buildings, Toronto.
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LONDON, SATURDA

Some time ago

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The Catho

Ontario sounded anent the danger journal" of the U confreres patted th it. Then from un came a nice little fect that they inten lie a clean news read by young and Forwith "constant modest meed of ac editor smiled at hi kept on "doing printing any old t sewers of the div they must regale u accounts of mur across the bord their information newspaper. But it at all? Are the latest crime are our editors of the United St

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