

The Catholic Record.

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

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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 mongers.

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 Barnes, Froude, etc., as historians. And it may be said that to him is due the disappearance 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 ordinary 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 not a libertine who wanted to have his own way and was determined to have it. The truth is that Anne Boleyn had been less beautiful the English Reformation might never have taken place. "It may be disagreeable," writes Dr. James Gairdner, "to trace the Reformation to such a very ignominious 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 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 together 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 staidness, so that she could have descended 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 Cranmer, 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 freedom 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 libertine.

ONE WORD.

We have more than once called attention to the fact that the Canadian who hurries across the border in quest of fortune is doomed, as a rule, to go empty-handed. Letters which have come under our notice impel us to urge the young Canadian to live under his own flag. Better—far better—here than friends than to be with the

alien and never far from the bread-line. 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 gift you may imagine is forced in order to stave off starvation to accept anything from a factory hand to motor-man. 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 brain 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 BROTHERN.

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 had a great national church charity, such as Protestantism possesses in the home mission societies. . . . The church here cannot prosper unless the missionary spirit is cultivated in the rock of spiritual selfishness. . . . We say we love the church, but we do not often display a very practical demonstration 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. The 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 ofttime 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 direct poverty when there is much money given elsewhere for church ornamentation. Were he helped both by our sympathy and material gifts he could do more for his flock—in a word, for the upbuilding of Christ's Kingdom 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 Chiquiquy. 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 laded 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 also keeping alive old calumnies and discredited charges. Conditions such as we have hinted at are not unknown to-day. It seems then a church extension society in Canada would do much towards protecting our own, and dispelling the cloud of ignorance through which many estimable non-Catholics view our discipline and doctrine. May we hope that some cleric will take steps to give us such a society? A few words will suffice to bring the matter before

our public and we are quite sure then that the faithful will, under the leadership of the bishops, endorse the work substantially and enthusiastically. "Two cents a week," says Father Kelley, "is no great sum, and no one sacrifices much in giving it, or feels the loss of it when it is gone." Were our 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 this scheme and to give it all the resources of mind and heart!

CHRISTIAN TRAINING THE SAFEGUARD OF LIBERTY.

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

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

It was the last but one, 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 lecturer was the reverend pastor of the evening, who prepared himself worthy of 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 seating 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 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 *educere* means to lead out and up; to gradually unfold the powers of the mind; to direct the free action of the mind; to fit the young man 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 bent of their nature towards the higher not the lower, aspirations, and to be a lever able to lift mankind from earth to heaven."

"That true education is founded on the immortal ethics of the ten commandments 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 answered this 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 youth; that where there is lack of instruction, and that consequently moral education, and that alone, is the true safeguard of liberty.

His reasoning along this line was invulnerable and convincing, and it is safe to state that many in the audience left the hall 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 intellect 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 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 unscrupulous graters; consider the number of immoral, irreligious, untruthful, dishonest men sent to represent our interests in the State Legislatures; consider the number of defuncts and bank absconders, count up the forgeries, the murders, the divorces, the countless number of illegal practitioners and race-riders; consider our ever increasing love of immorality in general; and the evident corruption of our young men and young women in particular; the fast decaying modesty of our young school girls; the disregard of children for their parents; the habit of the widespread habit of blasphemy; the violation of the Sabbath; the neglect of divine service; witness the rottenness of insurance companies and the humanity of corporations; behold the number of free-thinkers, agnostics, unbelievers; the alarming prevalence of socialism, of anarchy; the general trend of infidelity; look at the corruption in high places, the dishonesty in trade and municipal business, the profligate before wealth and fashion; read the daily papers of one month; add, mentally, what did not get into the papers; sum up the hidden crime, the tolerated iniquity of a city in the

course of a year, and tell me, teachers, to what, in your opinion, must all this, to a great extent, be attributed?

"Why is it that non-Catholic congregations do not longer want to listen to, or keep ministers who have the moral courage to preach on eternal truths?"

"Why is it that so many jurors to the courts of our country declare that they have no religion; that the legislators who enact our laws proclaim that they have no religious preferences? Kindly answer, why?"

"Put your finger on the cause—it is not hard to find."

"From what institutions have all these graduated? Where were those, in general, who are bringing ruin to 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 strengthened 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 religion go hand in hand for the welfare of the nation and the safe-guard of liberty.

AMERICAN FEDERATION TO 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 Societies:

Whereas, The separation of the church and state in France, independent 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 flagrant violation of a solemn bilateral contract which had been drawn up in a diplomatic convention, and is now 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 obligations which it had assumed for the support of the clergy out of funds which were theirs by inalienable rights; and

Whereas, it is proposed to hand over the administration of church edifices to associations of laymen, over whom the Government will have almost absolute 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 church edifices, in battering down the doors, in invading sanctuaries and sacristies, in rilling receptacles and destroying sacred objects, in destroying holy images, in treating with harshness and brutality those who attempted to prevent their passage, dragging into prison priests and people for protesting by word and writing against such unwarranted action, employing bodies of troops to carry out their purposes, degrading from their rank officers who refused to violate their consciences in obeying these iniquitous orders; and

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

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 sympathizing with our brethren in France in their efforts to withstand, by all peaceable 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 self-sacrificing life in religion of Mother Gonzaga, Father Lyons took occasion to explain, as follows, why the church honors and exalts the religious life. He said:

"The Divine Founder of Christianity, in explaining His mission to men, uttered these words: 'I am come to cast fire on the earth, and what I will but that it be kindled?' In order then that this triple fire of faith and zeal and charity might not be extinguished, God has established here below a government for souls. Wishing to make His Kingdom on earth, He has gathered the instruments of His mercy and wisdom into a society, sustained by His power and inspired by His

spirit. This society is His church—that first grand monastery, whose cloisters 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 promises then made to renounce, for His sake, 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. 'If 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 spirit of the religious life: to follow in the footsteps of Jesus Christ; to renounce self and take up the cross; to embrace poverty, chastity and obedience; to live ever with Him in prayer and solitude; to follow Him out 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 left all things and have followed Thee.'"

"The religious life, therefore, though to human eyes revealing itself as a hard, austere and unenviable calling, yet finds 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 voluntary sacrifice of the joys of life, of the possession of this world's goods, but to the young man of the gospel the young man of the gospel the 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 family 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 interior quietude, and to turn away from the 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 shall follow Me walketh not in darkness.'"

"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 repellent 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 Christian 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 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 it varies with the changing needs and conditions of the 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 complementary, one of the other, yet 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 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 men."

THE ARCHBISHOPS IN CONFERENCE.

The Catholic Archbishops of Canada are holding their yearly meeting in Ottawa, the opening session being held this morning in the residence of Archbishop Dahame. The Archbishop of Ottawa is presiding, and the other church dignitaries in attendance are: Archbishops Bruchesi of Montreal, Quai, O'Connor of Toronto, Ont.; Gauthier of Kingston, Ont.; Langlois of St. Boniface, 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. Archbishop Begin of Quebec is not present, possibly on account of the pressure of business in his archdiocese.

The sessions will continue for probably several days, and all of them will be held in the residence of Archbishop Dahame. Matters of church government, of discipline and of regulations will be considered. The question is also likely to be discussed about the proposed holding of a plenary council of the Roman Catholic church in Canada. No plenary council has as yet been held in the Dominion. Such a council would be presided by all the Archbishops and Bishops of the country who would be accompanied by their theologians, the latter attending in a consulting capacity. The plenary council

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 persons. According to late reports that Archbishop 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 fiftieth anniversary of his entrance into the Society of Jesus in 1903.

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 grand old Sistine.

Some of the French journals mention a curious application of the Separation Law. On the day of the inventory of the Cathedral of Nancy several articles were carried to a Masonic lodge and subsequently divided among the Freemasons 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 of his oratorios.

Mission Dolores church, the oldest building in San Francisco, erected one hundred and thirty years ago by the Spanish missionaries, survived the shocks and was saved from the fire. It is constructed of adobe blocks. The 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 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 Bleck 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 congregation, and still signs S. M. after his 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 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 Battenberg 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 reach the peace haven in which the daughter so recently anchored.—Catholic Union and Times.

April 27th, Archbishop Williams of Boston passed the eighty-fourth milestone in his busy career. The grand old man even now does not permit Father Time to interfere with his comings or goings. He attended the Baltimore Cathedral centenary and put many of the younger members of the hierarchy to blush, standing the strain without a tremor, trying 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 residential 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 Borgia apartments will now be thrown open to the public.

At the Academy of the Visitation, Frederick, Md., the other day, Sister Simeon Rohrbach observed the sixtieth anniversary of her life in religion. Sister Simeon in the world was known as Miss Fannie Rohrbach, 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 Church, Portland, Oregon, a few days ago, Professor Edward Smith of Columbia University was received into the Catholic Church by Rev. Francis Phelan, C. S. C. Mr. Smith made the profession of faith and received conditional baptism. Father Phelan was assisted by Fathers Waitt and Seroski. Professor Smith was formerly a Methodist minister in the East. He is a Greek and Hebrew scholar, and is at present professor of Greek and Latin at Columbia University.

A DAUGHTER OF NEW FRANCE.

BY MARY CATHERINE CROWLEY.

CHAPTER XXVII.

AGAIN THE GALLANT BOSTONNAIS.

At Ville Marie I put before Governor Vaudreuil the affairs entrusted to me by our Sieur, and these proceeded, with a little delay as might be, to Quebec, there to carry out his instructions still further and to await his mails from France. I will not attempt to describe my emotions down the St. Lawrence, I beheld looming 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 bellies of the upper town gleaming in the light of the setting sun; when I gazed upon the grim old Castle of St. Louis and saw above it the proud banner of the fleur-de-lis floating in the breeze, even as it does to-day in this good year 1735.

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 the old mansion afforded; the Intendant, Monsieur de Beaubarnot, in turn most cordially made me free of his table at the Palace.

The Recollets, seeing that I was not disposed to house myself with the great, would fain have me stay with them in their new monastery beside the church 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 another generation of Guyons, over whom my brother's wife ruled as 'la bonne mere,'—she who was pretty Louise Neil.

Still comely she was, and most good-natured, albeit now, I hear, there is a deal too much of her in the mat or of avoirdupois.

For my reception there was a banquet, to which our nearest friends were bidden, 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 lassitude. It was not her fault, good soul! that her petites croques au beurre and her croque-noigales, though truly delicious, were not quite equal to those I had in my youth—my wife (for I have a wife now)—even my wife scarce makes such perfect croque-noigales as those which my dear mother used 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 accuracy, however; and if the reader chances to find at this point two of the pages adhering together, or, if I must needs explain, well, then, I will set down that my wife has a spirit of her own, and moreover she 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 acknowledge, my lightest say has weight with her. Yet this, she says, is a matter of love; and with her answer I am more than content. For if to some it may appear strange that, although I have been her husband many a year, she loves me still, and I am still her lover, yet so it is. And so it will be, even were her skill at making croque-noigales not half so notable as I have found it.

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 Lambrequin, for Beauport and the home of my uncle, Francois Guyon of the Meadows, as he was often called.

The season was of an autumnal hue, and I took the old road out by St. John's Gate. I looked not back at the gray churches and monasteries, the grim 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 in the river where Jacques Cartier laid up his ships whose 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 groves and thickets were aflame with crimson and gold, as if Nature had lighted a mighty camp fire and bidden all her children to a harvest feast. But I am getting into the present again; at the time it was not of feastings 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 High.

she had come back to her childhood's home to help to soothe the last days of my aunt—for the good Dame Guyon was no more. Barbe, however, had stayed on, I had been told, to comfort a 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 welcome. But—my spirits sank as I thought myself back from my reverie and reined in Lambrequin from the mad gallop to which I had spurred him. The truth confronted me once more. I should see Barbe at Beauport; I might take her hand in mine for a moment, and even press a kiss upon those white fingers in cavalier fashion; these white fingers the afternoon in talking I might spend; nevertheless, we should be still as far from each other as when separated by the leagues of wilderness that lie between Fort Pontchartrain and Quebec, more apart even than when I came from France and found she had married the noble Le Moyne and was already his widow.

Now it was not the memory of Chateaugay 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 Bostonnais officer, whom she had released from the blockhouse prison.

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 of life. The landscape lost something of its poetic charm, and took on a garish aspect in the full sunlight of noon. I went on more leisurely, and my thoughts travelled back to the day when I 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, remembered how little Barbe ran forth from within and clung to my arm, half shyly, yet with the frank, ingenuous 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 Montreal, where I had seen him a few days before. The boys were away on the high seas, for they followed the calling of their father.

A silence hung over the place; the yard was deserted. Slowly I dismounted and stood a moment in indecision upon the doorstep. Should I call, or lead 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 Lambrequin, 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. For there in the doorway stood the 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! In this moment 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, radiant in her youthful beauty with the sun in her light falling upon her as if it singled her out, as she stood in the open doorway, the dim interior of the old house forming a charming background to her graceful figure and blushing, piquant face?

"Barbe!" I cried joyously. "And before 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 ripple of merriment, she gently pushed 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 farmhouse with her.

"Normand, how you frightened me!" she said, as she drew me along the passage. "Are you a ghost, or your proper self? A letter from Therese told us you 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."

clasping the hand he stretched out to me. He drew me down to him and kissed 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 long separation.

"You are well come truly, my nephew," he cried. "Now we will make the old house up again, and have merry-making and good cheer. Babetto, my daughter, order dinner for the lad. Ah, Normand,"—here the jovial light brought himself back from my reverie and reined in Lambrequin from the mad gallop to which I had spurred him.

The truth confronted me once more. I should see Barbe at Beauport; I might take her hand in mine for a moment, and even press a kiss upon those white fingers in cavalier fashion; these white fingers the afternoon in talking I might spend; nevertheless, we should be still as far from each other as when separated by the leagues of wilderness that lie between Fort Pontchartrain and Quebec, more apart even than when I came from France and found she had married the noble Le Moyne and was already his widow.

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"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 conversation. 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 her 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 house, where in the wide chimney glowed a stout pine log even that day. The people of New France guard themselves well against the chillings during the early days of the changing leaves, as well as at the budding of the trees; moreover my uncle Guyon on his last sea voyage had contracted a rheumatism which made him fonder of the "corner of the fire" than he was of food.

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 afternoon by the hearth.

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, Babetto, and a kiss, my dear. You are for both. Thank you for both. Au revoir, Normand, au revoir.

With a chuckle the old man went out, leaving me to as cosy a tete-a-tete with the Lady of Chateaugay as I had wished for.

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 its companion on the opposite side of 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! I am as ever it was. My native air, with the whiff 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 compliment," laughed Barbe, coquishly. "Perhaps because I have had leisure to study it," I replied simply.

Miladi caught her breath and looked down at the marginals she had taken from the vase on the table and was wondrously 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 Constant!"

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

There were tears in her sweet eyes and upon her cheeks when I paused, 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 queries as to the duration of my illness.

"Ah, Normand, Normand, I did not know you were lying near unto death at Le Detroit!"

"What would you have done, Barbe? I could not refrain from asking."

"Ah, what indeed?" she cried pitifully, 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?"

"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 Beauport."

"Pray, what was your opinion of me then?" she insisted.

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

"Nonsense!" said Barbe; but she gave a little sigh of content, as if a weight had slipped off her spirits.

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

"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 you braved the anger of Monsieur de Cadillac, both in the council and by compassing the escape that so chagrined him. I thought of the Englishman whose eager to return to Quebec when peace came, that he may claim you; I pictured the wedding festivities here in the old house."

THE CROSS BACKS.

BY AGNES HAMPTON.

The arrival of a bride and groom at 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 furniture. Mr. and Mrs. Howard, not altogether in blissful ignorance of the importance of the event, decided to remain at the village hospitably 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 along westward until lost in a country road, where the houses came at longer and longer intervals. This thoroughfare 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 plant that had been located 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 little 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 oil room.

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 kitchen and pantry. It was the most concise arrangement Edith had ever seen, having been accustomed from childhood 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 proportion of her present surroundings to the memories of the past and to the palaces of her girlhood day dreams brought tears and smiles to the dimpled cheeks.

"Wouldn't mother laugh," she would say to herself, "at this little box of a house? 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 unceremoniously 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 kindly meant advice and criticism; and she must be said they showed a very kind and generous spirit, and were anxious to take the girl-wife in hand 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 from door to door, they are so friendly, I believe in Mrs. Street on our left could make a better inventory of our belongings 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 lonely."

"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 ladies, the leaders of Morrisville society, Mrs. Edwell, the banker's wife; Mrs. Flashly, the squire's wife; and Miss Snow, a spinster of uncertain age, owner of the most valuable farm in the vicinity. There was an air of suppressed importance in the bearing of the denouncement. Mrs. Edwell, and this trio which mystified Edith, and with interest, not a little heightened by feminine curiosity, she awaited their dignified position of elder matron, was a pokeswoman.

"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 even beyond our hopes."

Edith flushed slightly and was about to reply, when Miss Snow in: "Quite so, Mrs. Treadwell; indeed we have 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. As you see we have recently organized a euchre club I assure you it is extremely exclusive, and we wished to ask you to join."

She paused so long that Edith, thinking she awaited a reply, said: "That would be very pleasant indeed. Mr. Howard and I are fond of the game and would be glad to accept your kind invitation."

Mrs. Treadwell looked somewhat confused, and again cleared her throat, while the two silent members of the committee exchanged a meaningful glance.

"This is not—er—exactly an invitation. That is to say—ahem—we we 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. Flashly. "Investigate?—report?—" grasped Edith locking from one to the other of her guests, a crimson flush matching 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 you about it—it is true my dear," and her voice fell to a tragic whisper, "that you and your husband are cross-backs?"

Edith stared stupidly at her questioner, and was about to ask an explanation, when Mrs. Flashly 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. Treadwell. I never heard of anything so funny. Cross-back—what is that? Some kind of a bird—cross-bill, cross-beak, or oh!" and Edith burst into a peal of hysterical laughter, "how perfectly absurd!" Then, noting the serious faces of her companions, she said: "Pardon me but I do not understand."

"Evidently not," murmured the spinster; "the poor child is overcome by such a charge."

By this time Edith had regained her composure, and said with dignity: "Pardon me, ladies, I misunderstand. You speak 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 insulting innuendoes."

"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 cross-backs."

"Mrs. Treadwell means Papists, my dear," interjected Mrs. Flashly. "Romanists," murmured Miss Snow. "Oh!" gasped Edith, beginning to comprehend.

But Mrs. Treadwell waved her hand deprecatingly. "Don't say anything, my dear, until I have finished. And course, it may be that you have been connected with some very numerous, they are very numerous, they are indeed, 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 professed such doctrines, and we could not maintain the thought of such a thing in our club. So we decided to ask you, if you had been a member in the past, what you thought of them now, but seek membership in one of our respectable Protestant churches, and be one with us. 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 humor was roused, and she was sorely tempted to laugh. Feeling, however, that she had her dignity to maintain and her faith to vindicate, she quickly decided what policy to pursue. Curbing her feelings, she said innocently, in a timid voice:—"And if I do as you advise, will you—"

"Certainly; we will elect you unannounced a member of our euchre club, and I assure you no one will be so popular in the whole town. You will be invited to everything that takes place—of course, 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 undignified 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 turned a few leaves, and said:—"This is a very serious matter. Perhaps you may call it one of my supererogations, but it is a habit of mine to see how my best friend would advise. Here is one thing that He says: 'For what doth it profit a man, if he gain the whole world and suffer the loss of his soul? Or what shall a man give in exchange for his soul?' And just before that Mr. Edwell said: 'If any man will follow Me, let him deny himself, and take up his cross, and follow Me.'"

A painful 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. Yes, 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. I would rather be a ragged beggar and keep my faith than be the richest woman in the world without it. I would hardly wish to barter my soul for a membership in your euchre club."

Then, fearing that Mrs. Treadwell was about to deliver another harangue, Edith rose 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 most admirable manner as she led them to the front door and smiling bade them adieu.

Not a word was spoken by either of the trio until they had gone quite a distance, when Mrs. Flashly remarked:—"My! what a rare somebody in you. You'd think she was the wife of a poor young bookkeeper."

"I suppose they are so poor they can hardly keep body and soul together."

can quote... I am ver... Well, I myself... I am ver... That's e... hearty l... the morn... awfully s... say anyth... "It wa... tion, I t... giving th... the little... I thought... you prom... "What... Turtle do... What kin... remember... "No, I hear of... "Wa... even wh... taking a... pocket. "Mor... America... "Par... placing... bowing... to recei... quacki... charact... The l... Raymon... that est... Morris-... at first... Irish fa... twa... your c... ago, s... ion in... euchre... "O... hanked... another... Edwath... of the M... cur's... month... recep... nativ... with... shall... fire... p... to the... oppr... our g... stop... fait... we rec... swea... mak... a vi... apol... the h... of... tool... inst... she... "p... T... Ed... Ne... reg... fir... ce... all... tra... Fr... be... a... O... c...

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THE FRENCH ELECTIONS.

The French elections, which took place on May 6th, though not terminated 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 divisions there was no election on May 6th, as no candidate received a majority of the electorate.

The polling of votes was much larger throughout 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.

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.

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 Manchester Guardian how far the Education Bill at present before Parliament meets or fails to meet the Catholic position, answered: "Why, it doesn't meet or claim at all. It ignores our conception of religious education altogether; it ignores our vested interests—what we have spent and done in education; it takes from us the supreme 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 showing 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 who 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 repudiated the Mariavists in a most determined manner, disclaiming the Messiahship with which they sought to invest him. In addition to this, Father John has denounced 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 herself 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 members of the board denounced in vigorous terms the whole revival movement, which they declared had resulted in bringing several weak-minded persons 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 meetings 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 tradesman 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 to his customers on the state of their souls, exhorting them to 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 sudden disappearance, and there was

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 announcing 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 became 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 fervor. 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 semi revival there which ensures his return.

We have frequently heard of results similar to those 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?

RELIGIOUS FAKIRS.

In these days of the supposed enlightenment 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 furnished willingly by the people, Dowie being the irresponsible manager, in whom his followers placed implicit confidence furnishing willingly all the money called for by him for these enterprises.

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 small 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 minister.

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 correlation 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 are treated interestingly and exhaustively in the light of the most recent historical, geographical and archaeological 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 subject.

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 Archbishop of Corinth, and the Abbe Caselli, General of the Servite Order, reached Paris on November 5th, 1800, to confer with the Abbe Bernier 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 behalf 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 See.

Cocault 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 Talleyrand insisted so strongly upon them that he ordered Cocault to leave Rome unless the Pope signed Bonaparte's proposals within five days from May 12th, 1801. Cocault, 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, 1801.

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 agreement.

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 considerable 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 edited by Charles G. Herbermann, Ph. D., and L. L. 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 complete 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 chain prayer' 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 acquaintances. The letter says that 'those who accede to the request will receive indulgences and other favors from God, and those who fail to comply will receive dire punishment here and hereafter.'"

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 special annoyance to the clergy, except

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 indulgences 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 communications, one or two may be easily imposed upon to comply with what is enjoined, and that is enough to make the correspondence endless. The correspondent who sent the annoyance message to the Tribune must have had an "annoying" 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. Roswinkle and Rev. J. J. Donohoe 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, condemned the new Education Bill introduced 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 fundamental 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 most carefully considered the proposals made by the government in the recently introduced Education Bill are obliged to condemn them as fundamentally unjust."

"1. Because the bill gives to local authorities the right of control of religious teaching in public elementary schools, and the power of placing children under the continuous educational influence of those who may be indifferent, or even hostile, to the conscientious religious convictions of the parents of those children."

"2. Because the generous provision 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 parents 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 maintenance 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 for them while for no other religious denomination is such provision made. 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 the schools to the exclusion of all other religions? It will be hard for Mr. Birrell to give a satisfactory answer to that question. The same objection is urged by church of England Protestants, as for example the Protestant Bishop of Gloucester, who offers eight reasons for strenuous opposition to the bill, one of them being: 'Because it is unjust for the State to pick out one system of religious teaching and endow it from public funds, refusing all aid to every other system.'"

"The fight against the Bill will probably be largely on this line. It will be contended, and with truth, that 'simple Bible teaching' paid for by public money would be establishing and endorsing Non-conformity as a State religion in the schools. The Protestant Bishop of Norwich calls it 'the establishment and endowment of undenominationalism,' the latter meaning and understood by everybody, themselves included, as the religion of the Non-conformists. It is hardly likely that the House of Lords, more than 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 unless it is very materially amended. Ireland and its representatives are

against it as it stands, and may be expected to give it every opposition, as Archbishop Bourne thus intimated in his speech at the Catholic Truth Society 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 Archbishops 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 unwavering and constant support of those who, in the House of Commons, are the representatives of Catholic Ireland."

There is a strong element also in the Liberal Party opposed to the Bill, as the church of England paper, the Guardian, 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 present government into power because they fancied that free trade was of greater importance than definite religious instruction in the schools, are as loud in their denunciations of the bill as the typical conservatives. When Liberals like the Bishop of Birmingham and the Dean of Ely join the Tories like Lord Hugh Cecil in applying mercilessly destructive criticism, we begin to realize that the position of the Cabinet between these cross fires is not altogether comfortable. We desire no more complete condemnation of the Bill than Dean Stubb's one sentence, that it 'equally violates the first principles of Liberalism and of civic liberty.'"

From all of which it may fairly be concluded that the intolerant Non-conformist minority may not, after all, be allowed 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, Philadelphia, Chicago would carefully examine their own civic consciences before presuming to judge the capital of the Pacific Coast.

But every great calamity naturally convinces men of their helplessness before the powers of Nature and turns their hearts to God. Scientific explanations, rationalistic theories, fall flat on the ears of a bereaved and homeless. After an awful object lesson in the impotence of earthly possessions, men want assurance of the Abiding City. It is the opportunity of faith and repentance, 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 a score of missions.

"I never saw such penitence," says one of the priests active in his ministrations, as all the priests were, among the injured and terror-stricken. "Men and women knelt down in the streets for confession."

If loss and sorrow abounded, charity abounded more. Only Heaven can tell of the angelic deeds of the little Sisters of the Poor, the Sisters of Charity, and all the other religious communities, who, if their roof remained to shelter them, forthwith opened their doors to the needy, and ministered to the sick and suffering to their uttermost.

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

ST FRANCIS AT SAN FRANCISCO.
I met old, lean St. Francis in a dream
Wading knee-deep through ashes of his town.
The souls that he was helping up to Heaven
Were burnt or wrung out of their flesh.
Said I: "When near a thousand are engulfed
In sudden indiscriminate destruction,
And half a million homeless are about,
This rotten world most blackly is accursed."
"When heroes are as countless as the dandelion,
When sympathy is paid, 'has opened wide
A hundred million generous 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 the fire, and the adjustment of insurance 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? 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. * * * He has failed in his enterprises up to this hour? Did he, in our fathers' day, fail in his struggle with the Gauls, Germany and his confederates—with Napoleon, a greater name; and two dependent kings—that, though fall in another kind of fight, he should fail in ours? 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 Everlasting Arms?—Cardinal Newman.

THE SOCIAL PROGRESS.

THE CHURCH ALONE LEADER OF THE

In indicating the Catholic Church to Archbishop Glennon, Vespers, on the occasion of the centenary celebration in Baltimore, unless that the social fabric of old principles and foundations.

"In this connection we close the first chapter of the church's era. To-morrow we start, and with its opening toward the future. What has the future? How will it stand here in the second century—the twentieth—the elements of my church we know; but we know; but the and what it will bring nor may we see the High, in whose hand nation and century."

"And yet, the o to look before and duties of the day a prepare intelligent work, and in doing best as we can, thought and activity we do, based on the merit of the benedict."

"First, it is no present day con and religious—con of the church of its prospects, pla my friends, is a b almost impos- plish. Yet we have face it. Here we have a hundred ye heirs of the nine Catholic history, new nations have much prosperity The church, too, these years; an expect that its would be great disturbing elem growth.

"Unfortunately everywhere app the social fabric in imminent dan power are ignor are ignored. What attacked. What garded now as held as govern tyranny. Of obedience to power should c Government as no written principles of ol give way to the principles base claim must lead civic and physio."

"In other w the entire peop the mighty fro those of low these interest all must go. I may remain, a tradition or of to the new gos the people.

"It were fol of socialism is and while lea ing out its justice. Its shadow deeper late and the clous. We are come for the heretofore ord and they doubt the institution to the past that a church teachings, or for lack of a dire need impossible m threatening f."

"And yet vined that for these equ demand o even chance the brother would see ac church, hee careless of t a restless ag men's admit ciples of th inviting hu and to the G would teach of poverty a for lack of a Broderly str tragedy an presence th the imprint the Sacred equal mer men are eq destiny. The church brotherho stronger which, link walking R brother, p the poorest dream of thriopt."

"For passing o improve. basic tru social leg only when may be igh downfall true that creation of in its n justly, a civilizati. Yet all th trinsic, e and, tang taught."

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 superstitious and spiritually dark countries" in the world, we suppose he means Ireland. He says that Ireland must be saved from superstition and he has come to the land of enlightened religion, to the land of Mrs. Edly and the Mormons, and "Elijah" Dowie and "Elijah" Sandford 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, oh, so wearisome with repetition—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 thirty years ago. These stories never give names. That is one of their distinguishing characteristics. And they simply drip with a sanctimonious unctuous 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 these things? Why should we have to come to strangers to hear them?" 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 great, in Ireland as elsewhere, hang the Stations of the Cross, showing the 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. "Uplifting poor, ignorant, pre-riden 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 souper.

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 Gospel, so called, has had an undisputed field, purity of life—as shown by the illegitimate reports—is far, far below what is in Catholic Münster and Connaught. But the most thoroughly untrustworthy argument this "souper" mission, this representative of English Protestant intolerance in Ireland, advances is that Ireland's depopulation by immigration is the result of the power of the priesthood. Of all the middle-headed statements that ever emanated from the missionary mind, this is the most. Yet he makes it, and expects his good Baptist brethren to forget all the causes, economic and political, that have worked toward Ireland's downfall and believe that it is the faithful, good living, hardworking, Catholic priests of Ireland, the faithful shepherds of the oppressed people who are ruining the old land!

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 his Catholic fellow-countrymen.

LONDON CATHOLIC LANDMARK GOES.

After a somewhat checkered career 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 improvement scheme. Built in 1648, the chapel was formerly attached to the Sardinian Ambassador's house, and for over one hundred years was practically the only place of worship available for Roman Catholics living in London. During the Gordon riots of 1780 the chapel and embassy suffered considerable damage at the hands of the mob on account of its use by the Roman Catholic nobility and its being in addition the church in charge of the Bishop of Vicar Apostolic of the London district. It was restored and enlarged on the suppression of the disturbances, and until the founding of St. Mary's, Moorfields, in 1820, formed the centre of the charities and activities of the Roman Catholic church in London.—London Arg., Daily Graphic.

English Protestants Act.

The Liverpool Protestant Diocesan church school association has for awarded 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 "we approve of the principle that 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 should receive in the day school the instruction in the doctrines and principles of the church of England." The first instalment of signatures numbered 24,246, and more are to be sent next week.

PIEIST TO METHODIST DIVINITY STUDENTS.

SIGNIFICANT AND PLEASANT INCIDENT REPORTED FROM GRANT UNIVERSITY, CHATTANOOGA.

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 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 foolishness of this policy where the object of research is the acquisition of fact rather than of fiction. 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 "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 department. '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 explain to the non-Catholics the exact doctrines of the church with special reference to the fallibility of the 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 Conception.'"

"This occurrence is indeed a rare one in the history of theological schools. Grant University teaches the Methodism 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 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 to outsiders, being present, however, they 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 Battemberg—who, by the way, is now a Princess of Great Britain and Ireland—may receive the Golden Rose reminds us that this ornament, which is generally blessed on the fourth Sunday of Lent, was originally a simple "flower" made of pure gold, enamelled red. Towards the beginning of the fifteenth 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 to those members of royal families who have done most service to the church during the current year dates from the thirteenth century. 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 once. From that time until the present no English prince or princess has ever received 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 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 presents have been allowed by Pontiffs to elapse without presenting a suitable occasion has arisen the custom has been resumed.

A REMARKABLE MONSTRANCE

At his residence in London Eng., the Duke of Norfolk was recently presented with a remarkable piece of ecclesiastical plate, a monstrance intended 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 Isles to be expended on a testimonial to the Duke on occasion of his wedding. The monstrance is of solid silver, deeply 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. Canogunder, St. Henry, St. John the Evangelist and St. John the Baptist. On the base in bassi relief are busts of Abel, Abraham, Noah and Melchisedech, 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.

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JEALOUSY A CURSE TO THE IRISH.

Jealousy is the greatest reproach to the Irish race, says Mgr. Grimes of Syracuse N. Y. "To our dishonor must it be said that this jealousy has wrought havoc in every profession of life. The spirit of equality was so dominant in our nature that we could not bear to see one of our own people advance to a higher grade without feeling an obligation to detrone 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 him. 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 jealousy 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 have not dared to attack us openly at the present day for various reasons, but by their cunning devices, negatively put, it is true, they incite one Irishman against another and then with an unrecognted liberality they spread the consequences through the community. Look at this monster jealousy as it really is, and when you perceive it rising in your mind treat it as you do other forbidden thoughts, and give it your full attention against it, and in your mind, and after reasonable treatment of this kind it will disappear, and with it the principal disgrace of our nation, 'moral assassins.'"

"WITH HOOKS OF STEEL."

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

It is estimated that the Catholics in London number the entire Irish element in the population, just as the Presbyterian church counts among its 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, according to Mr. Charles Booth, contribute in that stratum of the population to "a class 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 her with hooks of steel men and women from every rank of society and every grade of culture. Whatever their degree of intellect, whatever their degree of intellectual development, her power over them is a real and bidding one. It is only those with some personal knowledge of her adherents who have any idea of the diversity of it in individual conviction which attains respect under the apparently rigid and unbending system by which her authority is exercised.

Yet, though she is perhaps the most varied, as well as the most united and compact force in the religious world, and though there is a general tendency to follow her example of pressing the arts into her service, her converts are not numerous. On the other hand, oddly enough, when they do come it is usually from the slum and not of the cultured classes, and not a few of the most cultured sleepers turn to her at last in their despair and become her zealous supporters. Though their proportion is not a large one, the doctrinal unity, coherence and discipline of the Catholics give them a unique position among the denominations.

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

A copy 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 appear as bright 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 Heaven," and the little ones love to decorate it with lights one by one 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 pray God's choicest blessings for them.

Childhood is the springtime of life; how, then, should it be guarded and cared for that it bring forth a golden harvest. As the husbandman opens up the soil and sows the seed, and weeds and prunes after the religious teacher looks to the little ones around her, and instills 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 the little ones desired, and happy and contented. 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.

DIOCESE OF LONDON

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

For a long time "Mount Hope" House of Providence, one of the best over-crowded in the diocese, has been over-crowded. The influx of the helpless aged and infirm has been so great that the Sisters in charge were forced, owing to the congested state of the house, to take a detached brick building, and at the expense of several thousand dollars remodel and fit it up to accommodate the aged inmates of the main building. This building is now ready for occupation.

On the 6th inst. the Feast of the Patronage of St. Joseph, His Lordship Bishop McEvay, gave Benediction of the Blessed Sacrament in the chapel of the house, having spoken a few words of kindly cheer to the assembled inmates, accompanied by the Sisters in charge. B. chaplain of the institution, proceeded to the new building, and there, in the presence of the Sisters, he blessed it and the statue of St. Joseph which he carried into the entrance.

We do not doubt that the Sisters in charge will be so encouraged by the visit of their Lordship that they will be able to provide more comfortable quarters for those in their care, will fall to be given the means to successfully accomplish their noble work.

THE PROTECTION OF CHILDREN IN ONTARIO.

The Ontario Act for the Protection of Children which is carried out through the agency of local Child Protection Societies, has been a success in this province, but there is yet another act in the making which will be carried out in order to render the structure and make it a complete whole. That is the act which will be carried out in order to render the structure and make it a complete whole. That is the act which will be carried out in order to render the structure and make it a complete whole.

In the United States where a permanent institution, the trial of children takes place in a separate building from that of the adult courts, and special judges are appointed to deal with them. The old method of having the police authorities have been entirely abolished. They are now called delinquency courts, and are now called delinquency courts, and are now called delinquency courts, and are now called delinquency courts.

In Denver, Colorado, Judge Ben B. Lindsay, presides over the children's Court, and his methods are worthy of a study. He is a broad and generous man, and he is a broad and generous man, and he is a broad and generous man, and he is a broad and generous man.

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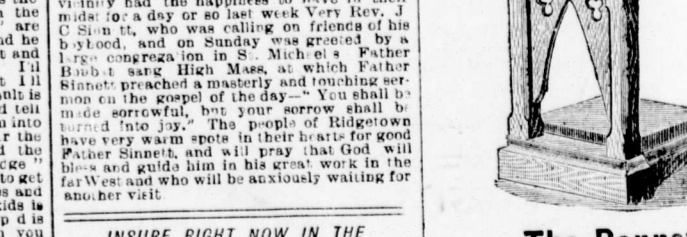
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