The Catholic Record.

LONDON SATURDAY, MAY 19, 1906. THE TURNING OF THE TIDE.

We used to be told, as people in the backwoods districts are told to day, that the Reformation in England was due to a desire for the open Bible and the pure gospel. Henry VIII.'s monstrous lust and tyranny were draped in verbal tinsel and nuns and monks and Pope were exhibited in all the repulsiveness which could be imagined by specious pleaders and sensation

The non-Catholic writer of to day, however, has delved into the records of the time, with results that must be disconcerting to those who regard Burnet, Froude, etc., as historians. And it may be said that to him is due the dissappearance of many a prejudice, and some hope that England will yet be the patrimony of Peter. It is hard for the non Catholic to believe that the stories heard in his youth and perpetuated through environment and books and discourses, are but myths and slanders. Those without the fold who have been accustomed to see the English Reformation through the mists of glorified romance may not recognize it in its setting of sordid lust and shameless robbery. But so it is seen by the historian. To him Henry VIII. in his young day is but a very ordin-

ary person-arrogant and a lover of pleasure-and later on a repulsive tyrant long before he died at fifty six. The story of the hero defying Rome in the interest of religion gives way before the facts that Henry VIII, was but a libertine who wanted to have his own way and was determined to have it. The truth is that if Anne Boleyn had been less beautiful the English Reformation might never had taken place. "It may be disagreeable," writes Dr. James Gairdner, "to trace the Reformation to such a very ignoble origin; but facts, as the Scottish poet says, are fellows that you can not coerce and that will not bear to be disputed. . . Talk of the intolerable tyranny of the See of Rome! Who felt it, I wonder? Not Henry VIII. till he felt himself disappointed in the expectation, which he had ardently cherished for a while, that he could manage by hook or by crook to obtain from the See of Rome something like an ecclesiastical license for bigamy." ANOTHER WITNESS.

Reviewing Mr. Hume's historical study "The Wives of Henry VIII.," referred to in these columns a few weeks ago, the Spectator declares that the story of the English Reformation is always amazing, and in nothing so much as the character and doings of its chief instruments. The sixteenth uplifting than the same period in by our sympathy and material gifts he and religious wars struggled on to gether and the fighters themselves had little of religion but the name. . . . Or, again, if Katherine had borne a son to succeed her father, or if she had been a woman of more tact and prudence and of less stateliness, so that she could have condescended to those a to which might have managed Henry and kept his worthless affection: how then, with no irritated king, no greedy Cromwell or time serving Cramner, would the Reformation have fared in England? And the Spectator says that when Henry had gained his object of making himself Pope in England, there was no freedem at all of any kind. The Pope was defied, churches and monasteries were despoiled, but yet heretics were burnt and beheaded.

We are far from denying that the clergy were responsible in some measure for the Reformation. That many of them sought Christ, not for Christ's sake, but that they might eat His bread, and were not either by their lives or learning prepared to meet the storm is undeniable. Our present object is to show that the non-Catholic historian in our own time assigns Henry VIII.'s infatuation for Anne Boleyn as the direct cause of his challenge to the Pope's supremacy, and rates him as a

We have more than once called at tention to the fact that the Canadian wao hurries across the border in quest empty-handed. Letters which have his own flag. Better—far better—here to give us such a society? A few words

alien and never far from the breadline. Better to enjoy the quiet and happiness of home—the peace of the farm-than to herd with strangers in tenements and apartment houses, and to be compassed round about by the noise and smells and temptations of a great city. And in the big centres work is not to be had for the asking. Talent, we are told, finds ever a way ; but talent is a drug on the market : nurses, stenographers and budding writers abound: and the friendless young man dowered with any ordinary sources of mind and heart! gift you may imagine is forced in order to stave off starvation to accept any thing from a factory hand to motorman. To the inexperienced, and to those who see things through magazines and novels, life in a great city is a thing of beauty: to those who know, it is betimes mean and sordid, woven of the woof and warp of money getting and squandering-of things which sap the vitality of soul and body. True, life is what we make it. Still among friends, under our own flag, it has a greater chance to yield a better and richer fruitage of thought and action. And to the Canadian who has brawn and brain, and unafraid to use them, Canada presents greater opportunities than does any other country on earth. The North West is our heritage.

LET US HELP OUR BRETHREN.

In Canada there is need, it seems to us, of a society such as our brethren in the United States have established. In the words of Father Kelly, President of the Catholic Church Extension Society,

"We Catholics of America have not We cannot plant ourselves on the rock of spiritual selfishness. . . We say we love the church, but we do not often display a very practical demon-stration of that love. It is not always wise to lavish gifts where gifts are not needed, and when crying necessities knock at our door."

It is safe to say that the struggling country parish conveys little or no meaning to city dwellers. It is merely a section somewhere on the map whose pastor they see now and then in threadbare black which provokes ill-timed levity. Th pastor, however, could unfold a tale of privation and hardship-of attempts to maintain on the scantiest of means, the House of God in some kind of decorum. His stipend is oftime barely sufficient to keep body and soul together; and we have no hesitation in declaring there are priests who labor year in and out for that which would be scorned by a laborer. Not that he complains of it: he is the ambassador of Jesus of Nazareth: but it seems strange that he should be handicapped by direst poverty when there is much money given elsewhere for church on earth.

Then who has not seen our Catholics in out of the way spots, far from a church and visited by a priest at long intervals. At their doors, however, is ever a meeting house of one or other of the sects. On Sundays the children repair to the conventicle to hear the preacher or reader, become in time acquainted with their Protestant neighbors, and eventually fall victims to mixed marriages. Their children are Protestants of the most rabid kind as a rule, intensely bigoted and dependent for a knowledge of Catholic doctrine on the foul books of Chiniquy. We have visited sections of Canada where Baptists, etc., bore good old Irish Catholic names and have seen in their households that reeking mass of putrescence heaped up by the ex priest and ladled out by publication houses which are under Christian auspices. And it struck us at the time that had there been a little church there, a supply of Catholic literature, we could have preserved these people to the faith. We could have kept the lamp of faith burning in that atmosphere and have held before the children the true picture of the church. But these people are not only lost to us, but are of fortune is doomed, as a rule, to go pelling the cloud of ignorance through come under our notice impel us to view our discipline and doctrine. May urge the young Canadian to live under we hope that some cleric will take steps

our public and we are quite sure then course of a year, and tell me, teachers, spirit. This society is His churchthat the faithful will, under the leadership of the bishops, endorse the work

substantially and enthusiastically. Two cents a week," says Father Kelley, "is no: a great sum, and no one sacrifices much in giving it, or feels the "Why is it that so many jurors to loss of it when it is gone." Catholics, however, to give the sum,

what churches would be built! Every little struggling parish would be helped to its feet-and in five years. May heaven inspire our brethren to take up not hard to find. this scheme and to give it all the re-

CHRISTIAN TRAINING THE SAFE-GUARD OF LIBERTY.

OWERFUL ADDRESS ON MORALITIES OF EDUCATION BY THE REV. J. M. HARRINGTON, OF ORONO, ME.

Boston Pilot. One of the most noteworthy lectures ever delivered in that section on edu-cational topics was given recently in the City Hall, Oldtown, Me., by the Rev. John M. Harrington, rector of St. Mary's church, Orono.

It was the last but one, that of the It was the last but one, that of the state superintendent, in a course of lectures arranged by the teachers of the district, who, during the past winter and spring have been favored with addresses from the professors of the different colleges in Maine. The only elergyman to address the assocition was the reverend lecturer of the evening, who proved himself worthy of the occasion and of the subject he so eloquently handled, viz.: "Is Educa-

the occasion and of the subject he so eloquently handled, viz.: "Is Education the Safeguard of Liberty?' Father Harrington was confronted by an audience which taxed the sating capacity of the hall and which was distinguished for its culture as well as for its denominational character. The lecture lasted over one hour, and was frequently interrupted by appliance. requestly interrupted by applause. From start to finish it was remarkably eloquent, lucid and cogent, and left no doubt in the minds of the audience that the reverend gentleman believes in no system of education which is devoid of a religious basis.

He said "that education by the very etymology of the word e-ducere means to lead out and up; to gradually unfold the powers of the mind; to direct the free activities of man; to fit the young for earth without unfitting them for heaven; to unfold their faculties until they have realized the natural and supernatural ideal which God has assigned to them; to direct the whole etymology of the word e-ducere means assigned to them; to direct the whole bent of their nature towards the higher not the lower, aspirations, and to be lever able to lift mankind from earth to heaven.

"That true education is founded on the immortal ethics of the ten com-mandments and insists that we be honest, honorable, truthful and God-fearing citizen. It is the training of the entire man, soul and body, so that he may be what he ought to be and do what he ought to do."

Having defined education, Father Harrington asked: "What sort of education safeguards liberty?" and he education safeguards liberty?" and he answered his own question by proving that a moral or Christian education is the only safeguard of freedom. He showed that government is the safe guard of freedom; that authority is the safeguard of government; that without authority there is anarchy; that respect for authority should be the object aimed at in the education of the object aimed at in the education of

His reasoning along this line was in-vulnerable and convincing, and it is safe to state that many in the audience left the ball in a thinking mood different from that in which they entered.

Some very pertinent remarks were then made by Father Harrington. Among other things he said:

"Why is it that our prison cells are filled, not with boobies or dunces, but with keen witted knaves, whose in-tellect has been polished at the expense of their conscience? Why there is such a low standard of honor employed to secure the votes of a sovereign

to secure people?

Consider the price paid for the passage of a law which should be passed or rejected on its own merits; consider the amount of money given to unprincipled politicians and unscrupalous cipled politicians and unacrupulous gratters; consider the number of im moral, irreligious, untruthful, dis-honest men sent to represent our inter-ests in the State Legislatures; con sider the number of defaulters and bank absconders, count up the forg-eries, the murders, the divorces; figure out the inunity of abortionists; the countless number of illegal practitioners and race-suicides; consider our ever increasing role of immorality in neral; and the evident corruption general; and the evident corruption of our young men and young women in particular; the fast decaying modesty of our young school girls; the dis-respect of children for parents; hearken to the widespread habit of blasphemy; behold the violation of the Christian Sabbath, the neglect of divine service; witness the rottenness of insurance companies and the human-

to what, in your opinion, must all this, to a great extent, be attributed? "Why is it that non Catholic con-

gregations do not longer want to listen to, or keep ministers who have the moral courage to preach on eternal

the courts of our country declare that they have no religion; that the legislators who enact our laws proclaim that that they have no religious prefer-ences? Kindly answer, why? ences? Kindly answer, why?
"Put your finger on the cause—it is

"From what institutions have all these graduated? Where were those, in general, who are bringing ruin of our country, educated? In the public

our country, educated? In the public or the private schools of the land?" In concluding Father Harrington said that he did not wish to see the public school system destroyed; that he loved his country and its institutions too ardently to wish that; but that he would like to see this system strength end and perfected — made Christian and truly Archive. easd and perfected — made Christian and truly American, such as our fathers intended it to be; and that, because loyalty to country is akin to loyalty to God, and there being no true patriotism without morality; and no morality without religion, he would like to see education, moral instruction and sufficiency on hand in hand for two and religion go hand in hand for the welfare of the nation and the safe guard of liberty.

AMERICAN FEDERATION CATHOLICS OF FRANCE

RESOLUTIONS DENOUNCING PERSECUTION OF THE CHURCH AND EXPRESSING SYMPATHY WITH OUR CO RELIGIONISTS. The following resolutions have been sent to the Catholics of France by the American Federation of Catholic Socie-

Wnereas. The separation of the church and state in France, independently of its doctrinal aspect, has, in the words of the Holy Father in his encyclical letter to the Archbishops, Bishops, clergy and people of France, been brought about by a France, been brought about by a flagrant violation of a solemn bilateral contract which had been drawn up in a diplomatic convention, and is abrogated without any notice whatever to the other contracting party, thus not only violating the commonest justice which obtains in international and civil law, but contemptuously heaping indignity on the helpless and the weak; and Whereas. The State by so doing not

only expropriates all ecclesiastical property, but controls for its own advantage foundations established from time immemorial for pious and charitable purposes, and repudiates the coligations which it had assumed for the support of the clergy out of funds which were theirs by inalienable rights;

Whereas, it is proposed to hand over the administration of church edifices to associations of laymen, over whom the Government will have almost abso lute control, thus paving the way to schism between priests and people and exposing the temples of God, of which

only a temporary use is assured, to profanation and sacrilege; and Whereas, the methods adopted by the government authorities in France to carry out this law have been accompanied by violation of the sanctity of panied by violation of the sanctity of church edifices, in battering down the doors, in invading sanctuaries and sacristies, in rilling receptacles con-taining sacred objects, in destroying century in England with all its marvellous growths is even less spiritually
uplifting than the same period in
France where Renaissance, heathenism
and religious wars struggled on to word and writing against such unwar-ranted action, employing bodies of troops to carry out their purposes, de-gracing from their rank officers who refused to violate their consciences in obeving these iniquitous orders; and,

Whereas, The Bishops and priests and people have unanimously denounced there outrages in the name of religion and of their rights as men and citizens;

Be it resolved, that the executive committee of Federation of Catholic Societies of America unite with the Holy Father in stigmatizing the injustice of the measure, and in sympathiz ing with our brethren in France in their efforts to withstand, by all peace able means, the oppression to which they have been subjected; and that a copy of the same be spread upon the minutes of the Federation and a similar resolution be offered at the national convention.

THE RELIGIOUS LIFE.

WHY THE CHURCH HONORS AND EXALTS IT. Sacred Heart Review,

At the recent celebration in Manchester, N. H., of the golden jubilee of the profession of Mother M. Gonzaga of the Sisters of Mercy, the sermon was preached by the Rev. John P. Lyons, P. R., of St. Anne's church. In the course of his sermon, which gave in impressive words a description of the selfsacrificing life in religion of Mother Gonzaga, Father Lyons took occasion to explair, as follows, why the church honors and exalts the religious life. He

that first grand monastery, whose clois-ters are the boundaries of the world, whose constitutions are the divine commandments, whose subjects, all those who have passed through the waters of baptism, and whose vows, the solemn omises then made to renounce, for His ake, the world, the flesh and the devil. Into this great religious motherhouse are called all the children of men. where, in the exercise of faith and charity, they become witnesses of His truths and heirs to His eternal promises. TO THOSE WHO SEEK PERFECTION.

"But beyond all this, to certain chosen and elect souls, Jesus Christ has pointed out the way to a higher, holier and more perfect life. 'Il any man will come after Me.' He says, 'let him deny himself and take up his cross and follow Me.' This then is the true apprint of the religious life, to follow in spirit of the religious life: to follow in the footsteps of Jesus Christ; to re-nounce self and take up the cross; to embrace poverty, chastity and obedi-ence, even as He was poor and all-holy and obedient; to live ever with Him in prayer and solitute the hidden years of Nazareth, and to follow Him out of Nazareth into His public life, ministering with Him to every form of human weakness, misery and desolation. Such is the life to which God calls His favored disciples, a life whose motive is love, whose measure, sacrifice, and whose expression, the generous out cry of the apostle: 'Behold we have leit all things and have followed Thee.'

"The religious life, therefore, though to human eyes revealing itself as a hard, austere and uneviable calling, yet fluds its warrant in the teachings of the holy its warrant in the teachings of the holy gospels, and is nothing else than the application of the divine counsels of perfection to the moral life of man.

"I have said that in the judgment of the world it is a hard life. Yes, it is

hard, humanly speaking, to make a vol-untary sacrifice of the joys of life, of the possession of this world's goods, but to the young man of the gospel the Divine Master made answer: 'If thou wilt be perfect, go sell what thou hast and give to the poor and come follow Me.' It is hard to forego the delights of home, the love of parents, the ties of fa nily affection; yet He has said, 'Who loveth father and mother more than Me is not worthy of Me.' It is, hard to withdraw from human society to abandon the charms of social life and intercourse, to turn away from alluring prospect of a successful worldly career, and to take up in exchange the life of the cloister, to hide one's name and identity under the effacing garb of the religious, to become, in a word, dead to this world and only a memory among men. Yet, Christ has said, 'He that shall lose his life for My sake shall find it.' And again, 'Who so followeth Me walketh not in darkness.'

Behold then the divine commission

"Behold then the divine commission for the religious life—behold the way which the Lord points out for those who wish to be near Him and touch the hem of His garments and to live within the sound of His voice. No wonder that this life, hard and repellant from without, yet from within enriched with the graciousness of His promises and illumined by the light of His presence, has been from the earliest Christain times a powerful magnet drawing the souls of multitudes of men and women of every rank and condition of life to a closer union with, and a

of life to a closer union with, and a more intimate service of God.

"Now, while the spirit animating those who follow the religious life is everywhere and always the same, the manifestation of this spirit varies with the changing needs and conditions of human society. Christ has laid upon all the two fold injunction—to serve God and the neighbor. These two duties are not in opposition, but rather accomplementary, one of the other, yet Christ has laid upon they mark a divergence in the manner of our service. And so, among religious, some there are, who, like Mary, are bidden to kneel at the Master's feet and listen to His voice, while others, like Martha, minister unto Him by active service. We find, therefore, in the church, the existence both of active and contemplative religious orders, serving God in different ways, yet each contributing powerfully to the divine work of saving the souls of

THE ARCHBISHOPS IN CONFER-ENCE,

The Catholic Archbishops of Canada Ottawa, the opening session being held this morning in the residence of Archishop Dahamel. The Archbishop of the residence of Ottawa is presiding, and the other church dignitaries in attendance are: Archbishops Bruchesi of Montreal, Que.; O'Connor of Toronto, Ont.; Gauthier of Kingston, Ont.; Langevin of St. Boniace, Manitoba; Orth of Victoria, B. C. Bishop Cameron of Antigonish, Nova Scotia, is also here as representative of the Ecclesiastical Province of Halifax, the archdiocese of the late Archbishop O'Brien. Arch bishop Begin of Quebec is not present, possibly on account of the pressure of business in his archdiocese.

ably several days, and all of the be held in the residence of Archbishop ONE WORD.

Answer more than once called at a to the fact that the Canadian surfies across the border in quest unner so doomed, as a rule, to go handed. Letters which have into the many estimable non-Catholics mane is doomed, as a rule, to go handed. Letters which have been defined to run notice impel us to he young Cansdian to live under our notice impel us to he young Cansdian to live under of the many estimable non-Catholics which many estimable non-Catholics and the young Cansdian to live under of the many estimable non-Catholics which many estimated by Fathers Waitt and Seroski. Professor Edward Smith of Column ity, in explaining His misiton tomen, these words: 'I am c Duhamel. Matters of church govern

The sessions will continue for prob-

would discuss church business in general. It is possible that the present meeting of Archbishops may set a place and a date for the council.

CATHOLIC NOTES.

A hundred years ago the Catholic population of Glasgow numbered 70 per-sons. According to late reports that Archdiocese to day is 325,000 strong.

The late Mgr. Ramsey, who died at Montreal, Quebec, in his eighty fifth year, was an Episcopalian convert. The reading of Lacordaire's conferences led him into the church.

Rev. David A. Merrick, S. J., died at the rectory of St. Ignatius church, 980 Park avenue, N. J. last week. He celebrated the fittieth anniversary of his entrance into the Society of Jesus

A great change and a happy addition to the Pope's choir, the famous Sistine Chapel choir, soon will be the band of boys which Master Perosi is training in plain chant. Their young voices will be a bright note in the richness and depth of the grard old Sistine.

Some of the French journals mention a curious application of the Separation Law. On the day of the inventory of the Cattedral of Nancy several articles were carried to a Masonic lodge and subsequently divided among the Free-masons of the district.

The well known composer and director of the Sistine Chapel, Abbe Perosi, has just finished a classical symphony at which he had been at work over a year. He intends to have it performed at Milan next Spring before his visit to South America, where he has been engaged personally to direct several

Mission Dolores church, the oldest building in San Francisco, erected one hundred and thirty years ago by the Spanish missionaries survived shocks and was saved from the fire. It is constructed of adobe blocks. newer church, built of brick, alongside of the old building, suffered from the earthquake.

Honors still seek Very Rev. Dr. O'Riordan, the new rector of the Irish College, Rome. For the second time since the foundation of its Institute of since the loundation of its Institute of higher philosophy the University of Louvain has conferred an honorary doctorate in this science. The recipient of this marked distinction is the author of "Catholicity and Progress in Ireland."

The new Archbishop of New Orleans will take possession of his See shortly.

Archbishop Blenk is a Bavarian by
birth and a convert. His parents became Catholics after they arrived in New Orleans, and the future Archbishop was baptized at the age of thirteen, just thirty-seven years ago. He is a member of the Marist congrega-tion, and still signs S. M. after his name. - The Missionary.

name.—The Missionary.

The commission appointed by Cardinal Gibbons to simplify the musical programmes to be used in the Catholic churches of the Archdiocese of Baltimore is at present engaged in reading over the various forms of masses submitted for consideration. The object is the climitate the florid music passes. to eliminate the florid music now in vogue, and to substitute the more simple forms used in the early church.

A special over-sea correspondent has discovered that Princess Henry of Battent erg will follow her daughter, Princess Ena, into the church. Not much weight can be put upon the gossip of the foreign penny-a liner, but it is quite natural that the mother would desire to natural that the mother would desire to reach the peace haven in which the daughter so recently anchored.—Catho-

April 27th, Archbishop Williams of Boston passed the eighty-fourth milestone in his busy career. old man even now does not permit Father Time to interfere with his comings or goings. He attended the Baltimore Cathedral centenary and put Baltimore Cathedral centenary and put many of the younger members of the hierarchy to blush, standing the strain with out a tremor, tiring though it was. —Catholic Union and Times.

Cardinal Merry del Val, the Papal secretary of state, was recently presented by a devout English Catholic with an offering of \$20,000 for the purpose of meeting the expenses connected with the transfer of the Cardinal's resiwith the transfer of the Cardinal's resi-dential apartments from the Borgia Halls to more suitable rooms. The Cardinal is now installed in the rooms once occupied by St. Charles Borromeo, the nephew of Pope Pius IV., who afterwards became Archbishop of Milan.

The Borgh apartments will now bethrown open to the public.

At the Academy of the Visitation, Frederick, Md., the other day, Sister Simeon Rohrback observed the sixtleth anniversary of life in religion. Sister Simeon in the world was known as Miss Fannie Rohrback, and was a native of Berks county, Pennsylvania. She is the last of the band of Sisters who went from Georgetown to found the Frederick convent and the oldest member of the community. Her nearest living relative is a brother, residing in Pennsylvania, one of the last survivors of the Mexican War.

Immediately after the closing of the forty hours' devotion at St. Francis

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N CONCERN

BY MARY CATHERINE CROWLEY. CHAPTER XXVII.

AGAIN THE GALLANT BOSTONNAIS. At Ville Marie I put before Gover-or Vaudreuil the affairs intrusted to me by our Sieur, and thence proceeded, with as little delay as might be, to Quebec, there to carry out his instruc tions still further and to await his mails from France. I will not attempt to describe my emotions when, after four days' cance voyage down the St. Lawrence, I beheld boming up before me the rugged crag whereon the intrepid Champlain erected the royal stronghold of New France; when I saw the peaked roofs and gilded belfries of the upper town gleaming in the light of the setting sun; when I gazed upon the grim old Castle of St. Louis and above it the proud banner of the fleur de-lis floating to the breeze, even

as it does to day in this good year 1735, and ever shall, I ween.

It was a joy, indeed, to find that my long absence had not turned the hearts of friends from me; to have pressed upon me offers of hospitality and entertainment from high quarters. In the letter I brought from his Excellency it was ordered that I was to be given rooms in the Chateau, and the best that mansion afforded; the Intendant, Monsieur de Beauharnois, in turn most cordially made me free of his table

at the Palace.

The Recollets, seeing that I was not d to house myself with the great disposed to house myself with the grand would fain have me stay with them in their new monastery beside the church on the Place d'Armes, and I had a score

on the Place d'Armes, and I had a score of other invitations.

Nevertheless I chose to go quietly with my brother Jacques to the old residence above the Guyon warehouse, which, with its many associations and its memories of my dear parents, was still home to me, albeit I now found there are there concerning of Gryone. there another generation of Gayons, over whom my brother's wife ruled as "la bonne mere,"—she who was pretty

Louise Neil.

Still comely she was, and most goodnatured, albeit now, I hear, there is a
deal too much of her in the mat er of

avoirdupois. For my reception there was a banquet, to which our nearest friends were idden, and during all my visit Louise strove to her utmost to tempt my palate with the delectable delicacies known to the housewives of New France, since she would have it I was not grown fully strong after my late illness. It was not her fault, good soul! that her galettes beurre and her croquecignoles, though truly delicious, were not quite equal to those I had tasted in this house my boyhood days; since—even my wife (for I have a wife now)—even my wife scarce makes such perfect croquecignoles as those which my dear mothe was wont to have for me of old when I came home from my studies in the

book-room of the Recollets. This I confide to the manuscript before me with the utmost secrecy, however; and if the reader chances to find at this point two of the pages adhering together, he will know the reason thereof. Or, if I must needs explain, well, then, I will set down that my wife has a spirit of her own, and moreovershe is proud of her cookery. Also, like my brother Jacques, I am somewhat lacking in the imperious manner of the elder Guyon, and my wife holds me not in such awe as my good mother held my father; indeed, she holds me not in awe at all, albeit, I will acknow ledge, my lightest word has weight with her. Yet this, she says, is a mat ter of love; and with her answer I an more than content. For if to some it appear strange that, although have been her husband many a year, she loves me still, and I am still her lover, yet so it is. And so it would be, even were her skill at making croque-cignoles not half so notable as I have

But I have lapsed into the present, whereas I should be writing of some twenty years ago.
On the morning after my arrival at

Quebec, having made one or two visits to officials in the interests of La Mothe, I set out, upon Jacques' bay horse Lambreur, for Beauport and the home of my uncle, Francois Guyon of the Meadows, as he was often called.

The season was September, and as took the old road out by St. John's Gate, I looked not back at the gray churches and monasteries, the grin Castle and Palace, or the picturesque houses of the town, nor yet upon the yellowing trees of the gardens by the river, but kept my face toward the open country, and urged my horse to

greater speed.
Still I knew that the valley of the St. Charles, winding away to the north-west, was fair, and the river where Jacques Cartier laid up his ships shone

like silver in the sunlight.
So early is our Canadian autumn that already the hillsides began to take on a tinge of russet, and across toward the cleft of Montmorenci the maple of Montmorenci the maple groves and thickets were aflame with crimson and gold, as if Nature had lighted a mighty camp fire and bidden lighted a mignty camp are and bladen all her children to a harvest feast. But I am getting into the present again; at the time it was not of feast-ing I thought, and the forests, so gorgeous in their foliage, seemed to me then as so many altars whereon were lighted sacrificial fires to the Most

Their splendor too was half veiled in a soft haze, and how gloriously the wealth of color contrasted with the clear blue of the sky, and the violet that hung over Cap Tourmente

and the distant mountains!

The road had been well travelled all summer, and the hoofs of Lambreur rang a cheery music out of the hard

After an hour's riding I caught sight of the red chimneys and white walls of my uncle's house in the valley. Presently I should be again face to face sently I should be again face to face with Francois Guyon; I should hear his hearty greeting, and feel the warm clasp of his hand. Here, too, I should find the Lady of Chateaugusy, the sweet Babette of the olden time. Yes,

she had come back to her childhood's home to help to soothe the last days of my acut—for the good Dame Guyon was no more. Barbe, however, had stayed on, I had been told, to confort t e grief of my uncle with a daughter's love. Anon I should see her; should note the sheen of her fair hair, the flush of her cheek, the light of her eyes; should hear her blithe voice speak my name in happy-hearted wel come. But—my spirits sank as I brought myself back from my reverie and reined in Lambreur from the mad gallop to which I had spurred him. The truth confronted me once more. should see Barbe at Beauport; I night take her hand in mine for a moment, and even press a kiss upon those white fingers in cavalier fashion; might spend the afternoon in talkin to her; nevertheless, we should be still as far from each other as when separated by the leagues of wilderness that lie between Fert Pontchartrain and

already his widow.

Now it was not the memory of Cha

Now it was not the memory of Cha

teaugusy that stood between us: it was
a living man. I should find Barbe at
Beauport, but I should find her, as she was when I saw her last at Le Detroit, the promised wife of the Bostonnai officer, whom she had released from the

Quebec, more apart even than when I came from France and found she had married the noble Le Moyne and was

blockhouse prison.

This reflection was like a dash of This reflection was like a dash of cold water in the face of a man hot with wine. It cooled the exhilaration of my fancy, and sobered me to the realities . The landscape lost something of its poetic charm, and took on a gar

ish aspect in the full sunlight of noor.

I went on more leisurely, and my
thoughts travelled bark to the day when first met our Sieur Cadillac as a suitor for pretty Therese. At about the same hour I had arrived, and now as I drew rein at the door I recalled how on that day my friend Robert de Reaume came hurriedly out of the house, and my young boy cousins clamorously dashed around the corner to greet me

ashed around the corner to greet me.
I remembered how little Barbe ran forth from within and clung to my arm, half shyly, yet with the frank, ingena-

ous liking of a child.

How strong is the force of association! To day I looked about for Robert, though I knew him to be in Mon treal, where I had seen him a few days The boys were away on the high seas, for they followed the calling

A silence hung over the place; the yard was deserted. Slowly I dismounted and stood a moment in indecision upon the doorstone. Should I call, or lead my house to the standard property in the stand my horse to the stable, and returning, enter unannounced this my second home

of former times?
Were they all dead, that such silence reigned? I retained my grasp upon the bridle of Lambreur, and took a

step upon the path.

As I did so, there was a faint sound in the house as of some one approaching through the hall; a struggle of some one with the bar that secured the heavy cedar panels; the next moment the door was thrown open, and involuntarily I uttered an exclamation of joy.

there in the doorway stood lady of my thoughts! Again Barbe had come hastening to bid me welcome,

—Barbe, no longer a child, but the
loveliest woman in New France!

Am I so much to blame that in this noment I forgot all but her sweet self forgot that it was Francois Guyon I had come especially to see, or so I had told myself! forgot the Bostonnais, and all the world, save that here was Barbe whom I loved,-Barbe, radian Barbe whom I loved,—Barbe, radiant in her youthful beauty with the sun light falling upon her as if it singled her out, as she stood in the open door-way, the dim interior of the old house forming a charming background to her graceful figure and blushing, piquant

face? Barbe !" I cried joyously. · Barbe!' ofore I well knew what I was

doing, I had caught her in my arms and kissed her.

A moment her beautiful head rested

upon my breast; then, with a little me away, her jewelled hand flashed before my eyes, and I felt a light blow on the cheek, like the sting of a gnat whereat I laughed right heartily.

I tied my horse to a tree opposite to the entrance, and went into the farm-

house with her.
"Normand, how you frighted me!" she said, as she drew me along the passage. "Are you a ghost, or your proper self? A letter from Therese told us we might look for you some three weeks hence; we go little to Quebec nowadays, and your brother did not send us word that you were expected earlier."

There was short time," I answered. He was apprised by a voyageur only

the day before."

I was strongly tempted to kiss her again, while we paused for this conver-sation. But now I remembered the Bostonnais; and though I could not but be amused at her chastisement of my boldness, I had no mind to provoke

resentment. with the gayety of a child, she once more put her hand in mine and led me into the hearth room, the heart of the into the hearth-room, the heart of the heart of the house, where in the wide chimney glowed a stout pine leg even on that day. The people of New France guard themselves well against the chill that sometimes creeps into the dwellings during the early days of the changing leaves, as well as at the budding of the changing leaves, as well as at the budding of the changing leaves, as well as at the budding of the changing leaves, as well as at the budding of the changing leaves, as well as at the budding of the changing leaves, as well as at the budding of the changing leaves, as well as at the budding of the changing leaves. the trees; moreover my uncle Guyon on his last sea voyage had contracted a rheumatism which made him fonder of

" corner of the fire " than he was of old. For whereas in other times, after his midday meal and pipe of tobacco, he was ever away to his fields or his ship, now he often dozed through the after-

noon by the hearth.

Here we found him in his great chair, only half aroused by the slight commo-tion that followed my arrival.
"Normand, is it indeed you, or am

"Normand, is it indeed you want of the dreaming of my dear ones of Le Detroit?" he exclaimed, rubbing his eyes, and sitting erect with astonishment.
"Heaven be thanked, it is no dream that I am here, my uncle," I responded,

clasping the hand he stretched out to

me on both cheeks, after the hearty Norman fashion among the men as well as with the women of a family when

they meet after a long separation.
"You are well come truly, my
hew," he cried. "Now we will the old house up again, and have merry making and good cheer. Babette, my daughter, order dinner for the lad Ah, Normand,"—here the jovial light died out of his countenance, and he rubbed his eyes again as if a mist had come ever them, though his lips still smiled,—"Ah, Nermand, 'tis, I fear, smiled,—"An, Normand, tis, I fear, but meagre comfort we can offer you, after all. You miss the presence of your aunt, boy. I see it by the tristful look of your face. She is gone, and there is small content about the house.

You would scarce know it for the same."
"Well I know there is none can fill
my aunt Guyon's place, sir," I made
answer somewhat hoarsely, "Yet"
here I glanced at Barbe, and from her my gaze strayed around the bright, pleasantly ordered room — "Yet it would seem to my inexperienced eye, that her daughters, trained in her thrifty, comfort making ways, keep bravely up the household, even as she

Ay, they do excellently for their th," he replied with an effort to be rful again. "In scoth, they are vouth cheerful again. "In scoth, the most tender in their care for me. Normand, when in the autumn of his life a man loses the friend (l'amie) and companion whom God gave him in the Eden of its springtime; when she, the mother of his children, she who is as the key of his house, is taken from him— even though he rebels not against for him ever after the sunshine has lost something of its brightness; and to him the heart-fire to glow coldly, though for others it has

a ruddy heat.
"Often enough I sailed away for the Spanish main and into the jaws of danger, with small thought that I left my good wife, Marguerite Marsolet, alone, and with much to worry her. Now that she has left me, I find no comfort anywhere. Tut, give no heed to my complaining. I am an ungrate ful old churi to my children married in Beauport, who give me their company daily, and to Miladi here. Come to your dinner, lad, and let us be cheery. Barbe, my dear, pour for your cousin a goblet of wine; and now fill me out another, that I may drink to him good fortune. Saw ever man a fairer cup-bearer, eh, Normand? I am not going to keep her shut up in Beauport, nor must she always remain a widow, eh? So I often tell her, and at last I have brought her round to my way of think

ing, I opine."
My uncle winked both eyes at me

My uncle winked both eyes at me significantly. It was his way of expressing a confidential attitude, and was most ludicrous.

I was glad to see him thus cast off his melancholy, but I remarked too how, at these last words of his, Miladi of Chateanagus we color decreased and I Chateauguay's color deepened, and knew he referred to the Bostonnais

whom she was soon to wed. Scarce conscious of the lapse of time, the good man still called me lad, albeit only that morning I had noted some threads of gray among the locks which Barbe once called so black. Selwhich Barbe once called so black. Seldom did I affect the peruque, though often I wore my hair powdered. On this occasion, however, it had been my fancy to go down to Beauport showing in my attire at least as little change as might be from the time when I was won

to ride there frequently. My gaze turned toward the place where La turned toward the place where La Mothe stood beside the hearth on the anothe stood beside the hearth on the day when I first met him here. Again with the eyes of my mind I saw him, handsome, debonair, ardent, yet with a respectful grace, bending his head to speak in an undertone words of love to my gister. There are where for any litter. speak in an undersone words of love to my sister Therese, whose face sank lower and lower over her tambour frame —Therese, then, to my thinking, the prettiest demoiselle in the world;

Therese, who was still so fair in he serene, matronly comeliness—but now my eyes turned back to Barbe, and I smiled to myself, for now my ideal of womanly loveliness was-weil, it was

A Pani woman brought food and put it upon the table. There was a meat pasty, if I mistake not, and the half of a capon, perchance, with sundry relishes. My uncle forced me to sit down to them—though I had small appetite, both because it was feast enough to be there, with Miladi pressenough to be there, with Mindal pressing the dishes upon me, and also because my brother's wife was right, I was not yet altogether robust.

I strove to cover my deficiencies as

to hunger, however, by entering into an animated recital of the news of Fort Pontchartrain, and so enlivened waxed our conversation that erelong my uncle became quite like his whilom self. Indeed, more than once he broke into a breezy laugh, and slapped his thigh in his old sailor fashion, when something

pleased him.
"Normand, it has done me good to see you, lad," he said, when I ventured to rise from the board. "It has made me feel a good ten years younger. I will go down to the wharves and look about

me. You must stay with us, of course."
"Thanks, my uncle, the interests of Cadillac require that take up my quarters in Quebec," I made answer. "I must return thither made answer. "I must return thither this evening, but, if you will have me, I will ride down to Beauport for an hour

or more to morrow."
"Chut, chut! This arrangement of your staying in Quebec is not to my liking," he grumbled. "Still, do as you think best, only—you must come o us as often as may be."
Ready enough was I to give him this

promise. "Well, well, I will be back ere you are half done with telling Barbe the social gossip of Le Detroit," he continued, getting out of his chair. "It is but just, too, that she should have chance to question you concerning the doings of Therese and the children. Heard you aught of an English officer when you were there, nephew, and of his escape from the blockhouse? And heard you aught of a fair lady who helped him to escape, and chose to con-sider herself under sentence of banish-

ment from that day forth? Eh bien, it is an ill tide which brings not luck to some harbor, and this tide was more welcome at Beauport than any that ever brought in Spanish galleon or English merchantman. Eh bien, eh bien! My chapeau. Babette, and a kiss, my dear. Thank you for both. Thank you for both. Au revoir, Normand, au revoir." ment from that day forth? Eh bien, it

With a chuckle the old man went out, leaving me to as cosy a tete a tete with the Lady of Chateauguay as I had

After his departure I stood for a moment staring into the fire.
"Sit you here," said Miladi, motioning me to the high-backed chair of my

uncle, while she sank into the arms its companion on the opposite side of the hearth. "Normand, you are pale, the hearth. "Normand, you are pale, you eat scarce anything, for all your lingering over the viands; you must have been more seriously ill than they would admit to me." "Oh, mayhap I was not a Samson in

strength for a while," I made answer lightly; "but now, thank God! my grasp upon my blade is well nigh as firm grasp upon my blade is well nigh as firm with as ever it was. My native air, with the whist of sea breeze that comes up the river now and again, together with the sight of you, madame, will soon prove all the tonic I need."

"A 'bon mot,' cousin. You have improved somewhat in the art of com-

pliment," laughed Barbe, roguishly.

"Pernaps because I have had leisure to study it," I replied simply.

Miladi caught her breath and looked down at the marigolds she had taken from the vase on the table and was wantonly tearing to pieces. Then presently raising her eyes and fixing them upon me, she said, leaning a little

toward me, - ... Tell me all about it, Normand. Le Detroit, alas, how different it must be without Frere Constantin!"

It being her will to hear, I told her how the Recollet had fallen a victim to his friendship for me, and his kindness toward the children of the forest.

There were tears in her sweet eyes nd upon her cheeks when I paused, and upon her cheeks when I pause, and although I had passed over with but few words the small part I played in the incidents of the day, she returned to it again and again, and beset me with inquiries as to the duration of my illness.

"Ah, Normand, Normand, I did not kncw," she repeated. "I had come

kncw," she repeated. "I had here to care for mother Guyon. known you were lying near unto death at Le Detroit-What would you have done, Barbe?"

could not refrain from asking.
"Ah, what indeed?" she cried pit

eously, wringing her hands. "My mother! You! My heart would have been torn with anguish. Did you not think hardly of me because I remained away from Fort Pontchartrain during all that distressful time?"

all that distressful time?"
"I missed you sadly; so much I will acknowledge," I said easily. "And I had no intelligence of the loving duty that kept you here at Boauport."
"Pray, what was your opinion of mether?" she invisted.

en?" she insisted.
"My opinion? 'Twas what it has then ?' always been—that you are the sweetest and loveliest woman in the world,

"Nonsense!" said Barbe; but she

gave a little sigh of centent, as if a weight had slipped off her spirits.

"And — and — what else did you think?" she went on naïvely.

"I am past the age of day dreams," I rejoined, coming to myself. "so I only 'I am past the age of day dreams, 'I rejoined, coming to myself, "so I only tried to accustom myself to the sternness of life's realities. I thought of the gallant Bostonnais officer whose life you saved. I recalled how ardently you begged my help; the spirit with which anger of Monsieur de Cadillac, both in the council and by ompassing the escape that so chagrined thought of the Englishman so eager to return to Quebec when peace comes, that he may claim you; I pic-tured the wedding festivities here in

the old house—"
"Say no more of the Bostonnais, I
beg of you," broke in Miladi, imperiously.
I locked at her in astonishment.

"Love is a jealous taskmaster," I answered dryly, "but the war between France and England is not over. The Bostonnais is an honorable man, and if ne come not, I dare say, it is not his fault.

"Pray, why should be come?" cried Barbe, starting to her feet, while her blue eyes flashed and a deep color burned in her cheeks.

"Why?" I echoed, rising too. you not his affianced wife, Barbe?
Have you not promised to wed, and to follow him to the south, as a wife must leave her people to go with her husband?"

"No, no, no!" she reiterated vehem ently, and sank back into her chair. "But he acknowledged to me that he loved you; he vowed that his dearest

hope was to make you his wife," I persisted. "Surely he told you?"
"Barbe sighed. "Oh yes, the Bostonnais are not each learned." tonnais are not such laggards in these matters as are others I have seen," she

"He told you of his love; he asked you to be his wife! You are not be-trothed, yet you admitted to me that you loved him," I continued, perplexed. Barbe shook her head.

No, no! It was you who said so," she protested, studying the fragments of the blossoms once more. "You will not marry the English-

No, although he is a noble gentle-"No, although he is a hone gentle-man," she replied softly.
"Barbe, you cannot understand how happy you have made me by telling me this," I exclaimed, striding over to her

side. Miladi still kept her eyes cast down, and toyed with the petals of the flower.
There was a brief silence between us, but the while, her little Spanish slipper

tapped the floor impatiently. TO BE CONTINUED.

It is a nice custom for the family to say prayers in common every night—the Rosary, a Litany, the acts of faith, hope, charity and contrition, and a De Profundis for the poor souls in purgatory. Does that sustom obtain in your

THE CROSS BACKS.

BY AGNES HAMPTON.

The arrival of a bride and groom Morrisville was an event of no little importance; and the leaders of society in that little Ohio village were quite awestruck at the sight of five large new trunks and a cargo of household furni-ture. Mr. and Mrs. Howard, not altogether in blissful ignorance of the interest with which they were regarded by the inhabitants, decided to remain at the village hostelry under their new home could be put in readiness to receive them; and five or six days were spent in selecting and fitting up the little cottage which was to be their sanctuary

for an indefinite period.

Morrisville consisted of one main street beginning with the pretentious two story town hall, and straggling two story town hall, and straggling along westward until lost in a country road, where the houses came at longer and longer intervals. This thoroughand longer intervals. This thorough-fare was crossed by side streets, known respectively as Madison, Monroe and Harrison avenues. Five or six hundred feet back from the main street, to the north, a large brick factory reared its unshapely form. This building was evidently new, as were several humble dwellings in its vicinity and it was an appointment as bookkeeper of the new appointment as bookkeeper of the new plant that had brought Ned Howard from the East to locate in a strange

state with his young bride.

The town was like a thousand others scattered all over the face of this broad land. The cottages had generous yards or garden spots attached, with pump or well conveniently near the kitchen door. They had a family resemblance, and were almost as much alike as the little wooden houses in the toy sets we old fashioned people used to receive from Santa Claus; but now and then an effort had been made to relieve the monotony by an old bay window or an

The young people selected a cottage on Madison avenue, and there set up their lares and penates. Here, in an indescribably small space, were to be found six rooms on one floor, besides a found six rooms on one noor, besides a tiny hall and pantry. It was the most concise arrangement Edith had ever seen, having been accustomed from childhood to the generous proportions onlianood to the generous proportions of an old-fashioned manor house on the "Eastern Shore" of Maryland, with its wide halls and rambling porches, its roomy old garret and cellar. The disproportion of her present surroundings to the men ories of the past and to the palaces of her girlhood day dreams brought tears and smiles to the dimpled

"Wouldn't mother laugh," she would say to herself, "at this little box of a se? She would call it a doll-house But then it's so cute and so convenient especially when a person cannot always get a servant There—another visitor —and the kitchen apron was uncere-moniously switched off while she hurried to the front door.

Every evening when Ned came home

Edith had some droll experiences to relate of the trials and triumphs of the day, the visits of the neighbors, their sindly meant advice and criticism; for it must be said they showed a very kind and generous spirit, and were anxious to take the girl-wife in hard as

well as by the hand.
"Been lonely to-day, pet?"
"Lonely? Oh no, I never have time
to be lonely. My neighbors are so kind
and not the least ceremonious. I do not have to meet them half way, for if I am not at the front door by the time they are they immediately hunt through the house until they find me. I believe Mrs. Street on our left could make a better inventory of our belonging than better inventory of our belonging than I could, and Mrs. Staley on our right has probably by this time compiled our genealogies. They all seem to be impressed by the number of our books and have examined the titles with most careful scrutiny. Still they are kind and friendly — no," she laughed, "I don't have time to be

'I hope," said Ned, with a look of mock anxiety, "they do not indulge in the pernicious habit of borrowing books. Lend them anything—they are welcome to the coat on my back,—but deliver me from the friend who wants

to borrow my books."

The young couple had been house-keeping about a month when one day Edith was surprised to receive a very ceremonious call from three lades, the ceremonious call from three ladies, the leaders of Morrisville society, Mrs. T. eadwell, the squire's wife; Mrs. Flashly, the banker's wife, and Miss Snow, a spinster of uncertain age, owner of the most valuable farm in the owner of the hose was an air of sup-pressed importance in the bearing of this trio which mystified Edith, and with interest, not a little heightened by feminine curiosity, she awaited the lenouement. Mrs. Treac well, as became her dignified position of elder matron,

was spokeswoman.
"My dear," she began in a patronizing tone, "you must have seen what a deep and friendly interest we have taken in you. We are so delighted to have a pretty young bride in our midst, and I must say we have been pleased

ven beyond our hopes Edith flushed slightly and was about to reply, when Miss Snow in: "Quite so, Mrs. Treadwell; indeed we rave all fallen in love with these charming

young people."
"A great addition to the elite of our little village," murmured the banker's

wife.
Mrs. Treadwell cleared her throat and began again: "My dear, we have rather an awkward duty to perform. You see we have recently organized a euchre club I assure you it is extremely exclusive, and we wished to ask you to She paused so long that Edith, think

ing she awaited a reply, said:
"That would be very pleasant indeed. Mr. Howard and I are fond of accept

the game and would be glad to accept your kind invitation." your kind invitation.

Mrs. Treadwell looked somewhat confused, and again cleared her throat, while the two silent members of the

committee exchanged a meaning gla-ce "This is not—er—exactly an invita tion. That is to say — ahem — we well appointed a committee to investigate a certain matter—to find out if a certain

report which is going around—is true."

"Not that any one believed it, I beg
to assure you, Mrs. Howard," said
Miss Snow, in a soothing tone.

"No, we are sure it is a shocking
falsehood," declared Mrs. Flashley.

"Investigate?—report?" grasped
Edith locking from one to the other of "Investigate ?-report ?" Edith looking from one to the

her guests, a crimson flush martling her cheeks while her eyes began to flash.

"Do not become excited, I beg my dear," said Mrs. Treadwell; "of course, it is only a silly report, but we were ordered by our club to call and ask con about it—it is true my dear," and you about it—it is true my dear," and ner voice fell to a tragic whispe that you and your husband are cross

Edith stared stupidly at her questioner and was about to ask an explanation, when Mrs. Flashley remarked:
"Of course not Mrs. Treadwell; I told you it was a malicious slander."
"Quite so," murmured Miss Snow, with a look of relief.

"I can't imagine what you mean Mrs. Tresdwell. I never heard of any thing so funny. Cross-back — what is that? Some kind of a bird—cross - bill cross-beak, or oh !" and Edith burst in to a peal of hysterical laughter, "ho perfectly absurd serious faces of her companions, she said: "Pardon me but I do not under stand.

" Evidently not," murmured the spinster; "the poor child is ove

by such a charge."

By this time Edith had regained her composure, and said with dignity "Pardon me, ladies, but I misunder stood the object of your visit. You certainly have a right to extend kind and friendly invitations to me, or to withhold, them: but I fail to see by what right you catechise me, and, and, above all, why you should approach me with silly questions and in-

"Of course, we knew it was not true -but it has been noticed that you have not attended church since you came here, and some one started the silly rumor that you belonged to those

"Mrs. Treadwell means Papists, my "Rs. Treadwell means I sharper, and the comprehend.

But Mrs. Treadwell waved her hand But Mrs. Treadwell waved her hand

deprecatingly. "Don't say anything, my dear, until I have finished. Of ourse, it may be that you have connected in some way with these people — they are very numerous, they ell me, in some parts of our countryindeed, in the past few years they have been coming into this state in large numbers; but we have never had any nice people in Morrisville who profess-ed such doctrines, and we could not ed such doctrines, and we co endure the thought of such a thing in our club. So we decided to ask you if you had been connected with cross-backs—I mean Papists—in the past, say nothing about it now, but seek in one of our respectable nem bership Protestant churches, and be one with We all admire you so much and

wish very much to have you with us."

Edith had found it difficult to listen in silence to this harangue. She was quite indignant, but at the same time her sense of hugor was roused, and she was sorely tempted to laugh. Feeling. however, that she had her dignity to and her faith to vindicate she quickly decided what policy to

pursue. Curbing her feelings, a sated innocently, in a timid voice: "And if I do as you advice, will you-"Certainly; we will elect you unani-mously a member of our euchre club, and I assure you no one will be so popular in the whole town. invited to everything that takes place-I mean, of course, everything among our refined and exclusive circles. To speak in figurative language, you and your husband will ride on the crest

of the wave." Edith was conscious of a most undig. nified twitching of her risible muscles, but she managed to maintain a stolid gravity. Taking out a small, well worn volume from the book case near by she

volume from the book case near by she turned a few leaver, and said: "This is a very serious matter. Per-haps you may call it one of my super-stitions, but it is a habit of mine to see how my best friend would advise. Here is one thing that He says: 'For what one thing that He says: 'For what doth it profit a man, if he gain the whole world and suffer the loss of his sou!' Or what shall a man give in exchange for his sou!' And just before that He had said: 'If any man will follow Me, let him dony himself and take up his

let him deny himself, and take up his cross, and follow Me. "

A paintul silence fell upon the little group, broken after a slight pause by Edith, who continued: "Ladies, it is well that we should understand one another. Ye. I am a Roman Catholic, and my faith is to me the dearest thing in life. It is strange you can imagine for a moment that I desire to conceal it. would rather be a ragged beggar and reap my faith than be the richest keep my faith than be the riches woman in the world without it. woman in the world without would hardly care to barter my sould hardly care to barter elub."

for a membership in your euchre club."
Then, fearing that Mrs. Treadwell was about to deliver another harangue, registrated was about some saying: "I thank you very much, ladies, for your kindness and candor, and I am glad that the euchre club was the means of making us better acquainted."

While she spoke, they were taking their leave, fully conscious that they were being dismissed, and yet they were unable to find anything offensive in her affable manuer as she led them to the front door and smil-

ing bade them adieu.

Not a word was spoten by either of gone guite a the trio until they had gone quite a distance, when Mrs. Flashley remarked: "My! what airs she put on. You'd think she was somebody in particular instead of the wife of a poor young bookkeeper. I suppose they are so poor they can hardly keep body and

soul together."
"The house is beautifully furnished." "The house is beautifully furnished.
"Yes, but very economically; and
the handsome lamps and bric a brac
are all wedding presents, you may decal upon it. He's as poor as Job's

"She certainly got the best of us,"

said Miss Snow.
.. But, you know, the devil himsel

can quot squire's v "I am ve myself. lovely, a born,' tha hearty la wfully say anyth tion, I giving the said, the little

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pon the little tht pause by Ladies, it is

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arter my soul euchre club."
rs. Treadwell
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I thank you

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n by either of d gone quite a
Flashley reairs she put

somebody in wife of a poor ippose they are keep body and

ally furnished."

nomically; and and bric a brac poor as Job's

the best of us," he devil himsel.

lings,

will

can quote Scripture," rejoined the squire's wife sharply.

"Well," said Miss Snow, decidedly, "I am very sorry I made such a fool of myself. I think she is perfectly lovely, and a lady 'to the manner born, 'that's easily seen."

That evening Edith and Ned had a hearty laugh over the occurrence of the morning, and she said: "I was awfully angry. I am glad I did not say anything dreadful. I felt like it."

"It was a case of righteous indignation, I think." remarked he. Then, giving the tip of her ear a little tweak, he said, with a mischievous smile: "So the little lady got on her ear, did she? I thought tit looked red."

"You ridiculous boy! I thought you promised to stop talking slang."

"What was that they called us? Turtle doves or chimney swallows? What kind of a fowl was it?" Oh, I remember, crossbills."

"No, no, cross backs. Did you ever hear of anything so perfectly horrid?"

"More stang, you incorrigate young American."
"Pardon, madam," he responded, placing his hand upon his heart and bowing low, "will your ladyship deign to receive this missive, conveying tidings of great joy? Hereatter my quetations shall all be of a Scriptural character." character.' The letter was from the Rev. Father

Raymond, Ned's uncle, informing him that the Bishop bad approved of the establishment of a mission chapel at establishment of a mission chapel at Morrisville. Services would be held at first in the house of a Mr. Duty, an Irish farmer living about a mue out of town. As soon as the heatory was well under way, a number of Catholic families would be added to the population of the village; and with the advent of the branch railroad, already environed and in course of construction. advent of the branch railroad, already surveyed and in course of construction, Morrisville was destined to become quite an important place. The priest hoped to be at the new mission the following week, and notified Mr. and Mrs. Howard to meet him there.

"But this letter does not explain

"But this letter does not explain your elegant remark of a few moments

your elegant remark of a few moments ago. How will a little Catholic mission in the neighborhood affect our euchre-playing friends?"

"Oh, I see. My Christian wife hankers after revenge. Well here's another letter, which informs me that Edward T. Howard, Esq., Grand Mogul of the M. C. C. R. R., and owner of the Morrisville Wagon Works, is to be our guest about the middle of next month. We are going to give him a reception which will surprise the natives; and Father Raymond will be with us and have a chance to meet our neighbors. Now, don't you think we shall have a chance to heap coals of fire on their heads? Don't you suppose they will fairly gnash their teeth to think they could have a haveld can be received to the sake of securing a husband I could not conscienting the could not conscienting a husband I could not conscienting a husband I could not conscienting the could not conscienting a husband I could not conscienting the consciention of them, and I am not at all sorry to relate that I know I was the last. They were so corrupt and immoral that I soon decided our home had no place for them. I have a Catholic young man. We became after this I met a Catholic young man. We became engaged to marry. We did not stop to think of our difference in creed until the time. pose they will fairly gnash their teeth to think they could have burled such

opprobrious epithets at us as—'
By this time Edith had her fingers to
her ears and cried: 'Oh, Ned, do
stop your nonsense. But is your
father really coming to visit us? And

we are really going to have a grand reception in his honor?"
"Yes, it is a really, truly story, sweet heart. I give you two weeks to make preparation for the grand event."

A few days after this Edith received make preparation for the grand event."

A few days after this Edith received a visit from Miss Snow, who came to apolegize for having been a member of the euchre-party committee. They had a long talk, the immediate result of which was that the amiable spinster took home with her several books of instruction on Catholic doctrine, which she said she would like to examine

instruction on Catholic doctrine, which she said she would like to examine "prayerfully and carefully."

The great "event" which Ned had foretold proved a perfect success, and Edith had her reverge upon the squire's wife and the banker's wife by inviting them to the reception as though nothing disagreeable had occurred. The guests had an opportunity to meet Ned's father, who was really a distinguished man well known to them by reputation, and Father Raymond, the first Catholic priest many of them had first Catholic priest many of them had ever seen, a man so earnest and sin-cere, and at the same time so genial and polished in manner, that he won

The little Ohio town developed The little Ohio town developed rapidly, and the mission commenced by Father Raymond grew apace until within a few years it found a home in a beautiful stone church on Daly's farm—a farm no longer having been divided up into building lots, and being al ready an important section of the growing city. Miss Snow is one of the most devout parishioners, first in all works of devotion and charity. Her admiration for Edith is still unbounded. admiration for Edith is still unbounded. One day they were talking about that notable visit from the euchre club

notable visit from the euchre club committee, and Edith said:

"I always feel ashamed when I remember how angry and indignant I was. I should have remembered that you ladies were acting in good faith."

Miss Snow looked at her with a merry twinkle in her eye, and said:
"Yes, it was a case of invincible ignorance. But I am sure, my dear, you were not sinfully angry. If you were, you had a queer way of showing it. It must have been a case of 'Be ye angry and sin not.'"

Lest the reader be tempted to doubt the plausibility of this "o'er true tale, helis referred to the trite but never heless wise remark that "truth is stranger than fiction." The incident related was received by the writer from a near friend of the bride whose wedding at St. Matthew church, Washington, D. C., was one of the most brilliant occasions of the season, a decade of years or more ago. If a slight film of ideality be woven about the little story, it is but the privilege of authorship: for the writer's words at best may but form the husk inclo ing the luscious and fruitful kernel within. helis referred to the trite but never heluscious and fruitful kernel within. — Messenger of the Sacred Heart.

The Church wants men of courage, men of enterprise, men of adaptability, men of strong and striking personality. But she wants, above all, men of goodness, men of holines.

THE ROAD TO THE CHURCH.

NFLUENCES THAT BROUGHT ONE CON-VERT INTO THE FOLD.

Catholic Columbian.

Many times during the past two years when reading The Catholic Columbian I have been much interest Columbian I have been much interested in articles written on various subjects by our Catholic men and women. Most of all have I been interested in those written by converts. Boing a convert myself, it occurred to me that my experiences might likewise be of interest to your readers.

I was born and reared near a Catholic community, and three miles from

I was born and reared near 2 Catholic community and three miles from a Catholic church. I shall never forget my first visit to the Catholic church. My parents being strict Protestants, and much inclined to be "What was that they called us?
Turtle doves or chimney swallows?
What kind of a fowl was it?" Oh, I
remember, crossbills."

"No, no, cross backs. Did you ever
hear of anything so perfectly horrid?"

"We'll soon have a chance to get
even with them," commenced Ned,
taking a couple of letters from his
pocket.

"More slang, you incorrigible young
American."

"Pardon. madam." he responded,

"Oportunity presented itself for a long opportunity presented itself for a long

> Years rolled by and I visited the church from time to time. A feeling of religious unrest always followed me, wearing off when a long period elapsed between the visits. My parents were very devoted to their own church, and very devoted to their own church, and very naturally sent us children to Sanday school. Consequently I became schooled in the teachings of the Protestant church. But still what I had seen of the Catholic religion kept me wandering and unsettled in my convention.

in my convictions.

I remember asking my father once why there were so many different creeds, why when Christ established the church that it became so divided. Of course the dear, good old soul answered me as a Protestant usually does answer that up this work and make question.

At one time books, written against the Catholic religion were brought into our home. I was one of the first to begin the perusal of them, and I am not at all sorry to relate that I know I was the last. They were so corrupt and immoral that I soon decided our home had no place for them.

being brought up as I had been, coupled with the objections made by my people, caused me to hesitate. To become a Catholic merely for the sake of securing a husband I could not conscient outly do. After much serious thought, however, I finally decided to by bap tized and married according to the rites of the Catholic church.

I had a hard battle to fight in gaining the consent of my parents, but

After we were married we lived in C—, a small town. There were quite a number of Catholic families in and a number of Catholic families in and around the place. The same year we went to live there a little church was built and dedicated. When it was ready for worship there was no organist. ready for worship there was no organist.

I vointeered to act in that capacity
gratis, providing they would accept me.
They did gladly, and consequently we
organized a little choir and were son
ready for work. And, although compared with the choirs we listen to now in the cities, curs would sink into insignificance, we did right well, and we were as proud of our little service as we could be.

Now this afforded me the opportunity Now this afforded me the opportunity of studying and learning more of the church. We lived in this place three years, and during that time I continued to act as organist. I learned much during those three years. We left there much to the regret of our friends, and went to the city.

there much to the regret of our friends, and went to the city.

Here I began the study of the church in earnest. I first read 'Tae Faith of Our Fathers,' by Cardinal Girbons. Atterwards I went to our pastor. Father Ewing of St, Peter's church, Columbus. I took him into my confidence and asked him to help me. He manifested a kindly interest at once and furnished me with books on the and furnished me with books on the church. I went to him twice every week for instructions. After that it was plain sailing, and I soon became a Catholic in practice, as I had been in belief for many years.

harder by the sentiment which obtains in some places against the Catholic church, due, of course, to ignorance and prejudice. But one thing that helped me was the thought that after all I was but returning to the faith of our forestables.

have found the true way, and perhaps I may be the means of helping some one

In conclusion I may add that I lost neither my inheritance nor the love of my relatives, who long ago became satisfied with my change of helief.

APOSTOLIC MISSIONARIES HAVE OVER 500 CONVERTS IN THE SOUTH.

Father Doyle, the Rector of the Apostolic Mission House, is now engaged in making his annual tour of the seminaries of the country. The purpose of this visit to the seminaries is not in the interests of the Mission House, but rather more and more to impress on the minds of the young men who will be the priests of the coming generation the glorious opportunities that are before the church in this country, and to turn their minds more that are before the church in this country, and to turn their minds more positively to the great work of convert-making. An observant Bishop said the other day at the Baltimore celebration that "the harvest of conversions is ripe for the gathering, and it is only necessary to then the minds. it is only necessary to turn the minds of the younger clergy to the work of characteristics in order to swell the number of converts to the hundreds of

thousands.' Every priest who gives his attention to this work in his ordinary ministry ought to receive each year at least a

half hundred converts.

It is the young priest who must take up this work and make it a part of his parochial ministry. His intellectual training, the absence of the controversial temper, his fresh zeal for souls fit him in a special way to draw the best non-Catholics into the fold. As an evidence of the facility with which converts are made the report of the missionaries who are affiliated with the Catholic Missionary Union has just missionaries who are aminated with the Catholic Missionary Union has just been made public. It appears from this report that these missionaries working in the Southland gave during the past seven months 94 missions and received into the church 285 converts under instruction. and left 228 converts under instruction. These notable results have been secured in the Southern dioceses which at the present time, at least, seem to be the least favorable to conversions. If so many converts have been received in the South, a great many times this number could be received in the North by a body of clergy thoroughly devoted to convert making. These Southern missionaries are all graduates of the Apostolic Mission House and have been trained in the best methods of addressing the non-Cathelies and of presenting the claims of the church. Moreover, their expenses that are paid by the Apostolic Mission House. This missionary movement that centers about the Mission House. This missionary movement that centers about the Mission House is unique in its methods and it is the growth of the last few years, and the money that has been contributed to this work and the personal energy that be the least favorable to conversions. If

adds the writer; "and it is openly said among the Army out there that some day trey may all join Rome in a body."

The devotion of the Salvation Army to St. Francis is nothing new, though it seems to have increased of late. There is a life of the Saint by Captain Dougles of the Army in the preface to There is a life of the Saint by Captain Douglas, of the Army, in the preface to which it is stated that the spirit of the Salvation Army rightly understood is the spirit of St. Francis of Assisi! The Anglican writer above quoted must know that there are not many Romans in India for the Salvation Army "to work in with." Of course Catholics or Roman Catholics were meant, but our Anglican friends prefer to call us "Romans" or "Romanists," expecting, perhaps, that other sectarians will make less tun of them for calling themselves perhaps, that other sectarians will make less fun of them for calling themselves Catholies. We sincerely hope, to use another Anglican phrase, that some day the Salvation Army will "go over to Rome" in a body. Individual members have already taken the step, and it was not found a difficult one either.—Ave

was, says the Roman correspondent of the N. Y. Freeman's Journal, a very solemn but quiet observance of it by ecclesiastical Rome.

The present basilica is built over the old St. Peter's, which Constantine erected, and that in turn was built over

was plain sailing, and I soon became a Oatholic in practice, as I had been in belief for many years.

Looking back I can see the weight of the influences which led me into the church. I trace them directly to my first memorable visit, and the impressions which I theo received. Though my early days were spent in an atmosphere of strict Protestantism where everything Catholic was tabooed, my thoughts would turn unconsciously to the little church, the line of devout first Communicants, and the simple but beautiful services.

No one but a convert knows what a wrench it is to give up the religion and friends and customs of your childhood. It is sometimes made all the

which hangs in the Church of St.
Martin of the Mount one may see that
though only half the size of the present temple, it still was a great cathedral. It measured 395 feet in length
by 212 in width. It had five naves,
entered by five large doors. The splendid pile was built by Constantine the
Great as a shrine for the body of St.
Peter, and all the devotion of the early I was but returning to the latte of our forefathers.

My unceasing prayer is that God will give me grace guifficent to overcome all my trials—a faith that knows no bounds, and that I may be able so to live that others will see and know that I laye found the true way, and perhaps and fourteenth centuries led up to and fourteenth centuries led up to and and fourteenth centuries led up to and culminated in the present glorious pile that is one of the noblest and most won derful of man's works. unparalleled for size and beauty and richness, but most of all, for the multitude of holy mem ories that crowd every cubic iach of it. The mightiest geniuses the world has ever seen have done their utmost to make St. Peter's a worthy house of God. Vastness of size, richness of material, Vasiness of size, richess of heatry of proportion are here. And the treasure they guard is the body of the fisherman. For two thousand years each successor of the first Bishop of Rome has knelt at this tomb to be weld ed as another link in the unbroken chain that reaches and will continue to reach, firm and true, from the one to whom our Lord Himself gave the keys of the Kingdom of Heaven, down to the end of time. Every income the continue to the end of time, every income to the continue to the end of time. to the end of time. Every inch of ground from the time one enters the vast portico is holy with the blood of the martyrs and holy with the treat of saints innumerable ever since.

" IN PATIENCE YOU WILL POSSESS YOUR SOULS.

These words were our Lord's exhor tation to the apostles when apprising them of the opposition they would meet after He would have left them. He told them that their enemies would put them out of the synagogues, and that they would even kill them, and think were doing a good thing for God. But in all these trials and hardships but in all these trials and marships they were not to be overcome, but patiently wait His own good time and that their cause, namely, the propaga tion of the faith, would triumph. This same lesson applies to the things of every day life.

Patience is a necessity for success.

There are many difficulties standing in There are many difficulties saying the way of every one, and yet we must not lose heart, but confiding in God's readiness to help us, we must bide His time in which He will do it, and mean-time in which He will do it, and mean-time in which the trial, for this is while suffer under the trial, for this is what patience really is, a state of suf-lering resignedly and with fortitude, until God removes or allows to pass away the cause which makes the suf-

fering. These causes vary according to condition, times and circumstances. What is a cause for one is not for another, but for all causes there is the same but for all causes there is the same remedy, namely, God's grace, though it may be applied in different ways and at different times according to the persons and circumstances. It, as God as sures us, that the very hairs of our head are numbered and that every thing that concerns us is of infinite concern to Him, then we should not let anything avaricious overcome us, but tized and married according to the rites of the Catholic church.

I had a hard battle to fight in gaining the consent of my parents, but they finally gave a reluctant consent when they saw how my heart was set on it, and realized that I did not wish to grieve them. They told me, however, that if I became a Catholic I would be disinherited, and would forfield the affection of relatives and old friends. It was a hard test.

My baptism took place, and shortly after I was married. I remember after baptism, the good priest, taking my hand, asked me if I had sincere thoughts of becoming a Catholic, or if I had only been baptized to please my prospective husband. I answered him honestly and unhesitatingly that it was not at all probables that I would bave come to him for the rites of baptism if it were not that I wished to marry a Catholic young many but further-more I added that I Intended to make the religion a study and if after reading and being instructed, I could, with a clear conviction of its furth, become a Catholic I would do so. He said to me: "That is right my child."

A correspondent of Church Bells in furnishes the interesting information that the Salvation Army workers in India are using regularly, as their book of rule and devotion, at their choice of the control of its the graduates of the church. Moreover, their expenses and proposed the personal energy that the salvation would be seed to wish of the sund that every.

The subject to a dade the this of the Apostolic Mission House of presenting the consensus is of infinite expenses on the

"r j) jeing in hope, patient in tribula-tion, and instant in prayer," and He tells us through the Psalmist, "Expect the Lord, do manfully and let thy heart take courage and wait for the

It is the recollection that God has made man that is his greatest strength. made man that is his greatest strength. It is the remembrance of His constant providence over him and of His un changeable goodness that gives man courage to bear up under whatever courage to bear up under whatever trial or sorrow may come upon him, for he knows and takes it as all for the best. But to be a man of this kind one must be a Christian man, a follower of Christ, "the Man of Sorrows," Who

perhaps, that other sectarians will make less fun of them for calling themselves (Catholics. We sincerely hope, to use another Anglican phrase, that some day the Salvation Army will "go over to form a body. Individual members have already taken the step, and it was not found a difficult one either.—Ave Maria.

THE 400TH ANNIVERSARY OF ST. PETER'S.

On April 18 was celebrated the four hundredth anniversary of the laying of the corner stone of St. Peter's. There was, says the Roman correspondent of the N. Y. Freeman's Journal, a very solemn but quiet observance of it by ecclesiastical Rome.

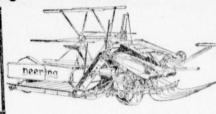
The present basilica is built over the old St. Peter's, which Constantine old St. Peter's of the laying of the core. And as a follower, one of the cross. And as a follower, one is to do as our Lord exhorts when He cays to one and all: "Take up thy says to one and all: "Take up thy says to one and all: "Take up thy says to or e

to lose peace is to have lost Him.

With peace as the result of patience what can we not accomplish—not to

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ence. It is there, indeed, we get the fruits of patience in an abundant and fruits of patience in an abundant and ever increasing peace which flus our soul—and gives it aforetaste of heaven. Let us, then, cultivate this very necessary virtue, and when the soul grows restless, let us say "Peace, te still"—Goi is sufficient; or as St. Teresa was wont to say:

" Let nothing trouble you

WHO WERE THE SO - CALLED MONKS?

Sacred Heart Review. The CATHOLIC RECORD of London, Ontario, is trying to make the Presbyterian Record of Montreal substantiate an anti-Catholic "story" recently printed in the columns of the latter paper. This story was to the effect that at a mission given in a little village in the province of Onebec by a couple that at a mission given in a little village in the province of Quebec by a couple of monks styling themselves "Christian Fathers," the "Fathers" announced that they had power to sell passports into heaven. Any Catholic paying \$10 would not have to remain in purgatory if he died within ten years. On payment of the sum of \$50 he was assured be would go directly to heaven at death. The name of the village and the names of the so-called "Christian Fathers" were not given by the Presbyterian Record. called "Christian Fathers" were not given by the Presbyterian Record. The CATHOLIC RECORD has for some time been asking for these elementary proofs of the truth of the story, but its Presbyterian pages and have no newer head. byterian namesake keeps on never heed-ing. Of course the Presbyterian Record can not furnish the names be cause the incident described never happened. The explanation is as simple as the statement: "The little boy lied."

Who Made Him a Catholic ?

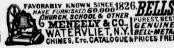
"What made a Catholic of me," said Sir Stephen de Vere, brother of the poet, 'was my knowledge, my intimate knowledge, of the innocence of the morals of young men of the peasant class. I went among them. I was at their hurlings, at their sports. I heard them: I listened to them: I know them. their hurlings, at their sports. I heard them; I listened to them; I knew them; I compared them with the young men of my own class. I said: Wnat can make the difference? It cannot be education for they had little or none. It cannot be society, they know nowing of etiquette of society. It cannot be travel it must be only one thing—their reignon and I will be one of the religion that makes them so innocent and pure." pure.'

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-Bishop Coiton in Catholic Union and

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LONDON, SATURDAY, MAY 19, 1906.

THE FRENCH ELECTIONS.

The French elections, which took place on May 6th., though not termina ted by one polling, indicated almost beyond a doubt that the present government has been sustained with its anti-religious policy.

Paris, which in former times may be said to have ruled France, is now certainly very closely divided. The city sends forty members to the Chamber of Deputies. In thirteen of these divis ions there was no election on May 6th, as no candidate received a majority of the electorate. In the twenty seven divisions in which the elections were completed, the Opposition party was slightly ahead, but it is expected that in the other thirteen where a second ballot was taken on May 13th, this slight advantage will be lost and that the final division of parties would be very close, if not quite even so far as the city is concerned. This is what happened in the election of 1902.

The polling of votes was much larger thoughout France than on any previous occasion, showing that the electorate took more than usual interest in the elections, yet the day passed off very quietly, and there were no disturbances. Nevertheless, the booths were guarded by the military and police, but their intervention was not needed anywhere, so far as heard of. This fact would confirm the view to which we have already given utterance, that the Clerico-Royalist plot which it was pretended by the Government, had been discovered, was a mere pretext to strengthen their cause in the eyes of the populace by making it appear that the Clericals are in league with the Royalists to overthrow the Republican form of government in contravention of the often expressed wishes of the nation.

The total number of seats in the Chamber of Deputies is 591. The two principal parties into which these are divided are called the Bloc, and the Anti Bloc. The Bloc consisted in the recent Chamber, of one hundred and forty Radical Republicans and ninety Socialists-a total of two hundred and thirty-but beside these the government was sustained by a large percentage of the moderate Republicans, who numbered one hundred and twenty. The moderate Republican vote was necessary, and will still be necessary to sustain the present Government. The Anti-Bloc party consists of the rest of the Deputies, two hundred and forty-one in number, who are not united in one general policy, as there are among them Royalists of various shades, Bonapartists and a few antisemites, besides those who are declared ly maintainers of the church.

It is clear from this that for the maintenance of any government, there must be a large proportion of the moderate Republicans to support it, and upon the division of the vote of this party the stability of any government depends. At the present moment the moderate Republicans support with more or less cordiality the policy of Premier Sarrien, and it is by means of them that he has obtained the support of the Chamber so far; but he must after all, even now proceed warily and with some show of moderation in order to retain the support of a majority in the Chamber which is divided into so many parties.

M. Doumer, the President of the Chamber, is the recognized leader of the moderate Republican party, and it is said that he has strong hopes of becoming the premier of a more stable government than France has had for years. His success or failure in this will depend much upon his ability to consolidate a union of his party with either the party of the Bloc or that of the anti-Blocs.

About one-third of the districts which have elected deputies are still to be heard from, as there was no majority for any candidate at the first election of May 6. The result of the second ballot of May 13 will, therefore, decide finally the complexion of the new Chamber.

The Bishop of Salford, England, on being asked by a reporter of the Man-chester Guardian how far the Education Bill at present before Parliament meets or fails to meet the Catholic position, answered: "Why, it doesn't position, answered: meet or claim at all. It ignores our conception of religious education al-together; it ignores our vested inwhat we have spent and done -in education : it takes from us the ne end for which we have kept our schools up — to preserve the religious life and faith of our children. In a word it is, as it stands, an impossible Bill from the Catholic point of view."

A STRANGE NEW SECT.

A religious sect called the Mariavists has made its appearance in Poland and has given a good deal of trouble by endeavoring to take possession of the Catholic churches in various towns and villages, driving out the Catholic priests and congregations. Many persons were severely wounded in these conflicts, and in some instances even lives have been lost. In a town named Blouie, in the Province of Warsaw, the Catholic church building was taken by these Schismatics, but was retaken by the Catholics, who assembled to the number of 2,000 in order to regain their property. The sectaries were defeated but not without some bloodshed, as two persons are reported to have been killed in the conflict, and twenty wounded more or less severely.

This schism has created much anxiety on the part of several Bishops in whose dioceses the doctrines of the new sect have been promulgated, and even the Holy Father has responded to the request of the Bishops to aid them in maintaining the authority of the church. The Holy Father has done this by writing a fatherly but firm epistle show ing that it is the duty of the faithful to adhere to the teaching of the pastors of the church, who are their Bishops and priests teaching the doctrines of the Apostles, and that the teachers whe are endeavoring to lead the people into false ways are deceivers whom they should not follow.

It is hoped that the Holy Father's advice will bear good fruit, the more especially as the Mariavist leaders have met with a sudden discomfiture which may have the effect of opening the eyes of their deluded followers, or at least of a majority of them.

The Mariavist leaders told their followers that the celebrated Father John of Kronstadt, who is regarded by the people of the Orthodox Greek church as a saint, is a new reincarnated Messiah. But Father John has repudi ated the Mariavists in a most deter mined manner, disclaiming the Messiahship with which they sought to invest him. In addition to this, Father John has denounceed the Mariavist sect as a foolish movement. It remains to be seen what effect these denunciations will have upon the new sectaries, who are greatly discomfited by the rebuff they have received.

> THE AFTERMATH OF A REVIVAL.

It is stated that as a result of the recent general revival in Wales, numerous instances of eccentricity have appeared which approach very closely to insanity, even if they cannot be actually so called in every instance. One of these instances is that of a teacher of a girls' school at Bridgend, who, after the revival, absented her self from her school for several days without giving any warning, and was then found at the house of a friend, some distance away from the village, prostrate on the floor. Being roused from her semi comatose state, she informed her friends who had been seeking her that she had heard a voice from heaven informing her that she must remain in solitude until she should be called to receive her heavenly reward.

She was evidently not in a condition to resume her duties in the school, and, at a meeting of the School Board, the fact was elicited that the young lady, Miss Morgan, had been one of the most enthusiastic attendants at the revival, and it was decided to give her some months leave of absence till she should be restored to her normal state. Some nembers of the board denounced in vigorous terms the whole revival movement, which they declared had resulted in bringing several weak-minded per sons of the neighborhood to the verge of, if not actually into, a condition of insanity.

It was resolved that the school-rooms should not for the future be given to the purpose of holding religious meets ings therein without a vote of the board, called together for the purpose, as several of the school managers or trustees declared that the school houses had been too easily made a rendezvous for religious fanatics who met there by permission of the chairmen of the board of managers.

Another remarkable instance, bearing some resemblance to that just mentioned, was that of a prosperous trades man who suddenly left his business and friends, and was not heard of for several months. He had been greatly moved by the revivalist's appeals to declare himself saved, and had done so. He attended the meetings with great regularity, and it was noted that he took every opportunity to speak his cust mers on the state of their souls, exhorting them t) attend the religious services which are still kept up by the people in many of the localities where the revival has been held. This had gone on for a couple of months before his sud-

much alarm lest some fatal accident had happened him.

But, after some months, his brother. who lived in the same town with the absent tradesman, received an unexpected telegram from London an nouncing that the absent brother would be at home within a few hours, and accordingly he appeared at the time appointed. The man's mind is an absolute blank

in regard to what has happened him.

During his absence he had grown a

great beard, and his wild and haggard

look indicates that he must have suffered much during the interval. He only remembers, however, that he was wandering on a London street when he ecame conscious that he was lost. After a little reflection, he remembered his brother's address, and despatched a telegram to him with the result above mentioned. He has not yet been able to tell any more concerning himself. A third case is that of a remarkably handsome man who goes about to the different localities of Wales where specially fervent devotions are being carried on in continuation of the revival. This man does not anywhere explain who he is. He is fairly well dressed in somewhat rough material, and his prayers at the meetings he attends are remarkable for their apparent favor. When the meetings are over he strides away rapidly over the mountains, leaping on his way over hedges and gates, and not reappearing in the locality until there is a new

return. We have frequently heard of results similar to these occurring after the highly sensational revivals which from time to time move our Protestant brethren to an intense degree. Is it because there is too much appeal to emotion and too little to reason and true foundation of faith in the manner of conducting these revivals?

semi revival there which ensures his

RELIGIOUS FAKIRS.

In these days of the supposed en lightenment of the twentieth century religious fakirs appear to fare very well at the hands of their devoted followers, so far as the goods and comforts of this world are concerned. Mrs. Mary Baker Eddy, the founder and chief of the Christian Scientist sect, is already possessed of immense wealth, but a despatch from Lexington, Ky., states that one of her followers, T. L. Templeton of Texarkana, Arkansas, has just purchased for her use two celebrated show horses, Echersall and Hattersall, for \$6 000, which he will present to her in consideration of her services in the

cause of Christian Science. The assets of Zion City have also been accounted to be no less than \$22,. 000,000 which was held solely in the name of John Alexander Dowie until the recent dispute between the pseudo Elijah and the new managing committee of the Zionist or Dowieite church. In justice, this property should have been in the name of the Dowieite congregation, as the industries which have brought in so much profit were all carried on with money furished willingly by the people, Dowie being the irresponsible manager, in whom his followers placed implicit conadence furnishing willingly all the money called for by him for these enter.

By the recent settlement which is believed to have been made between the disputants, it is said Dowie will have \$1,000,000, and the balance, it is supposed, will be managed by Voliva. who, as Dowie's successor is expected to act on behalf of the congregation.

Even the amount which John Alexander has secured is no snall sum for the prophet to have gained during the comparatively few years which have elapsed since he was living on the moderate salary of a Presbyterian min-

THE CATHOLIC ENCYCLOPEDIA.

The want has long been felt for a complete book which should be at the same time a reliable statement of the teachings of the Catholic church, and of the various views which are or may be taken by sound Catholic authorities on matters which have a close relation to the church.

It is to meet this want that the Catholic Encyclopedia has been compiled by a great number of Catholic scholars of all parts of the world, and as there are many subjects which cannot be said to be specially Catholic, but which have some relationship whether by contrariety or corelation with Catholic faith, many such subjects are treated somewhat fully in this great work. Such are Mahometanism, Buddhism, the Pagan Oracles, Magic,

Dreams, etc. But in all these matters the purpose of the work is kept in view, to furnish accurate information to Catholics concerning the Catholic church.

In the articles on Holy Scripture, its authority and inspiration, its chronology, precepts and doctrinal teaching den disappearance, and there was are treated interestingly and exhaust-

historical, geographical and archæologcal discoveries.

Christian Apologetics, Dogmatic and Moral Theology, Canon Law, Liturgy, Church History, Catholic Education, and other important subjects are most ably treated by specialists in each sub-

The article on the Concordat between Napoleon I. and Pope Pius VII. in 1801, for example, is by Georges Goyan, Associate Editor of the Revue des Deux Mondes. This article gives many interesting details of an event which underlies the recent action of the French government in dissolving the union between church and state in France. There are many circumstances regarding the Concordat which are not generally known; thus:

In the first phase Mgr. Spina, Titular Archbi hop of Corinth, and the Abbe Caselli, General of the Servite Order, reached Paris on November 5th, 1800, to confer with the Abbe Bermier to bring about an agreement for the restoration of religion in France, the last named being instructed by Napoleon to enter into the conference on be half of France. Down to March 10th, 1801, no agreement was reached, as Archbishop Spina felt that he had no right to sign any articles of agreement till they were referred to the Holy

Cecault was now appointed French minister plenipotentiary to the Pope, and he reached Rome April 8th, 1801. He was instructed by Napoleon to treat the Pope as if he had an army of two hundred thousand men.

Napoleon wished the Pope, however, to sign at once the articles which he had drawn up, but the Holy Father did not see fit to accept these articles, even though Prime Minister Talley rand insisted so strongly upon them that he ordered Cesault to leave Rome unless the Pope signed Bonaparte's proposals within five days from May 12th, 1801. Cecault, who was sincerely desirous that an agreement should be reached, by his adroitness presented a cessation of the negotiations, and an agreement was reached on July 15th,

Consali, the chief delegate of the Pope, at the close of the negotiations. declares in his Memoirs that the version of the Concordat presented by Bonaparte's representatives had changed certain clauses which had been agreed, and had intended even to substitute a new text differing from that which had been agreed upon; but finally the negotiations ended with an agree

The so-called organic articles which were afterward concocted by Napoleon, were promulgated by Talleyrand, but were never accepted by the Pope.

The Concordat has been of consider able advantage, both to the government and the church, notwithstanding some disagreeable features which it contains. The Catholic Encyclopedia may be

obtained from Mr. Thos. Kelly, bookseller, of St. Thomas, Ont., who is the sole agent for the work in Ontario and Quebec. It will be issued by the Robt. Appleton Co. of 1 Union Square, New York City. It has been Charles G. Herberman, Ph. D., and LL. D. aided by numerous collaborators and it will consist of fifteen volumes, 8 vo., in the highest style of American art, forming a complete library of 800 pages per volume, or 12,000 pages for the whole set. Each volume will have on an average 20 full page half-tone illustrations, 3 color plates, 5 maps, with minor illustrations, making altogether 2,000 illustrations to the comolete set.

AN ENDLESS CHAIN PRAYER.

A special despatch to the New York Tribune from Indianapolis, which is published also by other journals, says :

"The Catholic clergy of this city have been greatly annoyed by an 'endless prayer chain ' that has come into this community. This is in the form of a letter with a written prayer, the person receiving such letter being asked to make five copies and send one copy to each of five friends or acquaintnces. The letter says that who accede to the request will receive indulgences and other favors from God, and those who fail to comply will re-ceive dire punishment here and here-

This is an old story, as there have been for years a couple or more of forms of prayer going around, one of which is addressed to the Sacred Heart of Jesus, and another to His five wounds-with promises of great spiritual blessings to those who will recite the prayers, and also comply with the provision to send five copies to the same number of their friends or acquaintances, while those who refuse to comply with these conditions are threatened with many disasters.

The Catholic clergy are well aware that these prayers are unauthorized and that both the promised indulgences or blessings, and the threats have no authority, but are mere superstitions. There is no cause in all this for any

ively in the light of the most recent for the fact that some persons who receive these letters, knowing nothing about their source or authority, often ask the clergy in regard to the reality of the indu'gences and threatened misfortunes. The enquirers are invariably told that they should place no confidence in the one, nor fear the other. They are told, in fact, to pay no attention to these letters.

It is easily understood that out of five persons who receive such communi. cations, one or two may be easily imposed upon to comply with what is enoined, and that is enough to make the correspondence endless. The correspondent who sent the annoyance message to the Tribune must have had an 'annoving " dream.

MISSION AT ST. MARY'S CHURCH.

Just as we are going to press with this issue of the CATHOLIC RECORD, the Mission which we announced in our last two editions, is beginning in St. Mary's church, this city, the first week being devoted to the women, the second to the men. Two well-known Jesuit Fathers from Chicago, Rev. F. R. Rosswinkle and Rev. J. J. Donoher are conducting the exercises. We trust that their zeal and earnestness will be well rewarded. Every one is invited. In issuing his invitation, the Pastor of St. Mary's says that all who assist will be "amply rewarded for any sacrifice which attendance at the Mission may demand. 'Knowing the time, 'as St. Paul says, 'that it is now the hour for us to wake from sleep (Rom. xiii. 2) attend regularly all the exercises of the Mission; awaken your soul from the sleep of indifference and carelessness in religious matters; and the benefits which you will reap will be very great. They will be, in fact, as the value of things brought from afar, inestimable and beyond all price.'

CATHOLICS STRONG AGAINST THE BILL.

N. Y. Freeman's Journal The Catholic Hierarchy of England have practically, with one voice, con demned the new Education Bill intro duced into Parliament by Mr. Birrell, the Minister of Education. Of course it could not have been expected that they would accept or approve a measure proposing to set aside the funda-mental principle of the Catholic idea as to elementary schools. Most Rev. Dr. Bourne, Archbishop of Westminster, and the Bishops of his province have formulated their objections in a statement presented as follows by the Archbishop at the recent annual meeting of

the Catholic Truth Society in London : "The Archbishop and the Bishops of the Province of Westminster having nost carefully considered the proposals made by the government in the re ly introduced Education Bill are obliged to condemn them as fundamentally un

just.
"1. Because the bill gives to local authorities the right of control of religious teaching in public elementary schools, and the power of placing chil dren under the continuous educational influence of those who may be indiffer ent, or even hostile, to the conscien religious convictions of the par-

"2. Because while generous pro vision is made for the children of those parents who are able conscientiously to accept for their children what is styled 'simple Bible teaching,' the provision made for the children of those who conscientiously regard such teaching as not only inadequate, but absolutely unacceptable, is quite insufficient, and inflicts upon such a very grievous civil disability solely upon the ground of their conscientious religious convictions.

"3. Because the clauses relating

to endowments are such as to render it possible to confiscate and to divert to uses for which they were never intended buildings and funds which owe their origin mainly to the desire of Catholics to provide for the teaching and main-tenance of the Catholic faith."

The strong point here from a political view is the No. 2 ground of objection, "Simple Bible teaching" provided at public cost for non-Conformists; that is, their religion provided or them while for no other religions. or them while for no other religious denomination is such provision This will furnish good material to the opponents of the bill in the House of Commons. Why should non-Conformists have their religion endowed in th schools to the exclusion of all other religions? It will be hard for Mr Birrel to give a satisfactory answer to that question. The same objection is urged by church of England Protest. ants, as for example the Protest ant Bishop of Gloucester, who offer eight reasons for strenuous opposition to the bill, one of them being: "Be-cause it is unjust for the State to pick out one system of religious teaching and endow it from public funds, refus ing all aid to every other system."

The fight against the Bill will prob

ably be largely on this line. It will be contended, and with truth, that "simple Bible teaching" paid for by public money would be establishing nd endowing Non-conformity as a tate religion in the schools. The Protestant Bishop of Norwich calls it undenominationalism," the latter meaning and understood by everybody, the Non-conformists. It is hardly like y that the House of Lords, more three-fourths of whose members are Tory Conservatives and churchmen. that is, of the church of England, would agree to anything of the kind But it is even probable that the bill will be defeated in the House of Commons

against it as it stands, and may be ex. against pected to give it every opposition, as Archbishop Bourne thus intimated in his speech at the Catholic Truth Soci-

ety meeting:
"I am glad to know, and to be able to inform you, that we may count upon the fullest and most hearty co operation on the part of our brethren, the Arch. bishops and Bishops of Ireland. Of this I am assured by his Eminence Cardinal Logue himself. I have, moreover, well founded confidence that in this defense of our educational rights we shall have the unswerving and constant support of those who, in the House of Commons. are the representatives of Catholic

There is a strong element also in the Liberal Party opposed to the Bill, as the church of England paper, the Guard. ian, thus notes:
"Dr. Clifford (the non Conformist

leader) insists that all religious teaching in elementary schools must be 'anti-dogmatic' and 'ethical:' but, apart from the fact that the man who objects to dogmas is himself a dogmatist churchmen are not ready, never have been ready, and never will be ready, to replace the teaching of a living faith by the teaching of nebulous 'ethics.' On the other hand, the Liberal churchmen, many of whom helped to vote the pres ent government into power because fancied that free trade was of ious instruction in the schools, are a loud in their denunciations of the bill as the typical conservatives. als like the Bishop of Birmingham and the Dean of Ely join the Tories like Lord Huga Cecil in applying merci lessly destructive criticis to realize that the position Cabinet between these cross fires is not altogether comfortable. We desire no more complete condennation of the Bill than Dean Stubb's one sentence, that

of Liberalism and of civic liberty. From all of which it may fairly be concluded that the intolerant No formist minority may not, after all, be to boss elementary education in England.

PUBLIC DISASTER AND SPIRITUAL BENEFIT.

No right-minded person looks on the

recent earthquake in San Francisco as "a judgment." To quote Mgr. M. J. Lavelle of the New York Cathedral, there is no evidence to show San Francisco more wicked than other cities. New York, Boston, Philadel phia, Chicago would carefully examine their own civic consciences

Pacific Coast.

But every great calamity naturally man of their helpless convinces men of their helpless-ness before the powers of Nature turns their hearts to God and turns their hearts to God. Scientific explanations, rationalistic theories, fall flat on the ears of the bereaved and homeless. After an awful object lesson in the impermanence of earthly possessions, men want assurance of the Abiding City. It is the opportunity of faith and and it is usually improved. A great revival of piety has followed the late destructive eruptions of Vesuvius and the earthquake in San Francisco. Judging from recent private communications, the city just named has been spiritually renewed, at least among its great Catholic population, as if by

score of missions.
"I never saw such penitence,' says one of the priests active in his minis-trations, as all the priests were, among the injured and terror stricken, and women knelt down in the streets

for confession.'

If loss and sorrow about ded, charity abounded more. Only Heaven can tell of the angelic deeds of the Little the Poor, the Sisters of Char-Sisters of ity, and all the other religious com-munities, who, if their roof remained to shelter them, forthwith opened their doors to the needy, and ministered to the sick and suffering to their attermost.

most.
On the title page of the current
Outlook (Protestant), we find this Catheolic-hearted poem by Rodman Gilder:

ST FRANCIS AT SAN FRANCISCO. met old, lean St. Francis in a dream Vading knee deep through the ashes of his

Wading knee-deep through the ashes of als town.
The souls that he was helping up to Heaven Were burnt or wrung out of the writhing flesh, Said I. "When near a thousand are engulfed In sudden indiscriminate destruction, And half a million homeless are, I know This rotten world most blackly is accurst."

"When heroes are as countless as the flames When sympathy," said he, "has opened wide A hundred million generous human hearts, I know this world is infinitely blessed."

St. Francis is quoted again as the patron of that simple and frugal life awaiting the San Franciscans who want at once to rebuild their city. With property swept away, and many "fire-proof" bank vaults failing to keep out proof " bank vaults failing to ke the fire, and the adjustment of ance money as yet uncertain, this is the common lot, and it is well to sanctify it by a high motive and a holy example. Why might not the rich try it for a while elsewhere to invoke God's mercy against like calamity, and to have the more to give to their brethren in need in the stricken city ?—Boston Pilot.

FOR FRANCE TO REMEMBER.

When was Peter ever unequal to the occasion? When has he not risen with the crisis? What danger has ever daunted him? What sophistry foiled him? What uncertainty misled him? What undertainly him? When did any power go to war with Peter, material or moral, civilized or savage, and get the better? When did the whole world ever band together against him solitary and not find him too many for it? All who take part with Peter are on the winning side. with Peter are on the winning side.

* * Has he failed in his enterprises. up to this hour? Did he, in our fathers day, fail in his struggle with Joseph of Germany and his confederates—with Napoleon, a greater name; and two dependent kings—that, though in another kind of fight, he should fail in another kind of fight, he should nours? What gray hairs are on the head of Judah, whose youth is renewed as the eagle's whose feet are like the feet of harts, and underneath the There is no cause in all this for any unless it is very materially amended. feet of harts, and underneath the special annoyance to the clergy, except I reland and its representatives are Everlasting Arms?—Cardinal Newman

THE SOCIAL PROP

MAI 16, 1906.

THE CHURCH ALONE

LEADER OF TH In indicating the Catholic church to Archbishop Glennon, Vespers, on the occas atenary celebration in Balamore, unhes that the social fabric imminent danger three of old principles and

foundations.

In this connection

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we close the first cha tury of the church's To-morrow W ter, and with its op toward the future. What has the future How will stand the The Catholic chu nation—the twentie elements of my th church we know we know; but the and what it will bri nor may we dare ing the inscrutable High, in Whose har And yet, the o

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THE SOCIAL PROBLEMS OF THE DAY.

THE CHURCH ALONE THE SPIRITUAL LEADER OF THE PEOPLE.

In indicating the attitude of the In indicating the attitude of the Catholic church toward Socialism, Archbishop Glennon, in his sermon at Vespers, on the occasion of the recent centenary celebration of the Cathedral in Balamore, unhesitatingly declared that the social fabric appears to be in imminent danger through the ignoring of old principles and attacks upon old

In this connection His Grace said : "As we speak the word of greeting, we close the first chapter, the first cenwe close the first enapter, the first century of the church's formal life in America. To-morrow we open a new chapter, and with its openin ar faces are toward the future. We ask ourselves: What has the future store for us? How will stand this Catholic church is the second canture of her life. here in the second century of her life the Catholic church—the American nation—the twentieth century? These. elements of my theme. The Catholic church we know; the American nation we know; but the twentieth century and what it will bring we do not know, nor may we dare to presume on know ing the inscrutable will of the Most High, in Whose hands are church and

nation and century.
"And yet, the occasion is opportune fore and after; to ask the duties of the day and the morrow; to duties of the day and the prepare intelligently for to morrow's work, and, in doing so, to study as best as we may the trend the best as we may the trend the thought and activity, so that the work we do, based on this experience, may merit the benediction of heaven.

" First, it is necessary to know what day conditions-social, civil present day conditions—social, civil and religious—confront us if we speak of the church of the twentieth century, its prospects, place and duty. This, my friends, is a broad field to cover; almost impossible task to accomplish. Yet we have a right-a duty-to face it. Here we to-night stand heirs hundred years of achievement heirs of the nineteen hundred years of Catholic history, blessed by God as few nations have been blessed, with much prosperity and great progress. The church, too, has grown during all these years; and it were natural to expect that its growth in the future ald be greater still were there no disturbing elements to threaten that

growth. "Unfortunately, such elements are everywhere apparent. For instance, the social fabric appears to day to be in imminent danger, because old principles are ignored and old foundations. attacked. What was held as law is regarded now as injustice: what was held as government is now deemed tyranny. Men hold no longer the duty tyranny. Men hold no longer the duty of obedience to power, nor admit that power should claim a divine sanction. Severnment as it is must change; law as now written must be modified, and principles of old deemed sacred must give way to the new order, those new principles based on what they would laim must lead to the absolute social, civic and physical equality of men.

In other words, we must socialize the entire people; we must tear down the mighty from their seats, and elevate those of low degree: property rights, vested interests, private ownership-all must go. It is Humanity that alone may remain, and all of principle or of adition or of written law must yield to the new gospel—the socialization of

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"It were folly to deny that the shadow of socialism is hanging over the land; and while learned men are busy pointing out its unreasonableness, its injustice, its lack of feasibility, the shadow deepens, the preachers capitulate and the leaders grow more audacome for that form of social life that heretofore obtained in Christendom; and they doubt not that with it will go the institutions and churches that cling to the past; so that you might infer credited, lift up the standard of revolt. to the past; so that you might iffer that a church that refuses to modify its teachings, or change its principles, or divorce itself from a past that is now impossible must view with anxiety the

threatening future.

"And yet we fear not. We are con-"And yet we fear not. We are convinced that the church has a message for these coming years. Do the people demand equality? Do they ask for an even chance in the struggle for life? Is the brotherhood of man the dream they would see actualized? Then comes our church, heedless of the passing clamor careless of the mere surface thought of a restless age, to hold up for all good a resuess age, to note up for an good men's admittance, the changeless prin-ciples of the democracy of the cross, inviting humanity back to that cross and to the One Who died thereon.

" Standing by that cross the church would teach an equality that mere forms of poverty and wealth could not affect, ehind the curtain veil of that tragedy stands a Man among men, a Brother among His brethren, Whose presence thereto teach brotherhood has the imprint on it of a divine flat. From the Sacred Heart, there opened, flow equal mercies. In that presence all equal mercies. In that presence all men are equal—in origin, life, duty and destiny. And in that deeper vision the church may point to a bond of brotherhood there created that is stronger than death—a brotherhood which, linking itself with the work and walking in the which, linking itself with the work and walking in the way of our Elder Brother, predicates infinitely more for the poorest and the lowliest than any dream of socialist or deed of philan-

For these latter would deal with passing conditions, which wise laws can improve. But for vital principles—basic truths, which must underlie all social legislation—these may be found only where Christ has set them, and may be ignored only at the price of the downfall of a civilization. It may be true that this civilization of ours, the creation of the church, nay have its faults. Sins may have been committed in its name, wealth accumulated un-justly, and application made to that civilization for apology or protection. Yet all this is only accidental; the in-Yet all this is only accidental; the intrinsic, essential principles still remain, and, taught as Christ would have them taught, become for man the only sure

foundations for the construction and perpetuation of the social edifice.
"I admit that there is darkne

the sky: social unrest is everywhere visible: rumblings are heard from the hills of the coming storm. Yet from he darkness and the gloom, as on Good Friday, will come forth again the vic-torious Christ, the great Leader to bless humanity and recreate the world. By the sacrifice there undergone He teaches all men that human life is henceforth equally sacred in all, duty equally per-emptory and hope equally comforting. It is this teaching that has given our civilization its form, remains still as its foundation, and so it will remain while the Catholic church remains, to

guards its walls.
"So, far, then, for the social problem of the day, a solution to which we have suggested, a solution which might be regarded as complete if social issues were the only ones the church of the future had to encounter. But this social propaganda is resultant and becomes only a phase of a wider, deeper agitation—a more comprehensive philos-ophy. Social science as it is preached to-day claims to be a chapter from a larger book, wherein may be found the larger book, wherein may be found the entire science of life as its modern pro pagandists would exploit it.

"We would teach the rights of men and their equality and the hopes also they might cultivate chiefly as based on and connected with the spirituality of the soul—putting time against eternity and a final vindication by a God infinitely just as against passing wrongs. But now comes the broader wrongs. science, which claims to have studied science, which claims to have studied all things, investigated and tabulated all the knowable; and it will tell you that your teaching is false, your theories antiquated, your advice foolish. For God and man, soul and body, mind and matter are, according to this broader science, but phases of one continuous recomments and the processing and the processi tinuous necessary existence, which are subject to one law, and the material and such forces as are intrinsically connected with the material world are the one source and cause of all. Hence such things as creation, revelation, redemp ion, Christianity, the spiritual soul (teachings, perhaps helpful once in the infancy of the race) are now hurtful—to this new science they are undemonstrable, consequently in

possible. "This is the teaching that envelopes all modern life outside the Catholic church. It grows with the years, planting its standard in many of our universities, filling the libraries with books and the rostrum with its lecturers. It reaches out to the labor organizations and tells them that the bread of to-day is the only substantial bread they shall ever obtain; that justice coming in the future is only a pious conceit—thus giving to their revolt the last argument of despair. reaches out to the homes of the people, robbing these homes of their stability and happiness, teaching that love is but a passion, marriage only a tempor ary arrangement and morals only a

ary arrangement and morals only a form of race preservation.

"Fifty years have elapsed since this system of philosophy making matter king was first preached among us, and its results are visible in the chaotic condition of things to-day Where formedly there were present and have formerly there were peace and hope there are found to day but despair and death. A tired race, afraid to think-since thought brings before them the sad tragedy of existence—sees in that life nothing but the barren, insipid and

hopeless.
"Of course, it cannot remain so. No argument, no system can ever hope to quench entirely the divinity that is in us. Our nature revolts; we will not consent to be counted as no more than mere clods of earth - n.ere moving matter. Already the cry goes forth that this boastful science, claiming all knowledge as its possession, is itself bankrupt, Icarion-like, it essayed the impossible, and now falls back to earth again, defeated and humiliated; and

"And resultant therefrom, just as the pendulum swings too far on the other side, we find those very people other side, we find those very people who bowed to the most absolute materialism when freed therefrom rush madly to the opposite extreme. Released from the oppression of atheism, they now will tollow any God, however strange or any fad however foolish. The many religious follies of the day are some of the results of dethe day are some of the results of de-based materialism. It has taught them exaggerations and untruths. They now react toward religious extravagance and absurdity. The scientists tell them to follow their own lights; that they must be gods unto themselves. And they answer by following any ignus fatuus of a mind, however diseased;

any trailing comet that crosses the sky, however evanescent its gleam.

"But passing these people by, who in their foolish beliefs only show Science's extravagance, it is quite evident that the scientist exaggerates when he endeavors to include all there is in the control of the scientist exaggerates when he endeavors to include all there is in the deavors to include all there is in the terms of material world. Disguise it as he will, deny it as he may there is still that great mysterious humanity with all its passions, hopes and fears: still that throbbing heart, that languished mind, that inquiring soul: still the same dread questioning which must be an swered. From the depths still rises to the watch tower the sad inquiry: What of the night, what of the future how solve the riddle of existence? how solve the riddle of existence. These soul questionings— the surest proof of the soul's existence— grow more pressing the more they are denied. "They will not yield to the sueer of

the athiest, nor the formula of the scientist, nor the dream of the lotus-eater. From the depths the cry will come, as long as man remains what he is, this demand for the joy of the living, for eternity and God. There is living, for eternity and God. inunite pathos in that cry which calls for help, for bread—a cry of worhunger; a people demanding light:

The children crying in the night, The children crying for the light,

a cry more anguished and more intense

Victims of defeat, they now ask for a leader that all men may follow.

"And it is just here again that we turn to the church's opportunity. A world deceived, denied and betrayed asks for a leader, a teacher, a frien one who will speak to it the words of comfort, who will lead it back to God.

"With the experience of ages, the heritage of truth, the promise of God all curs-now comes the opportunity to go forth in earnest and teach the nations. Our faith has faced error, malice and betrayal through all the years of its history; it will not then be a new experience to face the errors-social and

"Must we, then, oppose science?
No; not for a moment—not that science which speaks the truth, and that alone is true science. When science speaks the truths of nature then scientific results will but express the laws of God working through nature, and this will always be found to correlate with the truths of a supernatural order which have with them the same origin and the same divine sanction.

"Instead of opposing science, we would welcome all the new truths which science daily brings forward for the people's enlightenment — those new principles of sociology which, founded n justice, are for the people's welfare. In a word, the church's wish would be

Knowledge grows from more to more:
But more of reverence in it dwells.
That mind and soul according well
May make one music as before.
"Indeed, it is well that science should

prosper when science teaches the truth. It is well that the world's material wellbeing should every day be advanced and a greeting extended to those who shall labor in its advancement. If through science we were to-

Rift the hills, and roll the waters,

e would accomplish for humanity all that the poet dreamed of and would have devoted admirers than the o more children of the church.

"What we claim is that even if these things were accomplished the church has still her work to do— that supreme duty to bring to the life of the toiler and the scientist the light that is brighter than the sun, loftier than the mountain top—the duty, to guide and save humanity; to protect it even in the moment of its scientific victories, teaching it that God alone is great and eternity alone lasting.
" One week ago there stool out there

by the Golden Gate the proudest city of the west, the metropolitan city of a golden state. For fifty years the gold of her mines flowed to her as a centre, and smilingly serene, indifferent to fate she still wore the orange blossoms of the bride of the Pacific. She has beauty, chivalry, ambition. All that science could do was done to make her every home a palace and her every The night of Sunday child a king. The night of Sunday passes, and while the morning sun be gins to glint her hills with the purple of a royalty more exalted and the sheen of a gold more refined, just then that proud city begins to rock and sway, and eager terrified voices speak the terrible word 'earthquake.' Louder grow the rumblings: violent, more violent, the rocking, until the great violent, the rocking, until the great buildings begin to be tossed about as a mere plaything. From open clefts and sbattered buildings the hundred-tongued demon fire adds to the desola-Great columns of flames stand out between the city and the bay and the darkness of smoke and despair envelopes all that is left of the proud

city.
"Ah man, thou pigmy, where now thy victorious science? From the palaces thou hadst builded, from the pleasant places thou hast pre empted, down now thou goest to the very jaws of death, into

the very month of hell.

'Mangled, charred corpses speak
now from out the debris of thy faced now from out the debris of thy faced the homes, thy supreme impotence, while three hundred thousand more flee from the living hell which now marks your the living hell which now marks your the homes, boxes—man withwring area. If the Christian leadership you may end day assert in your lives and vows.

"Priests of Baltimore, priests of Baltimore, pries with fear and expectation of what may upon them.

ome upon them.

"May they not pray in this sad recessional as you and I should:

Great God of Hosts! be with us yet— Lest we forget! Lest we forget!

"Can you see, my brethren, the duty thus of the church?
"But I am asked, "Is it not selfish to claim for the Catholic church alone to claim for the Catholic church alone
the spiritual leadership of all the
people? Are there no various nonCatholic bodies whose duty is the same
—who have in the past preached according to their light, Christ and His
tagehing? During the contrary that is cording to their light, Christ and His teaching? During the century that is past these various religious bodies have claimed an almost exclusive privilege of guarding the American conscience and guiding the souls of the people. Should they not then, have a place also in the world movement of the twentieth century? And our answer is that leadership is founded on authority. For four hundred years their authority to lead was based on a book. That book was the gift of the Catholic authority to lead was based on a book. That book was the gift of the Catholic church—written by her early leaders, guarded, preserved, and interpreted throughout all the years by the church's children. They have, however, in their enthusiasm, set the gift that they had received against the giver and endeavored to make the Sacred Scriptures speak against their friend and protector. In the course of time, however, the sacred Scriptures become by degress discredited by their new however, the sacred Scriptures become by degress discredited by their new found friend; their inspiration denied and their entire record subjected to criticism and contradictions. So that now, battered and broken, the gift re-turns to the giver who has held and treasured it as the Word of God and a heritage beyond all price. What hope heritage beyond all price. What hope is there now that they, without a Bible that will stand as altogether the Word of God: without an interpreter for it who can speak the least word concern ing its meaning; without authority or ning its meaning, normalization, excepting such as is nec-essary to hold property or perform the duties of a corporation? What hope is there, I ask, with such conditions duties of a corporation?

is there, I ask, with such conditions as at present exist for their spiritual leadership in the future—a leadership capable of inspiring confidence and commanding respect?

"No, the duty remains with us ; the

awful responsibility to fulfill unto all the world the divine mandate of going forth in God's name, with His commission, to intruct, to teach and to guide

"Will we succeed? Of the church Catholic—the church of all the nations
— I have no doubt of its success. There is no time in the long story of the years that as a church Catholic and spread throughout the nation, she has failed. Those divine promises which she heard from the Blessed Saviour, telling her of an enduring empire, of His abiding presence and of the glorious Gospel which was hers to preach to the end of time, have proved the provential to the rest and will prove true in true in the past and will prove true in

"But the church in America is of America and its people, the trend of its thought or character of its life and the dangers that beset it of which we speak—may we hope that what will hold of the church universal will also come true in its local application? Will this Catholic church in America respond to the demands made by this

wentieth century?
"It is a grave question that confronts us, and for answer thereto may we not at least hope that with God's benediction it will be equal to the task. For the church of America is vital. The spirit of God is evidenced in her For this one hundred years we past. have for our edification and inspiration have for our edification and inspiration the story of her great faith and her greater sacrifices. That century that is past was ushered into being while the feet of missionaries bled as they carried through thorny ways the gospel of peace. The pioneers of our land found no way too rugged and no mountainside too steen to stay the mission of tainside too steep to stay the mission of tainside too steep to stay the mission of the Cross. Southwardly from Quebec, northwardly from New Orleans and westwardly from Baltimore hurried those bearers of the glad tidings, saluting one another in the passing and refusing to rest in their pathway of conquest until they saluted the monks of the west, as they vigil kept by the shores of the Pacific. Who will tell how these men labored in spite of prejudice, danger and racial hostility. judice, danger and racial hostility. hore bravely the burden and th heat of the day, some to meet untimely deaths and almost all to go to their rest forests primeval chanted their

requiem. .. With such memories to cherish, with the record of their devotion be-fore us, who will say that, with God's penediction, we cannot also walk in their footsteps-nay, more, go on to greater victories in those brighter day The prejudice that they had to conter with is no more; intolerance is dead; the church is established; numerous today are its missions, strong its institutions. Tae people but await the word, and surely God will give it to us to say

"Why, then, should we hesitate? the words of commands were necessary have we not the appeal of Leo XIII still ringing in our ears? And does not Pius X., with all the energy of his devoted soul and responsibility of his apostolic office, urge us for ward to the luty of 'restoring all things in Christ Does not the charity of Christ Himself, in the words of St. Paul, urge us to duty and sa rifice ?

I feel that there is spiritual electricity in the atmosphere of to-day; that there is a force in this very assemblage, the most respresentative ica in twenty years; that there is be-fore me the synthesis of unusual pro-

"You my brother prelates, whose God given duty is to guard and teach the faith, whose footsteps are in the ways of the apostles, are to-day invested and enthused with apostolic works which lie before you. Go on in God's name and fear not censure for your activity. Set your exaltation not in pride of position nor in the impress of power, but in the good that you may do and in the Christian leadership you may every

day assert in your lives and vows.

"Priests of Baltimore, priests of America, lift up from the hillside the lamp of faith. Set the cross above the hamlet and by the river, in the valley and on the mountainside. Let parish bound parish and church bell answer church bell in one language of faith from church bell in one long paean of faith from the Atlantic to the Pacific. Teach your people all truth and fear not the claims of the misguided. Whether their title be scientist or socialist, or both, fear not to teach that truth is already Catholic. All their teaching of error will eventually be condemned.

"And you, Catholic people of Catholic Baltimore, by the genius of your faith which of old lighted the fires of religious liberty on the shores of Mary-land, go onward to the richer harvest that awaits you—the harvest of educa-tion that will come from the various Catholic institutions your children at tend; the harvest of peace and charity that will come from homes and grow from the seeds of your planting: walk worthy of your calling, worthy of the faith of your fathers. Let this be for your faith the second spring of a second century. The passing bells ring out the celebration of the hundred years; listen now to the clarion call to the higher duty that to morrow awaits you. It is the call of a nation asking for the bread of truth and the call of the church summoning her teachers and children

alike to duty.
"The tears you have shed in the past shall but serve to make your vision brighter for the future; the hardships endured shall but strengthen you to bear aloft with ease the world's burden; the Calvaries you may have passed through but fit you for the more glorious resurrection.

The Duty of Parents.

Parents, your duty is to infuse, first of all, the knowledge of God in the hearts of your children. Give your children a religious education. Give children a religious education. Give them good example. Teach them to think seriously. Teach them according to their intellectual power. Teach them the love of God and the love of their neighbor. Teach them to love work from their infancy. Keep them away from bad companions and bad books. If all our young men had such a training from their parents, they would training from their parents, they would soon be models in the world.

SILVER JUBILEE OF REV. FATHER VAN ANTWERP, DETROIT.

On Sunday, May 6th, the Rev. Father Francis J. Van Antwerp, P. P., of Holy Rosary Church, Detroit, cele-brated the 25th anniversary of his ordination to the holy priesthood. Mass was sung in the parish church by the rev. jubilarian, the Rt. Rev. Bishop Foley of the discese being present.

The Bishop preached, and spoke of the good works and labors of Father Van Antwerp during his pastorate in the parish for seventeen years.

In the afternoon there was in the

chool hall a reception of the children of the parish, and in the evening a public reception was given by members of the parish in general, the hall being crowded to overflowing. His honor, Jadge Alfred J. Murphy read an address of congratulation, and presented Father Van Antwerp with a purse of \$1,100 on behalf of the parish.

Father Van Antwerp in the course of his reply to the address said: "All this e to me as a pleasant surprise, as I had not anticipated any such recep tion as you have accorded me. I have indeed received so many beautiful presents and congratulations on the occa-sion of this jubilee that I cannot ade quately express my thanks to my numer

ous friends. On Monday evening one hundred and forty priests assembled in the Holy Rosary hall, from various states and from the diocese of London to do honor to the reverend jubilarian, who is well to the reverend jubilarian, who is well known and most highly esteemed by all who know him. The Right Rev. Bishop Foley presided at the banquet which was spread upon the tables, and enjoyed himself with his priests, whom he was pleased to see gathered about him on the joyous occasion. The banquet tables were beautifully and artistically

decorated with flowers.
Short speeches were made by several of the priests in response to the toasts of "Our Holy Father, the Pope," "The Bishop of the Diocese," "The Clergy," and "The Jubilarian," Rev. Father Van Antwerp.

Among the priests present were the following from London diocese: Revs. L. Beaudoin, John Gnam, P. J. Gnam, P. Corcoran, G. R. Northgraves, R. McBrady, J. G. Mugan, D. Downey, P. Donohue, E. Hodgkinson, J.

From the archdiocese of Cincinnati were four priests who are brothers, the Rev. Fathers Hickey: a fifth brother, who is also a priest, was not present. All these Rev. Fathers are pastors,

and in the prime of manhood.

The CATHOLIC RECORD extends con gratulations to the Rev. Father Van Antwerp, and wishes him many years of health in which to continue his suc cessful work of ministering to the tem poral and spiritual wants of his impor-

THE WORKMAN'S CURSE.

John Burns, the champion of labor in England, has written a book on Laber and Drink, and in it he addresses solid council to the workman. If he only heeds it, the Kingdom of Wisdom will enlarge her boundaries. After reading the book we would ask the man of toil what he thinks of the popular dictum, "he is a right good fellow; his only trouble is he takes a little

"Only," as if drunkenness could be an independent vice and not the fruitful parent of a vicious brood. Many and varied are the drunkard's sins! He lays down his cup with an "Ah, that tastes well!" We propose that he will wash down the whiskey cup he will fill. Drink down the tears of your sorrowing mother and say they taste well. Drink down the cup filled with your honor, and say it tastes well.

Drink down the blood of your broken. hearted wife, and say it tastes well. olic answered: You may say this is overdrawn; seek, then from those concerned the truth. Let the drunkard ask his mother what has made her eyes has made her eyes red-rimmed abloodshot, and her sigh will give him a wordless though eloquent answer. Let the drunkard ask his wife what has paled and furrowed her cheek, and her surprise that he did not know will be surprise that he did not know will be his rebuke. Let the drunkard ask his own heart what has become of God-given affections, and he will find that the blue flame of alcohol has licked dry

the blue flame of alcohol has licked dry
the deepest depths of his soul's honor.

And all this for what? Maybe to
reach the golden apple of ambition;
no, but to kill ambition. Maybe to
reach a fortune; no, but to prevent
the possibility of ever acquiring one.
Maybe to conquer an enemy and to
feel the gratification arising from a
sense of victory; not so, but to deliver
himself gagged and bound to the archenemy of true manhood and Christian enemy of true manhood and Christian character. He slaughters all his obli-gations for a glass of rotten liquor and goes staggering through life until he falls drunk at the foot of God's judg-

ment seat. We hope that the wise words of John we nope that the wise words of John Burns on the theme will be read, par-ticularly as it is most seasonable, for the labor of Europe and America is waging now a historic battle.—Catholie Union and Times.

THE FIRST SODALITY OF OUR LADY. Rev. Elder Mullan, S. J., in the Ecclesiastica Review.

Perhaps the first mention of such a body is found in a letter of the year 1549 to St. Ignatius. This letter was written in the month of August, from written in the month of August, from Messena in Sicily, by the celebrated Father Nadal, and tells of the formation of a society which much resembled two great bodies of our day, the Society of Our Lady and the Society of St. Vincent de Paul. As the letter has in these two connections distributed interest, we give that not a distinct interest, we give that por-tion of it which treats of what seems to have been the first Sodality of Our

Lady:
"As many as sixty devout person have joined together seeking to form a society for the help of those confined in prison and of the poor that are ashamed to beg, and they are asking us for some manner of guidance of them-

selves and in the said work, and it is seen that they are growing in numbers and strengthening themselves for the glory of our Lord and public edifica-

"The women also are planning to imitate the men in another similar Sodality.

Probably Father Nadal composed a rule for these societies, but it is un-fortunately not extant. Probably, too. tortunately not extant. Propably, too, the societies were really Sodalities of Our Lady, a statement which is justified by the fact that the society first mentioned, as is clear from the date of the letter and its contents, was established either on or shortly after the feast of the Assumption of the Mother feast of the Assumption of the Mother

of God into heaven.

No doubt it was the example of this No doub; it was the Stauple of this body that led another Jesuit Father, Sebastian Cabarrasi by name, to found an association which until lately has been regarded as the first Sodality. For it was in the same country of Sicily that this zealous man used gather together the best of his pupils every Saturday after class to do honor to Our Lady. They engaged in a few devotions and he spoke to them of the greatness and the mercles of the Heavenly Queen and Mother. example was followed by several of his fellow teachers. The results in the chool were marvelous.

Such was the modest origin of tha plendid system which now covers the world, and which, in the words of the great Pontiff, Benedict XIV., "has wrought good untold in all orders and ranks of men."

ENGLAND GAINING BY FRANCE'S FOLLY.

Since the persecution of Combes in France the religious seek refuge great nu abers in England; and as the number is very great, it becomes the subject of great anxiety for the churchnen of England. In their own biblical style, they warn their people against French papist They certainly have reason England. to be troubled when the number of conversions are counted by thousands every year.

In the diocese of Westminster alone, in 1889 the number of conversions was 1,200 and in 1900 the number increased by 30); that is to say the conversions 1900 in Westminster alone

Now in England there are 15 more dioceses which very likely must produce like good fruits. Let us suppose that every other diocese produces only half of the conversions of Westminster, it gives every year 12,750. No wonder that the English churchmen dread "the French Papist invasion."

The priests attribute that wonderful

result to the prayers that are said all over the world for the conversion of England, for "without the grace of God we can do nothing."

He Was An Irishman.

Two American priests recently visited Shanghai, China, when returning from the Philippines. Passing from the European into the Chinese quarter, their attention was suddenly drawn a cross glittering on the top of a build-ing. They entered the court yard, which led to the office and found a Catholic school in operation with Chinese brother as teacher. The Chinese brother as teacher. The priests upon whom many airs of almond eyes were focused, blessed themselves, and the little fellows responded immediately by a similar sign of Christian unity. As the priests turned to go another teacher approached them, dressed in Chinese apparel, from the quaint shoes to the shaven head with its long, hanging shaven head with its long, hanging queue. He spoke a few words in English and one of the American priests, making further inquiries, was quite overcome when this good Chinese Catholic answered: "My name is Keneally and I come from Cork." He was an Irish Jamii.

Death of a Distinguished Religious All over Canada the press refers to the death of Sister Curran as the passing of one of the pioneer missionaries of the great order of Gray nuns. She was one of a small party who braved the wilds and laid the foundations the wilds and laid the foundations fifty years ago of many of the large hospitals, convents and schools of that country. The late Sister Curren was born in Montreal on July 16, 1831. In 1846 she entered the novitiate of the Gray Nuns, and shortly afterward was sent to By Town (now Ottawa City). In 1858, in answer to a call for subjects to go to St. Boniface, Manitoba, where the sisters had established a new where the sisters had established a new mission, Sister Curran, with five others, volunteered to undertake the Her surviving sisters are Rev. task. Sister Mary of the Immaculate Concepsister Mary of the Immaculate Conception and Rev. Sister Elizabeth Curran, both members of the Gray Nuns at Ottawa. Her only surviving brother is Hon. Judge Curran.—Montana Catho-

A Princely Contribution. As an individual contributor to the San Francisco relief fund, one notices an Irish name leading all the rest—far an Irish name leading all the rest—lar and above the amount, the generosity of the Rockefellers, the Astors and the Vanderbilts. The name is that of Jas. D. Phelan, who subscribed \$1,000,000. And this, notwithstanding that he himself lost \$15,000,000 by the fire. These grest catastrophes always evoke large-hearted acts, and assure that neither magnanimity, public spirit nor courage have yet vanished from the face of the earth. Mr. Phelan's conduct pro-claims him a man worthy of his wealth. He is a Catholic, a graduate of a Jesuit college, and was Mayor of Sar Bernit college, and was Mayor of San Francisco from 1896 to 1902. He is only fortyfive years of age.

New Church to be Opened at Uptergrove.

Uptergrove.

The beautiful new church of St.
Columbkille, at Uptergrove, Ont., will
be blessed and opened by His Grace
Archbishop O'Connor on Sunday, May
27th. The people of Uptergrove and
the pastor, Rev. Father Dollard, are to
be congratulated upon bringing good,
work to a successful finish.

MAY 19,

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FIVE-MINUTE SERMONS.

Fifth Sunday after Easter.

PERSEVERANCE IN PRAYER. Yet if he shall continue knocking. I say to you, although he will not rise and give him, because he is his friend; yet because of his importunity he will rise; and give him as many as be needeth. [St. Luke xt. 8]

Many people complain that their prayers are not heard. Again and again they have made some special requests for temporal, or it may be even for spiritual, blessings, and nothing seems to have come of these petitions. Others get what they ask for, but they are not so favored; and they almost make up their minds that it is of no use for them to pray. They of no use for them to pray. They think, perhaps, that they are too great sinners for God to hear them; or that they do not know how to pray right; they are even tempted to believe at prayer is a mistake altogether; at God's will is not moved by it; that, if any one does seem to get anything by it, it is only by chance, and would have come without it just as

Now what can be the reason of the failure of these good people in prayer? Is it, perhaps, because what they asked was really an evil for them, and so God could not in mercy grant it, but had to give them something better instead, which they have not noticed? Or is it that they did not strive to do their that they did not strive to do their best to win what they wanted also by their own exertions as well as by prayer; that they would not put their own shoulder to the wheel? If it was some virtue, such as charity or pati ence, that they were asking for, and meanwhile took no real pains to culmeanwhile took no real pane to contivate and practice it, no wonder that God would not give it to them. Or, lastly, is the reason for their disappointment that they were praying for others whose will was obstinately set against their prayers? A mother prays son, and her prayers are heard, though they may not seem to be. Graces are granted to him, but he God has not promised to resists them. God has not promised to send them in such a torrent as to sweep away ard break down all opposition, though He may yet do so, if she will

only persevere.

Persevere! Ah! that word suggests Persevere! Ah! that word suggests what may be the real difficulty, the true reason for the seeming uselessness of so many good prayers. They are good as far as they go, but there are not enough of them. The effect that is to come of them is to come all at once; it is like the fall of a tree in the woods under the blows of the axe: the woods under the blows of the axe the tree will come down, but not at the first, the second, the tenth, or perhaps even the hundredth stroke.

Yes, my brethren, our Lord could no doubt grant our prayers as soon as we made them, but He does not wish to do so. And I think we can see at least two reasons why He does not. First, if He grants what we ask at once we will go off with what He has given us, and go off with what He has given us, and have no more to say to Him. And, strange to say, He enjoys our society. He has Himself said His delight is to be with the children of men. So He keeps us around Him, though it be only to tease, as a father would the children he loved, if he could not keep them. any other way. And, secondly, He ary man, would be an overwhelming knows that it is good for us to be with avalanche of executive duties, this Him; and that every time we pray in earnest we come nearer to Him, and our souls become stronger. So it is that, both for His own sake and for our good, He sometimes will not grant our prayers unless we persevere in them

for a very long while.

Our Lord has given us to under stand this importance of persevering in prayer very plainly in the Gospel read on these days, called Rogation Days, between to-day and the Feast of the Ascension. He represents to us in the parable of this Gospel a man who has gone to bed, and is roused at midnight by a friend who wants to borrow some bread to set before an unexpected guest. He at first tells the disturber to leave him alone; he says that he cannot be bothered to get up at such an inconvenient time; he pretends to drop off asleep, and keep his friend out side knocking and pounding for so long a time that he almost gives it up as useless. "Yet," says our Lord, "if he useless. "Yet," says our Lord, "if he shall continue knocking, I say to you although he will not rise and give him because he is his friend, yet because of his importunity he will rise and give

him as many as he needeth."

This is the lesson, then, it may be, for those who have had no success at their prayers. They did well to be gin, but they did not keep at it long enough. Lat them go at it once again. Let them go at it once again, enough. Let them go at it once again, and keep on. Let them ask, and keep asking, and they shall receive; let them seek long enough, and they shall find; let them keep knocking and making a disturbance, and at last the door shall be opened, and they shall obtain what they desire. what they desire.

" HIGH MASS" ON LOW SUNDAY AT A PROTESTANT CHURCH.

BY "LLARETAW."

A powerful, nay a wonderful work, is being done at St. John the Evangelist, Montreal, to win souls to the true church, breaking down the thick fences of prejudice and ignorance which the English race have inherited from their forefathers, the pioneers of Deformation which some fanatics style "the Great and Glorious still style Reformation." They teach the Cathothe Faith, not openly as the True Church teaches, but insidiously, as a few extracts from the sermon will convince. The preacher told his hearers to "confess their sins to God," and, speaking of the Immaculate Mother, he styles her "a worthy woman." Let us be thankful for small mercies! Are Halfway houses like this doing God's work at all? We may draw the conclusion from what He says Himself: "He that is not with Me is against Me." But it may be that this does Me." But it may be that this does not apply to our imitators, the Ritual-ists—for imitation is the sincerest form of flattery. Enticed by an alluring ad-vertisement in the Star that there was vertisement in the Star that the total to be a "High Celebration" (of Mass) with orchestral accompaniment, I vertisement in the Star that there was to be a "High Celebration" (of Mass) with orchestral accompaniment, I wended my way for the nonce retrogradely. The inscription under the Rood Screen images arrests the atten-

tion "His own self bore our sins in His own body on the tree." This text emanates from St. Peter and is ap-propriately fixed under the crucifx. In the true church at the celebration

of Mass we are satisfied with six lighted candles; here in addition to seven lighted sanctuary lamps and the Paschal candle are numerous lights on the altar, which was adorned with lilies and other which was adorned with filles and other pretty flowers, looking like a Catholic altars at time of exposition, minus the Host—the play of "Hamlet" without Hamlet! In spite of the Pope's order's whom they love to call "Holy Father," we had orchestral Mass music by a we had orchestral Mass music by a celebrated composer (Gounod) and it was all that could be desired. The singing was hearty and devout. The usual listless standing at the long rendering of the Creed, instead of sitting, was tiresome. The usual isolated feminine examples of kneeling at the "incarnatus est" took place. The anomaly of receiving Holy Communion after a hearty breakfast by a body of anomaly of receiving Holy Communion after a hearty breakfast by a body of men and women was gone through. The beautiful hymn "Agnus Dei," although illegal (to Anglicans), was sung, and the trumpets, coronets, or gats and fiddles recently condemned by the Vicar of Christ rejoiced and were exceeding glad. "Gloris in excelsis Deo" was sung at the end of the service was sung at the end of the service where the renegade monk Luther and where the renegate monk litture and his ilk placed it, instead of the com-mencement, and everything was done in the Anglican, ritualistic, respectable style. I said to myself: "but where are the poor? surely this Protestant sect cannot have one religion for the rich and one for the poor? In the true church, the nobleman kneels next to the mendicant, the titled lady next to the shop girl. Not one poor or ragged pauper did I see; and yet sureragged paper dil 1 see, and yet." I ly in the parish they must exist." I came away with sad reflections which ran something like this: clothe your church with rich tapestry, decorate it with lights and flowers, sing in it

beautiful music, genuflect, cross yourselves, bow at the Holy Name, sing the Mass in English instead of Latin it will be a church built not upon the Apostles, (Jesus Christ Him self being the chief corner stone, but a church built upon lust and blood: the lust of a greedy Blue beard, Henry VIII., and the blood of murdered priests, nuns and monks who refused to recognize him as the first Pope of England

As I came away, they were singing the hymn:
"The Church's one Foundation is
Jesus Christ her Lord." It should have been :

"The Protestant church's foundation
13 Henry the VIII. her lord;
She is his new creation.
By murder and the sword.
Fair Anne Boleyn he sought her
To be his second bride.
With fals promises he bought her
And for his lusts she died.

CATHEDRAL WAS SAVED.

PRIESTS AND CADETS BATTLE IN BLAZING TOWER. Correspondence Oakland Times

Oakland, Cal., April 29. -I saw Arch bishop Montgomery yesterday morning, and in the midst of what, to an ordinwell known prelate gave a graphic ac count of the marvelous saving of St. Mary's Cathedral from the flames. the corner of Van Ness avenue

and O'Farrell street stands this noble pile. The beauty of its eccessation pile. The beauty of its eccessation architecture has been one of the sights of the city. To day it is the very center of a vast relief army.

"We have the greatest cause for a cover this remarkable pres-The beauty of its ecclesiastical

"We have the greatest thankfulress over this remarkable preservation," said the Archbishop. "As a feat of human exertion it seems almost incredible. We give thanks to the Almighty that this certre of church activity has been preserved in the very

midst of such peril.
"It was right here that the noble firemen made their last stand against the fire. Here they centered every available force, and they themselves declared, 'If the flames take the cathedral, then all our hope of saving the

rest of the city is gone.

At last, when the fire swept across Van Ness avenue, and began to curl around the cornice of the Baltimore, the firemen began one of the most strenuous struggles of those terrible days of devastation. They knew that this was the decisive point. worked on the Baltimore Hotel until they simply fell back in complete ex-haustion, and were carried down and laid out in the streets, where streams of water were turned on them to help revive them.

CATHEDRAL CATCHES FIRE. " Just at the time when victory over the flames at the Baltimore was certain, and almost every fireman at this point was incapacitated from exhaustion, we were horrified by a cry that the cathedral was on fre. Looking upward we saw the flames eating their way up the saw the hames eating their way up the large cross at the very apex of the tower. A call was made for volunteers to help save the cathedral. Two priests and three youths stepped to the fore, and undertook the dangerous mission. The preservation of St. Mary's Cathedral and the task is action of a framen. dral is due to the action of a fireman whose name I have not been able to learn so far, and to Rev. Philip O Ryan, Rev. Charles Fann, Frank Smith and Henry Olsen, members of the League of the Cross cadets, and John Lang,

sailor boy. . "These men, by great exertions, climbed up the tower. Part of the way there is a slim ladder. This reaches to the base of the last section, and from that point it is a sheer climb. How these men ever made the perilous as sent

can scarcely imagine.
"In the stress of the moment all obstacles seemed trifles. They tried to reach up and cut away the burning cross, but the terrible heat drove them back again and again. It seemed they certainly would fail and that there was no help to save the beautiful St. Mary's from destruction, which doubtless meant the destruction of the entile Western Addition.

MEN IN THE CHURCHES



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ufficed to draw it up, inch by inch. sumeed to draw it by first ands, ard slid back, striking us dumb with fear. Every minute the flames grew in strength and reached their crackling, orked tongues downward into the roof of the tower.
"At last by a supreme effort the men

succeeded in pulling to their hands the hose, and soon had a stream of water playing on the flames.

playing on the flames.

'Fully ten thousand people watched this dramatic fight from their vantage noints on near by hills. When the flames disappeared a great shout of victory arose from hundreds of throats. When it was over, the men had to be helped to the street, where they lay in other parameters. atter exhaustion.

St. Mary's Cathedral stands to day almost intact. We have had promi nent architects, examine it, and they have pronounced it safe. There are only a few noticeable cracks in its walls. The altar is ruined, but we are indeed thankful it is no worse."

This altar, Archbishop Montgomery

told me, had been erected at a cost of \$15 000, as a memorial from Bryan O Conner and wife It is of purest Carrara marble and many tons weight rested on two brick pillars built up directly from the substructure of the cathodrel. Namit less than the cathodrel of the cathedral. Now it lies a mass of shattered marble, a great hole having been torn through the very center of the beautiful creation of the sculptor, as the heavy dome crashed from its pil-lars. On the spot where the heaviest crash occurred Archbishop Montgom ery would have been standing a few moments later in celebration of Mass. He stated he had special cause for thanksgiving.

" BRIGHT MOTHER OF OUR MAKER "-HAIL!

Light and brightness above us. Light and brightness above us, warmth and genial air around us, and grateful vendure 'neath our feet combine to make May fair, bright and beautiful, worthy to be Mary's month, our Heavenly Queen of May. Her altar is decked with earth's choicest flowers, first and fairest tributes, and myriad lights tell of the fulness and armth of our love.

Who that loves his Lord and Saviour, but loves His Virgin Mother with a true and childlike love? It is love of the immaculate queen that gives to Christian souls a spirit of nobility that lifts them above mere earthly affections and makes their lives breathe of the pure and the heavenly.

Thoughts of her refine the mind, love

of her purifies the heart and makes the spiritual triumph over the mere material in us, and causes nature to yield to the ennobling power of grace. Hundreds and thousands fill our churches during the lovely May month to proclaim their love of their Blessed Mother and to profess themselves as her devoted and faithful children. Do not such scenes send our thoughts heavenward? The heart and mind are at rest, and the soul is all with Ged and His Blessed Mother. Heaven's music seems to echo to our earthly strains, and our words of glory to God and praise to His Heavenly Mother

thrill with joy the whole heavenly court. ourt.

In praising our Blessed Lady we are
not unmindful of the power of her prayers and of our need to be aided by ers and of our need to be aided by them. And hence as we hail her as Mother of God, Mother of Christ, Queen of Angels, Queen of Saints, as we do in reciting the Litany composed in her honor, we always piously and confidently add the words "pray for us." As prayer is the balm to wounded souls, how comferted we feel after a fervent recitation of her Litany! She is our good mother and is ever ready to hear and help her children. Let us have recourse to her prayers always, but especially when temptation and danger assail us, for then she will show us her power and her love by shielding us and saving us from the dangers that threaten us.

Hail, bright Queen of May, To thee we love to pray— In life naught us dissever, In death be ours forever.

Bishop Colton in Catholic Union and

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EDIFYING SPECTACLES THAT ARE WIT-NE-SED ONLY IN CATHOLIC EDIFICES. Giving his impressions of a Catholic dission recently conducted in an East mission recently conducted in an East ern city, a Protestant writer says that the sight of the vast congregation, in which not a woman was visible, fur nished a reply to the question, "Have we a religion for men?" The spectacle so impressive to the Protestant scribe, and which appealed to him as something nevel and extraordinary was of course one with which Catholics are familiar. As a matter of fact the question Have we a religion for men? Is answered affirmatively several times question Have we a religion for men? is answered affirmatively several times on every Sunday and holy day in every Catholic church in the world, the Sterner sex being strongly in evidence at every parish Mass. But the "all men" congregations are

what impress and amaze the non-Cath-olic. Several such have attracted public attention during the past ten Says the New York Tribune of

Monday last:

"Sixteen hundred men receiving
Holy Communion at 7 30 o'clock yester
day morning was a feature of Palm
Sunday at St. Xavier's Church, in Sixteenth street. It was the culmination of the annual Passion Week retreat given under the auspices of the Xavie Alumni Sodality. This retreat began a week ago and co sisted of a series of sermons by the Rev. William O Brien Pardow, S. J., addressed to men only. Each evening the large church of St Francis Xavier was crowded with men and the last evening, Friday not only were the aisles filled with chairs to ac comedate the numbers, but the choir loft was required to hold the over In Cleveland the third annual re-

treat under the auspices of the Knights of Columbus has just come to a close at the Cathedral.

The spectacle, says the Catholic Universe, of nine hundred representa-tive Catholic men, each with a white carnation in his buttonhole. marching into the Cathedral at 7.30 o'clock filling almost the entire nave of the filling almost the entire nave of the big church, singing the hymns in a mighty and fervent chorus, devoutly approaching the altar rail together in an almost endless line, was one of the most edifying sights the Catholics of Cleveland ever witnessed. It stirred the Catholic pride of all who saw it with its practical manifestation of living faith among Catholic menfaith willing to make sacrifices, eage to proclaim itself, at a time when such feeble religious feeling as exists among men outside the church is always flying to covert for fear of discovery.

THE SECRET OF CONVERT

St. John of Avila, a famous missionary of the sixteenth century, was once asked by a young priest for instruction asked by a young priest for instruction how to succeed as a preacher: "What can I say to you," he answered, "except to tell you to love our Lord deeply. Lovest thou me? 'Feed my sheap?" This is the Redeemer's own method of successful preaching." The saint's ad vice applies to lay people as well as to the clergy. Zeal for making converts needs inspiration, and inspiration comes from prayer, the devout reception of the sacraments, alms deeds, self-denial. To cultivate the human side of convert-making, and meanwhile to neglect the practice of personal virthe and the observances of the interior life, is to engage in God's work apart from God's blessing. And yet it some-times happens that a tepid one gains fervor of devotion by becoming interested in spreading our holy faith. Zeal for souls is an effect of love. If a man has self love, he is zealous fo self. If he loves God he is zealous for God's rights and is an ardent lover of His Kingdom. If he has brotherly love as Christ had it, he is eager to save immortal souls. He soon fixes his ffections on one and another of Protestant friends, he manages easily (for love is full of ingenious contrivance:) to obtain a hearing for Catholic truth, to have a good book to read, a lecture heard. There are no victories so renowned as those of love, nor are any so numerous. And as religious the supreme emotion of life so its achievements are the most glorous .- Tre Missionary.

Remember Jesus is never separated from His Cross. Never think you love Him till you love His Cross, for it is planted in His Heart.

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All Thinking Men

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CHATS WITH YOUNG MEN.

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When you have been disappointed.
When the outlook seems hopeless.
When the best girl in the world

throws you over.
When people repeat the things your friends have said about you.
When the goal seems about as im possible as the pot of gold at the end

of a rainbow.
When the scheme on which you've staked everything goes up.
When you have about concluded that

there is no use trying any more.

When everything and everybody When everything and everybody seems to conspire to keep you down.
When the world and everything in it appears to be going to the dogs and you feel ready to go along.
There is no cure like it.

Real Success.

Real Success.

It is amazing to notice how many men in this country are struggling for real success, and yet are missing the very goal at which they aim. The very flerceness of their pursuit, the unnatural methods they empley, and the tremendous strain they put upon their faculties, wreck their lives and make the success at which they aim an absolute impossibility. What is wealth absolute impossibility. What is wealth and position worth if one's life is

wrecked in attaining it?

It seems strange that men should pursue what they call success at a pace that kills, or with a strain that ruins the thinking faculties, and an unnatural zest which crushes out all the finer and nobler instincts.

Repose, harmony and leisure are necessary for real growth, for higher attainment.

How much attention is paid by the average young man, in his mad rush to get rich, to sell culture, to the attain ment of personal refinement, and the higher and finer education of his nobler

How can a man who has only beer trained to grab and to hold, know anything of the finer sentiments which sway noble souls?

Success-Repellers.

There are thousands of men who are working as clerks, or in very ordinary salaried positions, who might have been employers or proprietors themselves but for some unfortunate weakness, some little deficiency in their natures, or some peculiarity,—something which might have been remedied by a a little discipline and self-study in youth. It is not an unusual thing to you a man in some subordinate sitsee a man in some subordinate sit-uation who, but for one of these little lacks, would have been a bolder man than his employer. And so he has to submit to the humiliation of plodding through life in a medicare position when he feels conscious that he has superior ability to these are over them. II. It is tragic to see thousands of people constantly pushing away from themselves through life the very success they are trying to achieve—pushing it away because they do not control a hot temper, because of some little indiscretion, or other weakness or lack when he feels conscious that he has discretion, or other weakness or lack their nature.

Others are always driving success away from them, by their doubts their fears, their lack of courage, their lack fears, their lack of confidence, their lack of confidence—driving it away by thought habits which repel success conditions. They never make themselves magnets to attract success, but ep so many enemies of achievement their mind that there is no home for harmony there, no place for a strong purpose. They hold the failure thought, the doubt thought, the thought, the doubt thought, the poverty thought, instead of clinging to the success thought, the thought of abundance, until they attract achiev. ment and plenty.-Success.

Little Things.

Little things are found everywhere, in the social and in the spiritual world; and who will deny that the world; and who will delay the things sometimes count more than the large ones. The importance of little things in the world is very acts of charity come they are appreci-

Take the little acorn lying on the whatever, and in a few years in place of the acorn you find a large spreading oak tree. It does not seem possible that anything so large as the oak could

grow from so tiny a thing as an acorn.
It is the same with honesty. If a
person is honest in doing little things e will be honest in doing great things.
It is the same in regard to everyday
fe. He who is faithful in tending to the little duties of life will also be faithful in tending to the greater ones.

The Deadly Cicarette.

The Deadly Cicarette.

Magistrate Crane, of New York City, says: "Ninety nine out of a hundred boys between the ages of ten and seventeen years who come before me charged with crime have their fingers disfigured by yellow cigarette stains.

. I am not a crank on this subject. I do not care to pose as a reformer, but it is my opinion that cigarettes will do more than liquor to ruin boys. When you have arraigned before you boys hopelessly deal through the excessive use of cigarettes, boys who have stolen their sisters' earrings, boys who absolutely refuse to work, who do not but gamble and steal, you can not help seeing that there is some direct cause; and a great deal of this boyhood crime is, in my mind, easy to trage to the deadly algorithm. direct cause; and a great deal of this boyhood crime is, in my mind, easy to trace to the deadly cigarette. There is something in the poison of the cigar-ette that seems to get into the system of the boy and to destroy all moral fiber."

We are all looking for that bird which sings to us the higher and more satis-fying meanings of life-and there are instants when all men have a happiness or an enlightenment that shines back to them across the years of memory. How hard it is for us to understand even the values that are involved in our own lives; and, if so, how much more different it is to judge the con-duct and careers of others. The appar-ently successful life may be misspent by all the higher standards, and "the men who have failed" may really have had the truest success.—Catholic Citi

Took the Lead, in Spite of Poverty. "Whatever Sheridan had done or chosen to do," says Lord Byron, "has been par excellence, always the best of its kind. He has written the best com edy, the best opera, the best farce, the best address, and, to crown all, deliv-

ered the very best oration ever con-ceived or heard in this country."

In his seventh year he was placed under the tuition of Samuel Whyte, of Grafton street, Dublin. Here he was regarded as "a most impenetrable regarded dance." dunce." He was next sent to Harrow, England, where he "contrived to win the affection, and even admiration of the whole school by his frank and genial ways, and by the occasional gleams of superior intellect which broke through all the indolence and indifference of his

all the indolence and indifference of his manner," says Stainforth.

"I saw in him," writes Dr. Parr, then one of the teachers in Harrow, "vestiges of superior intellect. His eye, his countenance, his general manner, were striking. His answers to any common question were prompt and acute. He knew the esteem and even admiration which somehow or other all his schoolfellows felt for him. He was mischievous enough, but his pranks were accompanied by a sort of vivacity and cheerfulness which delighted Sumner (the principal) and myself." his schoolfellows felt for him.

Sumner (the principal) and mysell.

In his eighteenth year he was recalled from Harrow. Though at this time he had made some progress in Greek, it is said he was unable to spell English. He never attended any university. The limited means of his versity. The limited means of his father would not permit such a step. Sheridan's life henceforth reads more

like a romance than a sober matter of fact biography. He began it as a hopeless literary adventurer. Yet nothing failed him. Position, fame and fortune failed him. Position, fame and fortune he grasped at as if they were his birthright. "The poor, unknown youth," writes Taine, "wretched translator of an unreasonable Greek sophist, who at twenty walked about Bath in a red waisteast and a cocked hat, destitute waistcoat and a cocked hat, destitute waistcoat and a cocked nat, destructed hope and ever conscious of the emptiness of his pocket, gained the heart of the most admired beauty and musician of her time (Miss Linley), carried her off from ten rich, elegant and titled adorers, fought with the best hoaxed of the ten, beat him, and carried by storm the curiosity of the public. Then, challenging glory and wealth, he placed successively on the stage the most diverse and the most applauded dramas, comedies, farces, operas, serious verse; he bought and worked a large theatre ne bought and worked a large theatre without a farthing, inaugurated a reign of successes and pecuniary adreign of successes and pecuniary advantages, and led a life of elegance amid the enjoyments of social and domestic joys, surrounded by universal admiration and wonder. Thence, aspiring yet higher, he conquered power, entered the House of Commons, showed himself a match for the first practure. himself a match for the first orators, op-posed Pitt, accused Warren Hastings, supported Fox, sustained with eclat disinterestedness and constancy a most difficult and generous part, becar of three or four of the most noted men in England, and equal of the greatest in the end Receiver General of the Duchy of Cornwall and Treasurer to the Fleet. In every career he took the lead." lords, the friend of a royal prince,

they heard the following true story, some souls might be brought to the Master, and a little child would lead

them!
About two years ago, while my choisboys were standing in the sacristy waiting for services to begin, I noticed for several Sunday evenings a little fellow about twelve years of age looking in the open door, and wistfully and earn estly watching the train of red cassocks and white surplices that were ready to march into the sanctuary. march into the sanctuary.
"Who is that by?" I asked, on the

and when I went towards him he stood his ground like a man.

His big blue eyes widened, when I spoke pleasantly to him.

"Am glad to see you, Charlie; do you like to watch the choir boys?"

"Yes, sir," and an unspoken wish shone on his face. He was a bright, manly looking lad, and I was pleased with his appearance.

with his appearance.
After a moment, during which he never took his eyes from my tace, he

"Could I be a choir boy?"
"But you don't believe in the Catholic church, Charlie!" "Won't you give me a chance,

even surpassing his Catholic companions in respectful devotion, and listening breathlessly to every word that fell from the lips of the priest who preached the evening sermon. Sunday nights we have sermons of a doctrinal nature, followed by Benediction. Charlie never flagged in attention! Every Sunday evening he was there, and the boys never once referred to his being a Protestant, at least in my hearing.

One evening he lingered, after the boys had said good night.

"Well, Charlie," I said, "tired of being a choir boy?"
How he looked at me!

being a choir boy?"
How he looked at me!

"Oh, Father! No indeed, but Father, may I be a Catholic?"

I put my arm around him-I couldn't help it, the little face was so serious!
"Certainly, my son, but your parents
must be consulted, and give consent."
"Why, Father, I brought them to church every Sunday, to see me in my choir-clothes and mother says she would be glad if I were good enough to be a Catholic."

I inquired his address, and I went to see his parents soon after this. I found they were unbaptized Protestants, and of course not one of the six children

had ever been baptized. I talked about Charlie, and found both parents were not only willing to see Charlie instructed and baptized, but wished the same for themselves and the rest of the household.

The end is soon told.

I instructed the little apostle, and his father and mother, and baptized them and all the brothers and sisters, eight in all. He was soon confirmed and made his first Communion, and then encouraged and helped the rest. All are now fervent converts, and the little choir-boy still is seen each Sunday, in the sanctuary, rejoicing in his new-found treasure of faith and lifting his

innocent heart in prayer.

Who knows but some day he may stand on the altar-steps; and break the Bread of the Word to starving souls who are yearning for just such an

Friends of the mission work, rass on this true story; perhaps somewhere there may be another father and mother who need "a little child to lead them." (Rev.) Richard W. Alexander, in the

THE CHURCH AND SOCIAL WORK.

Those who are especially interested in educational matters could scarcely fail to be attracted by the announce ment something over a year ago that ment something over a year age that one of our great eastern universities was about to establish a new depart-ment. In spite of the fact that there are not a few who consider that our are not a few who consider that our modern universities are only too prone to take up with fads and novelties in education, and that consequently new departments are founded more frequently than is good for education, it is not ly than is good for education, it is lost an every-year occurrence to have the important event of a department foundation decreed by the faculty. This newly - created branch of university education was for the training of social workers—that is, for persons who would take up the vocation of caring for the poor in the various ways that modern organized charity had developed. To he Catholic observer this new department can scarcely help but be of special interest, since it expresses the acknowledgement of at least the partial failure of certain one sided doctrines promulgated extensively since the so-called Reformation. Justification by faith alone was pro

claimed by the Protestants against Catholic faith to be quite sufficient for salvation. Good works were supposed to be of secondary or no absolute in to be of secondary or no austrate importance. In the course, however, of the determination of just what the scaffolding of faith must be as erected by each individual from the study of ecriptures, there has come a gradual lack of true interest in the things of OUR BOYS AND GIRLS.

THE APOSTOLATE OF CHILDHOOD.

THE APOSTOLATE OF CHILDHOOD. universities. Harvard's theological department, which used to be one of the most important branches of the university, has diminished in attendance to such an extent as now to be perhaps the least significant, in numbers at least. In place of it—or, perhaps to state it better, as an adjunct to it—there is now established the department for social workers in which, quite regreat. The world is so large and so many cruel and heartless things are said and done that when the little and a train of altar-boys, methinks, if there is now established the department for social workers in which, quite regardless of faith, men and women shall be taught the best methods of helping their fellow-men. Luther's doctrine started in faith without works. It promises to end up in works without faith as its principal shibboleth.

In the meantime there is no doubt that social work, which is the latest term for that active charity towards

"Who is that by?" I asked, on the third Sunday evening.
"Father, he's a Protestant. He is Charlie X——." I looked around, but Charlie had disappeared. However, the next Sunday night he was there, and when I went towards him he stood his ground like a man.

His big blue eyes widened, when I spoke pleasantly to him.

"Am glad to see you, Charlie; do you like to watch the choir-boys?"

"Yes, sir," and an unspoken wish shone on his face. He was a bright, where lapting lad, and I was pleased the churches in social work, which is the latest that social work, which with regard to the ineffectiveness of the churches in social work in one of the prominent New York Protestant journals during the past few weeks. One eminent clergymen among our sep arated brethren has insisted that the arated brethren has insisted that the churches are not doing their proper share of social work, and that just inasmuch as they are not, they are failing in their primal duty. He has even suggested that the Catholic church is not taking that care for the uplift of the poor and the needy that should be expected of it if it is to be considered as the church of Christ in the modern times. In making this criticism, however, he has utterly failed to recognize some of the features of Catholic church work. While our parish churches them. boyhood crime is, in my mind, easy to trace to the deadly cigarette. There is something in the poison of the cigarette that seems to get into the system of the boy and to destroy all moral fiber."

The values in Life.

There is a fable of a monk, who, one day, went into the woods and heard a bird break into song. He listened to a bird break into song. He listened to a trill or two, and found, on his return, that he was a stranger at the gates of the monastery, for he had been away fifty years, and there was only one aged monk there was only one aged monk there who recognized him.

What is the meaning of this fable? That there are moments when we achieve either by a true intuition or a good impulse or a divine inspiration, more of the value of life than all the toil and moil of years seem to have given us.

"Wow, do give me a chance, father?"

The words struck me particularly, and the wardrobe, to look up a spare me. I turned away to look up a spare me. I turned away to look up a spare me. I turned away to look up a spare me. I turned away to look up a spare me. I turned away to look up a spare me. I turned away to look up a spare me. I turned away to look up a spare me. I turned away to look up a spare me. I turned away to look up a spare me. I turned away to look up a spare me. I turned away to look up a spare me. I turned away to look up a spare me. I turned away to look up a spare me. I turned away to look up a spare me. I wall he needy that should be expected of it if it is to be considered as the church of Christ in the modern times. In making this criticism, how ever, he has utterly failed to recognize work. While our parish churches them boy, when, fully equipped in castile shoy, when, fully equipped in castile shoy, when, fully equipped in castile should be expected of it if it is to be considered as the church of Christ in the recall the poor and the needy that should be expected of it if it is to be considered as the church of Christ inture tweet, human in the recall have pare the poor and the neady t

engaged in such work. Each of the large cities has one or more orphan asylums where the children of the poor are cared for; the larger cities at least have their foundling asylums, in which unfortunate waifs who have been abandoned are given the best possible chance to start life on an equality with others. Besides, there are many places where there are homes for the aged, and all of the Catholic hospitals are engaged of the Catholic hospitals are algosted in social work of the highest order. It is especially at the beginning of life when humanity is helpless, and towards the end of it when in second child ishness man need again the care of his mess man need again the care of his ness man need again the care of his earlier years, that church social work is most in place. Considering the comparative poverty of Catholics, the amount of social good thus accomplished is far beyond that of any of the sects.

There are other features of Catholic There are other features of Catholic

social work that must be mentioned. There are many special organizations which care for definite details of social need. In most of the large cities there are now Catholic organizations for prison visiting which accomplish an un-told amount of good. Wherever the St. Vincent de Paul Society is estab-lished social uplift is being accomplished as almost under no other circumstances. This is the sort of charity that is absolutely genuiue, since it fulfills that great definition which de clares that the charity which does not do as much for the doer of it as for the recipient, is to be at least suspect. Then there are the homes for the incurable—cancer and consumptive patients or sufferers from the inevitably advancing maladies of the nervous system plished as almost under no other circuming maladies of the nervous system that never give up their hold on their victim. These are the true social needs and their answers. It is not in any spirit of self-complac-

ency that we thus enumerate the Cath-

ency that we thus enumerate the Cath-olic church's good work, but to vindi-cate her fulfillment of her mission and to point out how well she wears this mark of her divine calling. For our own people it is extremely important to realize that more and more men are coming to indee of the efficacy of religto realize that more and more men are coming to judge of the efficacy of religion, of the truth of its doctrines and the propriety of its claims, by the amount of charity in the sense of social work, benefit for others which they see its members accomplishing. Ozanam's determination to found the St. Vincent de Paul Society was an inspiration. He had heard it said over and over again that the spirit of the church was ad and that she was no longer cap able of fulfilling her mission of uplifting society. He was asked to show where were her works, and so he set about es tablishing that worderful institution which has accomplished so much and which represents so well the true spirit which represents so well the true spirit of the church. Every Catholic, then, who has the progress of the church at heart must bear in mind that his first duty is to further in every way that he can the social purposes that she has in view and endeavor to help by word and deed her great charitable institutions. We commented a few weeks ago on the supposed prosperity but the really awful poverty which has developed in our large cities in modern times. Social poverty which has developed in our large cities in modern times. Social needs are greater than they ever were before. There is no possible doubt left of the truth of the scriptural expression "The poor ye have always with ye." Material prosperity for from lessening, has increased their far from lessening, has increased their number, and, therefore, increased the opportunities for doing good that must be accomplished by Christianity if it is to accomplish the greatest mission set for it by its Divine Founder.—Catholie Union and Times.

EPISCOPAL ADVENTURES.

DESCRIPTION OF A TYPICAL PASTORAL VISITATION BY A EISHOP IN INDIA. From the Bombay Examiner,

During the recent visit of His Lord During the recent visit of the Lord-ship Dr. Bottero to Archbishop's house we have been treated to some interest-ing conversations about his diocese of Kumbakonam, which were quite fresh

and yet it contains \$7,000 Catholics of a total of 3,000,000—one Catholic in every thirty-five of the population. Out of the Catholic community about three-fifths are pariahs—that is to say, low class people who never belonged to any recognized caste of Hinduism and who were in all probability the conquered aborigines of the district—as well as outcasts—those who formerly belonged to a caste, but have lost their membership by breach of caste rules. The remaining two fifths are of caste people, of whom, however, only four are Brahmins. The bulk of the conversions were made either by Father de Nobili or those who worked with and succeeded him in the sever teenth and eight enth him in the severteenth and eighteenth centuries; they form a large body of hereditary Catholics, who maintain

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their caste distinction with unbroken tenacity to this day.

tenacity to this day.

His Lordship entertained us by describing a typical pastoral visitation which he made last September and October to the stations of Mayavaram, Fillavadandy, Erookoor and Tranquebar. The rains were not due before the middle of October, but as they suddenly came down three weeks before, His Lordship seems to have spent most of his time drenched to the skin, having nothing but bamboo huts covered with leaky palm leaf roofs for a shelter. The leaky palm leaf roofs for a shelter. leaky pain lear roots for a shelter. The natural result was a few weeks of fever and dysentery, in spite of which the work of the visitation still went on. And observe, His Lordship is an old man of sixty eight, who has spent forty-five years in India!

The way of conducting the visitation is interesting. Among other details there is the summoning of the villagers to the station fixed. Then follows a public interesting. public instruction on confession, in which the examination of conscience according to the commandments is gone through. After this there is the reconthrough. After this there is the reconciliation of villages or castes who have quarreled and are "not on speaking terms"—this being necessary before they can come to confession. Towards evening the confessions begin, and His Lordship has to bear them—perhaps three hundred confessions in a single evening. Afterwards Confirmation is given.

On account of the observance of caste there are distinct places in the churches or chapels for caste and non caste people. Formerly there used to be a wall between them, but this has gradually been abolished, and a mere differ ence of place is observed. Recently a movement for breaking down caste and for the introduction of European ways of living was compared by cortain law. of living was commenced by certain lay-men. Consequently those of the caste people who wish can go among the pariahs at services, but the pariahs stick together and show no disposition to intrude themselves on the caste stick together and show no disposition to intruce themselves on the caste people. His Lordship bears witness to the fact that the pariahs, in spite of de-fects incidental to their condition, make good and devout Christians. One of their difficulties is to avoid being mor-ally forced to take part in these for ally forced to take part in "bearing the tom-tom" round the pagoda with the Hindus. Where the Christians form a strong body they can assert their liberties; but where they are few, the refusal to take part in such pagan ceremonies—to the extent of tom tom eremonies—to the extent of tom tom ing at least—means to them loss of em ployment and consequent starvation.



A Fearful Case.

THORNHILL, Ont., Nov. 29, 1899.

For five years I had been suffering from falling fickness and my case was a bad one. Doctors did not do me a particle of good, but Prastor Koenig's Nerve Tonic cured me at once of that dreadful disease. The first bottle convinced me that it would do ally you claim for it. I used to have as many as seven fits a day, would fall just where I tood and sometimes cut my face so severely that my own folks would hardly know me. I had such a fieadache and pains in my body that I often wished I were dead. I could not get work from anyone on account of my sickness, but now I am able to do a full day's work. My comrades that used to shum me are friends again, and I am as well as I ever was, and have only Pastor Koening's Nerve Tonic to thank for my health. I am willing to answer all enquiries or letters concerning this great remedy, and urge those similarly afflicted to try it and receive its benefits.

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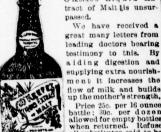
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THE CATHOLIC RECORD London, Canada

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AN IRISH "SOUPER" IN BOSTON. Sacred Heart Review.

We have with us at present in Boston a Baptist minister from Ireland. Evidently Baptist affairs are not as prosperous as they might be in Ireland, so he is collecting money here to bring the light of the Gospel to what he describes as "one of the most superstitutes and spiritually dark countries" tious and spiritually dark countries"
—in the world, we suppose he means
He says that Ireland must be saved from He says that Ireland must be saved from superstition and he has come to the land of enlightened religion, to the land of Mrs. Eddy and the Mormons, and "Elijah" Dowie and "Elijah" Sandford and a whole horde of religious and superstitions fakirs, for the purpose of and a whole horde of religious and superstitious fakirs, for the purpose of getting the means wherewith to save Ireland from the superstition which he alleges to exist therein. He tells the usual stories of conversions— stories grown, h, so wearisome with repetition—which we have read and listened to which we have read and listened to for many years—stories which "Mick McQuaid" of Irish fictional fame made familiar to the readers of Irish newspapers twenty-five or th'rly years 2go. These stories of Irish newspapers twenty five or thirly years 2go. These stories never give names. That is one of their distinguishing characteristics. And they simply drip with a sanctimonious unction which is sickening. As for probability—well, here is one for instance about a "respectable looking person" who, after listening to a Baptist preacher's address on the Passion and death of Our Lord, exclaimed: "How is it that the priest does not tell us there things? Why shou'd we have to come to strangers to hear them?" Now, if there is anything the Irish

Now, if there is anything the Irish Catholic people know well from constant preaching by their priests, and from continual references in the various devotions and prayers of the Church, it is the Agony and Death of Christ. On the walls of every Catholic church, small at d great, in Ireland as elsewhere, hang the Stations of the Cross, showing the various stages on the way to Calthe various stages on the way to Calvary. "Making the Stations" is one of the most popular public and private devotions, and in every parish church the Passion sermon on Good Friday night is the one that is best attended and most eagerly listened to. The Irish Catholic people are simply saturated with knowledge of this. To imply then, that they do not know, because they do not hear it from their priests, the story of Christ's Passion and death is altogether unworthy of a Christian gentleman, though by no means unworthy of the men who represent "aggressive" Protestant evangelism in Ireland. the most popular public and private

"Upliting roor, ignorant, prest-ridden Ireland" is the burden of the old song of the ministers at present in Boston, but this uplifting costs money. "Soup" must be supplied to the soup-

Hence the mission to America, hence the vilification of the Irish priesthood, hence the blackening of the Irish Catholic character, hence the necessity of preaching a pure gospel in Ireland, although in those parts of the country where the pure Gospal, so called her where the pure Gospel, so called, has had an undisputed field, purity of life—
as shown by the illegitimacy reports—
is far, far below what is in Catholic Munster and Connaught.

Munster and Connaught.
But the most thoroughly untrustworthy argument this "souper" mission
ary, this representative of
Protestant intolerance in Ireland, advances is that Ireland's depopulation by immigration is the result of the power of the priesthood. Of all the muddle-headed statements that ever emanated from the missionary mind, this is it! Yet he makes it, and expects his good Baptist brethren to forget all the causes, economic and political, that have worked toward Ireland's downtall and believe that it is the faithful, good il living, hardworking, Catholic priests of Ireland, the faithful shepherds of the conversed people who are mining the oppressed people who are ruining

his Catholic fellow-countrymen.

LONDON CATHOLIC LANDMARK GOES.

After a somewhat checkered caree of close on two hundred and sixty years the old chapel of the Sardinian Embassy will in a few days be levelled with the ground in the Kingsway im-

provement scheme.

Built in 1648, the chapel was for merly lattached to the Sardinian Are. bassador's house, and for over one hundred years was practically the only and the sardinian are included. place of worship available for Roman Catholics living in London. Daring the Gordon riots of 1780 the chapel and embassy suffered considerable damage at the hands of the mob on damage at the hands of the most on account of its use by the Roman Cath olic nobility and its being in addition the church in charge of the Bishep or Vicar Apostolic of the London district.

It was restored and enlarged on the suppression of the disturbances, and until the building of St. Mary's, Moorfields, in 1820, formed the centre of the charities and activities of the Roman Catholie church in London.-Lordon Erg., Daily Graphic.

English Protestants Act.

The Liverpool Protestant Diocesan school association has warded to the president of the Board of Education a "declaration of rights," which has been signed by parents of children now being educated in church of England schools within the Liverpool diocese. The declaration states that should be brought up in the faith of their parents, and that the religious teaching should be given in school hours by teachers who believe what they teach and are qualified to teach it. As members of the church of England, parents of children actually attending elementary schools, we desire that our children shall receive in the day schools instruction in the doctrines and principles of the church of England." The first instalment of signatures numbers 24,246, and more

PRIEST TO METHODIST DIVINITY

SIGNIFICANT AND PLEASANT INCIDENT REPORTED FROM GRANT UNIVERSITY,

Strange as it may seem, many honest non-Catholics seeking to arrive at a fair understanding of Catholic doctrines and practices have ignored the works in which the desired information is in which the desired information is given under the stamp of official approval, have been deaf to the utterance of the church's duly authorized spokesmen, her priests, and have fatuously sought enlightenment from sources lacking authority and often avowedly hostile to the interests in question. Times without number have Catholic writers pointed out the foolishess of this policy where the object of research is the acquisition of fact rather than of fettion. And a change is being obfiction. And a change is being observed.

Only a few weeks ago was chronicled the appearance by invitation of a member of the Cleveland apostolate band before the theological students of Oberlin (Ohio) University in the chapel of that Protestant institution of learning. And now we have another of learning. And now we have another "sign of the times," this one from a great Methodist institution, one of the most prominent of its kind in the South, Grant University at Chattanooga,

Tenn.
Says the Chattanooga Times of Apr. 25:
"At the invitation of the dean of the theological department of Grant University Father Healy, one of the Paulist priests now conducting the mission at the Catholic church in this city, addressed the students of that depart. dressed the students of that depart-

"Very Rev. Father Tobin, Father Hayes assistant priest in charge, and Fathers Healy and O'Hearn went to the university yesterday morning where the entire corps of theological students were gathered. Father Healy went into his subject thoroughly so as to ex plain to the non-Catholics the exact doctrines of the church with special reference to the infallibility of church. His lecture was a masterpiece in words and in thought, so lucidly did he explain the doctrines of the church. On next Tuesday the students will be given a lecture on "The Immaculate

onception."
"This occurrence is indeed a rare one in the history of theological schools.

Grant University teaches Methodism to those aspiring to the ministry, and to those aspiring to the ministry, and it is perhaps unprecedented in the annals of the country that Catholics have been called upon to explain their own doctrines and to expound their own faith. The students reached points in their theological studies which there did not understand, and which they did not understand, and called upon Very Rev. Father Tobin to expound the two points. The two priests whose order is devoted to expounding the doctrines of the church pounding the documes of the to outsiders being present, however, were then called upon by Father Tobin as being especially fitted for the work. As the result of the lecture delivered yesterday and the one to be heard on next Tuesday the students will be able to understand the Gospel of Christianity as viewed by the Catholics, their faith and their belief. Catholic Standard and Times.

THE GOLDEN ROSE.

London, Eng., Catholic Times. The story that Princess Ena of Bat tenberg—who, by the way, is now a Princess of Great Britain and Ireland may receive the Golden Rose reminde us that this ornament, which is generally blessed on the fourth Sunday of Lent, was originally a single "flower" made of pure gold, enameled red. To made of pure gold, enameted red. 10-wards the beginning of the fitteenth century, however, it was modified into the shape of a small rosebush in a flower pot bearing one single "bloom"

of beaten gold.

The custom of giving the golden rose We are very sure that a great many of the good Baptist people of this city will find other use for their money than to hand it over to this defamer of the control of the c enth century, when Urban V. sent a golden rose to Joanna of Naples. Sixtus IV gave a very elaborate golden rosebush to Eleanor of Aragon when she visited Rome and was sumptuously entertained there. Henry VIII. had the 'flower' twice, and his daughter Mary From that time until the present once. From that time until the present no English prince or princess has ever raceived it, unless it be Mary of Modena, to whom it was despatched, although for some reason it was never received by her. In modern days the Golden Rose has been given to the Queen of Portugal (Maria de Gloria), to Onean is abella of Spain to the Em to Queen Isabella of Spain, to the Empress Eugenie, to the late Empress of Austria and to the Queen of Naples. It has not been manufactured within the last thirty years. Such periods have been allowed by Pontiffs to elapse without presenting it, and then when some special and suitable occasion has arisen the custom has been resumed.

A REMARKABLE MONSTRANCE

At his residence in London Eng., the Duke of Nerfolk was recently pre-sented with a remarkable piece of ecclesiastical plate, a monstrance in-tended for use in the church erected by the Duke at Arundel. The monstrance was purchased with a fund raised by the Catholics of the British lales to be expended on a testimonial to the Duke on cceasion of his wedding. The monstrance is of solid silver, deeply gilded, aventing the area of the constraints of the constr the Duke at Arundel. The monstrand monstrarce is of solid silver, deepiy gilded, excepting the angels supporting the central disk, which are of carved ivory. On either side of the disk, in which the Blessed Sacrament will be exposed, are figures under elaborate canopies. The figures represented are St. Caneguades, St. Henry, St John the Evangelist and St. John the Baptist. On the base in basis relievi are tist. On the base in bassi relievi are busts of Abel, Abraham, Noah and Melchisdeeb, and the witnesses of the

Melchisdech, and the witnesses of the transfiguration, Moses and Elias.

The monstrance in total height is about 42 inches and weighs over 25 pounds. It is one of the largest and most important pieces of ecclesiastical plate in England, perhaps in Europe, the great monstrance in the Cathedral of Cologne of the same type (fourteenth century), being only 34 inches in height and not so elaborated. and not so elaborated.

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JEALOUSY A CURSE TO THE IRISH.

Jealousy is the greatest reproach to Jealousy is the greatest reproach to the Irish race, says Mgr. Grimes of Syracose N. Y. "To our dishonor must it be said that this jealousy has wrought havoe in every profession of life. The spirit of equality was so dominant in our nature that we could dominant in our nature that we could not bear to see one of our own people advance to a higher grade without fee advance to a nigner grade without feeting an obligation to dethrone him. The more we thought of the advancement he made, the greater became our obligation to achieve his overthrow and the more bitter became our hostility towards bim. In fact, we did not care who supplanted him, provided he was returned to the ordinary ranks. Untold injury has been done to our people by this policy in the past, and alas! in some quarters it continues to day. Men of prominence are marked no matter what benefit they may be to their fellow man, and their downfall is sought. This unfortunate element in our character has successfully armed our enemies against us. They have stood back themselves. They would not dare to attack us openly at the present day for verious reasons had present day for various reasons, but by their cunning devices, negatively put, it is true, they incite one Irish-man against another and then with an un recendented liberality they spread the consequences through the commun-ity. Look at this monster jealousy ity. Look at this monster jearous, as it really is, and when you perceive it rising in your mind treat it as you do other forbidden thoughts, close the door of your intelligence against it, give it no place in your mind, and after reasonable treatment of this kind it will disappear, and with it the princi-pal disgrace of our nation, 'moral

"WITH HOOKS OF STEEL."

saassins.

LONDON JOURNAL ON "ONE OF THE STRANGEST CHARACTERISTICS OF THE CHURCH OF ROME.'

From The London Telegraph, estimated that the Catholics in London number 200,000, and their body Includes practically the entire Irish element of the population, just as the Presbyterian church counts among its addresses most of those of Scottish adherents most of those of Scottish birth. Many of these immigrants from the sister isle are to be found among the very poorest of the slums, and, ac-cording to Mr. Charles Booth, consti-tute in that stratum of the population

not numerous. On the other hand, oddly enough, when they do come it is usually from the affluent and highly educated classes, and not a few of the most cultured skeptics turn to her at last in their despair and become her zealous supporters. Though their proportion is not a large one, the doc trinal unity, coherence and discipline of the Catholics give them a unique position among the denominations.

Life has mary experiences. But that which makes the deepest wound and leaves the ugliest scar is ingratitude.

A cepy of the Holy Bible should be found in every Catholic home in the land.

MAY DAYS AT THE SCHOOLS.

Like the pretty flowers of May, the little school children look their nicest and prettiest during the May Days. Their bright, smiling faces, rosy cheeks and snowy hands are in keeping with the sunshine and flowers that crown the month of May. Each class has its little oratory of Mary, "Queen of May," and the little ones love to decorate it with lights and flowers in her honor. Hymns and prayers are said daily, and the gracious Queen of Heaven looks down on these dear children, and with St. Joseph prays God's choicest blessings for them.

Childhood is the springtime of life;

Childhood is the springtime of life Chiidhood is the springtime of the jhow, then, should it be guarded and cared for that it bring forth a golden barvest. As the husbandman opens up the soil and sows the seed, and weeds the soil and sows the seed, and weeds and prunes after it appears above the ground, so the religious teacher looks to the little ones around her, and instils into their young, fresh minds lessons of knowledge and piety, and as they grow carefully watches over them and removes any word or act that would be a blight on mind or heart, or render their soul displeasing to God. Our schools are in this respect all that could be desired, and happy are the little ones receiving this nice care and attention. desired, and happy are the little ones receiving this nice care and attention. Many little ones have come for the first time with the advent of the month of flowers, and, like the May blossoms, give a freshness and fragrance to the bright days of the school.—Bishop Colton in Catholic Union and Times. ton in Catholic Union and Times.

DIOCESE OF LONDON

THE BISHOP AT "MOUNT HOPE," HOUSE CF PROVIDENCE.

For a long time "Mount Hope" House of Providence. London, has been over-crowded The Irihux of the Lelpiess aged and infirm has been of late steadily on heincrease Quite lately the Sisters of St. Joseph in charge were forced, owing to the congested state of the house, to take a deta, ched brick building used as a car risge-house and grammy and, at the expense of several thousand dollars remodel and fix they to accompadate about forty of the inmates of the main building. This building is, now ready for occupation.

On Sunday, the 6th inst., the Feast of the Patronsge of St. Joseph, His Londship Bishop McEvay, gave Benediction of the Blessed Sacrament in "Mount Hope" chapel; and, having spoken a few words of kindly cheer to the assembled inmates, accompanied by the Rev. Father Cherrier, C. S. B. chaplain of the Institute, proceeded to the new building, blessed it and the statue of St. Joseph which occupies a niche over the currance.

We do not doubt that the Sisters in charge who have so courageously contracted this new debt in order to provide more comfortable quarters for those in their care, will fail to be given the means to successfully accomplish THE BISHOP AT "MOUNT HOPE," HOUSE CF

THE PROTECTION OF CHILDREN IN ONTARIO.

THE PROTECTION OF CHILDREN IN ONTARIO.

The Ontario Act for the Protection of Children which is carried out through the agency of local Children's Aid Societies, has been the means of improving the condition of many children in this province, but there is yet another development of this work which is needed in order to round off the structure and make it a complete whole. That is the introduction of the probation system by which children are reformed in their own homes.

In the United Stakes where the hint of the control of the probation system of the children takes place in a separate building from that where adult offenders are tried and special judges are appointed to deal with them. The old method of treating as children takes place in a separate building from that where adult offenders are tried and special judges are appointed to deal with them. The old method of treating a children takes place in a separate building from that where adult offenders are tried and special judges are appointed to deal with them. The old method of treating a case will be an expected to deal with them. The old method of treating a case will be in the best interests of the child. If the child is what is technically called 'incorrigible 'be in the best interests of the child. If the child is what is technically called 'incorrigible 'be in sent to an industrial school which is practically a Reform school work, and is also taught the rudiments of a trade or avocation. If the fault is more on the part of the parents and they are not exercising proper control, or are allowing their child to grow in circumstances where he is a yoseed to an idle and dissolute life—quardianship of the child may be given to a Children's Aid Society, and he will, as soon as convenient, be placed in a good foster home; if the home is fluences are found to be fairly good, and it is only the first of second offence of the lad, he may be returned to his parents on parole and placed under the supervision of a probation officer. Thus an intimate knowledge of t that if the lad does not try to respond to these good influences he may be again taken before a judge and committed to a Reform School.

In most of the Children's Courts at present in operation one of two chief probation officers are appointed by all paid for out of the public fund, at d the rest are volunteer workers, some of whom are patientially supported by different charitable and philanthropic societies. O hers being in a position to do so, give their services free. It can readily be understood that the work of these patients of the understood that the work of these patients of the can desistance of capable, intelligent men and women, who, if they take part in the work at all, must have high ideals, is bound to have a beneficient effect.

calass apart, being, as a rule, devout and willing to contribute something from their earnings towards the support of schools and the maintenance of their religion."

It is one of the strangest characteristics of the church of Rome that she alone among the denominations has discovered the secret of grappling to herself with hooks of steel men and women from every rank of society and every grade of culture. Whatever their wordly position, whatever their wordly position, whatever their wordly position, whatever their pover over them is a real and binding one. It is only those with some personal knowledge of her adhereats who have any idea of the diversity of in dividual conviction which attains repose under the spparently rigid and unbonding system by which her suthority is exercised.

Yet, though she is perhaps the most varied, as well as the poye of pressing the arts into her service, her converts are not numerous. On the other hand, oddly enough, when they do come it is unally from the affluent and highly educated classes. and not a few of the

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Kindly say to them that you saw this article n our paper.

PERSONAL—The people of Ridgetown and vicinity had the happiness to have in their midst for a day or so last week Very Rev. Jo C sion tt, who was calling on riends of his bybood, and on Sunday was greeted by a large congregation in S. Michel's Father Boubst sang High Mass, at which Father Sinnets preached a masterly and touching sermon on the geopel of the day—"You shall be harde sorrowful, but your sorrow shall be harded into jay," The people of Ridgetown have very warm spote in their heats for good Pather Sinnets, and will pray that God will been and guide him in his great work in the far West and who will be anxiously waiting for another visit

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HALLIGAN.—On April 26, the feast of Our Lady of Good Counsel. Mrs. Halligan. widow of the late Owen Halligan of S., Patrick's parish. Toronto. May she rest in peace!

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MARRIED.

O'HAGAN-BARRETT.—In the chapel of the rectory at the Church of Our Lady. Guelph, Ont., on April 30, 1996, by Rev. Father Don-ovan, S. J. Miss Hannah Barrett, daugher of Mr. Edward Barrett, to Mr. Patrick O'Hagan of Paieley, Ont., brother of Dr. Thos O'Hagan.

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