Catholic Record.

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

LONDON, ONTARIO, SATURDAY, MARCH 3, 1906

VOLUME XXVIII.

The Catholic Record. LONDON, SATURDAY, MAR 3, 1906.

GARRULITY.

Some years ago we referred to Methodist Bishop McCabe's account of his trip to Mexico. We showed at the time that his tactics were, so far as Catholics were concerned, of the times when every nursery story was pressed into service against the church. We wondered then, and wonder still, why non-Catholics who know something of us, do not ban the garrulity which is always tiresome and oftimes offensive. For instance, what do they think of Bishop McCabe's latest contribution to fiction, as given in the Philadelphia Methodist of Jan 29:

"We were met at the door by an un-sightly-looking woman under the influ-ence of liquor. She directed me up-stairs, where I found the old man in stairs, where I found the old man in conversation with a layman from the Catholic church. The layman was ad-vising him to call in the priest and take the last sacrament. The old man said : 'I cannot do that; it would cost \$30.' No,' said the layman,'I will provide every cent of it,' or 'I will see to that,' when the old man said, 'Mike, I have inst sent for a Protestant minister to just sent for a Protestant minister to help me, for I believe he can. Now, listen I have worked with those Protestants and they do not drink or swear like our (Catholic) men do. They have got something more than we have got."

Bishop McCabe has, however, an assurance that does not balk at any story however decrepit and discredited.

IRISH HISTORY, BY PROFESSOR G. SMITH.

In the course of a review of Professor Good win Smith's volume, "Irish History and the Irish Question," the Rev. Morgan Sheedy says that his deep seated anti Catholic hostility mars what is in many other respects a fairly just-and always, because of the splendid style of the writer - an intensely interesting summary of Irish history.

Of the authenticity of the Bull that Henry II. is said to have obtained from Adrian IV. authorizing him to take possession of Ireland, the professor has not the slightest doubt, though the weight of impartial historians inclines to the opinion that this document was a forgery.

Despite his contention that Ireland's priesthood is reactionary, and proof in the destruction of " against the intellectual influences of his time, he intimates in the last page of his book how this same priest-ridden people may become a saving element in the social character of the United Kingdom. " Ireland," he writes, " is perhaps happy in having been cut off from the prodigious development and dissipation which, as social writers tell us, has been taking place in the other side of the channel, as well as from the domination of the stock ex change. She may in this way become a saving element in the social character of the United Kingdom."

COMES THE DAWN.

of history knows what part it played in 1798! And Orangemen with a black page of disloyalty to their credit!

National freedom would ensure last ing respect for the imperial flag in Ireland. Home Rule fosters and safeguards loyalty. To the absurd talk about separation we can reply in the words of Grattan : "The sea forbids union. The ocean forbids separation," and our readers may remember what the Right Hon. J. Chamberlain said in 1885: 'I do not believe," he said, " that the great majority of Englishmen have the slightest conception of the system under which this free nation attempts to rule sister country. It is a system which is founded on the bayonets of 30,000 soldiers encamped permanently, as in a hostile country. . . I say the time has come to reform altogether the absurd

and irritating anacronism which is known as Dublin Castle-to sweep away altog ther these alien boards of foreign officials, and to substitute for them a genuine Irish administration for purely Irish business."

A BETTER MAN SPEAKS. DEC., 1880.

Before him, General Gordon, one cf the bravest and best Englishmen of his time, spoke of the Irish question, " which like some fretting cancer eats away our vitals as a nation. . .

The Bugarians, Anotations, Chinese and Indians are better off than many of them (Irishmen) are. The priests alone have any sympathy with their sufferiags, and, naturally, alone have hold over them. In these days, in common justice, if we endow a Protestant university why should we not endow a country ?"

It is ill to laugh and scoff at a ques tion which affects our existence.

FOREIGN FREEMASONS.

THEIR PURPOSE IS TO DESTROY CHRIS-TIANITY.

A noteworthy circular was issued on January 1, 2658 (Masonic date), or 1906 (Christian date), by the Grand Orient of Rome, and sent to all the Masonic lodges throughout the Peninsula. The Grand Master opens with the usual Grand Master opens with the usual hymn in praise of Freemasonry, lauding its morality as infinitely higher than that taught by any form of Christianity, and calling upon the Brothers to help with the anomy of the enemy of In the destruction of the enemy of progress and true morality, i. e., the Roman church," and, " of every form of religious worship, which must be stamped out of the hearts of the people, Filipinos. there having never been any revela-tion, Christian or otherwise." It is curious that the Italian Grand Master should venture to speak of the morality of his own secret society, when we re-member that the late Grand Master, Adriano Lemmi, had to resign owing to the role he played in the so called "tobacco scandals;" that Nasi, the "tobacco scandals;" that Nasi, the next Grand Master, was condemned and punished for theft, and that Nathan, the last, had to retire on account of the part he took in the all-too famous Murri-Bonmartini case.

Sig. Ferrari, the present Grand Master, has his own little scandal in the recent revelations concerning the monument to Victor Emanuel in Venice, whereby he secured for himse f 800,000 francs. He is a well known sculptor, and is mixed up in another very disagreeable scandal, in which it has been made quite clear that he was using his influence as a Mason to obtain the position of Director for the works on the Victor Emanuel monument in Rome. After this unpleasant record, papers of After this unpleasant record, papers of every shade of opinion, except those immediately under Masonic influence, have reminded Signor Ferrari and his followers that morality is the last thing they should talk about. The object of the Masonic circular in question is to entreat the Brothers to duestion is to entreat the interaction of the follow the example of their French col-leagues in Masonry, and bring about the suppression of the religious Orders, the lateisation of all hospitals and charitable institutions, and the eventual dechristianization of education through out the country, "which must no long er be in the hands of the priests and er be in the hands of the priests and their friends, who teach the absurd dogmas of the church of Rome, a relig-ion which must be over-thrown as quickly as possible in the name of humanity and progress." "There can be no half measures," continues the Grand Master, "and we warn recalcit rant Brothers who venture to have anything whatever to do with the clericals, that Masonic justice will speedily cals, that Masonic justice will appendix overtake them," which means that if they are not careful they will be a sassinated. This threat taken in conjunction with the revelations of the conjunction with the revelations of the Angiolotti trial, wherein it has been proved beyond a doubt that the assassi-nation of the late King Humbert was not unconnected with Freemasoury, has

PHILIPPINES.

St. Louis Globe Democrat. Celestine J. Sullivan, of St. Joseph, Mo., journalist, author, traveller and professor, delivered a lecture recently professor, delivered a lecture lecturity in the chapel of St. Leo's Catholic church. Mr. Sullivan spent several years in teaching in the Philippines. Of Archbishop Harty, formerly the rector of St. Leo's parish, the lecturer

rector of S. Leo's parish, the lecturer said : "January 16, 1904, was a day of pro-found rejoicing in Manila and through-out the surrounding provinces. The prople had the right to rejoice, for the occasion was the entry of Archbishop Harty, who had come to take possession of one of the greatest archdioceses in the world. I met Father Granville, who was the Chaplain of the 14th was the Chaplain of the 14th Cavalry, by appointment on the banks Cataly, by appointment on the bahaville and I were selected by the various Catholic organizations of Manila to be the first to welcome the Archbishop to the Philippines and to submit to His Grace a programme which had been arranged for his entry into Manila. When he arrived at the Archbishop's apartments on board the vessel, before apartments on board the vessel, before he was fully robed, we laid before him our pregramme and he acquiesced in every detail but one, and that was that he preferred to walk to Manila than id ride, according to custom for three cen turies, on a white Filipino mule. He, perhaps, knew of the certainties of a Missouri mule, but hesitated about taking his chances on the Filipino animal.

POPULAR WITH THE PEOPLE. " The bay of Manila presented a joy ous scene, and vessel vied with vessel in trying to blow the welcoming whistle the longest. Indeed, a number of the launches had to be towed to shore, be cause they had exhausted all their steam in blowing their whistles for Archbishop Harty. The Archbishop won the people from the very first. Ten thousand marched in the proession, and more than three hundred Catholic university in a Catholic thousand people looked on. Mothers held their infants in arms cut to his Grace, and he blessed them.

The archdiocese of Manila is older by two centuries than any diocese or archdiocese in the United States. Arch bishop Harty has already visited every portion of his vast archdiocese. He has travelled by every conceivable form of transportation except airships. He has visited towns never before visited by any of his predecessors, for these always made it a point to visit central towns, and make the people come to them. Bat with Father Harty it is different. He goes direct to th cople, and where he goes the church s often unable to hold the multitudes. Is often unable to hold the multidas. Everywhere he has preached through an interpreter loyalty to church and state. I think it is a subject for con-gratulation both on the part of the church and the state that Archbishop Harty was selected for this great task of guiding the destinies of the faithful

PRESENTATION TO THE POPE.

YOUNG WASHINGTON WOMAN'S GRAPHIC DESCRIPTION OF HER EXPERIENCE AT THE VATICAN

Miss M. W. Arms, daughter of John Faylor Arms, of Washington, D. C., in a letter to the Star, of that city, de-scribes the presentation of herself and friends to Pope Pius X. at Rome during A recent visit to the Italian capital. Among other things, Miss Arms writes: "It is not as difficult now to secure

an audience at the Vatican as it was during the closing years of the pontifirate of Leo XIII. Pius X. is especiall

ARCHBISHOP HARTY S WORK IN scene about us-the lofty room hung in mellow tinted tapestries and magents brccale that matched the lackey's coat, the single table with its crucifix; the two tall windows, their white silk hangings faintly stirred by a breeze that seems to whisper of the Romelying

without, the Rome of St. Peter-and of Garibaldi. There is a constant soft rustling at the door; a Noble Guard, in the charm-ing uniform which Mrs. Humpbry Ward ing uniform which Mrs. Humpbry Ward describes as that of 'half dandy and half god,' passes through; or a purple clad ecclesiastic, or Mgr. Bislet, Master of the Chamber of His Holiness in charge of a party of distinguished for eigners. The men all wear evening dress; the women must appear entirely in black with yeils, but there is no in black, with veils, but there is no mbargo placed on the wearing of dia-onds, and the great ladies of black,

or church party when they go to a presentation, fairly blazo with gems. "A little bell, striking clear and sharp, though apparently ut some dis-tance, is the first warning you receive of the Pope's coming. Then a Noble Guard concern in the downwar faces the room ears in the doorway, faces the room a tense instant, turns and with his and at salute drops on one knee. It the signal. The line of standing peoe sinks, and where the guard had ood there stands a white robed, luminhad as figure with two ecclesiastics dimly iscernible in the shadows beyond. ery simply, with a smile that is in it-elf a banediction, the Pope makes the ound cf the room, bolding out his hand to each person to receive a kiss on the great sapphire that glowed darkly on third finger. At the further dow he chards, and gives the apostolic benediction.

"The whole impression that remains from the simple ceremony is one of ex-raordinary spiritual significance. Proestant or Catholic, in the moment when ou see against the semi circle of dusky neeling figures that one form resplend-ntly white, when you look up into the nee instinct with a benignant dignity ad a calm loveliness you feel the thrill nearness to a great fundamental ree. Through all the wistful sadness pree. hat looks out from the eyes of Pius X. hrough all the weariness as of one who bears a mighty burden, you are con-scious of the Pope; the individuality of the man is merged in the idea of which e is the human symbol.

FORCES THAT MAKE FOR CRIME.

ISHOP CONATY'S ANALYSIS BEFORE CALIFORNIA BOARD OF CHARITIES. In discussing the forces that tend oward moral delinquency, one easily places the finger upon paperism, in-temperance, slum conditions, incom-petent and vicious parents, miserable homes, degraded and underpaid labor. All these are active agencies in the development of crime. There is one great overshadowing cause which would seem to be also in some respects an effect also, and which I would wish to emphasize, and that is the absence of moral training. Of course, where the home is not built on moral lines, it is difficult to expect it to be the nursery of moral ideas. Where vice prevails and associations are nearly all evil, it is impossible to expect manhood develop-ment that leads to good lives. Apart from these and beyond them all there is an absence of moral training in so many homes not handicapped by such wretched corditions. To my mind one of the reatest sources of crime is the un Caristian, unreligious character of many homes and of much of our education.

Javenile depravity is one of the start-ling results which investigation chron-icles. The real danger to our social fabric is largely from youth going astray. The boy, too familiar with the street, enamored of it, is apt to find their more profitable than honest labor, and crime easier than virtue. The young girl, introduced by the street into associations that lead her from virtue, lured to ruin by her more fortunate friends and led in consequence into a life of sin; the night hawks who barter in human souls; the vagrants desperate for food and drink; the prowlers in our by ways, and the high wayman in our public streets, are largely the outcome of misdirected, misled wrongly trained youth. The street corners, the arcade pictures, the shootng galleries, the dice throwing at cigar stores, the pool-rooms, the saloons, the gambling dens, the race tracks, are all ounds in the ladder that lead many downward to depravity. The careless and improvident homes, the vicious school, the dislike for work, associa tions with those familiar with crime, are all occasions that make the street, rather than the home, the school or the church, the teacher of youth. The street leads such youth to degradation and ruin. In our large cities many of the poorer class live in hove's, many others dwell in poorly built and badly ventilated tenement houses, the owners of which frequently neglect the needs for the mon decencies of life and allow their property to develop finally into slum conditions where crime is daily and hightly taught, and out of which cone hordes of criminals to prey upon the people. Young boys, through the care lessness of parents and lack of super-wision, are allowed to come in contact with pick pockets and thieves whose stories of adventure give to the boy's mind the idea of heroism and greatness Contact with such lower elements causes youth to lose respect for law and order, to despise and defy the police man, to look upon all authority with contempt, and in the spirit of adventure to imitate the hero to whom they e wild deeds were listened or whom center of the exciting story read in the

Is our civilization a failure or are our conditions at fault ? Onr thing is cer-tain, that there seems to be a growing disregard on the part of parents toward their children, and an over-increasing lack of supervision. Children do as they please, go where they please, go with whom they please. The anxiety of the elder Tobias as to the compan-

ionship of his son seems not to affect many modern day parents. We need only stand near the doorways of one of the cheapest and meanest show places to see hordes of children crowding their way to witness what in many cases is demoralizing and debasing to their young minds

Poverty frequently has much to do with the unfortunate condition in which children are reared. Idleness also enters into the problem, and evil associ tions has the largest responsibility for he results.

Home, to many children, has become an eating and lodging nouse. Parents, growing careless, neglect to properly reprimand and omit altogether to No matter how much you may punish. elieve in kindness as the great moving principle in correction, there are many of us old fogy enough to still believe that the birch rod is wholesome, and the fear of God is often associated with boy, and often the American girl, have grown up to feel independent of parents, and the courts often support them in it by not forcing parents, when the law permits, to look after their chil-dren, to clothe and school them, instead of forcing the State to assume such duties in its public institutions.

THE SAVIOR OF SOCIETY

The Very Rev. J. Ryan, S. J., Superor of the Society of Jesus in Australia, delivered a magnificent sermon a short time ago in the Cathedral, Sydney, giving a brilliant review of the history of the church. We append a short

extract : Not only has the church saved so ciety from the devastation of barbarism ; she had also to save it from a still more appalling evil — the despotism of Islam. The Barbarians were not hostile to Christianity as such. In their wild fury they aimed only at the destruction of the civil power, whereas the avowed object of the followers of Mohamed was the utter destruction of Christianity itself.

After having subdued the greater part of Asia and Northern Africa, those furious fanatics entered and con-quered Spain at the beginning of the eighth century. They crossed the Pyrcnees and penetrated even into the heart of France. They were driven from France by Charles Martel, who defeated them at the great battle of Tours. But for eight centuries they held away the shores of the Mediter ranean, and were a constant source o terror to the nations of Europe. The very name of Turk was synonymous with everything cruel and remorseless

Now, according to Carlinal Newman, the one power that for eight centuries kept the Turk at bay was the Pope of Rome. It was the Pope that continu To me. It was the Pope that continu-ally tried to rally the nations against this most formidable foe. "War with the Turk," says Cardinal Newman, " was the uninterrupted ery of the Pope from the eleventh to the eight

eenth century." Pope Sylvester II. was the first to rope Sylvester II. was the first to originate the scheme of a union of Christian nations against the Turks. Gregory VII. collected 50,000 men to repel them. Honorius II. instituted the Order of Knights Templars to pro-tect pilgrims from their assaults. Eugenius III. sent St. Bernard to preach the Holy War. Boniface IX. raised the magnificent army of French, Germans and Hungarians who fought the great battle of Nicopolis. Eugenius IV. formed the Confederation of Hungarians and Poles, who fought the battle of Vara. Callixtus III. sent the celebrated Hunniades to fight them. Sixtus IV. fitted out a fleet against them. And, finally (to omit many other names) everyone knows that the great victory of Lepanto in 1571, which broke the power of Islam, destroyed the Tarkish fleet, and drove the Otto man flag forever from the Mediter ranean, was mainly due to untiring zeal and exertions of the saintly Pius V. Were it not for the Popes "the Sick Man" of Constantinople would in all probability be ruling Europe to day But the work of the church is not yet done. It never will be done to the end of time. Nor have the rela tions between the world and the church altered very much. The world is just as hostile to the church to day as it ever was. The vilest calumnies are circulated in order to prejudice the minds of men against her. Almost every government in Europe is opposed She is stripped of her sions, she is deprived of her liberty: she is persecuted; she is put in fetters. See what has happened in our own time in Germany, in Italy, in Spain, and in France at the present hour. How long is this state of things likely t? Who can tell? The future the hands of God. But if it is to last ? is in true that history repeats itself, we may not be so far off from another of those mighty revolutions which occurred so regularly in the past, and which have reduced the world to a state of chaos. The teeming millions of Asia are again awakening, and many are beginning to read an ominous meaning into the events of current history that are tak

Central Asia, he tells us, is the store house of the nations, and in those teeming millions "a huge conglomeration of destructive elements hangs over us, and from time to time rushes down with an awful, irresistible momentum. Barbarism is tum. Barbarism is ever impending over the civilized world."

1428

A PRACTICAL ARGUMENT.

An English Bishop has given a warnwhich all Catholic parents ought take to heart. In a pastoral to take to take to heart. In a pastoral he reminds his people that writers of books and editors of papers too often unscrupulously pander to depraved tastes; and thus, whilst they are the cause of much sinful pleasure t) their readers, teach the young in particular that lustful excitement is no harm.

Parents have a most serious duty ot to allow books and newspaper adiscriminately in the house, and house, and tradespeople are bound not to sell what is really bad. We would suggest, ays the Bishop, that when daily news papers have the honesty and courage to resist the temptation to insert reports of sensational trials which reveal immorality, people who are eager for the purity of the press hose journals to their friends.

Unfortunately prurient and morbid tastes are so common that the editor of a paper who declines to gratify them does so at a sacrifice, and his less scrupulous rivals gain advantages over him in the matter of circulation. Trying to do right amidst difficulties, he is entitled to practical sympathy.

THE CONDITIONS OF CONVERTS.

In connection with the recent celebration, by the Catholic Converts' League, of their patronal festival, some of our contemporaries are inquiring about the amount of assistance given by the League to converted ministers and professors. Says t Transcript, for instance : Says the Catholic

"It does seem that the six hundred members of the Lesgue ought to be able to develop zeal enough to make their annual income so considerable as to render more tolerable the prospective lot of many of those who are dis-satisfied with their condition in the ranks of the Protestant ministry. Many of these, were they to abandon their present calling, would have nothing before them save the most direful penury. The writer has been asked by one of these gentlemen what assistance he could hope for were he to give up his living and affiliate with the Catholic church. The answer given held out very little hope, and the gentle-man still retains his living."

With no desire to minimize the disheartening prospects confronting such persons as the gentle man in question, and no lack of genuine sympathy with the pitiable condition to which converts sometimes find themselves reduced, we question the wisdom of directly assuring an income to prospect-ive converts. The worthiest accessions to the ranks of the church will ever be those vigorous exponents of robust faith in Providence, who, courageously faith in Providence, who, courageously sacrificing their only ostensible means of livelihood, tell themselves that "God will provide," and take forth-with the one all important step, ac-complish forthwith the paramount duty that confronts them. What the League may very properly do is to interest it-sell in all such converts, assist them in discovering avenues to concernial emdiscovering avenues to congenial em-ployment, and above all lavish upon them the cordial sympathy which is often far more grateful than any pecu-niary aid could possibly be. - Ave

Whatever one may think of the Professor's views on the church and the Irish priesthood let us hope that he may see the day when Irish laws shall be made by Irishmen for the benefit of Irishmen.

With a prosperous and contented Ireland Celtic genius may recall the days when "Irish musical skill was incomparably superior to that of any other nation, and Irish art gave the world the Book of Kells and the Tara Brooch. Clonmacnoise and Glendalough. And then a twentieth century historian, may, with St. Aldhelm of Malmesbury, describe Erin as a "rich in the wealth of country science" and "as thickly set with learned men as the firmament is with stars.'

And the dawn of national freedom may be very near. For, speaking recently at Inverness, Sir H. Campbell Bannerman said that among the solid grounds of agreement between the Liberals and the Irish Nationalists was the belief that in Ireland, as in every other part of the King's dominions, self government is the best and safest and the healthiest basis on which a commun ity can rest.

HOME RULE TO MAKE THE UNION A REALITY.

f

N

The unprejudiced Canadian will not controvert these words. But in the same sections of Ontario men live in an atmosphere of cant. Thanks to the lodges, they talk of disleyal Ireland, forgetful of the fact that England has done little to make loyal, and that little through it motives of policy. And those speeches anent loyal Ulster, when every reader

caused a vast sensation from end to end caused a vast sensation from end to end of Italy. No doubt this circular was inspired by the same hatred which dis-tinguished a similar one issued from the Rue Cadet five years ago, imme-diately before the beginning of the persecution of the Christian church in France. It is well that Catholics should bear these facts in mind, for they are apt to imagine that Free-masonry abroad is as harmless as Free-masonry is reputed to be at home. masonry is reputed to be at home. -Liverpool Catholic Times.

interested in the people of the United States, notwithstanding the unfortunate incident which occurred a few year ago when at a presentation certain Americans refused to kneel and observe other forms, and the doors of the Vati can were for a time almost closed to Americans in consequence. A letter of introduction to Mgr. Kennedy, rector of the American College at Rome, or some personal acquaintance with an ecclesi-astic, generally suffices to secure the of white paper bearing the Papa quar arms and setting forth the day and hour when the bearer may be admitted "If one has never been inside the

Vatican save as a tourist, that bit o paper assumes considerable importance the holder. It means admission to those private apartments which are not in Bacdekar.' We experienced distinct anticipatory thrills when the appointe moment arrived and, gowned in decor ous black, with black lace veils on our heads, we found ourselves rattling ove heads, we found ourselves rattling over the bridge of Saint Angelo and along the narrow, gloomy street of the Borgo Vecchil into the open sunlight of the Piazza San Pietro, to draw up at last under Bernini's Colonade at the Por tone di Bronzo, which is the main en trance to the Vatican palace. We were in a plebeian hired carriage : otherwis we should have been permitted to drive around to the back of St. Peter's and

into the Cortile San Damaso, one of the palace's twenty one courts. "From the Portone we passed up a succession of stairways, with gorgeou yellow and red Swiss Guards stationed halberd in hand on every landing, until we are finally allowed to pause and recover breath in a spacious frescoed room on the very threshold of the private apartments. Here an imposing lackey clad in magenta brocade velvet with powered hair, knee breeches and buckled shees, requested us to 'have the gentility to follow him,' and led us to the room designated for the audi ence. A few seats were ranged along the wall-straight, high backed chairs of dark wood-and as we were a little early we sat down and absorbed the

highly colored novel or newspaper. Who is to blame or what is to blame

ing place in the Far East. No one will accuse Cardinal Newman of being a dreamer or a visionary or an alarmist ; yet as far back as fifty years ago he foresaw the danger of what is now called "the Yellow Perll." jt."—Catholie Columbian,

Maria.

CATHOLIC NOTES.

Monsignor Florini, the Catholic Bishop of Pontremoli, Italy, has in-vented an apparatus for averting railway collisions. It was tested in Rome a few days ago and was a complete success. It consists of two possible wires to signal if the track is free.

The Tablet announces that the Holy See is gravely preoccupied by the spread of pernicious errors concerning the New Testament, the Divinity of Christ, the constitution, and the dogmatic teaching of the church. An important pronouncement on questions may be expected in the near future.

The United States occupies the second place in the list of countries contributing to Peter's Pence. It will come as a surprise to most readers to learn that the first place is now held by Germany. Neither Martin Luther or St. Louis would find much satisfaction in this. France is not even third, for little Belgium comes after the American Catholics.

U.S. Senator Gallinger, representing the Yankee State of New Hampshire in Congress, is a devout Congregational-ist. The same is to be said of his wife ist. and family-except one son. This latter, brought up strictly in the parents' faith, and much inclined to religion, began, sometime back, attending the Catholic services at Falls Church, Va., suburban town near Washington, D. the young man C., where the young man resides. Little by little his first attraction grew stronger upon him. Inquiry, good reading, honest quest of the truth, finally resulted in his being received into the church by the pastor, I Edward Tearney.---The Missionary,

God does not promise heaven to the

dren, as the Sieur de Longueil divided A DAUGHTER OF NEW FRANCE.

BY MARY CATHERINE CROWLEY. CHAPTER XV.

2

THE RED DWARF.

One morning, having left my quariers at the habitation of Frere Constantin to go to our Sieur for my instructions as becretary, I found myself among another gala throng, assembled upon the green in front of the manor. We of New France dearly love a pageant of Wo of ceremony, and are ever ready to lighten our tasks with a holiday. I had been away for some weeks with

the Recollet upon one of his missionary journeys — which I delighted to share since they lay through the beautiful, mysterious woods, and also because ey gave me his close companionship.

they gave me his close comparionship. The significance of the present gather-ing was at first lost upon me, therefore, but soon all was made plain. The crowd divided to the right and left, and along pathway thus formed a man, finely approached the house at a apparelled

slow and stately pace. I-recognized the staunch De Lorme, the King's interpreter, coming to ren-der to our Sieur the tribute of faith and homage for the rich tract of form-land above the fort which Monsieur de Cad-illac had recently granted to him. He which Monsieur de Cad was a handsome, rather pompous man, of about forty years of age, with flash ing, restless eyes and long dark locks, and was well qualified in appearance for

the role he played. Arrived upon the gallery, De Lorme stood a moment, faced the spectators, and then, wheeling about and assuming oscentatious air, gave three

his most oscentations air, give three resonant knocks upon the oaken door. It was opened by Gaspard the Acad-ian, Cadilhae's major domo, who bowed low and ceremonionsly waited to be told the errand of the visitor, albeit h knew it very well. Ere De Lorme could state it in due

form, however, an incident occurred which was not upon the programme.

From within came the sound of boy ish laughter, and the next moment, out from the shadowed entrance hall rushed Cadillac's young sons, Antoine and little Jacques, brushing past Gaspard, and nearly overthrowing the pompous Do Lorme, in the romping excitement of a merry chase, Jacques in the lead but apparently fated to be quickly cap-tured by his elder brother. "Fidenc! young messieurs, hols! Stop, I pray you!" cried the poor

Stop, I pray you !" cried the poor major domo, while the older men in the crowd threw up their hands in horror that tradition and the conventions should be thus outraged.

But, unheeding the sensation they had caused, the boys broke through the throng and cane running in my direc

Ere I could intercept them, the soldier Jolicœur sprang forward, caught up libtle Jacques, and set the struggling child upon his shoulder. Hist, petit bon homme !" he cried.

"You will want to see what goes on." The bluff sargeant was the lads especial friend; many the story he had to tell them, and many of his free hours

were given to their amusement. Had they not now been stayed, much I fear me they would have repented breach of discipline and from the house ; for Cadillac escape had already begun to train them to

military obedience, and Therese was a strict though a gentle mother. Meantime Jean Favart, dit De Lorme, having recovered his breath and smoothed down his ruffled dignity, re-

quested an interview with the lord of Gaspard retired to acquaint the Seigneur, and De Lorme stepped back

noon the grass. Anon Monsieur de Cadillac came forth from the house, wearing his blue court uniform and cavalier's hat with its long white plume, his sword, as ever, by his

his lands among his sons. You will be lord of the Ecorse and the Grosse Isle, down yonder. o, that tract is for Madeleine ; I have heard my father say as much," corrected Antoine, with a shake of the Ay, ay, for one of the little de head.

"Ay, ay, for one of the holds do moiselles, your sisters, whom Madame Cadillae left at school with the Ursu-lines of Quebec?" said Jolicœur, inter-rogatively. "Eh bien, then perchance rogatively. "Eh bien, then perchance you will have the rich lands of the Grosse Pointe and along the upper shore, Maitre Jacques - yes, mon petit maitre, you are sure to be a rich

seigneur, one day." "When I am, Jolicœur, you shali have the best fief in my gift, and when you come to pay me homage I will give you a draught of wine out of a gold declared the child, clasping goblet," declared the child, claspin the neck of the hardy soldier in an in pulsive embrace. "Ah, verily you have the heart of a

good seigneur," answered Jean Joly, patting the little fellow with hearty affection. " Jolicœur shall have a flef from me

"Jolicour shall have a let not as too," maintained Antoine, stoutly. "I will not give him up to you altogether, brother; the seigneur of Le Detroit cannot spare such men as he. And when he comes to acknowledge me lord, I will give him a golden flagon, full o wine for himself." wine for

The sergeant laid a hand caressingly apon the arm of the elder lad.

"Thanks, thanks, my young gentle-men, if I live long enough, I shall be no lack-land," he said ; " yet look you, so the wine be good, you need not brouble to buy the college to buy the golden cup and flagon. Jean Joly asks nothing better than burnished silver to drink from ; but the wine, ah, that may be as grand as you please. When I come into my fiefs, if you would fain treat me far beyond my deserts, a draught of Burgundy, or-"

"You shall have such wine as is "You shall have such which as is served at the King's table," promised Antoine gravely, whereat Jolicour laughed again — the pleasant, conta-gious laugh that wells up from a brave,

heerful, and unselfish heart. I turned away, amused by the talk of the three merry comrades, for Jean despite his manly strength and Joly, fortitude, was in his light-heartedness fortitude, was in his ingle nearboardes as much a boy as either of the other two. Nevertheless, by the involuntary sign that followed his happy laugh, I knew he was thinking he would either be dead or else a feeble old man by the time the sons of Cadillac would

into possession of their seigneuries. That evening I walked with our Sieur beside the river. In the clear summe sky the light of the stars began to pale before the rising moon, whose argent disk was appearing above the dark

woods on the opposite shore. "I do not marvel at the faith of the abitans in the 'dames blanches,' the white fairies of the moonlight ; such a ight as this casts a spell upon a man, I remarked as we paced the strand-he with measured tread, his hand wanderoften to his sword hilt, as if now ing and again some thought vexed him. suiting my step to his, and glad to bear him company; for notwithstanding his high position, and the happiness of his stic ties, he was often lonely, as dome are all men of a proud, imperious, and

ambitious nature. "Yes, such surroundings are prone to break down one's habitual reticence and reserve," answered La Mothe, with of the head. " The moon, the a nod Queen of the 'Dames Blanches,' is of a truth, very like a woman. Her sooth ing influence, her solt beams, like the gentle sympathy, the sweet smile of a woman, beguile a man to confidence and too often to a foolish unburdening of the heart and his own undoing. loyalty to me and your discretion have, however, been well tested, my brother. Therefore at times I mention to you

matters whereof I speak to no one else -no, not even to Therese, although, God knows, no man has a more devoted wife than I have. Still, this is no

are also given frequent presents

bistole to use for presente, bitterly. "Were this not t

we landed upon this stretch of beach.'

"And now," I went on with enthu-asm, "now that the foundations of

our colony are well laid, you will be

n to reap the reward of your labors

bitterly.

THE CATHOLIC RECORD.

Surely he is, as ever, your good ally

"He is called clever who cheats and "He is called clever who cheats and plunders his friends," asserted Cadil-lac, in a tone that inkinated he would brook no contradiction. "Monsieur de Tonty is growing cold; an Italian, he is suble, like his astute country-man, Machiavell. Say nothing to him that you would not wish an enemy to Normand.'

"He has ever been too reserved to hold much converse with me,' I re turned.

"Then concern not yourself upon that score, save to be on your guard, as against a dog that sleeps with one eye open. Batthere is a trouble which galls me more," he continued. "It is galls me more," he continued. "It is the dispute with the missionaries of Michilimackinac. Monsieur de Carheil remains firm in his resolution not to fol-low the Indians to this post; only a few Hurons are left to him there, and this fall I hope to pluck the last feather from his wing. Yet I am persuaded from his wing. Yet I am persuaded this unyielding old man will die in his parish without having a single parishoner to bury him.

Bold, enthusiastic, sometimes vision ary, prompt in action, and impetuous of speech, my brother possessed to a degree the art of alienating those with whom he should have worked in har mony. By bringing the Hurons and Outawas to Le Detroit, he had stroyed the great Mission at Michili mackinsc; and, remembering his haughty manners to Monsieur de Carmackinse ; marvelled not that the latter neil declined to come to our southern settle ment, since discord between the Com mandant and the missionary would pre sent a deplorable spectacle to Still, I saw how Monsieur aborigines. de Tonty and others were like to use

this quarrel to their own advantage. " Mayhap a policy of conciliation-" I hazarded. But La Mothe interrupted

"I asked not advice," he cried with angry impatience; then, regretting the outburst of temper, proceeded more quietly: "Well, no more of this. I would but have you comprehend, Nor-mand, that nothwithstanding all fair appearances, a demon of discontent and misfortune stalks abroad. I use, to be sure, a figure of speech; but Jules, the little Pani slave, and the coureurs de bois have been telling my young sons idle tales of some imp of the strait a hobgoblin of the Indians, to whom they say it is best to give a wide path." "Ah, yes, 'le petit Homme Rouge." I have heard of him too," I said with a

laugh. the same moment there flashed At apon me a recollection of the banquet ven in honor of our Sieur at the given in honor of our stear at the Chateau of Quebec, and I added jestingly. "Why, truly, is not this mischievous 'petit homme' the very 'Nain Rouge' whereof La Jong-

use bade you beware, mon chevalier?" "Phouff !" exclaimed La Mothe, is good humor restored, "I would his good humor restored, all the evils in my way were as imagin ary. Bah! There is no satisfying these frivolous voyageurs and coureurs

de bois whom I have sought to colonize. Aiter all I have done for them, they grumble because I, a gentleman and a seigneur, have silver plate and fine damask for my table and go well attired with a sword by my side. Yet it is I, not they, who have given this province of Le Detroit to the King. have given this ne He lapsed again into moroseness, and for some time we paced the strand with

out further conversation. Of a sudden, and so silently that I doubted if I saw aright, there appeared upon the beach, a short distance before us, a strange, uncouth figure. Whether it arose from beneath the

earth or stalked out from the shadow a

given any heed to the demeanor of Monsieur de Tonty of late ?" "De Tonty!" I exclaimed in sur-prise. "I have remarked him to be somewhat taciturn and low in spirits, but his wife says he has taken the ague. Surely he is as even rous cool all. A deed to be better molect a map A dead (nemy cannot molest a man, whereas now this fellow will be as a thora in my flash."

"Yes, yes, it must be so; my eyes a false. It is strange served pranks the moonlight plays, investing some objects with a beauty they have not of a verity, and conjuring up weird forms out of the shadows," I answered. "But mayhap, after all, my brother, it is better you did not kill the dwarf I dare say he is half witted and can de

you no harm." Thus did we both make pretence to pass over the occurrence as a trivial

Nevertheless I feel sure that no more than I, did our Sieur believe the Nain Rouge to be human. And although, I understand, he quietly caused search to

be made, never was any such misshapen savage found among the Indian villages that cluster about Fort Pontchartrain. TO BE CONTINUED.

FIAT LUX-A STORY OF CONVER-SIONS.

LECTURE RECENTLY GIVEN BEFORE THE ST. CECELIA READING CIRCLE, GERMANTOWN, BY REV. ALVAH W. DORAN.

It is plain to be seen that I am a convert and not thoroughly posted yet in all the ways of my brethren in the sacred ministry, otherwise I would not sacred ministry, other while I would not have allowed myself to have been so easily trapped into giving this lecture and posing before the world as an illu-trious example of one fitted by experience to narrate well the story of con When I agreed to make versions. When I agreed to make a short address to the Reading Circle I did not expect to be led before so large and appreciative an audience drawn from all quarters by the liberal use o the attractive qualities of my subject-a theme which daily grows in its power to interest all classes in our country.

Names and deeds of the holy, illus trious and noble men whose memory has been brought before us to night, I sa'ute you with profound reverence. Bat I would not dwarf the estimate in the minds of any present here regard-ing the sacrifices and sublime character of such converts by presenting myself as their fit companion, or insult the Catholic church, by pre mother, tending that it is any honor to have caught in her net so small a fish as I.

I am only ashamed that my former companiens, among whom are many gifted in intellect and generous in heart,

have sent you no better representative than myself of the movement that leads from darkness into light. Under such circumstances I feel very much like the small boy who for the infraction of some rule is summoned before the authoritie of the school. "Now, my lad, why did you do this?" "Please, sir, I saw John Henry doing it and thought it was all right." So I can feel a little was all right." So I can feel a little courage and confidence when asked the question, why did you become a con-vert? I saw John Hanry Cardinal Newman do it, and, following his argu ments and sustained by his noble ample, there was nothing else but for

me to do the like. Nevertheless, before taking up the subject of my lecture I have some apologies to make. The first, because I am so young. You are quite right in ex-pecting wisdom to be accompanied by gray hairs, but as the roads to Rome have been well blazed through the The first, because I am woods of Protestantism by the intel-lectual giants of the last century, you will pardon my having arrived some earlier have done. Again, I would p epare you beforehand against disappointment years in the treatment of the subject. The field is so broad and the reasons of con-

unknown to each of us by which God has guided our footsteps. I am a peculiar brand of convert, somewhat like the Irishman's dog, of

somewhat like the Irishman's dcg, cf which, when asked its breed, he replied, scratching his head: "Sure, I don't rightly know, for he is half Newfound-land, half collie and tail St. Bernard." So in my origin I am half Irish on my father's side, and of this I am proud, for to be of real Irish stock is to be indeed half Catholie; I am half English on my mother's side, and of this on historical half Catholic; I am half Edgish on my mother's side, and of this on historical grounds I am not so proud; and by birthplace I am half American, and from the high and noble ideals of my country in granting a hearing to all have become a whole Catholic.

I was a Ritualist, i. e., a High church party in the Episcopal church, holding to a great part of our Catholic faith and practice. Some of you (f believe there are non-Catholics present) who knew me then called me "Father." 1 heard confessions, said my beads-these same that I have here-believed even in same that I have left beneficial of the the Immaculate Conception of the Blessed Mother of God, and thought I said Mass every day. In fact, I copied the Catholic church in her external and thought I marks so closely that a person who went no deeper would say I was a Catholic.

But to show you how deceptive ex But to show you now decourte out ternal marks are, allow me to tell you a story of what took place in a school somewhere near our city, for it ap-peared in our daily press. A teacher after having instructed her class in the subject of natural history, and having covered the field of known animals pretty well, was anxious to find out if her pupils really understood what they had been studying. So she closed the book and asked the class: "Children, what subject have we been studying ?

"Natural history, ma'am." "Very good. And now the animal with a big head, little eye the animal with a bar a trank." Several hands went up. "Well, Johnny Jones?" "An elephant," "Quite right." Teacher: "Now, what animal has horns, two large bright eyes, and would be dangerous for you to get in the way of? What do you say, in the way of? What do Johnny?" "An automobile. you see it is unsafe to judge by exter-

nal description. Though I boasted of the name Cath olic and refused the title of Protestant, in spite of my copying the Catholic church so closely, I only made myself the most peculiar Protestant of them there is a great galf That 211. between High Churchism and true Cathclicity no one knows now better than myself. The one thing I lacked, the acceptance of the Pope as by Divine right the Head of the church, being made by our Blessed Lord the founda-tion of His religion, left me only the right of private judgment as a basis for all the Catholic truths which I held.

I began life, then, as an Episcopalian, though I have often been reminded by my parents that it was a good deal matter of chance, as they had tried several religions, the Baptist and Methseveral religions, the hapter and Meth-odist at least, before, coming to "like the Episcopal zervice," in which faith they remain to day. But strange to say, the earliest recollections of my childhood are of the Catholic church, for by the Providence of God it was, probably one of the first whose doors l entered. The servant in our family was a good Catholic girl, trusted fully by my mother-and how well I rememthe Christmas Crib to which she led my childish steps, as well as the Stations of the Cross and Benediction Blessed Sacrament. Who can of the of the Blessed Sadrament. Who can tell what their effect was upon me in the blessing of Him Who said, "Saffer the little children to come unto Me?" At least I know that the strong impression of these early events made it easier when reason led me to consider the claims of the old church to look at

her with a more impartial eye. So I grew up to young manhood under the auspices of what would be called the broad church ideas of Episcopalianism, MARCH 3, 1906.

lic for his pli an cr ss ha ha wa ce ve mi he as

yo wi

sp he th

should be conducted on same lines of knowing what her business was and carrying it out in an orderly way. This would give her a coherence and aggressive power, armed with which we would not have to look upon her with less than the high admiration we had for our army and navy, which we proud-ly believe to be able to defeat the world. Afterwards I found that the hely Roman church, with a Head, Divinely ap pointed, her business like rules, her re fusal to compromise with her enemies (a most distasteful trait of the other (a most distance of the order of the order churches) and her aggressiveness in alone being able to carry the Gospel successfully to all nations, more than fulfilled the ideal, for each day one finds something new to admire in her

constitution and achievements. Having this small harvest of ideas, I passed from college life within the porals of the Western Theological Seminary of the Episcopal church in Chicago. It was a distinctly High church school, and I found my "modern enuren school, and I tound my "modern and liberal church" principles met al-most on the threshold by the teaching of an historic church founded by Jesus Christ, and against which the gates of bulk means the school of the scho hill were not to prevail-a church that was the guardian, not the inventor, of truth, and one that spoke with the Voice of God, though on the theory of the Roman, Greek and Anglican "branches" it proved increasingly diffi-cult to hear that Voice. Truth challenged me to combat. I examined his-tory and Holy Scripture and reason told me to sue for terms of peace. From that day my test of helief became fixed, "What does the church say ?" Truly I had the receiver to my ear, but the phone connection of my spiritual life was not complete. The more I took the side of Rome against my Epis-cepalian professors and friends the ore I found them beaten on their own ground till they were obliged to hold e fom submission to Rome by con vincing me for the time and for seven more years, that God had placed me

where I was to aid in the work of restoring Catholic teaching in the English branch of the church and bringing back the whole body to reunion with the Bishop of Rome. This were a grand ideal if it were true, and I had suffi cient humility to accept the coursel of men older and better than myself. The late Bishop McLaren, of Chicago, ordained me with the express declaration : "If I do not intend to make this young man a priest and a sacrificing priest, I do not intend to make him

anything at all." So I started in the glow of enthusiasm upon the career of putting my theories to work. I need not stop to

when the sach step of my coarse. When the same Bishop desired me to compromise my teaching in the small parish I held in Chicago, for the sake of conciliating other kinds of Episcopalians and making more of a inancial success, I refused and was quietly but firmly removed.

At this juncture a call was extended from the late hard-working rector of from the late hard-working rector of St. Clement's, Philadelphiz, Rev. George H. Moffet, and I joined his staff of assistants for the better part of of three happy years. I have always thought St. Clement's, which has given four clergymen-Revs. B. W. Maturin, and A. B. Sharpe (both rectors) and and A. B. Sharpe (both rectors) and Samuel P. Macpherson and myself (assistants)-to become priests of the church together with a host of lay converts, numbering over a hundred, the best example of what Ritualism can do. best example of what fituation can do. Confession is untiringly urged and the spiritual life carefully cultivated. So beautiful is the photograph, as a late convert from there has said, that we delay in seeking the original.

But I passed on another step to a further imitation of Rome — the Holy Cross Religious Order — and there, in my battle for truth. I met my Waterloo. I battle for truth, I met my Waterloo. I found that in a small group of eight men, free from parochial and largely from episcopal restraints, we could not agree, and as the consensus of the order was given as a new fount of revelation

side

De Lorme uncovered his head, came up to the step of the gallery, and, kneeling upon both knees before our Sieur, said in a load voice :

' Monsieur du Detroit, Monsieur du Detroit, Monsieur du Detroit, I render you fealty and the homage due to you on account of my fiel of De Lorme self. I highly prized his trust in m on account of my her of segmeary of Debroit; and I proclaim my willingness to acquit the seigneurial and fendal rentes and all other lawful claims in their season, beseeching you to be my we came to this region. I have n only established a fort, but founded good lord and to accept me in faith and homage.

With the gracious condescension that so well became him, La Mothe accepted the fealty of De Lorme, bade him rise to his feet, and give him a draught of wine in a silver goblet which Gaspard had set upon a rastic table close at Then the sturdy interpreter, again

bowing low, gave place to Pierre Malet, Jacob de Mersac, Jean Richard, and others who had also been granted lands and in turn offered their homage and rec-ived a cup of wine-Gaspard filling it from a great silver flagon the burn-And yet this colony has not cost the King so much as a sou." "Your management has been extra ordinary, mon chevalier," I replied, "since the savages who settle at Ville Maria et Orrigent ishing whereof was his especial pride. After, there was feasting and dancing

as on the May holiday. Pleasing as was the scene to me, I was more interested to mark its effect upon the two boys, whose youthful chatter to Jolicour I plainly caught. "What is it all about, Jolicour,"

urged Jacques, from his perch on the soldier's shoulder. " De Lorme and the others are pay-

ing homage to Monsieur de la Mothe, as they will render faalty to you some day," replied the good follow simply, as though this explanation was suffic-

But it is Antoine who will be seig near alter my father," protested the spirited boy, sportively struggling to free himself from the iron clasp of the

sergeant. "Ay, to be sure, Master Antoine will be lord of Le Detroit," responded Jolicœur, with an approving glance at the lithe, well built lad by his side, while at the same time he shifted the ambition." "Hist! hist! Normand !" cautioned De la Mothe, glancing about him un-easily, as if he half expected a foe while at the same time he shifted the restless Jacques to the other shoulder; "but you too, mon petit maitre, shall one day be a grand seigneur. This seigneury of the strait will grow too Therefore say not too much of the

great for one man to manage, and our Sieur will partition it among his chil-and plots and calumn

clump of bushes that overhung t I could not say; but Cadillac saw it too, and half drew his sword as I did mine. reason why a man should shift a heavy share of his anxieties upon the heart of this true friend, as if his own were not In those days an enemy might spring ap beside a man at any instant, and it this the Head, as an Histonia where he strong enough to carry them." He spoke in all sincerity, he who was wont to worry Therese full often with his moods. But if I smiled to my-

behooved him to be ever prepared. The moon had been under a cloud, but now it shone full upon the repulsive

form of the intruder. "A misshapen Indian," muttered Cadillac. "What is he doing here? and I said as much. "Normand," he continued, "you, Is he a spy or a half breed woods ranger better than any one on Le Detroit who has sought to overhear us? If so he will repent of his hardihood." know what I have accomplished since I have not

The creature approached nearer. It was neither Indian or white man, colony that is already prosperous. In twelve months we have put ourselves in though perchance an embodiment position to do without provisions from the worst natures of both; a being, apparently, half human, half gnome, short of stature, very red in the face a position to do withcut provisions from Canada forever. And all this under-taking was carried out with the three months' provision we took when we set out from Montreal, the which was conand with a blazing eye whose horrible stare, instead of turning, turned the blood in one's veins to ice. The appari-tion was envrapped from head to foot in blood to foot sumed on the journey. This should prove to the Ministers in France whether Le Detroit is a desirable or an in a blanket that I took to be crimson as well as I could see it in the moon an undesirable country. Moreover, as you know, besides our own people, six thousand savages have wintered here. light, and his diabolical grin displayed wide mouth and sharp fang-like teeth.

"My faith! the tradition of the savages was, after all, no fantastic I ejaculated in horror. " This story, can be no other than the Nain Rouge, the demon of the Strait."

"Demon or human, he shall not obstruct my way," cried our Sieur, Marie and Quebec are allowed soldiers' rations, even to the little children, and

The malevolent Red Dwarf came up Ay, and the Governor and the In tendant will not allow me so much as a close to us; it stood directly in ou road, and taking off its wood ranger's cap, bowed low to our Sieur in most this not the fertile paradise of America, I could never have achieved what has been done since ironical fashion.

1" exclaimed Cadillac, in a fury. "Get out of my path, you spawn of satan!" and forthwith he dealt the Sacre fury. creature a blow with the back of his sabre.

Albeit the frame of the dwarf looked the concentration of a giant's strength, I thought to see him felled to the henceforth should add to your wealth and influence. Your name ground. Instead, however, a mocking, discordant laugh rang out upon the will become illustrious, your authority is supreme on Le Detroit, you are like to realize the wildest dreams of your

air, and the creature vanished, "Alack, Cadillac, what have you done?" I cried. "You were warned to make friends with this demon, to beware of offending him; now, alas! in giving way to your anger you have incurred his enmity.

La Mothe broke into a peal of merri-Power begets jealansy, ment. "Nonsense, Normand !" he seem, perhaps, inconsistent with oneself calumn " Have you said. "The moonlight has tricked —there art so many lines known and

sion are so many that it is impossib for any one to cover it adequately.

Comirg, then, to the theme pro of my lecture and looking over the list of notable converts as they arise in our minds - John Henry Cardinal Newman, Hanry Edward Cardinal Manning Hanry Edward Caroinal Manning. Father Faber, Canon Oskely, Arch-bishop Wood, Archbishop Bayley, Father Hecker, Dr. De Costa, Orestes Brownson and the host of others—how can one sum up and relate the whole story of their conversion? I can only think of one way, and for this I must again apologize, but it is the only short cut that will in any manner allow me to speak from knowledge and experi and that is to relate so far as I ence, can the steps of my own conversion.

And this is allowable, because all conversions have something in common. and that is the great underlying prin ciple. In the creation of the gloriou universe in which God has put man' dwalling light held the first place in the order of production. "Fiat lax" "" he light made"--and by the sole faith it is impossible to please God. argument, proof and example are all equally futile without the Voice of God speaking in the soul, compelling it, as it were, to the acceptance of the truth and fortifying the heart to embrace it. Yet, my friends, we speak of such and such a priest or mission Father convert ing a person, but in our experience the person was converted before they came to us. The Voice of God had spoken and they had seen the light. It is not keenness of intellect, or the telling power of a sermon, or the persuasive ness of a book, though these may some times be means. It is the gift of God Fiat lux ! And for this gift every one of us who has received it can do no less than every day humbly to thank God out of the fullness of heart for His un-

merited favor. So I begin with a final warning that even in one's own case, many of the preparatory steps or reasons of conver-sion are doubtless hid from one's eves and on different occasions one may give prominence to varying points, so as to

attended a Presbyterian

Forest University, near Chicago-and felt the impress on my life of the great World's Fair of 1893 and the World's Parliament of Religions held in con-junction with it. Somewhere along the road of my life thus far I pick up three things which men call the motive prin-ciples of life. They were broad truths, but I think they ought to appeal to every man, for he is naturally religious at bottom. The first truth I might no have been able then to have put well into words, but since becoming a Cath olic I have found it beautifully ex pressed in the writings of St. Augus tine, and it stands to day as the mott of the American Catholic Quarterly Review, published in our own city.

We may translate what St. Augustin ys in his epistle 238 to Pascentius : It is a good thing for a man that the truth conquer bim willingly, because it is a bad thing for a man that the truth conquer him when he is unwilling. For necessary that it conquer him,

whether denying it or confessing it. Better be beaten at once by trath than wasting our life by fighting against an inexorable conqueror. So much was said about "truth" I believed it had an objective reality which I afterwards found was so, though my who talked so large scarcely friends believed it.

Also, the Parliament of Religions dimmed our eyes with the grand phrase of the "Fatherhood of God and the brotherhood of man." This alone was sufficient to discontent one with the array of sect against sect, unless out of it were finally to come a modern church where all would be united in the harmonious worship of a common Creator. and where, I asked myself, amid this congress of learned and eloquent men supporting so many different theories of where do the poor and unlearned get a chance to save their souls? The trust system of "salvation by edu-cation" never appealed to me: there never appealed to me; there was too much Irish in me. I was for the "under dog." I found afterwards that in the Catholic church "the poor have the Gospel preached to them " in a way that they can understand.

And, thirdly, I grasped the idea, which I think almost any American as sents to, that the church which deserved my allegiance was one which ant, as well as now that I am a Catho-

of truth, the " Roman fever ' shook

strongly again. Then came the perusal of the "Life of St. Catherine of Sienna," that great champion of the Roman Pontiff and the church of Christ, written by Mother Augusta Drane. Such pasages as that in Volume II., page 151, where, address-ing Urban the Sixth, she says: "I hear that those incarnate demons have set up an anti Christ against you, the Christ on earth, for I confess and do not deny that you are the Vicar of Christ' -this, if any one thing can be pointed to, lifted the veil from my eyes.

For a month I discussed the Divine appointment of the Roman Pontiff with a leading scholar of the Episcopal Church till he admitted : "I believe, too, what you say, that the Bishop of Rome is by Divine right the Head of the church, and I believe that the evi dence is as strong, if not stronger, as that for our Blessed Lord's Crucifixion.

Surely I could believe those outside of the true fold ! Fiat Lux ! The light had come. A few weeks and I had en-tered within the Bark of Peter, leaving behind relatives, old friends, associa-tiors and cutgrown ideals. "What shall a man give in exchange for his or with what a price will he not soul ?' willingly buy peace for the soul?

In closing, may I say one word to non Catholics present? If you are dissatisfied with your present religious be-lief and position, will you not pray simply: "If the Holy Roman Church simply: "If the Holy Roman Church is God's one true Church, may He open my eyes to see the truth and fortify my heart to embrace it."

And to Catholics, it is an obligation resting upon you to be able to give a reason for the faith that is in you. You meet the world as we priests meet it, in the shop, the mill, the fac-tory and the office. When non - Catho meet it, in the shop, the min, the fac-tory and the office. When non - Catho-lies ask you questions, as they are bound to do, don't dodge a difficulty. Be honest. Don't give a half reason. If you can't answer, say so ; but refer them to some book or some person who can. Do not compromise your religion by pretending that those outside the Cath olic church are as well off as you are or being always ready to agree with their opinions. When I was a Protest Protest-

MARCH 3, 1906.

lic, I never had a greater contempt than for a Catholic who thinks to advance his religion by watering it down or ex-plaining it away. Like my old friend and fellow-convert, Rev. Dr. De Costa, cn whose scul God have mercy, I can say to you that " the truth seekers have had enough of compromise, and they want the Catholic religion 100 per cent. pure." Pray heartly for con-versions, and do your duty and God will make His light to shine in many more make His light to shine in many more hearts.

In the words of the great St. Teresa, as I take my leave of you and thank you for your kind attention, begging n to forget the imperfect manner in hich I have presented to you the story of conversions, hoping to use my life to spread the light of the true faith, I spread the light of the true faith, I hope with all my failings to exclaim in the hour of death: "Well, thank God, at least I die a Catholic," and may He say "Fiat Lux."—Philadelphia Catholis Standard and Times.

ST. JOSEPH.

THE LESSON OF HIS LIFE.

Everywhere and at all times men have judged the qualities and actions of their fellowmen by their mere outward perp and glitter. Power, super-ior talents, brilliant success, actions which lead to astonishing results-these which lead to astonianing results—these are what they admire, and to these they ray culogies and raise monuments. It would almost seem that even senotity stands in need of this exterior splendor in order to deserve the admiration of mankind. Men appreciate the outward gifts of n iracles and tongues because of the celebrity which they attract, but those humble virtues which render the saints agreeable to God are ap; to escape their vision and rarely excite their admiration.

St. Joseph, who as patron of the Universal church is raised above all the other saints of heaven, had none of those brilliant qualities which men always admire. The duties of the min-istry which he had to perform never rose above the plane of humble, every-day life. He was not called, like Moses and Joshua, to give laws to nations and to make kings tremble on their thrones; to command the ele ments and to change the ordinary course of nature; to astonish the world by his power, and to lead a people to the land of promise. He did not, like the prophets and apostles, open the eyes of the blind, heal the sick, bring the dying back to the light and recall the dead from the tomb. No extraordinary actions are related of The Gospel speaks of him simply him. as a just man whose life was always regulated by the will of God and in conformity with the strictest rules of justice.

The will of God is the primary source of all justice : it fixes the duty of man and makes the state in which he is placed his sure way of salvation. Hence it follows that submission to the will of God is the first mark of justice. When man is subject to the will of God he accomplishes all his duties; his piety has no more obstacles to fear, and his actions are always inspired by the purest motives. Such are the virtues of which St. Joseph gives us so striking an example. His submission to the will of God renders him a model of justice in his love of the state to which he was called, and in the promptness of his obedience to the divine commands. And we need only reflect on these two points to be convinced that he was really what the Holy Scriptures style him-a just man. The first effect of submission to the

will of Gcd is to keep us in the place which He has marked out for us. As He is the Sovereign Master of cur destiny, and as He proportions His graces to the state in which He wishes us to be, it follows that man, submissive to His will, should content himself with the situation in which he finds himself; should not seek to rise above it against the will of heaven, and should never strive to substitute arbitrary works and a chimerical perfection for the duties which God demands and the per-

obeys. This is all that we can le rn

obeys. This is all that we can le rn from the Scriptures concerning his ministry. He is well called the hidden saint of the new law. During his whole life, when God commands he fears no danger, he dreads no enemy, he shrinks from no hardships, he refuses no sacrifice. Be cause God wills it he retires without a murmur out of the grotto of Bothlehem, desolate and dreary as it is, and stands desolate and dreary as it is, and stands over his charge a faithful sentinel—the guardian and protector of his Infant Lord. Not a word of complaint escapes

his lips when he is told to arise in the middle of the night and take the Child with His mother and fly into Egypt He neither questions nor hesitates; he is the faithful man still-still true to his trust, the guardian of Jesus and Mary. He suppresses all murmurs ; he seeks

for motives of disobedience neither in the weakness of the mother nor in the tender age of the child, nor in the

fatigues and dangers of the journey ; he asks no questions concerning the dura tion of his exile, nor the time when his struggles are to cease ; bu', rising from his sleep, he takes the Child and His mother and sets out without guide or assistance, leaving to God alone the task of watching over and protecting his cherished family. At the first sign of heaven's will be returns from exile to his native land with Jesus and Mary for them he enlares poverty and humil iation and remains until death the faithful and tried guardian and protect or of his Lord. What an admirable spirit of obedience ! How eloquently does it not teach us to submit without murmur to the will of heaven ! The exemplary submission of St. Joseph to the divine will thus rendered

him, as we have seen, a model of just him, as we have seen, a mode of fusi-ize in his love of state, his perfect patience, his entire resignation, and in the promptness of his obselfence. It re-mains for us only to consider the re-wards which his justice merited.

wards which his justice merited. On earth justice rarely meets with temporal rewards. The impious, in the midst of pomp and prosperity, fre-quently are in the enjoyment of grand-eur and riches. Their success seems to surpass their fondest desires; whilst the inst. on the contrary have often the just, on the contrary, have often for their portion only contempt and indifference. Without the light of indifference. Without the light of faith we should perhaps not unfrequently be tempted to imagine that the favors of heaven are the reward of crime, and its disfavor the only recompense of the district the only recompared of virtue. Joseph, whose virtues merited the praise of the Holy Spirit in the inspired writings, did not receive for his reward temporal prosperity and success. Like so many other just

men, he was poor and persecuted, an object of scorn to his fellowmen. The distinctions of the world were unworthy of his merit; but God ex-tended to him the prize of real great ness; he granted him the understand-ing of the divine mysteries; He established him protector of His chosen ones on earth, and He selected him to co-operate in His adorable designs-three rerogatives vouchsafed to Joseph alone, and alone fit to be the recom pense of his virtues.

When Almighty God decreed that the august mystery of the Incarnation should be accomplished, Joseph was the one chosen to be not only the con fidant, but the faithful guardian of the divine secret. The Son of God when about to descend on earth to assume our human nature, would have a mother This mother could not be other than the purest of virgins, and her divine mater nity could not impair her incomparable virginity. Until such time as the Son of Mary was recognized as the Son of God. His mother's honor had need of a protector. Some man, therefore, was destined to be called to the high honor of being Mary's spouse; this privileged mortal was Joseph, the most chaste and

But he most just of men. But he was not only chosen to the glory of having to protect the mother of the Incarnate Word; he was also called to exercise an adopted paternity over the very Son of God. So long as the mysterious cloud was over the saint of saints, Jesus was known by men as to the believing only but to the unbe-the Son of Joseph and the carpenter's lieving world as well, the Immaculate the Son of Joseph and the carpenter s Son. When Mary, after three days of mysterious separation, found the Child Jesus in the temple disputing with the doctors, she thus addressed Him: "Thy Queen of Heaven under the new title and in a guise then unfamiliar, but now familiar and dear to every lover of Mary, Oar Lady of Lourdes. Skeptics there were, of course, to question Bernadette's story, but time, which tries all things, has tried the truth of story, and ensure father and I have sought Thee sorrow ing." And the evangelist adds that He "was subject to them." "What wonder, then, if this foster father of the Son of God was prefigured in the Old Testament, and that by one truth of story, and every succeeding year has rooted more deeply in the minds of Catholics all over the of the most glorious of patriarchs? Listen to St. Bernard, who thus com-pares the two Josephs: "The first that it was Our Lady herself who in her condescending love deigned to ap pear to the poor peasant girl vas sold by his brethren and led into Lourdes. The very promise made to Bernadette by Our Lady sets the seal of trath upon the child's story. "On my part," said the Immaculate Queen, "I promise to make you happy, not in this world but in the next." Strange promise, that no girl of fourteen would have invented— promise, too, strangely fulfilled since Egypt, thus prefiguring our Savicur' being sold: the second, to avoid Herod's envy, led Jesus into Egypt. The first was faithful to his master and treated his wife with honor; t! e econd, too, was the most chaste guardian His Spouse, the Virgin mother of His Lord. To the first was given the understanding and the interpreta tion of dreams; to the second the knowledge of and participation in the divine mysteries. The first laid up

ession of virtuous actions; every

THE CATHOLIC RECORD.

instant added but fresh lustre to his merits. He is, therefore, before God the most powerful of the saints as he was the most just of the children of men. How great must be the power of his intercession with that Son Whose love he never ceased to merit! A this is why the Church hails him And her patron and protector, and why de votion to him prevails wherever true

faith exists. Justly, then, we may apply to our selves the words which of old were ad-dressed to the needy ones of Egypt-I:e ad Joseph ("Go to Joseph.") Let us go to Joseph with confidence, ask ing of him not temporal favors, which might be the cause of our ruin, but grace to persevere in well doing. Let ne learn from him to be contented with faith exists. ns learn from him to be contented with the lot which Providence has granted us: to be submissive to the will of heaven, to be charitable in our dealings with our fellowmen; in a word, to walk as he did in the path of justice. Our supplications will then be worthy of Joseph; he will bear them to the throne of the omnipotent God; the Lord will bestow upon us His benedic time: and if, like Joseph, we are not rewarded with earthly consolations, we may confidently hope for an abundant may confidently hope for an abundant reward in the better life to come.-Ave

Maria. THE APPARITION AT LOURDES,

FEBRUARY II, 1858. On the eleventh of February, 1858, On the eleventh of rebrary, 1836, the world was rotating on its axis at the same rate of speed which it has had since the hand of the Almighty gave in its first twirl in space; the millions of men and women peopling its surface were, as usual, busied about their personal concerns, little reckoning what was occuring beyond the horizon of their individual lives. In Paris especially only a day's railroad ride from the scene of the momentous event we approach, had human grand. eur reached apparently its topmost notch. The second Empire was at its meridian of splendor, and the third Napoleon was reverging in the intoxica-tion of the power which made him the arbiter of the destinies of Europe. The glint of the coming glory from the fields of Solferino and Magenta was already gilding the points of the bayonets of the French army. As yet, the humiliation and the sorrow of Sedan and the exile and obscurity of Chiselhurst were hidden in the womb of the Future.

At this very time in an obscure village in the foot hills of the Pyrenees was transpiring an event which was to stir the world in deeper depths than those reached by Napoleanic power. A simple peasant child, fourteen years of age, Bernadette Soubirous, had been sent by her mother with her sister and another companion to gather for the fire place pieces of wood that

had floated down the little river Gave and were wont to drift into the shore just under the Grotto of Massabielle. To reach the spot it was necessary to cross the bed of the mill stream, and which was then almost empty of water because of the repairs going on at the mill Bernadette's two companions

had doffed their wooden clegs and crossed the little stream. Bernadette, who was rather delicate and wore stockings, waited behind to take them off. She was leaning against a rock to do so when she heard a sound as of a rushing wind. She looked up at the trees, but to her surprise their branches were not moved by it. She then looked towards the Grotto and noticed that a magnificent wild rose tree or brier, which was rooted in a niche in the rock and the branches of which hung down to the ground, was being gently shaken. All of a sudden being genery snaken. All of a sudden around the niche, an oval ring of bril liant golden light appeared and within the niche she saw standing a lady of unspeakable beauty. This lady was dreated in pure white, with a light blue siddle a white a white beauty is the standard but here

girdle ; a white veil covered her head, and on her arm was hanging a rosary with a cross of gold. In that moment was revealed, not

colonades that spring from the facade the basilica present the appearance a sea of light chanting in unison e Nicene Creed and at the words, the "Et hono factus est," with the genu flection of each worshipper, the picturesque effect of a sinking and rising wave of light is presented to the

eye. The miraculous fortnight, during which she appeared almost daily to her favored child, began on the eight-centh day of the month, and it was on the twenty fifth that the fountsin of health giving more hellowed in the of health giving water hallowed in the earth by the tiny hands of Bernadette at Mary's bidding first gushed forth that fountain which has since attracted millions to the Rocks of Massa-

bielle, and has imparted new life and strength to thousands upon thousands of poor helpless invalids. "Did you see any miracles at Lourdes?" A very natural question to ask of any pilgrim to this holy shrine. Whoso has had the inestimable privi-lege of visiting this holy grotto may in simple truth reply, "I have seen in simple truth reply, "I have seen Lourdes, itself the most stupendous miracle of the nineteenth century."

This fact- for fact it is-will be breed back upon the mind of any be-eving Christian who kneels before he holy grotto, and, telling his beads, et his eyes rise in their gaze from he ledge of rock now worn smooth by he kisses of Mary's clients conse-rated by the pressure of the foot of he immaculate. One which in fulfilent of the promise contained in the votoevangel, had crushed the serpent's

ead to the superb basilica crowning he rock of Massabelia and following he winding march of the pilgrims, hown the mountain side ensireling the splanade, his ears the while drinking the exultant refrain of the pilgrim's ymn, "Ave, Ave Maria ;" or watches solemn procession of the Blessed is original from the recesses of the protto, headed by twenty bishops, ollowed by three hundred priests and housands of the laity chanting the 'O Salutaris' and pauses in his prayer o renember that this has come to be this has come to be precause on the eleventh of February, 1858, a little peasant girl went to her parish priest and told him she had seen the Blessed Virgin Mary in the Grotto of Massabielle, who wished erected re a chapel to which the faithful light come in pilgrimage. Duplicate this situation in any part

the world and say, "If this be not miracle what is worthy of the ame?"-The Gesu, Philadelphia.

NUNS WHO SET TYPE.

The other day there appeared in a ell-known Catholic weekly a rather ongthy account of several nuns who set ype and printed books over in Italy in the first years of the sixteenth century. They only brought out one volume each ear, however, although it is asserted hat their work was singularly artistic. It is not known, we are certain, to the Latholic press of the country, that there are to day in America nuns who there are to day in America nuns who set sype and actually print and publish a magiziae. In the picture-quely beautiful little town of La Grange, III., sixteen miles from Caicago, stands Nazareth Academy, conducted by the Sisters of St. Joseph. A couple of years ago, desiring to have a little preside of the young lady periodical for the use of the young lady seriors, in which they might become accustomed to journalistic work, the Reverend Mother of the convent founded the Nazareth Chimes. For a year it was printed outside the convent walls, and barely paid expenses. Then a priest-friend who knew some

thing about the printing business, sug thing about the printing business, sug-gested that the convent ought to buy its own type and press, and print its magazine at home. It did so, hiring a compositor at first to set type, making up the pages and operate the press. Little by little, while he worked, two Sisters learned the mystery of hand set composition. They became adepts in setting type. Next they learned how to make up forms and manage the press Now the entire forty eight page period .

is to be brought to a full knowledge of Catholic truth it will be under God through devotion to the Blessed Virgin, the Immaculate Mother of our Lord .- True Voice.

WORRIED MOTHERS.

Much of the worry which every mother of young children undergoes would be sparel if the mother kept Baby's Own Tablets on hand, and gave an occasion Tablets on hand, and gave an occasion-al dose when the child was fretful, cross or feverish. Nearly all the ail-ments of childhood can be traced to the stomach, bowels or teething. For these troubles no medicine can equal Baby's Own Tablets, and the mother but the grammate of a government has the guarantee of a government analyst that this medicine is absolutely safe. Mrs. Kenneth McIonis, Lakefield, Ont., says : - "Baby's Own Tablets are a perfect medicine in every way. There will be no sickly children in the homes where they are used." Sold by all medicine dealers or by mail at 25 cents a box by writing The Dr. Williams Medicine Co., Brockville,



Impoverished soil, like impoverished blood, needs a proper fertilizer. A chemist by analyzing the soil can tell you what fertilizer to use for different products.

If your blood is impoverished your doctor will tell you what you need to fertilize it and give it the rich, red corpuscles that are lacking in it. It may be you need a tonic, but more likely you need a concentrated fat food. and fat is the element lacking in your system.

> There is no fat food that is so easily digested and assimilated as

Scott's Emulsion of Cod Liver Oil

It will nourish and strengthen the body when milk and cream fail to do it. Scott's Emulsion is always the same; always palatable and always beneficial where the body is wasting from any cause, either in children or adults.

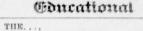
We will sead you a sample free.

Be sure that this picture in the form of a label is on the wrapper of every bottle of Emulsion you buy. SCOTT & BOWNE CHEMISTS Toronte, ent. 50c. and \$1.00. All Druggista

WEDDING Stationery. Young Ladies who are interested in what is Proper in the matter of Stationery for Weddings, should send matter of Stationery for Weddings, should send for our Booklet. Free for the asking. Latest type faces. Best imported stock. Lynn Side Press, Dept. 7, Simcoe, Ontario.

The Celebrated

English Cocoa.



3

BELLEVILLE BUSINESS COLLEGE LIMITED

We teach full COMMERCIAL course As well as full SHORTHAND course. Full CIVIL SERVICE course, Full TELEGRAPHY course,

OUR GRADUATES IN EVERY DEPART MENT ARE TO DAY FILLING THE BEST POSIFIONS.:

Write for catalogue, Address J. FRITH JEWFERS, M. A., PRINCIPAN Address: Belleville, Ont

Assumption College, SANDWICH, ONT.

THE STUDIES EMBRACE THE CLASS. T ICAL and Commercial Courses Terms, including all ordinary expenses, 3150 per sa-num. For full particulars appy to REV. D. CUSHING, C. S. B.



STRATFORD. ONT. The leading Commercial and Shorthand School in Western Ontario.

Write for our large cate' 1. You may enter at any time. ELLIOTT & McLACHLAN, vincipals.

WINTER TERM AT TH NORTHERNAM Business ollege

Owen Sound, Unt

Owen Sound, Ont Begins Tuesday. Jan. 2, 1906 tr complete courses of study, suited to the sof all classes of young people. The Business Course: for young men and an who wish a good business training to by them to do business for themelves and s. This course is useful to the business the farmer or the professional man, also class preparation for young people who wish into office work. The Sporthand Course for young people The Sporthand Course for young people

The Telegraphy Course for young people wish to become telegraph operators or to

railway work. The Preparatory Course for those who ery tar back in their studies. We teach read-spelling, writing, arithmetic to grown for g men and women. Separate rooms for this riment and a separate desk for each pupil plents of neareash back

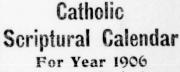
C. A. Fleming, Principal-ST. JEROME'S COLLEGE,

BERLIN ONT., CANADA. (G. T R.) Commercial Course with Business College estures. High School or Academic Course - Prepara ion for Professional Studies. College or Aris Course - Preparation; 16 Deprese and Sominaries. Board and Turtion per Annum. [\$160.00. _____] Tor Catalogue Address. Board and For Catalogue

REV. A. L. ZINGER, C. R , PRES.

TELEGRAPHY Bosk-keeping, Arithmetic, Shorthand; Typewriting, Etc. Some graduates are earning \$1800 a year. Our cata-logue will interest you. Address: Brockville Business College,

BROCKVILLE. ONT. 421-8



A Text for every day in the year taken largely from "The Roman Missal," and following the ecclesi-astical year and times and days of devotion.

Price 35c. post-paid. **Gatholic Record Office** London, Canada

fection which He exacts. St. Joseph, reduced to the most lowly condition, accepts without a murmur the order of Divine Providence. He does not op-pose to the cecrees of heaven that vain reasoning which has faith only in its own conclusions; which would seek to change the appointed order of things. On the contrary, he abandons himself entirely to the will of God ; he remains satisfied with the state to which he is called, and does not seek to rise above it by the means which vanity or self might suggest.

Perhaps we do not appreciate in St. Joseph this love of his state of life if so, it is simply because that spirit of submission to the will of God is not in our hearts, and because His decrees are ways sure to meet with opposition whenever they do not agree with our own inclinations. Not that we should consider the example of St. Joseph as condemning that noble emulation which aspire to reach honorable makes one eminence through the path of duty. No, far from it; but it teaches us that our ambitious views should always be in keeping with our state; that we should think less of rising in the world than of rendering ourselves useful in it, and making it better for our presence; that even in seeking dignities we should enceavor rather to obey God, Who calls us to them, than to satisfy ourselves; finally, it teaches us that ould our efforts and our aspirations sh always be accompanied with a spirit of perfect submission to the divine will, whether it calls us to fill a brilliant whether it cans us to fin a biblian station or bids us sanctify ourselves in the painful labors of poverty and the obscurity of a private life. The next effect of St. Joseph's sub-mission to the will of God which we

have to admire is the promptness of his obedience to the divine commands. In the ordinary course of human events the hand of man alone appears to guide everything; God remains invis-

ible and acts through secondary causes. In the history of St. Joseph, on the contrary, the finger of God appears to guide everything. Gcd chooses all the means and leaves to the minister of His will nothing but the task of meditating over the wonders which he sees accom-pliahed. The Lord commands, Joseph

raised.

promise, too, strangely fulfilled since Bernadette's life was not what the world call a happy one. ork is over, and she Bernadette's Bernadette's work is over, and she has gone to behold forever, face to face, the dazzling heatty of the Queen of Heaven, who deigned to manifest herself to her by the flowing waters of divine mysteries. The first laid up stores of corn, not for himself, but for all the people : the second received the Living Bread that came down from heaven and kept it for himself and for the whole world." the Gave.

To suppose, as do many ill-versed in the ways of God, that the purpose of the Almighty in permitting the ap-parition of his Mother on the rock of Thus we have seen the glory and power of the just on earth are not the certain measure of their merit and holiness ; but far different is the case Massabielle was to open up at Lourde a sanitarium or water cure for the bodily silments of mankind, is to miss when the links which bind the earth are severed. As the gifts which bodily alignments of markind, is to miss the very raison d' etere of the shrine of Our Lady at Lourdes. To know the true purpose of God in the manifesta-tion of His power there made, one has but to witness the outpouring of faith, piety and devotion in this holy spot to they then receive are the true reward of their sanctity it follows that they must be proportionate to their merit The more resplendent their life has been with virtues the greater the hom age and veneration to which they are entitled after death, and the holier be seen and heard, especially when some organized pilgrimage is assembled before the Grotto. Only one who has heard the Magnificat sung by thousands they have been in the sight of God, the more perfectly they have accomplished His will, the higher the degree of auin thanksgiving to Mary for some re-markable cure can fathom the full meaning of that sublime canticle which thority and powers to which they are This reflection, then, will make it This reflection, then, will make it easy for us to understand how great must be the power of St. Joseph with God, and how worthy he is of our homage. Always subject to the Divine will, his life was but one uninterrupted

welled up from the immaculate heart of the Little Maid of Nazareth. A

ical is wholly the p and the academy. Two Sisters call on business men and secure advertisements, the senior pupils write articles - made up of fiction, poetry, history, jests and school gossip—the two Sisters first mentioned set the type and make up the forms and put the periodical on the press, which latter is so small that only Other Sisters stitch and bind the pub-lication when the edition is finally out. world Incidentally, it should be mentioned that Sisters and pupils have worked up a subscription list of more than one The very promise made to Bernadette thousand five hundred subscribers, and

that the little magazine is well liked. It is often asserted by poorly infor-formed persons that Catholic women are backward, but what does this show Is there any other women's school or college in the country where women write all the articles, set up all the type, print all the copies of a monthly publica-tion and manage all the business details connected with the same? Although pro duced in a convent, The Nazareth Chimes in as daintily presented as is it came from the office of the Harpers or The Century, and many of its articles have a genuine value. Thus it appears that if the sixteenth century nun led all the women of her day, the twentieth century nun is managing to keep in the forefront here in advanced America. -Syracuse Sun.

Episcopalians and the Mother of God. In one of the principal churches of the Protestant Episcopalian body in the

the Protestant Episcopalian body in Chicago the Pope's prayers after Mass are daily said, as well as the "Salve Regina" and the "Memorare." One of the best known P. E. clergy-men of Fond du Lac, Wis., has set himself the landable task of placing a statue of the Blessed Virgin in as many of the shurabes in his discesse as have of the churches in his diocese as have not already been provided with one. He was lately the guest of one of the Episcopalian clergymen of Chicago, when the writer had the pleasure of



The Catholic Record. Tublished Weekly at 484 and 486 Richmone street, London, Ontario. Price of Sutscription-\$2.00 per annum,

EDITORS : EEV. GEORGE R. NORTHGRAVE .

r of " Mistakes of Modern Infidels." Author of "Mistake THOMAS COFFEY. Publisher and Proprietor, Thomas Coffey

Messrs. Luke King, P. J. Neven and Mis Barah Haaley are fully authorized to receivy subscriptions and transact all other business for THE CATHOLIC RECORD. Agont for Newfoundland, Mr. James Power of St. John. Rates o Advertising - Tencents per line each insertion, agate measurement.

Rateso Advertising—Tencents per line each insertion, agate measurement. Approved and recommended by the Arch-bishops of Teronio, Kingston. Ottawa and St. Boniface, the Bishops of London. Hamilton, Peterborough, and Ogdensburg, N. Y., and the elergy throughout the Dominion. Orrrespandence intended for publication, as well as that having reference to business, should be directed to the proprietor and must reach London not ister than Monday morning. When subscribers change their residence it is important that the old as well as the new address bo sont us.

ddrees be sent us. Bubscribers when changing their addres headd notify this office as soon as possible in order to insure the regular delivery of their

paper. Agents or collectors have no authority is stop your paper unless the amount due is paid Matter intended for publication should b Matter intended for publication should b Monday morning. Please do not send u poetry. Oblivary and marriage notices sen by subscribers must be in a condensed form, t marrie insertion.

LETTERS OF RECOMMENDATION, Apostolic Delegation. Ottawa. June 13th, 1905.

To the Editor of the CATHOLIC RECORD, London Ont. My Dear Sir;-Since coming to Canada I hav been a reader of your paper. I have not

My Dear Sir;-Since coming to Canada I have been a render of your paper. I have noted with satisfaction that is isdirected with intelli-gence and ability, and, above all, that it is im-oned with a strong Catholic spirit. It setrema-oned with a strong by the teachings and author-ing the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and coun-by, and its will do more and more, as its wholesome influence reaches more Catholic bornes.

I, therefore, earnestly recommend it to Cath-

amilies. h my blessing on your work, and best se for its continued success. Yours very sincerely in Christ, DONATUS, Archbishop of Ephesus. Apostolic Delegate.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900

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

London. Ont: Dear Sir: For some time past I have read your estimable paper. The CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good; and a list matter and form vandetike whole. which it is not and form are observables. Its matter and form are observables. Thirdrore, with pleasure, I can recommend to the falthful. Blessing you and wishing you success, Blesse me to remain, Teams Christ

Yours faithfully in Jesus Christ t D Falconio, Arch. of Latissa, Apost. Deleg.

LONDON, SATURDAY, MAR. 3, 1906.

BRIGHT PROSPECTS FOR IRELAND.

Even those who have advanced into extreme old age cannot recall to mind a period in the history of Great Britain when the prospects for the future prosperity, the contentment and the happiness of Ireland looked so promising as at the present time. It was not without reason that the Irish people, since the day of King Edward's accession to the throne, placed highest hopes upon his spirit of fair play, his broadminded statesmanship, and his sincere desire to bring happiness to every class, race and creed of his broad dominions. That Irishmen will at length be given that freedom which has for centuries been denied them-that measure of freedom enjoyed by the people of every other part of the Empire-there is now abundant reason to hope. What has for so long stood in the way of this change in the govern. ment of Ireland is called "the vested rights of the landlord," but which

gardful of the wishes and sentiments of he Irish people. It seems to be taken for granted that the first instalment of Home Rule will be of very modest proportions ; but a great deal will be gained if the principle is admitted. Gradually, as the English people come to a knowledge of the excellent results produced, the cision of the Pope. scope of the measure will be enlarged

to something like that of the old Irish House of Parliament, the mode of the abolition of which has ever since remained as a blot upon the characters of the English statesmen of that day. It will be unfortunate, it seems to us, if the English Parliament is given a free hand when dealing with bills that pass the Irish House. This was the bone of contention before the Act o Union, as many measures intended to promote Irish interests, and which it was feared would be detrimental to those of England, were either thrown

out altogether or amended in such a way as to render them of little or no value. This led to the agitation which prevailed at the time, the object of which was to prevent the practice of submitting Irish bills to the English Commons, and praying that they be subject only to revision by the king, lords and commons of Ireland. In the new measure of Home Rule, which we

have reason to believe will be enacted in the near future, it is to be hoped that Irish legislation will not have to pass through the English House of Commons, but will require the approval

only of the Irish House of Lords and the king. A CHURCH COUNCIL ON WOMEN.

We have received from Professor Juerlac of Cornell University a letter of date Feb. 18th, in reference to the

article which appeared in our issue cf Feb. 17th in which we disputed his assertion that at a Council of the church the question was discussed whether or not women have souls, and decided in

the negative. The assertion was made in a lecture delivered before the " Alliance Francaise" of Montreal. The professor's letter is as follows :

Ithica, N. Y., February 18, 1906. The Editor of THE CATHOLIC RECORD :

Dear Sir-In your issue of February 17th, which was kindly sent to me, you express the desire to know when and re the church council was held to which reference is made in the report

of my Montreal lecture on the "educa-tion of women in France." I am pleased to be able to gratify your desire. The council referred to is the second council of Macon 585, A. D., mentioned in Gregory of Tours' "History of the book VIIIth, and quoted in Hefele's "History of the Councils " as well as various cyclopedias. I hasten to add, however, that, contrary to my statement, the council of Macon, after listening to the arguments, finally con-

cluded that women were indeed "human beings.' I am confident that none of those who heard me, no matter how sensitive they might have been about the orthodoxy of the sixth century theologians, could have taken my cautious and reference for anything but a pictur-esque illustration of the ideas on women that were prevalent in the early Middle As to the aim you ascribed to me "to

decry the education of girls by the Catholic church in France," I would say that the talk I gave before the Alliance Francaise of Montreal was simply meant to offer a historical summary

of France to the Apostolic See of Rome, from the State funds. and Gregory in his reply reminded Vir-We must here add that we could not gilius that the general affairs of the suppose that the professor was merely church in that country should be manoking in his reference to the " Council aged by Councils which should not conof the church," as we had before us sist of less than twelve Bishops. But only the newspaper report of his lec all important matters of faith and disture, and in that the assertion we dis cipline were to be reserved for the de puted was positively made.

At the second Council of Macon there were present 46 Bishops and 20 authorized delegates of other Bishops. That Council passed many wise decrees, and, notwithstanding the convulsed condi-Rev. J. K. Unsworth read a paper on tion of the nation, plunged into a disthe contribution of the Catholic church astrous war, it insisted strongly on to the advancement of God's kingdom. the proper fulfilment of their duties by Mr. Unsworth, we are told, took a the clergy, and on the proper adminisvery liberal view and said, in the mattration of justice by the secular judges. ter of encouraging learning as well as From this brief statement it may be in the matter of democracy and the inferred that the Council was not an preservation of the sanctity of the marassemblage of ignorant fanatics, such as riage relations, the Catholic church we would suppose them to be if we had had done much for the advancement of only Professor Guerlac's account of the the Kingdom of God. We are, how matter to rely on. ever, told that in the discussion which

The authentic records of the Council followed several ministers took excepin question, the second of Macon, do tion to Mr. Unsworth's views, and mention that "ONE Bishop said that claimed that his presentation of the woman cannot be called man : (homo:) claims of the Catholic church applied Quidam ex Episcopis dicebat; mulieren to it in the early centuries of its his. hominem non posse vocari." Mansitory, not to the present day church. Zatta edition, vol. 9.)

It is barely possible that this Bishop, ministry there are to be found some being a Frank, was not a profound gentlemen of deep thought and learn Latin scholar, but the whole question ing, who are at times courageous turned upon this matter of the meaning enough to say a friendly word for the of a word.

It was not a question of faith but of have made a partial study of its histerminology. There was no prolonged tory. It is a pity they do not go debate on the matter, and no decree or

decision by the Council that, as Professor Guerlac puts it, woman is a 'human being." But the historian of the Council says that, when the Bishops gave their reasons, the first mentioned Bishop was satisfied with the explanation: (Quievit.)

To state briefly the reasons given, they were : 1. That according to the old Testa ment God created man, male and

female, and called both MAN. 2 The Lord Jesus is called the Son of Man, being the Son of a virgin, that

is of a woman. 3. Other proofs were given, and the matter was dropped.

It is clear that the one Bishop who had an erroneous view of the meaning of a word was not the council, and in fact even if that local council had come

to a different conclusion against the faith which had always been held, that would not have made it a decision or a doctrine of the Catholis church, as is evident from the letter of Gregory I. above referred to.

Professor Guerlac admits now that the decision of the Ccuncil was not as he announced in Montreal, but that woman is a "human being." The truth is rather grudgingly told, and the impression is left that the Council rather unwillingly granted to woman at all this privilege of being part of humanity, whereas there was no question on this matter, which has always been understood as a subject of Divine Faith ; and to a woman the Catholic church has always given the highest possible place in our churches and on our altars next to Christ Himself, namely, to the Immaculate Mother of God.

The professor has apparently made his admission somewhat against the grain. He adds, however, that he only made a joking reference to the Council. We presume this is meant as an apology and as such we are willing to accept it. We must remind him, however, that it is too serious a joke to be indulged in, to attribute a ridiculous doctrinal error to "a Council of the Catholic church." We receive with due appreciation the professor's testimony as to the usefulness of conventual education. He adds, however, that "scholarly and free-minded lay teachers seem to me (the professor) better adapted than the most noble and self-devoted members of a religious community, to the intellectual needs of young women of our time." With all due respect to the professor, we must say that the Catholic church has had a more extensive and farreaching experience than himself, and with that experience favors the teaching of members of religious communities as more likely to rear the young in morality as well as secular learning, so that they may be trained in morals as well as in secular matters. Surely, then, what seems to her to be right, is more likely to be so than what seems to me " when these words are uttered by the professor. The one fact which we have already mentioned, that even Protestants in great numbers recognize this by send ing their children to convent schools, is sufficient to show the correctness of the church's judgment. To this we may add that in the professor's own State, namely, in New York city, the Catholic boys from the schools of the Christian Brothers have for years in succession been at the head of the list of competitors for West Point scholarships, and on many other occasions when they have through private

THE OPEN BIBLE CONTROVERSY. the latter receive all the aid they need We have received a letter from Mr. Jeremie Carrisse, of Ottawa, which that person desires us to insert in the columns of the CATHOLIC RECORD as a continuation of the controversy between ourselves and the Rev. Mr.

MacFaul of the same city. The controversy itself arose out of a charge made by Rev. Dr. Ross of A DISCUSSION ON THE CHURCH. London, to the effect that the Catholics of Quebec are forbidden to read the At a meeting of the Ministerial Bible-a charge which we refuted very Association lately held in Hamflton,

fully. Dr. Ross passed out of the contro versy, and it was taken up by the Rev. Mr. MacFaul, and now Mr. Carrisso comes forward to take the place of champion instead of the two rev. gentleman who have retired from the field.

Mr. Carrisse has not a word to say on the merits of the contest, but deals solely with matters personal to bimself which have no bearing whatsoever on the original subject. He declares, indeed, that he is the person who gave Rev. Mr. MacFaul the information that a priest of Ottawa city had advised him to give up reading a certain book, which, though we presume it to be in itself an excellent work, was evidently used by him as a means of making up Amongst our friends in the Protestant arguments, which must have been sophistical, against Catholic doctrine. St. Peter informs us that the unlearned and unstable wrest "to their own perdition" the epistles of St. Mother church. These are men who Paul, "in which are some things hard to be understood as (they wrest) also the other scriptures; and it is not sur. further. The deeper they delve the prising that Mr. Carrisse was advised. more the stamp of its Divine Foundas an individual, to give up reading er will become apparent. Many a what he read with so little profit, and Protestant minister has been brought to listen to the Church of Christ, and into the fold by studying her claims. It the Pope, the successors of St. Peter is a great pity, however, there are to and the Apostles, to whom Christ gave be found so many ministers of the

the commission to teach all nations. superficial kind. Stalwart bigotry, inherited or acquired, gives them a fear The advice given to Mr. Carrisse of reading Catholic works. Occasionally appears to be just what was needed in his case, but it does not authorize him their sermons bristle with pert, parrot more to demand that we should transfer the championship of the Baptist cause to becoming 12th July orations. Small claim have they for being styled minhim instead of the Rev. Mr. MacFaul, who, as we strongly suspect, is the real isters of the Gospel. The preaching author of his letter, the more especiof the gespel is for some of them not a congenial theme. More prone they are ally as this letter does not touch at all to furnish their people Sunday after the controverted points with which we had occasion to deal. We, therefore, Sunday with literary chrysanthemums on current events, which have no bear do not accede to Mr. Carrisse's request ing whatever on the salvation of souls. to publish his letter in our columns. Will Mr. Carrisse kindly accept with

the compliments of the publisher of THE SCRIPTURE IN QUEBEC. the CATHOLIC RECORD a copy of Batler's In this issue we publish a letter catechism, sent him to-day ? We also having reference to the teaching of the take occasion to mail another copy to Rev. Mr. McFaul. A careful reading holy scripture to the people of the Province of Quebec. We are glad to of this little book, which Mr. McFaul have an opportunity of adding some may never have seen, and the contents further information on this point from of which Mr. Carrisse must have foran Ottawa priest. It is for the special gotten, may be the means of saving benefit of our Ontario non-Catholic many trips to the archiepiscopal resifriends who have been misinformed by lence.

In connection with this subject, we humbug styled " French Evangelizahave received from a well-known and prominent clergyman of the church of England the following very pertinent Father Alexis, published a little book entitled "L'Evangeile, ou la vie de N.S.J.C." This book has been sold or and practical advice to Rev. Mr. Mac Faul, and his co laborers, in reference distributed by hundreds of copies in Ottawa and Hull. It bears the approto the efforts being made by several denominations to turn the people of bation of the Archbishop of Ottawa, whose letter figures at the beginning of the book. "Your book," writes the Onebec from their faith:

AN OPEN BIBLE IN ONTARIO. To the Editor of THE RECORD:

of the book. "Your book," writes the archbishop, "contains the evangelical Dear Sir-I have read Corre. spondence which you publish between the Rev. Mr. McFaul and yourself anent the subject of the bible in the could possibly be produced. No doubt nomes of the French Catholics of the homes of the French Catholics of the Province of Quebec. Personally, I think you are quite right in giving Mr. McFaul a hearing in your columns, be cause so long as a gentleman feels that he has something to say, and says it in courteous language, it is not likely to do any harm to any one. Expressing my own personal opinion, I think the movement with which Mr. McFaul and others appear to be identified is a huge mistake, and not in the least calculated to advance the King dom of God among men. Nor do I think that it is in any real spiritual sense a benefit to the French Canadian to have his faith disturbed. It is, of to have his faith disturbed. It is, of course, possible to convert him to some form of Protestantism; but the ques-tion then arises: How far have you brought him; and in what respect have you improved his moral and spiritual being?

"They made me the keeper of the Vine. yards; but Mine own Vineyard have I not kept." With apologies,

Yours very sincerely, PHILO. (A Protestant.)

DISGRACEFUL INVENTIONS.

We publish in this issue an article entitled " Enlightened Toronto," and addressed to the editor of the Ottawa Free Press. We ask a careful reading of the same. The extract therein printed appeared in the Presbyterian Record and the Orange Sentinel and is one of the most shameless exhibition could possibly be produced. No doubt there are hundreds, nay thousands, of our Protestant fellow-citizens who will be led to believe this aboninable rubbish. Does the editor of the Presbyterian Record think that Catholics are idiots and that their spiritual advisers are knaves ? The law against slander should most assuredly be enforced in a matter of this kind. The jail is the proper place for the man who invented these disgraceful stories about the Quebec missionaries. The editor of the Presbyterian Record has every reason to be ashamed of himself. If he is not the author he is equally guilty, by giving a place in the columns of his paper to such ridiculous nonsense. We will not say the editor of the Orange Sentinel should be ashamed of himself. Shame he knows not. The " Blue Beard" stories appearing in that paper about the Catholic church gives it a very low place in Canadian journalism. We deem it important to add that the graceless scamp who wrote this correspondence was very careful not to give particulars. He was evidently afraid of an indictment for criminal libel. It will be noticed that he states the mission was given "in a little country village in the Province of Quebec " by priests calling themselves the " Chris-tian Fathers." This so-called order of priests is entirely new to us, and we have no hesitation in saying that the name is an invention.

MARCH 3, 1906.

a sea in quest of a new religion which is inever likely to have the hold upon them which the old possesses? As between ourselves and the Roman Catholic church the points of differences have been discussed for many genera-tions and it is safe to presume that tions, and it is safe to presume that the issues are settled to the satisfaction of the disputants. Very often on both sides of the controversy it was ex-tremely difficult to define what was strictly spiritual or politico religious. Nobody with any knowledge of history would pretend to say that Henry VIII, or the Elector was moved by any in-terest in the cause of spiritual religion; but in their case, as in that of other, eligion was a convenient stalking

All this being true, would it not be better to permit the French Canadian to pursue his way undisturbed by any outside interference with his religion, which appears eminently responsive to his nature and the necessities of his local environment? This I conceive would be the better way. But I would like to draw Mr. McFaul's attention to a feature of the case which has pro bably escaped his notice. It has been stated over and over again, that at the present moment there is no book so little read, or to which less attention is paid in Ontario, than the bible. To day the youth of Oatario know as little about the facts of the bible as they do about the Koran; and I assure Mr. McFaul that I am not speaking without the full-est knowledge of that which I affirm. Further, let me illustrate the practica teaching in both provinces. question of obedience to parents, what we find ? Why, this: All over province of Ontario, when the the province of father or mother becomes aged. and a burden to themselves and others, how are they treated in this wonderful province of Ontario, which is so solicitous for the conversion of the French Canadian ? The answer is too painful, and God only knows of the fathers and mothers who have been ruthlessly kicked out of doors by their heartless offspring. Some of the cases would draw tears from a stone.

But what of Quebec? Surely Mr. McFaul must know that the aged parents, and often grand parents, are treated with the most loving and treated with the most loving and thoughtful kindness. And here, again, I speak from what I know. Then, again, contrast the provinces in the awfu crime of race suicide. I do not need to enlarge on this, but a great Authority has laid this canon down: "By their fruits ye shall know them." If Ontario possessed of so much bible light and possessed of so much obje light and knowledge, flagrantly disregards the plainest commandments of God, thrusts their bibles into the ashpit, would it not be better for Mr. McFaul to turn bis more for Mr. McFaul to turn his energies out of Hull into Ottawa, and thence penetrate to the darkest places-which, I make no hesitation in saying, will include the city of Toronto. chool system of Ontario is without God and religion, and when you penetrate to her universities, the system has bloomed out into downright infidelity. Until we have succeeded in converting the people of Ontario it is a scandal and a shame to interfere with those whose simple lives put us to shane every day in the year. In a word-and I commend it most earnestly to Mr. McFaul as being particularly applicable to existing conditions in Ontaricto existing conditions in

A FR

The

ers

pick

churc

wond

whit

4 Oh

has h

ity, a

est (

estat

assul

labo

atta

Mac

Frei

sum

fess

ance

the

have W

wall

find

diffe

318

Fre

· 0

tre

sira

sta

tur

pla

res

No

dif

No

ret

mi

at

wł

to

lic

ti

E

....

#2 t]

A

E

Mr. Gladstone more truly named prospective changes " in the King's speech. It would not be unjust or un charitable to say, considering all the circumstances, that the element of selfish ness enters largely into the pronouncement of my Lord Lansdowne. Of course Lord Lansdowne would oppose any change! This was to be expected. In the con duct of the Standard Oil Company John D. Rockefeller would likewise oppose any change. The magnates of the Beef and Sugar trusts would oppose any change that would tend to curtail their acquirement of riches in a manner directly opposed to the lessons inculcated in the Sermon on the Mount. There are other noble Lords, too, who would undou' tedly be very much oppo. ed to the slightest interference with the present condition of affairs in the Emerald Isle, as there were noble fords who fought valiantly against the granting of responsible government to Canada. If the House of Lords places itself in an attitude of hostility to the granting of Hone Rule to Ireland there will be a way found to clip its wings. The following is the reference to Irish affairs in the King's speech : " My ministers have under consideration plans for improving and effecting economies in the system of government in Ireland and for introducing into it means for associating the people with the conduct of Irish affairs. It is my that the government of the in reliance upon ordinary law desire that

the ideas on education of women in " vested wrongs." The type of the man I dealt solely with the con-France. I dealt solely with the con-vents of the old regime, giving not my who for generations kept the Irish people in abject misery and slavery is own opinions but the actual statements undoubtedly Lord Lansdowne, at one contemporary authorities such time Governor General of Canada. Archbishop Fenelon, the Jesuit La Chaise, Mme. de Maintenon and Mme. When the King's speech came up for de Sevigne. The only modern author discussion in the House of Lords th's quoted on that subject was Mgr. Dup same Lord Lansdowne pointed out " certain dangers connected with the

nloup. I had no quarrel with French or Canadian convents of to day, about which I know next to nothing. I will even say that I ought to have emphasized more strongly the great debt of gratitude that we owe the old convents sized n for their work at a time when the re sponsibility of the entire system female education rested on them. But, while I sincerely regret that my method of treating my subject has given offence to some of my Canadian friends, I must still Canadian friends, I must maintain that scholarly and minded lay teachers seem to me bette adapted than the most noble and self-devoted members of a religious community, to the intellectual needs of young women of our time Very respectfully yours,

O. G. GUERLAC. It is admitted by the learned gentle man that he meant to indicate a Council of the Catholic church, but it was a local or Provincial Council held at

Macon, France, in 585. Provincial Councils could not settle any matters but those which pertained to local discipline, and therefore this

Council of Macon had not authority to settle, and therefore did not and could not settle a matter pertaining to Cath olic faith, such as whether or not women have souls equally with men. At the time when this second Coun

cil of Macon was held, intercourse was suspended between France and Romowing to the war then raging between the Arian Lombards and Chilperic, King of France, but, as soon as peace was proclaimed in 595, Virgilius, Archbishop of Arles and Primate of France, of the four gospel writers ; you co ordinate them, relating each event in its own place and in its own time. You rown the whole work by adding to it what is essential to a prayer book thus you have formed a first-class man ual of Christian doctrine ; it is worthy to be in the hands of all, and deserve an extensive and lasting circulation. desire particularly to see it spread in the families and communities of this d'oc 386. '

those who desire to perpetuate the

In 1894 an Ottawa Capuchin priest.

tion."

like references to " Romanism

In 1899 another edition of the same work was published. This second was also strongly recommended. We read these words at the beginning of the book: "I learn that, encouraged by the rapid sale of the beautiful French edition of the Gospel, you intend to pub-lish a new one in this country, which will be accessible to all classes of the people. I sincerely desire that the par-ish priests and school commissioners should spread this excellent book among the families of this dioceee."

This is the book mentioned in the letter in the Free Press. The parish priest of Hull, with whom I spoke on the matter a few days ago, showed me bis account book, in which it is shown that 2000 copies were bought by him from publisher Rolland of Montreal, for the use of French Catholics in Hull. Vicar General Routhier has distributed lately hundreds of copies of the Gospel in the

arish of Notre Dame. All the French schools of Ottawa are under the direction of the religious communities. Now the Brothers o the Christian schools are obliged by their rule to have their pupils recit every week a certain number of verses of the Scriptures. In many of their schools the pupils are invited to recite by heart the Scripture text of the Passion of Our Lord, according to St.

Matthew, during Holy Week. No Catholic child leaves the Oatho

lic schools of Ottawa, after going through the curriculum of elementary education, without being acquainted with the principal events of the Old and of the New Testament. No child is ad mitted to First Communion without being acquainted with the Scripture nar-rative of Our. Lord's life and passion. To should be carried on, so far as existing wrote to Pope St. Gregory the Great enterprise come into competition with teach all that to the children we do not circumstances permit, in a spirit re- declaring the devotedn the Bishops the pupils of the Public schools, though need to put a big Lible in their hands.

It is said that the man who is his own lawyer has a fool for his client; and I think it is equally true that the man who has the sole regulation of the man who has the sole regulation of his own spiritual interests, and recog nizes to authority save his own subjective impressions, has a very foolish priest for his confessor.

The bible has unquestionably a rightful place in the economy of human sal-vation, but it is the crying shame and scandal of the modern denominations of Protestants that each has found in the bible precisely the sort of doctrine that it wanted. No doctrine was ever yet broached which was not professedly grounded upon or deduced from the scripture ; or as it has been put in verse :

" One day at least in every week The sects of every kind Their doctrines here are sure to seek And just as sure to flud,"

To my mind, the man or church in curs a very grave responsibility who interferes with the faith of our Roman Catholic fellow countrymen of the French nationality. They have been brought up in that faith, pledged to it in baptism, and in many solemn ways it has entered into the fibre of their being. Why, in the name of all that is obayitable about was at them out was charitable, should we set them out upon

" Unless moral training is given, whereby youth may be safe - guarded, ability to read may be a curse," says the New World. "The youth who learns to read, and by means of the printed word feeds his mind with indecent or sensational fodder, is worse off than if he had never learned to read at all.

MARCH 3, 1906.

A FRENCH "EVANGELIZER" ON THE TEACHING OF THE CHURCH.

so that the schism which had lasted

from 1378 with two, and later with

Council of Constance is therefore ecu-

menical only in part, namely, that part

which has been accepted by the Catho-

lic church and its Head, and it is only

for this reason that it is

usual to number it among the

Ecumenical Councils of the Church.

irrefragable on this matter, and glori-

But Presbyterians have small cause

strongly advanced, and all contrary

doctrine is declared to be ungodly and

trial.

itself.

Christ.

election and reprobation.

The "French Canadian Evangelizers " are anxious in the extreme to pick some hole, however small it may be, in the teaching of the Catholic church, and of late they have been wonderfully active in this regard. And what will be the result if they succeed? " Oh," they say, "the Catholic church has high pretensions, even to infallibility, and if we can find even the slightest defect in her doctrine, we shall establish that she is not what she assumes to be."

Examples of these extraordinary labors are to be found in the recent attacks of Dr. Ross and Rev. G. MacFaul in the interest of the so-called French evangelizers, and in the presumably " jocular " statement of Professor Guerlac before the French Alliance of Montreal, that a " Council of the church" had decided " that women have no souls. "

We have pushed the assailants to the wall in all these instances, but now we find that a new assault comes from a the Catholic church for troublesome different quarter, under the same situations. We need only point to the auspices.

At the fourth annual convention of French Presbyte ians engaged in 'evangelization " work, held in Montreal on Feb. 21st, the Rev. Dr. Cous sirat presided, and in his address stated that " in the fifteenth century, "the Council of Constance placed the Pope under the council, and eserved the right to elect bishops." No appeals to Rome were allowed, but difficulties were settled in France. Notwithstanding that the convention returned thanks to Dr. Coussirat for his luminous address, his statement is a misrepresentation of the case.

It is not very much to be wondered at that a Church which belongs to the whole world is affected in its relations to nations by the cataclysms which involve those nations, and so, the Catholic Church has been touched, and sometimes radely beaten, by the storms of centuries which have passed over Europe, Asia, Africa, and even to a less extent, America, during the nineteen centuries of her existence. But the rain may fall, the flood may come, and the winds may blow and beat upon her, and she will not fall, for she is founded upon a rock." (St. Matt. vii. 25)

When the Council of Constance as sembled, the church was in a peculiarly precarious position, from which she could scarcely have emerged in safety if she had not been divine.

Two anti-popes had been set up with the connivance and even encouragement of secular rulers, against the true Pope, and whole nations, perplexed at the situation, and, unable to decide which of the three claimants was really the successor of St. Peter, followed the banners of one or other of the two usarpers.

It was a temporary evil, but a terrible one while it lasted, and the Council of Constance met in 1414, its purpose being chiefly to put an end to this sad atate of affairs.

Under these circumstances, the council had no sure head, but it proceeded to the work before it with a will, and it is not a matter of great surprise if a the subjects referred to in them. This hishons

THE CATHOLIC RECORD.

Roman Catholics, and while I was there a couple of monks styling themselves 'Christian Fathers' came to hold a 'mission.' A mission, I understand is comewhat like what we would

and estand, is somewhat like what we were erm a 'revival.' "They hold three services each day, one con-lacting the meeting, the other hearing confes sloss. Protestans were invited, and some few, out of curios ty perhaps, attended the veeing cutof three claimants, to the pontifical throne, was now ended after lasting thirty seven years. Martin V. was elected in 1417 by the unanimous vote of the con-

clave, and, since that time, the church has not been subjected to any such Of the decrees of the Council of Constance, this is to be said, that its decrees on faith were accepted by the Pope, but the decrees on the authority of the council over the Pope was expressly excluded from this acceptance. and is therefore of no weight as part of the faith of the Catholic church. The

ducting the meeting, the other heating contes-sions. Protestans were invited, and some tew-out of curies ity perhaps, attended the veeling ervices. At first their sermons were very practical, full of moral instruction and advice, but ere-iong the yestan to change. It would be im-possible for me, in the short space silwed, to tiel you all their teachings, but it want to first few instances as examples and to show that it was singly a business for making money from these poor deluded people. One day they annumed they had power te sil paseports lice braven, and any good Cath-olic who would pay \$0 would not have to re-main in purgatory if they didd within ten y, ars; on payment of \$50 they were assured they would no directly to heaven and easy do tickets and presented them to his father and mother. "The sale of 'blessed candles and hely water' occupied Sunday morning's session, and dit was really pillul to wate theose people carrying home their precious property. "Another source of revenue was the sale of the greatest farces ever enacted in the heaven of the greatest farces ever enacted in the head way to keep them is their bounds and ways to went them from being burned by lightning. "The base proper were to do all was perhaps over them form being burned by lightning. "The base ever of all was perhaps one of the greatest farces ever enacted in the name of religion. The people were commanded to diga heie in one corner of the cemesery, and they, with imposing our story sear, and havy sto keep them is their bounds and burns to pro-vent them from being burned by lightning. "The base ever on actual is always to the greatest farces ever enacted in the name of religion. The people were couns and do diga by in another source of all was perhaps on the senter of the cemesery and they vent then from being burned by lightning. "The sole of the source in the material, are used by the most is and have freshing been heating conf asions duly burned to sing of the pople. This closed their season of re-vival. I do not know i The position of the Catholic church is ously she triumphed over her troubles. to look so sharply into the history of events of the past few years to show the inconsistencies of Presbyterianism In the decrees of the Convocations of

The voice of the church must first be head. and they do as she commands. "The question is not how much can we sford to do, but how much can we afford not to do. Our colporteurs and schools are doing good work and much good is resulting and will yet result, from their labors, but the faithful workers can go no further than you send them i.e., by your prayers, encoursgements and support." Scotch Presbyterianism, which are printed with the Westminster Confession of Faith, the claim of that body to be alone the church of Carist, teaching The last three words of the above the only true doctrine of Christ, is very

article give the key to the whole situa-tion. Blue-beard tales of this kind go down with the "enlightened" of down with the "enlightened" of Toronto, and in the intoxication of deserving of suppression by the civil deepest sympathy they liberally share up the contents with the poor "colporteurs and schools doing good work." Is it not the interest of power. And yet, within the last few few years, we have all witnessed a radical departure from those standards Protestants rather than Catholies to hold up to the light of facts such palwhich were so boldly put forward as containing the unchangeable truth of frauds ? It would be interestpable ing to Catholics to know how far such It is admitted that the Judicial Comstuff is believed among our Protestant mittee of the House of Lords in deciding neighbors. The writer was under the the case of the "Wee Frees" against impression that it was in and about the Free Kirk, founded its decision oronto and some isolated spots. kind where little or no reading of any largely on the fact that the Free Kirk was done that such stories as the above could be hoped to be received, by joining the United Kirk and forming but there arises a difficulty to explain, a new church, abandoned its ancient Record faith on the subjects of predestination, is not the Presbyterian organ of that important denomination in this country? Again, in the same

The Free Kirk of England years ago Orange organ in which the writer found this article, there is another gem repudiated this same doctrine by issufrom Mr. George MacFaul of Ottawa ing a new creed with the intention that on "The Bible in Quebec, ' and for it should gradually supersede the old unfairness it is on a par with the above one. The Presbyterians of the United production from "enlightened" Toronto He makes a challenge to the editor of the CATHOLIC RECORD and offers \$5 00 States have also crowded out the old doctrine by supplementary notes for every copy of the New Testament (French Roman Catholic edition) that that the old teaching is not to be inferred from the words of the can be found in the homes of French Catholics, either in Hull or Ottawa, and placed there at the request of the Confession; and at this present moment a Presbyterian Committee on priest with his exhortation to read it. Union has agreed with similar Com-The trick of this challenge is found in the words "and placed there at the request of a priest, etc." How many Protestants have Bibles placed in their mittees of the Methodists and Congregationalists to the effect that, for the sake of peace and union, and to save omes at the request of their minister the expense of "overlapping Protestant

with his exhortation to read them Now as a matter of fact, every Cath olic priest in the diocese of Ottawa is required at least once a year to advise his parishioners to read the Holy Scrip tures, as may be seen in the Appen-dix of the Ritual read by the priest to the people on Sundays. Every priest on Sundays is furthermore every priest on Sundays is intrinermore required to read passages from the Holy Scriptures, particularly from the New Testament every Sunday. The pastor of the French Catholic chursh of Hull

had a special edition of the Four Gos

THE OUGHT TO BE'S. [Written for The Catholic Standard and Fimes by Rev. J. T. Roche, author of "The Obligation of Hearing Mass," "Our Lady of Gundaiupe," "Month of St. Joseph,"." Belief and Uabelief "etc.]

AN EFFECTIVE LESSON. There is a good story told of the late Archbishop Hennessy, of Dubuque, and of the manner in which he convinced a non-Catholic young man who came to him seeking a dispensation that " one religion is not as good as another." The applicant for the dispensation was one of these talkative fellows who are ready on the slightest provocation to air their views in matters pertaining to religion. He started in to make the op understood from the very Archbi outset that he took no stock in any religion whatscever, and that he regarded all religions in the same light. He came, he said, to ask for the dispensation merely because the young lady in the case so desired it, but he wanted it distinctly understood that it was a matter of the utmost indifference to him. The manner of the man and his flippancy of speech immediately aroused the ire of the good old Archbishop, and he determined there and then to teach him a lesson which he would never forget. "You say," said the Archbishop, forget. " that one religion is as good to you as another, and that they are all the same. Now, young man, I am going to prove to you that such is not the case. When When you leave here go up the street a couple of blocks and you will find a magnificent stone church, and next door to it a fine stone residence. Knock at the door, and you will be admitted. You will find there a non Catholic clergyman, the Rev. Dr. So and so. He is a good friend of mine. Ask him to marry you. You will have no difficulty. Whilst you are waiting for him the amenities of polite society demand that you remove your hat from your head and the eigar from your mouth-some thing which you have not done here. When he comes, tell him your business, thing v but tell him at the same time that you first came to me and asked me for a first came to me and asked me for a dispensation in order that you might marry a Catholic girl according to the Catholic rites and ceremonies; and tell him, too, that I unhesitatingly ordered him, too, that I unhesitatingly ordered you from my house. Now go !" And, pointing to the door, the Archbishop ushered him out into the street and closed the door upon him. The story goes that within an hour the young was back at the Archbishop's man residence, willing and ready to sub scribe to any conditions which the desired to impose upon Archoi that within a year he was a him, and fervent and a devout Catholic, and that the chief cause which contributed to his change of heart was the courage of

the man who dared to order him from his house whilst demonstrating to him in the most forcible manner possible that one religion is not as good as another. A determined stand for Catholic

principles lies at the root of all the church's victories. The weak-kneed, temporizing policy has always failed. In its demand for a Catholic training for our Catholic children the church is following the instinct of self-preserva-tion. We are building schools to day a great sacrifice and supporting all over the country because we the learned to our cost years ago that our children could not be educated in an atmosphere of religious indifference, or perhaps positive hostility, without becoming tainted and poisoned by that atmosphere. One of the strangest things, however, in connection with this whole matter is the fact that many apparently intelligent Catholics have failed to realize the importance of the principles at stake, and that they persist in disregarding the lessons of the past as well as the positive legislation the present. Such people surely put an effective argument in the mouth of those who believe that one religion is as good as another. THE SORE SPOT.

The real sore spot of America is the neglect of the religious training of the tage children. We have become a nation of unbelievers, and all because so-called yourself. vail A Lutheran once said to us : "I Christian fathers and mothers fail to instill into the minds and hearts of would become a Catholic if I had not at the time of Confirmation taken an oath never to give up Lutheranism." We asked hin: "If you had taken an oath to burn down your neighbor's house abould you have the set eir children the fundamental teach ings of Christianity. I believe that thoughtful Protestants all over the country are beginning to realize more and more every day the wisdom of the house, should you keep it ?" After some hesitation he said : "No, I think not, as that would do him a great atholic church in establishing parochial schools wherever possible. injury." We said : "Your neighbor's calize that they are face to face with Injury. We said : "Your neighbor's house is not so valuable as your immor-tal soul, hence you should not keep your oath to remain a Lutheran. People do wrong to take or to keep an a crisis, and that unless some steps be taken to saleguard the faith of the ming generations, evangelical Christianity is doomed to early decay. The Sunday school, with its half hour or bath to harm themselves or to Injure hour of religious instruction of no par-ticular and definite character, has been found to be insufficient. Where there is others. A vow is a promise, but every promise is not a vow. We make promises in the confessional, we make promises to no home training in Christian principles God in our prayers, we make promises in our resolutions. A vow is a solemn promise by which we take on ourselves and no insistence upon the fundamen tals in dogmas and morals, it is worse than useless. It was fashionable amongst non-Catholics a generation ago to assert that Catholic children a fresh obligation. It elevates that which was optional into a duty. People who take vows to say certain prayers were reared in ignorance and superstition. The ignorance and superstition of the Protestant children who come to give in charity certain amounts, to adopt a particular state of l.fe, impose these as obligations upon themselves and take upon themselves new ties. A from time to time to our own Sunday schools are truly appalling. I have vow is of its own nature a very high act of religion, but vows should not be personally taken pains on many occa-sions to find out what such children made without reflection or without the ow of God and of the things of God. advice of your spiritual director, Their knowledge of Christian teaching is, as a rule, of the most elementary cause you assume a new duty thereby and put it out of your own power to re-tract and to retreat. We read in kind. They have been told something tract and to retreat. We read in Eccl. v. 3 : "If thou hast vowed any-thing to God, defer not to pay it, for of our blessed Lord and a great many things about the intrinsic excellence dness in general, but the instruc an unfaithful and foolish promise disof go tion imparted to them is of that mawky sentimental, indeterminate kind which vanishes with the ideal and emotions of pleaseth Him; but, whatsoever thou hast vowed, pay it. And it is much better not to vow, than after a vow not to perform the thing promised." childhood. The child is taught to memorize a few texts of Scripture, but even in matters pertaining to the Sacred Scriptures he finds at home, much in If you had bound yourself to do something for a certain person and afterward found it hard to keep your credulity and much that tends to render promise, you would ask the person to free you from it, or to let you do some-thing else instead. What is a person valueless the instruction imparted to him in the Sunday school. There never was a time when intelligent Protestants thing else instead. What is a person to do who has made a vow and finds it very difficult to keep it? He should The author. longed so earnestly and so ardently for a definite and a distinct body of relig-ious doctrine. Nebular Christianity is then seek a dispensation. The author-ities of the church by God's appoint-ment stands in His place in such matabsolute total and irretrievable ters, and have the power of dispensing or of commuting the matter vowed.

Frederick Harrison's famous assertion that "time vindicates every Catholic principle."

NOT SO EXCELLENT. Many of our people have come to the conclusion, somehow, that the educa-

tion given in our parish schools is inferior to that given in the Public schools. The real trnth is that in our Catholic institutions the training is vastly more thorough, more systematic and more practical. I am writing of the West, and of conditions with which I am more or less familiar. And here it can be said, with due regard to truth and just-ice, that our Public school system leaves much to be desired. Out here everybody who goes through the Public school graduates and graduation means nothing but that the pupil has gone through a certain number of grades and spent a certain number of years on the school benches. There is no setting back for inefficiency, no system of grading dependent upon real pro-gress. It is simply "go to school and the statem will do the reft." gress. It is simply "go to school and the system will do the rest."

A High school certificate admits the holder to the State University, and there again the same rule holds good. Everybody who enters graduates, whether it be in letters, law, engineerwhether it be in letters, iaw, engineering, agriculture or medicine. It is a system which demands neither efficiency, thoroughness nor real educational progress, but simply that the student go through all the different grades for a certain number of years and come out, knowing goodness knows what.

If the average parochial school cannot to as good work as the average Public school as we have it here in the West, it is not worth much, and the real truth of the matter is that our Sisters, despice their many handicaps, and our onal institutions in general are doing nfinitely better work in every way than the Public schools of the country, the and the " grand stand politician preacher to the contrary notwithstanding.

TALKS ON RELIGION.

REVERENCE, OATHS, AND VOWS.

The great foundation of all religious The great foundation of all congre-feeling is reverence. If the feeling of reverence for God be lost, you have very little religion left. We may very little from (East, xxiii, 6.) "Give glean this from (Eecl. xxiii, 6:) ne not over to an irreverent and fool-

lish mind." The careless utterances of tongue develop irreverences in the heart and spread irreverence among those who habitually listen to such utterances. No wonder that God has given to man the distant command to honor His holy name. "Thou shalt not take the name of the Lord thy God in vair."

This command forbids us to swear un-Ints command forming us to swear un-lawfully by the name of God, and hence it forbids "all false, rash, unjust and unnecessary oaths." In an oath we call upon God to witness the truth of what we say. Calling God to bear witness to the truth is the most solemn witness to the truth is the most solemin way by which a man can confirm what he is saying, "If we receive the testimony of men, the testimony of God is greater." (I St. John, iil, 9.) To do this "in vain," to do it fool-ishing on falsely, is to give to God the ishly or falsely, is to give to God the greatest possible disrespect. There is more on this subject in St. Matt. v. 34.

It is an affront to call upon to witness in trifling matters, while it is perfectly proper to do so in matters of moment, when our own good, the good of our neighbor or the good of good of our height of the good state. It is then a sol-emn act of religion. The psalmist says : "The king shall rejoice in God, and all that swear by him shall be praised." (Ps. lxii., 12) Oaths of office and oaths for evidence are the two sorts of oaths in common use. Perjury, the taking of a false oath or

the breaking of a lawful one, is always a mortal sin if it be wilfully and delib-erately committed. It is an indignity and an insult offered to God, and it is no excuse to say that you wante get some one out of trouble, or wanted to yon perjured yourself for the advanof your neighbor or for that of Justice and truth must pre-

Solemn vows are taken by those who enter some religious order approved by the church. Simple vows are those which a person takes on his own re-sponsibility. The solemn vow is distinetly accepted by the church ; simple vows are not publicly accepted. Hence it is much less difficult to obtain a disit is much less diment of the pensation from a simple than from a solemn vow. Those who have solemn vows can truly say: "Behold, we vows can truly say: "Behold, we have left all things, and have followed Thee." They seek to comply with the precept: "Be ye perfect as your Heavenly Father is perfect." The active and the contemplative Thee."

B

life have their proper places in the world. The world needs both. Yet the contemplative life is placed on a higher plane, as may be seen from the words of Our Lord in St. Luke x. 38: "Now, it came to pass as they went that He entered into a certain town, and a certain woman named Martha received Him into her house. And she had a sister called Mary, who, sitting also at the Lord's feet, heard His word. But Martha was busy about much serving. Who stood and said : Lord, hast thou no care that my sister hath left me alone to serve? Speak to her, therefore, that she help me. And the Lord answering aid to her : Martha, Martha, thou art careful and art troubled about many things. But one thing is neces sury. Mary hath chosen the best part which shall not be taken away from her. '-Cleveland Universe.

A WAYFARER.

MAUD REGAN IN DONOHOE'S MAGAZINE. Once on a time he trod a stony way, I sometimes thick, were life to live again, We might do more to ease the smart and And weariness from which he rests to day

We never guessed. Through noonday glare

and heat, Haplodded ever with so brave a smile, Upward and onward, mile on rugged mile Till nightfall. Then we wept to see his feet

The way is ended-fragrant olntment pour Upon his wounds, spare not the pitying tears That were withheld through all the lonely years. They ease our sorrow-he can feel no more.

BAPTIST PASTOR ASKS REMIS-SION OF TAXES ON CATHOLIC

CHURCH. St. Paul's Catholic church, Owosso,

Mich., has asked relief from the com-mon council of that place for \$150 for back taxes, representing the charge for sidewalks around the school and parochial residence. The council objected that as it had been customary to pay only for church walks, the city could not remit the tax. Rev. Alex. ander Coyle, pastor of the First Baptist church, then appeared before the council meeting and volunteered the information that the walks in front of the Baptist parsonage had been paid for by the city.

Some may think it strange that I am here to make this explanation for benefit of another denomination, said he, "but this church is doing the same kind of work that my church and myself are trying to do, and it is right that it should be relieved from this

MORE EMINENT CONVERTS.

The Calendar of St. Mary's church (Paulist) Chicago, contained in its Jan-uary issue another list of eminent American converts to the faith :--EMINENT MILITARY AND NAVAL CON-VERTS.

General William S. Rosecrans. General Joseph Warren Revere, grandson of Paul Revere.

General Don Carlos Buell. Mayor Henry F. Brownson Admiral Samuel R. Franklin. Commodore John Guest. General W. S. Harvey. Rear Admiral Andrew S. Harwood. General John E. Newton. Admiral Francis M. Ramsey. General E. P. Scammon. Admiral B. F. Sands.

PUBLIC OFFICIALS AND LAWYERS. Thomas Ewing, once United States Senator from Ohio and first Sec

is the mark of divine Truth, which pels prepared and published in cheap onsiderable number of present advanced views on the subject changes not.

of the authority of the Council which were not in accord with the tenets of the Catholic church. No Council could be complete, or could be reckoned as a General Council, unless its decrees were approved by the Pope. The body could not act without a head, and here the body consisted of only a limited percentage of the bishops of the world, two hundred and five being the largest number present at once, while most of the time the actual number was far below this.

Extreme views of the authority of the Council were advanced, and it was indeed decreed in the fifth session that 'all Christians, not excepting the Pope, are under obligation to obey the Counail."

It was the opinion of a majority of the bishops at this session that the extraordinary situation required that this position should be taken, but a large minority declared that "the Council, of itself, possessed no authority except what it derived from its head."

We do not doubt that the true Pope was at this time Gregory XII., who succeeded Urban VI., against whom the first anti-pope was subsequently elected. The anti popes, when the schism ended in 1415, were named John XXIII, and Benedict XIII., but under the extraordinary circumstances, many regarded this as a doubtful matter which did not affect faith or personal salvation so long as the parties acknowledging any one of the three as supreme pas tor were in good faith. At all events, John XXIII. and Benedict XIII. were in fine deposed, Gregory XII. pronounced his abdication before the Council, and John accepted his deposition. Part of Spain only was now Adhering to Benediot XIII., and this "A few months ago I happened to be visiting Nothing can be little on which the a little country village in the province of a little on which the guebec where about half the propie were service of God depends. adhering to Benedict XIII., and this

ENLIGHTENED TORONTO.

churches," that doctrine shall be put

But the Catholic church has been

one in faith from the beginning to this

day, and every teaching which has

been doctrinally defined by Popes and

General Councils, with the Pope's sanc-

tion, is accepted and believed to-day

with the same firm assent which was

given when the decrees were issued on

into the background.

Editor Ottawa Free Press : Sir-Just about a year ago a wild storm of bigotry broke out upon this country. The clamor of noise that was raised and the fog resulting from the storm was such that many heretofore mail mention meals more moved to can well meaning people were moved to say and do things that should have been least expected of them. The Catholic hurch and the Separate school were the objects of attacks and many honest Protestants were led to do and say things that in after time they will no doubt sincerely regret on account of the injustice and pain inflicted upon their unoffending Catholic neighbors. Toronto, the enlightened, was the arsenal of all furies let loose. Since

that time, though the storm has largely wasted its energies on the rest of country both east and west, the chil area of enlightenment and "equal rights for all "have lost no time to keep alive the evil spirit they succeeded in sending forth. Ignorance of facts under discussion is one of the planks they rely upon, but how such Egyptian 'darkness can prevail among any por-tion of Canada's population who can read, as to make it possible for pub-lishers of the most outlandish slanders that ever fell from the tongue or pen of men, is difficult for many of us to understand. This, however, affords us an explanation of how it was possible for many well meaning people to take part in the gross injustices done to the Catholic people of this country last

ession of parliament. Let fair-minded Protestants read ere a sample of what affords ntal pabulum for enlightened and Public school trained readers of Toronto, the very ones who made the most noise a

year ago. The following article was published in the Presbyterian Record of recent date and was copied in the organ of Cana-dian Orangeism published in Toronto on the 8th instant.

The article reads :

ago. Rev. Father Alexis of the Capu chin Order also published a Life of Christ according to the Four Gospels in 1899. The Archbishop wrote him a letter of thanks for his work in behalf of the people. His Grace furthermore in a letter to all the priests of his diocese last year advised them to have this work read by the people. "In-stead of spending the time of the holy eason of Lent in vain amusements, them read the life of Jesus Christ, the Gospel for example," says the Arch bishop in his letter of Feb. 12, 1905. These books here spoken of are in French. Do Protestants generally French. Do Protestants generally really accept such stuff as Mr. MacFaul treats them to? Personally, the writer is included to believe they do not. Catholics, however, here we have the Catholics, however, have a right to hear a little more from the better classes of Protestants on such matters, especially when the productions of Mr. MacFaul and the Presbyterian Record are served up in such outrageously KILMEEDY. offensive style.

THE CHURCH IN SCOTLAND.

The statistics published in "The Catholic Directory for Scotland " (which, by the way, is one of the neatst and best arranged yearbooks of th kind that we know of) show an increase -it is notable, all things consideredin the number of priests and charitable institutions. The clergy number 525, of whom 429 are secular and 96 regular. There are 230 missions or parishes, having altogether 385 churches, chapels, stations, etc. The Catholic schools of Scotland number 204, with 253 departments. Of religious house there are 65-of men 13, of women 52. Charitable institutions, 39. The Cath-Charitable institutions, 39. The Own-olic population of the country is estim-ated as being over 513, 400. Half a century ago the "grand total" of priests and churches in Scotland, was 134 each. St. Mary's College, Blairs,

Aberdeen, was then the only educa-tional institution in the Land o' Cakes, and the religious houses numbered 3. Ave Maria.

an absolute total and irretrievable failure. Deny it as they may, they are turning to the old church for guidance in doctrine and practice, and demon-strating in an effective way the truth of Solemn vows differ from simple vows.

of the Interior. Peter H. Burnett, former Governor

After

of California.

W. H. Bissell, former Governor of Illinois. General Carpenter, former Lieuten.

ant Governor of Rhode Island. Joseph R. Chandler, at one time

Minister to Naples. Frank Hurd of Ohio. Vanbrugh Livingstone, once United States Minister to Russia. AUTHORS, ARTISTS, ETC. Orestes A. Brownson.

Charles F. Browne, "Artemus Ward.

Marion Crawford.

Henry Harland. George P. A. Healy, the portrait ainter

Richard Malcolm Johnson. George Parsons Lathrop. Rose Hawthorne Lathrop, wife of the receding, and daughter of Nathaniel Hawthorne.

Mrs. Don Piatt. Charles Warren Stoddard.

J. Kitson, the sculptor. James Hall, State Geologist of New York.

George H. Miles.

WHAT DID MR. SMITH MEAN?

Goldwin Smith says the only means of salvation is the pursuit of truth. Does he mean the pursuit or the posses-sion of truth? Pursuit implies nonpossession. No one goes in pursuit of that which he possesses; while same no one hunts for that which he has. no one hunts for that which he has, If seeking the truth secures salvation, what is the possession of truth good for? Does the enjoyment of good health consist in the pursuit of it or in the possession of it? Is the pursuit of wild turkeys as good a marketable asset as having them? If truth is pursued merely for the sake of pursuing why would not the pursuit of the false afford the same amount of exercise? ford the same amount of exercise ? Would not the possession of truth be a detriment, since it deprives us of the power of pursuing? What did Mr. power of pursuing ? What did Mr. Smith mean ?- N. Y. Freeman's Jour.

THE CATHOLIC RECORD.

Sacred Heart Review THE TRUTH ABOUT THE CATHO. **1IC CHURCH.**

BY A PROTESTANT THEOLOGIAN. CCCXCIII.

8

We have already discussed, as far as there seems present occ-sion, the papal policy of war and peace in the Middle Ages. We have seen how the Republi-can correspondent wholly confines him-self to the censurable side of this policy self to the censurable side of this policy (being careful, moreover, to give no particulars) and how he treats as if they were not the brilliant achieve-ments of various Popes of this time in rousing the energies of legitimate self-defense, in Italy, or in Europe at large. Especially is he purposely oblivious of the long and thoroughly successful leadership of Alexander III., in main-tenance of Italian independence against the despotic designs of Frederick Bar-barossa, a leadership which Ruskin so the despotic designs of Frederica Dar barossa, a leadership which Ruskin so distinctly and vigorously sets forth. We need not wonder then that he re-fuses to know anything of the testimony of the two eminent Protestant Bishops of the two eminent Protestant Bishops and scholars, to the singular wisdom and scholars, to the singular wisdom and uprightness of many papal arbitra-tions of this time-qualities which according to Bishop Westcott, were so thoroughly inherent in the Papacy as an institution, as to be quite independ ont of the personal worthiness or un-worthiness of the particular Popes who rendered them.

This gentleman is fully entitled t say: "I own I am not a genius, like Charles Dickens. Yet at least I may claim a certain share in his merits, being not less determined than he says he is, to publish nothing, however wel authenticated, which might lead any one to have a higher opinion of the Batter criminally suppress Papists. Better criminally suppress the truth, with this great writer, than disloyally publish truth to the advan-tage of the Papacy, with the Bishops of Oxford, Durham and London."

Were Luther now living, and were he such a man as he used to be, he would say of this gentleman: "I must own that he is n't yet up to my full level. He still shrinks, with what I have de-He still shrinks, when what I have us nounced as unmanly cowardice, from vending 'good plump lies' for the benefit of the true religion. Therefore, I can not place him in the front rank followers. Yet he is at least so heartily willing to suppress all truth which advantages Babylon, namely Rome, that I am quite willing to own him as a probationer. If he holds on in this commendable spirit, he may yet come to appreciate those 'edifying and which I have made a salutary lies part of my Lutheran gospel.'

We will now dismiss the Middle Ages proper, and confine ourselves to the period elapsing from the accession of Alexander VI., in 1492, to the Peace of Westphalia, in 1648 not excluding chance attention to later times.

Speaking of this period also, chiefly, our author declares that even chiefly, our author decision that is, his "few persons at Rome," that is, the papal administration, " have not scrupled to use their authority, from time to time, to promote war, protect assassination, persecute the weak and pardon the strong for their crimes."

Take this last phrase first. How does Rome pardon crime? Principally by sacramental absolution. Who grants this? Confessors throughout the whole The Pope seldom acts as con-I do not know that Pius IX. world. fessor. in his long pontificate, ever absolved in his long pontineate, ever absorved any one sacramentally more than twice. The Carialists, naturally, have com monly functions apart from the cure of souls. Absolution, therefore, is chiefly given by parish priests, or by approved

regulars. Can the Pope command a confesso to absolve a penitent? Certainly not, if the confessor is not persuaded that there is true penitence. If he refuses to absolve against clear evidence, he is doubtless guilty of mortal sin. Yet even then the man remains unabsolved, until he finds a more lenient confessor, and nothing but perfect contrition can stand between him and the danger of

explained that the gold chain which he wore about his neck was meant " to hang his Holiness with due regard to his exalted position." Luther doubt-less granted absolution to his failure in

view of his plous intention. The Popes, therefore, had just the same right, in kind—whatever we may say of degree—to defend themselves against the Protestants that they had against the Protestants that they had to defend themselves against the Mohammedans, as at Lepanto. Yet we have seen that they had only an indirect influence for this end in Switzerland, in all the second in Switzerland, in all in Germany, or in Holland. In all three countries (which in a manner were still one) the forces of domestic still one) the forces of domestic dis-sension were quite strong enough to maintain perpetual struggles without any incitement from Italy. It is curious, or rather would be if this gentleman had any fairness of mind in this matter, that he has no phenes to being acquist the Reformers ousm

charge to bring against the Reformers of having "promoted war." Yet, from his definitive breach with Rome till the his definitive breach with Rome thit the very end of his life Luther held one un-varying tenor of speech. "Overthrow the Papists. Suppress them. I do not love bloodshed, but if they persist in their idolatrous worship, it can not be said that it is unlawful to put them to death. Above all what right have the Bishops to live ? Then too turn out all the lousy, lazy monks from their monastories. True, there are among them not a few whose devotion is pure and deep, and raises them above gross passion, who love God and man.

Nevertheless even these do not follow my gospel, and so are in a state of damnation. Therefore turn them all out, and let them go to the devil as they list. As to the nuns, if they are driven to unchaste living, let them know that it is better for a woman to become a mother out of wedlock than not to become a mother at all. "I myself can only answer for one

as polygamy, though not forbidden by God, is against the law, and moreover is uncomfortable in families. Bat

is uncomfortable in families. But there are a good many priests that have embraced the true gospel, yet who, for one reason or other, do not think bost to marry. They choose rather to keep two or three concubines. Now if the homeless nuns take up with these, they must not worry about falling out of a state of grace. God will easily pardon such frailties, as long as they have nothing more to do with the Pope, which, to be sure, would send them off hand to hell. "I am not even sure that it would

"I am not even sure that the works, from their foundations, so that there may be no taint of Babylon in our new worship. However, I will not insist upon this. It would be too expensive. "I have been much impeded in my ions designs for the extination of the

pious designs for the extirpation of the Papists by the Peasants' War. How-ever, by the blessing of God, I have ever, by the blessing of God, I have procured the massacre of a hundred thousand of these, and if there is due diligence in hanging the wretched brutes, or breaking them on the wheel, they may be kept in some sort of order, as long as the princes will not take my advice by turning them into cattle, to be bought and sold along with other hogs and asses. Even then there is one thing more

before our holy crusade against Baby-lon can be well on foot-the Jews. Burn down their synagogues pitch and hell fire; tumble their Rabbis neck and heels out of the land, taking from them first their Talmud and their Hebrew Bibles; reduce their rich women to the spindle and the distaff. Finally, if the accursed crew will not accept Holy Baptism, send them all flying after their Masters.'

When all these pious works were ex-pedited, we will see next week what further he proposed to have done. CHARLES C. STARBUCK. Andover, Mass.

THE WORD OF GOD IN LENT.

Lenten services in most dioceses include, as a rule, an instruction or two a week in addition to the regular ser-mon or sermons of Sunday. The Word

earer of Lenten sermons. That the attitude is an erroneous one need scarcely be stated. Lent is the accept-able time, the day of salvation, and peculiarly so, to all Christians-the fervent and the lukewarm as well as the cold. It is the season when generous provision of arms, together with the strength and courage to wield them effectively, is to be made for that con-tinuous struggle with the world, the flesh and the devil from which none are ever exempt on this side of the grave There is no sojourner on earth to emirent in virtue, so confirmed in grace, so accustomel to daily victories over ten ptations, and daily communion with God in prayer, that he can ever afford to dispense with the efficient aids

> Ave Maria. FIVE-MINUTE SERMONS.

Fist Sunday of Lent.

DIFFICULTIES OF FASTING. Brethren, another year has passed, and Lent has come around once more. I have no doubt that a great many of you wish that it had not; perhaps you would not be so very sorry if the church would have the goodness to do away with this tedious season al-together. Indeed, I imagine that to some people Lent is one of the greatest covariation of our religion. And avan if mysteries of our religion. And even i it is in some general way acknowledged

as the proper thing in its due time, never seems to come in just at the time that would be convenient. If it comes early, it is a very unpleasant interrup tion to the winter's peasures and amusements; if it comes late, why could it not come earlier, so that we could get through and have done with it soon ?

All the grambling in the world, however, will not alter the fact. We cannot get rid of Lent. and we cannot fix its time to suit us, even if there is any time which would seem suitable. It is possible, indeed, to free ourselves from its burdens; we may do so either by neglecting its obligations altogether or by getting somehow or other dis-pensed from them, without putting anything else in their place. But, after all, if we do this, we shall hardly feel any more comfortable. The best plan is, since Lent is here whether he will or not, to face it boldly and cheer fully, and make the best of it that we

And, when we come to look at it, is it such a very terrible infliction? Do we not make rather too much fuss and complaint over what is not really such very great penance ?

Let us look, then, and see what is required of us? The principal thing, of course, is the fasting, as we call it, on one meal. Now, if we actually were reduced to one only meal in the twenty four hours, I confess that it would be pretty severe ; but you see, in point of fact, we have the collation, at which eight ounces, or half a pound, of solid food is allowed. Now that is as much as many people would take anyway at tea time. And then you can have a cup of coffee or tea and a small piece of bread in the morning. So, when we come to sift the matter the fact hardly amounts to more than this : that the breakfast is rather a light one. And then, for those who really have hard work, even what is left of the fast goes by the board altogether. Well, next there is the abstinence

from flesh-meat. Some seem to think this dreadful. "Oh !" they will say, this dreadful. "On I they will say, "I can't eat fish; it makes me sick." Indeed? Perhaps you are not very hungry, and do not need anything very much. When you are really hungry the fish will not taste so bad. hungry the nsh will not taste so bad. But, then, who, except the fisherman, wants you to eat fish? I do not think there is any law requiring it to be eaten; and if it has such a bad effect on you I would let it alone and try something else. And though fish is so uneatable, perhaps an oyster or two mi ht now and then be worried down. Now, after the fast and abstinence,

what is left ? Really nothing at all in

" ROMAN " PROTESTANTS. THINGS Lord Macaulay, that bitter enemy of he Catholic church and vile traducer the Cataolic church and vile traducer of her Pontiffs, once taunted the British Parliament on the worthless-ness of the Protestant Established church of Ireland in the following terms: "Two hundred and eighty-five years has this church been at work. What could have been den in the work What could have been done in the way of authority, privileges, endowments which has not been done? * * * Did any other sets of Bishops and clergy in the world ever receive half as for doing twice as much ? And

what have we to show for this lavish expenditure? What but the most zealous Catholic population on the face of the earth! Where you were one hundred years ago, where you were two hundred years ago, there you are still, not victorious over the domain the old faith, but painfally and with dubicus success defending your own froatier.

What Macaulay said of Irish Pro testants can be said with double truth of "Roman" Protestants. We think it probable some interest will be taken by American Catholics as to how the sects of Martin Luther are progressing (?) in Rome.

According to the census of 1905 the number of Protestants living in Rome was 5,993, or 1 1 per cent of the population. Thirty-four years ago, when the Pro-testant propaganda was commenced in earnest, they numbered 4,200. But since that day the population of Rome has increased by 100 per cent. —it has exactly doubled itself. Let some of our readers who are fond of figures work out the above, and they shall have the progress (?) of the Protestant church in Roze. However, we do not believe, despite the census of 1905, that there is 1.1 per

Many cent. of Protestants in Rome. Many of the 5,993 returned belonged to the 45 000 foreigners who happened to be then in Rome waiting to witness some of the big functions in St. Peter's-for Protestants are as vigorous and per-severing as Catholics in the rush for entrance tickets to the cathedral of Christendom on such occasions. No strict idea can then be formed of the strength of Protestants living in Rome. Their "church " is made up chiefly of Germans, Americans and English, who spend a couple of months in Rome, and then, like birds of passage, fly from weather unsuitable to their tastes.

But we wish to speak of the true-blooded "Roman" Protestant, whose heart was once as Catholic as his tongue is Italiaa. How many do this tongue is hand. In the hard of the class count? If dollars and sovereigns had been able to "convert" Romans at a reasonable price, we should have, at the very lowest calculation, about fifty thousand. But the fact is they count something about a couple of hundred, and each one of these is computed to have cost a trifle of betwee \$30 000 to \$40 000 a head. Expensive! you will say. No indeed ; not a bit of t. The real brand of converted 'Roman'' Protestant is a luxury such as wealthy Lutherans alone have a taste for. Just fancy a real, live Roman taken from between the fingers of the Scarlet Lady on her seven hills! Why those wealthy proselytizing societies would give double the price for more if they could get them, but they cannot. Money is no object to them when "saving." They will give it, or throw it at any rag-amuffin who will only enter their sanctimonious will only enter their sanctimonio circle, listen to their favorite sermons on "the Christ of the Roman church and enjoy "tea and social conversation immediately afterwards." — Roman Correspondence Philadelphia Catholic Union and Times.

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

SUFFERING WOMEN

FIND HEALTH AND STRENGTH IN THE WASHING Without AMS' PINK PILLS



It has ten different feeds-can be adjusted nstantly while in motion to spread three to instantly while in instant thirtyloads per acre. Large, solid, steel axles front and rear-front wheels cut under-turns very short, wheels cut under-turns very short.

No machine within his reach is capable of doing so much for the farmer as the modern manure spreader. But then it must be a machine with features— features of economy and efficiency. The 1. H. C. Manure Spreader has such feat-ures. The I. H. C. Mainte Spreader Any man of experience knows that a spreader only works perfectly when the load is level. The I. H. C. Spreader is the only spreader with a vibrating rake in front of the beater or cylinder which levels every load and any load

wheels of under turns very short. Steel wheels - no rotting or drying out, Broad faced tires with turned in fange to keep ou dirt, mud, etc. Lightest and strongest. Provided with traction lugs on rear wheels-will work perfectly on hard, frozen or we ground. Made in various sizes to suit all require motified with traction lugs on suit all require

of manure. Any man knows that the apron operates bet. There when power is applied at both sides. The I. H. C. spreader apron is driven at both sides from both hind wheels. This saves all torsion, binding, friction and undue strain, and consequently saves break. To lever is better than many levers in One lever is better than many levers in The I. H. C. spreader will distribute per-tarwy, full of stalks, frozen, caked, etc. It may be equipped with special features known as lime and drill attachments for dis-tributing broadeast, or in drills, fine manure, commercial fertilizers, etc. Remember what we have told you—it is the manure spreader with special features which all make for success. Any man knows that the about sides. ter when power is applied at both sides. The I. H. C. spreader apron is driven at both sides from both hind winding, friction and undue strain, and hydrothy saves break-ages and results better than many levers in One lever is achiever than many levers in

Ottawa, Regina, St. John, Toro CANADIAN BRANCHES: Calgary, London, Me

INTERNATIONAL HARVESTER COMPANY OF AMERICA, CHICAGO, U. S. A.



MARCH 3, 1906.

CHATS The ver above wat hard time effort to s large busi develops staying F

MA

no amoun ordinary It is the nshing

ways and

ness or

The p

the duti olic Col

aitizens

not to s

only in

mire.

It is

ity su

ernme

cess. 3

the test, genuity s ity-it is a perpetu bring thi power. that ford

Call on the International Agent for information or write nearest branch house for catalog.

perdition Nor have I e intimated that the weak find it harder to obtain absolution than the powerful although I am afraid that "the alldazzling Crown" has seldom been without its influence, whether over Catholic or over Lutheran confessors.

On the other hand, does this mean that Rome proceeds in the way of pub lic justice, against the weak, and neglects the strong? Now, as Rome hardly proceeds penally in foro publico, except against heresy and schism, it would be nearer right to say that Rome is often lenient to common offenders on account of their insignificance and ignorance, but that heresy and schism have chiefly provoked her thunders if found in the great. If the author does not mean either of

these untenable propositions, it is hard to know just what he does mean, beyond the commonplace, that human nature. in Pope or preacher, is apt to be more timid in rebuking the sins of service-able friends than of others. We need able friends than of others. We need no ghost come from the grave, and no correspondent writing from Boston to Springfield, to tell us that. As to the charge that the Papacy, in

this period, more or less "promoted war," we have seen that it was fully justified in exhorting the Catholic States to advance against the Protestlive in ant, inasmuch as these latter had not only broken up the immemorial order of the ages within their own bounds, but as the disintegrating innovation was advancing steadily on the South, was advancing steading of the Solidary not without some likelihood of driving the Pope out of Rome, and the second Bishop of the West cut of Toledo. When Luther died in 1546, the prospect did not seem altogether chimerical, that the Catholic church might go out of existence, or at most struggle on, a neglected fragment, in Gibraltar or on Gulf of Taranto.

I take it that this gentleman does not impugn the general right of self-defence, seems to think that the one right of the Popes, at the epoch of the Reformation, was to lay down their ance

Such statements as the foregoing are not, it may be, frequently formulated in actual words, or even mentally con bodies for the victorious Lutherans to pass over. It must be owned, however, that the famous general, George Frandsberg, an ardent disciple of the new religion, was not without consider-

of God thus frequently heard should be actual practice it often proves. The one great drawback to the efficacy of the spoken Word, in Lent as at other periods, is the failure of the listener to make a personal application thereof. Very general is the tendency to place an unlovely or undesirable cap on the tendency to when the tendency to the tendency to place an unlovely or undesirable cap on the tendency to the tendency tendency to the tendency tendecy tendency tendency tendency tendency tendency tendency tendenc poken Word, in Lent as at other change. are all perhaps too apt to indulge in some such commentary on the preach er's strictures or rebukes as, "That just suits so and so, " and too little in-clined to admit that his words are

clearly applicable to ourselves. An oft recurring refrain in many Lenten instructions will probably be St. Paul's warning to the Corinthians : "Behold, now is the acceptable time behold, now is the day of salvation. Now, an error sufficiently common among good-living Catholics to merit the words of the Apostle clearly refer to unrepentant sinners-to those who live in open and habitual violation of God's law; to lax Catholics who never go to confession from one Easter to the next, even though their consciences be bardened with the guilt of mortal sin

throughout ten or eleven of the twelve intervening months. For such people, of course, Lent is the acceptable time but for such only. As for themselves, thank God they do not belong to any such category! They are practical Catholice: regular in attendance at divine services; monthly communicants; assiduous in the discharge of the duties of their state in life; given to prayer and spiritual reading; habitually free and spiritual reading ;

from mortal sin; guilty of many venial sins, it is true, but normally and con-tinuously in the state of grace. Consequently, the watchword of Lent possesses for them no special signifi-

in actual words, or even mensary con ceived with such explicitness as is here given to them, but they, nevertheless, represent with approximate accuracy the intellectual attitude of many a

the law of the church, at least in black and white. There is, however, a cus tom, having about the force of law prohibiting such parties and theatre going as would be allowable enough at other times. But have you not had a pretty good chance for these amuse ments for the last few months? And, if you are in the habit of some indulg ence of this kind, a little quiet at home might be agreeable by way of a

But perhaps you do not like so much church going. Well, this is not abso lutely required of you. But it certainly is expected; and it will be well to cultivate a taste for it. Ought it to be such a great penance for a Christian to come and spend a little while in the presence of Him with Whom he hopes

to dwell forever? I think, then, that if you will look at Lont in the right light it will not seem so very grievous. It may be even that you will feel that now is a time to be a little more generous with our Lord; and, since He does not ask much, you may be disposed to give Him a little more than He absolutely demands.

The force of good example in making onverts cannot be over estimated. Men converts cannot be over estimated, and believe their eyes more readily than their ears. Catholic talk may fail, but Catholic virtue seldom fails to attract men to the Church. Words to people's men to the Church. Words to people s ears may sound loud ; words, to their eyes, that is to say the beautiful deed of the devout Catholic life, are often as loud as the trumpet of Sinai-God's loving speech, God's human documents. Catch your Protestant neighbor's eye with your temperate, truthful, honorable and charitable deeds : catch his eye and you will catch his heart.



The series of construction of the from the series of construction of the series of the

Every growing girl and every wo-man nearing middle life suffers from aliments pscullar to her ser. At these times the health and happiness of times the health and happiness of every girl and woman depend upon the richness and regularity of her blood. Look at the young girl whose blood is weak and watery. Her face is pale, her lips and gums bloodless. Her head aches and her back aches. She has no energy, no life, a poor appetite and no desire for exercise. She complains

desire for exercise. She complains that even to walk upstairs leaves her breathless. And the woman in middle life-she is nervous, irritable and de pressed-liable to sudden attacks of pain and distress that only a woman knows of. She turns from food; horrible dizziness, hot and cold flashes, make ber life miserable. But Dr. Williams Pink Pills banish all this misery, be-

cause they fill the veins with rich, strong, healthy blool with give tone and strength to every delicate organ. The case of Mrs. Geo. Danby, of Tilbury, Ont., is one of the many that proves that no medicine can compare with Dr. Williams Pink Pills in caring the ills of womankind. Mrs. Dauby says; "I think Dr. Williams' Pink Pills are a blessing to sufforing women. For a long time I was a great sufferer from the ailments that effect so many of my sex. I was extremely nervous at all times, suffered a great deal with all times, subred a great deal with headaches and indigestion. In fact I was in a thoroughly miserable condi-tion when I began the use of Dr. Wil-liams' Pink Pills, but after taking the a short time I began to improve, and,

a short time I began to improve, and, through their further use, I am now feeling like a new woman. I am sure if all sick women would take Dr. Wil-Hams' Pink Pills they would be con-vinced of the great good they can do." Dr. Williams' Pink Pills can make energy silling gift and suffering women

RUBBING

and that washes -and all but nt rubb

The New Century Washing Machine s the water whirling through es-washes the dirt out of id-yet never rubs or weats ash a tubful of clothes every minutes. Gur booklet tells the "reasons why." Write for a free copy.

The Dowswell Mfg Co. J.imited Hamilton, Canada



The "IMPERIAL" won the championship of the world in a two months' trial held by the Roya

Agricultural Society in England. There were twenty-one American, British and Canadian mills in the trial.

WE ALSO MAKE

GAS AND GASOLENE ENGINES GRAIN GRINDERS, ETC.

GOOLD, SHAPLEY & MUIR CO. Brantford, Canada



"VARSITY

is [constructed strictly merit, and is equal to any

\$2.00 pen on the market to-

day. It is richly chased,

writes fluently and is guaran-

\$1.00

is a small sum to invest in a

high - grade Fountain Pen

which with ordinary care will

OUR GUARANTEE

The Pen is Solid Gold,

guaranteed finest grade 14k.

Holder is made of the best

quality rubber in four parts,

SENT PREPAID

upon receipt of \$1.00 to any address in Canada and the United States. If upon ex-amination you are not entirely

satisfied or you do not think the pen is worth \$2.00, re-turn it to us and we will cheer-

ORDER TO-DAY

fully refund the money.

ADDRESS

t think

teed not to leak.

last a lifetime.

[MAPLE LEAP LABEL] Children like it and thrive on it

MARCH 3, 1906.

CHATS WITH YOUNG MEN.

The very struggle to keep one's head above water and guard against failure, hard times, or panics, the constant effort to stretch a little capital over a large business and adjusts means to ends, develops managing ability, leadership, staying power, stamina, and grit which no amount of working for others in an ordinary situation could ever produce. It is the spur of necessity constantly It is the spur of necessity constantly It is the spar of necessity constantly nushing us on, putting our powers to the test, and calling upon all our in genuity and inventiveness and original. ity-it is the situation that forces us to a perpetual effort to do our utmost to bring things out right — that develops bring things out right — that develops power. We grow most in a situation that forces us to think, study, and plin ways and means of engineering our busi-ness or enterprise.—O. S. M., in Suc-

Every Citizen in Politics. cess.

The privileges of citizenship rest on the duties of citizenship, says the Cath elic Columbian. In this country all the citizens are in politics. They ought not to shirk the responsibility of gov ernment. They should take part not only in the elections of efficials, but also in the nomination of candidates for the public offices. They should not leave the selection of nominees either

bosses or to " bums." Mayor Mark Fagan of Jersey City said only the other day on this subject: and only the other day on this subject: "Too many Christian men stand aside and look with horror and disgust on the and look with horror and disgust on the existing conditions in our public life-conditions for which they are respon-sible. Every man owes it to his conn-try and to his God to take an active part in politics. Join the clubs of your party and do not leave all the work to the political 'heelers' and the 'graft-

It all good citizens would do their daty, they could lift politics out of the mire, send the professional politicians to the rear and accomplish every needed

reform. Self-Reliance in Business

It is true that some people lack in-tiative, leadership, and executive ability sufficient to enable them to go into siness for themselves wherein they business for themseives wherein they must employ others; but there are a great many things which even these people can do which will not require the employment of others, which would give them the ineffable boon of indedence.

It is the locked up forces within, that lie deep in our natures, not those which are on the surface, that test our mettle. It is within everybody's power to call out these hidden forces, to be some body, and to do something worth while in the world, and the man who does not do it is violating his sacred birthright. Every man who goes through the world with great continents of undiscovered possibilities locked up in him commits a sin against himself and that which borders on a crime against civil zation

Do not be afraid to trust yourself. Have faith in your own ability to think along original lines. If there is any-thing in you, self reliance will bring Whatever you do, cultivate a spirit

of manly independence in doing it. Let your work express yourself. Do not be a mere cog in a machine. Do your own thinking and carry out your own ideas, as far as possible, even though working for another.-O. S. M., in Success.

A Hero of To-day.

There is no need to go back for heroes to the age of Homer or to the days of knighthood — there are heroes to day the yield to none in self sacrifice and obility of achievement.

nobility of achievement. On Friday of last week a fireman, Maurice Lynch, sixty five years old, an employe of the Standard Gaslighting Company of New York, proved himself a hero. His hours of duty ended at 0:30 that day. His little son, Maurice, had gone to the gashouse to meet him and walk home with him. His assistant, large Warren twenty nime years old. James Warren, twenty nine years old, had arrived to relieve him. Just then

to crush out competition-to destroy He built up, he developed, he sought new ways, he wanted to live and let live : he thought that there was room Born a farmer's boy, beginning life as

a clerk in a dry goods store in a small town, he went West to Chicago, and soon struck out for himself. Quiet, nodest and unassuming, but energetic, frugal, enterprising, persistent and datermined, he kegan to prosper from the start.

He went from success to success, and when he died his estate was valued at \$150,000,000. He laid down principles for himself in

business life which he himself set forth as follows: "He never gives a note.

"He never buys a share of stock on margin. "He is against speculation.

"He is no borrower. "He has made it a point not to incumber his business with mortgages. "He does business on a 'cash basis." "He tries to sell on shorter time than his competitors."

"He tries to sell the same grade of

"In this time to sell the same grade of goods for a smaller price." "He holds his customers to a strict meeting of their obligations." His dry goods emporium in Chicago was one of the sights of the city. He had stores in other places. He owned real estate. He had stocks and bonds.

The acquisitiveness that was useful to him in the beginning of his career, clung to him to the end. He gave to charity, he was interested in art, but he kept accumulating money to the end. His character would have been fiber if, after he had amassed sufficient means to do great thirgs in the business world, he had put the rest of his possessions

and his superfluous income to some noble work of beneficence. But habit a master. He went on adding prop erty to property, directing, planning, deciding, until the very end.

deciding, until the very end. He was not without his sorrows. His wife died. His only son, who by the way became a Catholic after marriage, was accidently killed only a few months ago. He had other griefs that need not be mentioned.

not be mentioned. And now he is dead and has been judged. He has been taken to task for the manner in which he used his wealth. He has been made to give an account for every dollar. So far as the public know he has been able to say that it was made honestly and honorably, with suffering and loss to no one, but with ben fit to all who helped him in its ac-

quisition. OUR BOYS AND GIRLS.

Miss Y. gave up her school to travel abread with friends. After a year's ab-sence she returned, and sought and obtained a position in another school. "I'm afraid I'm giving you more than you can manage," said the principal, "sizing up" the little Dresden - like figure. "This is the worst room in the school. Miss X. resigned because the

school. Miss A. resigned because the boys gave her so much trouble." "Oh, I'm stronger than I look : I've managed boys before," she replied con depuis

fidently. Little Miss Y. (she weighs all of Little Miss Y. (she weighs all of ninety pounds) was at the desk when the boys filed in. At least five of them were taller than the teacher. These five she summoned promptly and de-manded their names. Then she ad-dressed the room: "Boys," she said, smilling cordially, "I'm glad to see you; I hope you are glad to see me." No I hope you are glad to see me." No answer. "I feel that we are going to be friends. Now, I appoint James B—— and Richard L—— and David E—— and

and Richard L— and David E— and William M— and Henry F— as the eleventh grade guard of honor : they will help me to preserve order. I trust that their task will not be difficult. Now, I want all my boys to shake hands with me, so that I may feel that they welcome me to the room. My guard

The little patient tossed uneasily. The swakened frame trembled to the vibration of the choral screeching. "So

The five big boys walked up sheep-ishly and shook hands with the teacher, who thereupon put each one in charge of an aisle of desks. Now of an aisle of desks. A four, your aisle," and the ten smaller boys followed James to the desk to shake hands. "Now, Richard, march your boys here." Big Richard obeyed; ten of the Chatham Incubator and Brooter. If you allow a hen to set, you lose at least sight weeks of laying (three weeks hatching und live weeks taking care of the chickens), or ay in the eight weeks she would lay at least hree dozen eggs. Let the Chatham Incubator on the hatching, while the hen goes on laying work. more lined up for a greeting, and so on until the fifty five formerly obsteperous pupils had clasped hands with the new teacher. When all were seated once more the ggs. Our No. 3 Incubator will hatch as many eggs s twenty setting hens, and do it better. Now, ere is a question in arithmetic:— When all were seated once more the little general surveyed her army. "Now, boys," she said, smiling at them with appealing confidence, " you make it easy for me and I'll make it easy for you." They did. The general's rule was mild; she left rigor to the "cap-tains," who, " dressed in a little brief anthority," were transformed from bullying ringleaders of mischief into stern disciplinarians.

THE CATHOLIC RECORD.

as she scattered the ashes on the ice. Again the front door slammed, and yet

again the Mercuria made her second

trip. This time she wore a huge sun-bonnet to protect her eyes from half a

The resourceful Mercuria had dumped

ruined. Mercuria had triumphed, and

kitchen she came up stairs and de-claimed the Iliad of her conquest.

when she had built her new fire in the

The next afternoon the youthful foe-

The next atternoon the youthat noe men had recruited for repairs. It was Mercuria's day out, and they gleefully snowballed her all the way to the car. Then they returned to the field. If

those boys exert themselves through

a full hour, and a whole brigade worked with hatches and fire shovels to root

" Lady of the House" was in despair.

deafening trumpets, and all the while the small sufferer moaned and tossed

At last he sat up straight, poor lite last !still beautiful with his fever flashed

face, his wildly bright eyes, his tu nblod

yellow floss of hair. "Tell them how it hurts me !" he pleaded. Who could resist his hoarse little appeal? Not his hearer, who a

few moments later stood among the

"Boys, you are having a good time," she began. "How would you like to be in pain, night and day, and weary

from want of sleep ?" No ansxer. A general sulkiness. "There's a little boy up there," in-dicating the sick room windows. "He

is making a brave fight for his life,

shouted and cat called and bl

ous

They

shouters.

boye. Aren't you going to help him to live? This noise is killing him. He portly, aproned figure trying to return unobserved, dug their nails into the snow crusts and pelted her most un-mercifully with the frozen ammunition. Now, the Mercuria, although no dipto hver i min hole is while and it is suffering tortures. Now, you don't want to give him more pain, do you?" One thin, sharp nosed lad threw down his showd. "It's the little kid with the flaxy head. He was in the baby lomat, was a natural fighter. In fact, this A mazonian quality so overbalanced

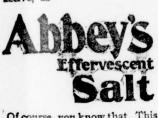
nor really admirable talents, a la Rorer, oom in our school. Come on, fellers : give him a chance !" That's right," said the largest boy, that the powers that be were forced to part with her at last. On this occasion, however, her warrior spirit did yeoman service. She retired into the house and returned in an incredibly short "That's right," said the largest her

approvingly. "Why didn't what's her name tell us, 'stead of spoiling ourslide with her old ashes ?" "We ain't going to have all this work for nothing. I'm going to still water here to night and make a new and returned in an incredibly short time with a scuttleful of hot ashes. Bounding across the street, she dashed into the midst of the sliders, ard by the suddenness of her attack routed them temporarily. The "Lady of the House" heard her satisfied "he ow !" slide. It's nobody's business; people don't own both sides of the street!" So said a freekle faced urchin, when the So said a freekle facea artenny, largest boy tumbled him into a snow-bank and scrubbed his screaming face. Then Sharp Nose spoke up: "Fell-ers, I know a peach of a slide just a little way from here." An impressive pause, and then: " They's fences both sides of the steeet !" hundred snowballs. And the scuttle was a weapon now; it held red hot coal.

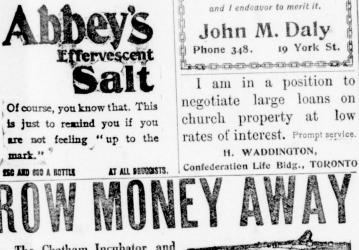
sides of the steet!" Irresistible argument! The small workmen shouldered their tools and fol-lowed their leader to the houseless street of the peachy slide. And the Lady of the House were the honors of objection. "Bayehody" in Catholic arbitration .- " Busybody," in Catholie Standard and Times.

The resourceful Mercuria had dumped her kitchen fire that she might the more effectually destroy the citadel of the enemy. Surprised, the sliders re-treated to a respectful distance, and with angre yees watched the burning coals hissing and sinking into the per-fect smoothness of the slide. It was ruined. Mercuria had triumphed, and Many of those who now look upon all serence to the "Godless common reference as an attack of a corrupt hier schoola republican institutions may archy up this form of government, so live to se dear to th n in the hands of a genera dear to them, in the hands of a genera tion of infidels, educated at the public expense in a philosophy that has no religious sanctions, who, having no fear of God, will soon come to have little regard for the highest well being of man.--Editor Stone in N. Y. Journal of Commerce tion of in life as they did that day they should capture the highest rewards of perse-vering industry. Two of them fetched and carried bucketsful of hot water for full they and a whole bucket for Commerce

There is nothing so good for you these days, to keep Stomach right and Liver active, as



Of course, you know that. This is just to remind you if you are not feeling "up to the mark."



The Chatham Incubator and Brooder has created a New Era in Poultry Raising.

The setting Hen as a Hatcher has been proven a Commercial Failure.

The Chatham Incubator and THE SETTING HEN-Her failures have discouraged many a poultry raiser. Brooder has always proved a THE CHATHAM INCUBATOR-Its Money Maker.

raising chicks in the right way-lots of it.

Gur.

272

You can make money

way—lots of it. No one doubts that there is money in raising chickens with a good incubator and Brooder. Users of the Chatham Incubator and Brooder. Is the diret place, we can prove to you that in the first place, we can prove to you that in the first place, we can prove to you that in the first place, we can prove to you that in the first place, we can prove to you that in the first place, we can prove to you that in the first place, we can prove to you that in the first place, we can prove to you that in the first place, we can prove to you that in the first place, we can prove to you that in the first place, we can prove to you that in the first place, we can prove to you that in the first place, we can prove to you that in the first place, we can prove to you that in the first place, we can prove to you that in the first place, we can prove to you that in the first place, we can prove to you that in the first place, we can prove to you that in the first place, we can prove to you that is point place, we can prove to you that is point place, we can prove to you that is point place, we can prove to you that is point place, we can prove to you that is point place, we can prove to you that is point place, we can prove to you that is point place, we can prove to you that is point place, we can prove to you that is point place, we can prove to you that is point place, we can prove to you that is point place, we can prove to you that is point place, we can prove to you that is point place, we can prove to you that is point place, we can prove to you that is point place, we can prove to you that is point place, we can prove to you that is point place, we can prove to you that is point place, we can place the place that is point place the place that that the place that the place that





Funeral Director and Embalmer Charges moderate. Open day and night. Residence on premises. 04 Dundas St. 'Phone 459 104 Dundas St. GEO. E. LOGAN, Asst. Manager.

H. WADDINGTON, Confederation Life Bldg., TORONTO

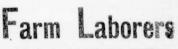
No. 1- 60 Eggs

No. 2-120 Eggs

No. 3-240 Eggs

COAL

MUST GO ABROAD TO LEARN.



Farmers desiring help for the coming season, should apply at once to the Government Free Farm Labor Bureau.

WRITE FOR APPLICATION FORM TO THOS. SOUTHWORTH,

Director of Colonization, TORONTO, Owe



Art Windows

LONDON, CANADA

O'KEEFE'S



7

one of the boilers in the company plant at One Hundred and Seventeenth street and East River exploded. Boil ing pitch, blazing cil and steam en-veloped the men and the boy, and the tar and the oil burst into flames. The explosion threw all three of them down and their clothing caught fire at once. The steam scalded them wherever it reached their flesh. Apparently they were doomed.

11-

rie.

d;

ik.

est

n7 the

ex-

ely ink re-

d,

Ś

4

. #

But old Lynch thought of his little boy. He resolved to save the child. Exerting what strength was left to him, he stood up, found young Maurice, picked him up and staggered with him he stop to the street. Encouraged by the thought that the boy was saved and re-freshed by the cool air outside, the old man unshed head in outside, the old man rushed back into the blazing, man rushed back into the blazbg, seething room, groped his way to the boilers, found the valve cock, and, al-though it was nearly red hot, turned it shut, thus preventing the spread of the fire to nearby gas tanks. Then he felt around for Warren, found him uncon-scious on the floor and dragged him Here's another story of the conquest of "that noble savage, the human boy." It was a white, bitingly cold February afternoon. The snow was hard with a three days' crust. Sleighing and scious on the floor and dragged him outside.

a three days' crust. Sleighing and shating were in season, and the boys had "slides" innumerable. One of these was just opposite the door of the house in which the little invalid was trying to live. It was a "dandy" slide, with the excellent conditions of an uninhabited fence for a background, and consequently no householders to slip on the pavement and interfere with good sport. For this reason the slide had many patrons. From the highways and the byways they gathered, a very rabble of boys of all ages and condi-tions, so many that they were obliged to form a procession and take turns on the ley slope, six or more in a train, Warren was fatally injured, Lynch will recover, and little Maurice was not ously hurt.

Engines extinguished the blaze after it had consumed the boiler house. But for Lynch's pluck the whole plant would have been destroyed.

Heroes? Where are there greater heroes in history than Maurice Lynch, laborer of New York ?- Catholic Colum-

One Man's Success, Another's Failure. Two Chicago millionaires died in New to form a procession and take turns of the icy slope, six or more in a train, slipping, colliding, tumbling. And, oh, the pandemonium of noise when those forty - odd boys yelled and shieked in unremitting chorus 1 The little metiant torsed uneasily. York recently within a few days of each other, the one despised and the other respected and admired, says the Catholic Columbian. Yerkes and Field were alike only in this-they both made heaps of money. But the one gave way to his wil passions and spread ruin, while the

ther lived a decent life and was a use-ful and desirable citizen. No one envied Marshall Field his riches. They were honestly acquired, the fruits of business ability, thrift, industry, courage. Their production had given employment to a legion of persons who received from him fair pay for their services. Customers who dealt with him got the worth of their money. He did not try to monopolize business,

is off. Don't you think, therefore, that it pays to keep the hens laying and let the Chatham Incenbator do the hatching? There are many other reasons why the Chatham Incubator and Brooder outclasses the setting hen

Chatham Incubator and Brooter buckdates the setting hen. The hen sets when she is ready. The Chat-ham Incubator is always ready. By planning to take off a hatch at the right time, you may have plenty of broilers to sell when broilers are scarce and prices at the top notch. If you depend on the hen, your chicks will grow to broilers just when every other hen's chicks are being marketed, and when the price is not so stiff.

being marketed, and when the problem stiff. The hen is a careless mother, often leading her where rats can confiscate her young. The Chatham Brooder behaves itself, is a perfect mother and very rarely loses a chick, and is not infested with lice. Altogether, there is absolutely no reasonable reason for continuing the use of a hen as a hatcher and every reason why you should have a Chatham Incubator and Brooder. We are making a very special offer, which it will pay you to investigate.

Any woman with a little leisure time at her disposal can, without any previous experience or without a cent of cash, begin the poultry business and make money right from the start. Perhaps you have a friend who is doing so. If not, we can give you the names of many who started, with much misgiving only to be sur-prised by the case and rapidity with which the profils came to them.

ofits came to them. Of course, success depends on getting a the start. You must berin right. You can ver make any considerable money as a altry raiser with hens as hatchers. You is have a good Incubator and Brooder, but smeans in the ordinary way an investment ich, perhaps you are not prepared to make it now, and this is just where our special er comes in.

If 3

WE WILL SHIP NOW

TO YOUR STATION

FREIGHT PREPAID

A CHATHAM

INCUBATOR

and BROODER

in the set of cash, begin the points of filten, to in the year of the points business in such a way as to make the special offer below. The setting every year 0, they are losing every would be poultry business without a cent of they are losing every would. Think of 1 during the poultry business without a cent of cash and proders if the best and that ait and a reasonable amount of effort or part you are sure to make money. Will not make the special offer below.

out interforing with their regular household duties. The market is always good and prices are never low. The demand is always in excess of the supply and at certain times of the year you can practically get any price you care to ask for good broilers. With a Chatham Incubater Brooder you can start hatching at the right time to bring the chickens to marketable broilers when the supply is very low and the prices accordingly high. This you could never a work when a shatchers. We know that there is money in the poultry inght. All you have to do is to get a Chatham Incubator and Brooder and start it. But per haps you are not prepared just now to spend the money. This is why we make the special offer. IS THIS FAIR ?

IS THIS FAIR ?

P

Liquid Extractof Mali Is made from the best Canadian Barley Malt and English Hops; and is put up in 16 ounce bottles to retail at 25c. per bottle, while others at the same price con-tain only 13 and 14 ounces, 30c, per dozen is allowed for O'Keefe's empty bottles when re-turned, thus m king "O'Keefe's" the most empty bottles when re turned, thus m king "O'Keefe's" the mos economical Mait Extrac made. Refuse all substitute said to be just as good. economical Malt Extract

Refuse all substitutes

W. LLOYD WOOD, Wholesale Druggist General Agent, TORONTO;



HEAD OFFICE TORONTO, ONTARE FULL GOVERNMENT DEPOSIT

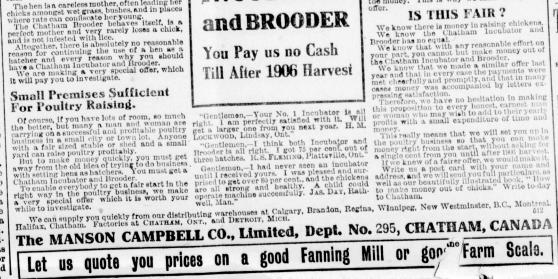
Losses Paid Since Organization. \$ 3,250,000 & Business in Force, Assets, 628,690 1

Hon, JOHN DRYDEN, President. GEO. GILLIES, Vice-President.

H., WADDINGTON, Sec. and Maasging Directo L. LEITCH, D. WEISMILLER, Supt. JOHN KILLER, Inspector



FAVORABLY KNOWN SINCE 1826 BELLS HAVE FURNISHES & OPER PURESTREE GMENTERS & COLLET THE PURESTREE GMENTERS & COLLET NUMERAL GHIMES, ET, CATALOGUE&PRICES FREE



THE CATHOLIC RECORD.

YES_THEY ARE.

We have talked so strongly about "Fruit-a-tives" being a liver tonic, and curing Constipation and Biliousness, that some may think they are not for anything else. Well, they are. "Fruit-a-tives" are a grand, good tonic for the whole system. One "Fruita-tives" tablet three times a day, makes rich, red blood and firm flesh. The same daily treatment and a sensible diet takes away dyspepsia and gives you sound digestion, and good appetite. "Fruita-tives" clear the skin of pimples and blotches-make the complexion fresh and rosy. Get "Fruit-a-tives"take them the right wayand see how you improve.

50c. a box. At all druggist.



Make Home Attractive by using our line of Easter Artificial Flowers. For one dollar we will send you "xpress pre-paid, a bex containing half a down each of white carbatione, white chrysanthemums white pencies. Easter Illies, flour do lis and a large white bell. This offer is for a limited time. Address, Brantford Artificial F.ower Co., Box 45, Brantford, Oat.

CHURCH AUTHORITY AND PRIVATE JUDGMENT.

Mr. Corey: "The simple, the natural, the sufficient meaning of His: This is My Body . . . This is the new Covenant in My Blood," is: "This is a symbol of My Body, and this is the sign of the New Covenant in My Blood."

In other words, when Our Lord said "This is My Body," He meant accord-ing to you, This is not My Body. This you call the simple, natural and suffic-ient meaning of "This is My body." And this is the best fruits of your private, judgment, or rather that of Zwinglius, whom you follow. To speak strictly it is not even the private judg ment of Zwinglius, for in explaining to followers how he got the idea, he said that in his sleep a phantom or a spirit appeared to him and suggested the figurative sense. He was careful to ex-plain that he knew not whether the spirit was white or black. He did not say why he thought it necessary to say this, but it expresses a doubt that has an odor of brimstene about it. Do you not think, in a matter of such vast im-portance, that Mr. Zwinglius and you should have a better authority than an back you know not? A black spirit is by common understanding a spirit of darkness; and consequently you have no assurance that the spirit that gave Zwinglius his new idea was not what the Scriptures call a lying spirit. Zwinglius did not take the responsibil ity of assuring his followers to the con-trary. He said, a white or black spirit he knew not which and let it go at that. Such is the origin of your figurative interpretation of Our Lord's words, "THIS IS MY BODY." Does it not strike you as very strange that your figurative interpretation was never thought of by Christians for fifteen hundred years, until an anonymous spirit of doubtful color suggested it to Mr. Z vinglius? Is it not equally surprising to you that the great majority of Christians to day reject as false your figurative sense, and hold with the Catholie Church, that what Oar Lord said : "This is My Body" He meant what he said? Just as when He said : "The Father and I are one' He meant what He said, although it involves an in-Me shut, antiough in theorem an in-comprehensible mystery. Mr. Corey: "There is no need to make what on the face of it is simple, recondite and astounding." There is certainly no need and the Christian world never saw any need. They took the words in their true, natural, literal sense because they be lieved that He who changed water into wine at the marriage feast could change wine into His blood at the last supper. Was not the chance at the marriage was not the chance at the marriage feastas astounding as the change at the Last Supper? Why interpret the former literally and the latter figura-tively? Or do you believe that a real transubstantiation of water into wine was realized at the marriage feast? We ask this because when you take the av parity of Zwinglius' white or black sY F it as your interpreter it is difficult

to say where you will stop. You have just as good, if not better, reason for saying the wine at the marriage feast was not real wine as you have for saying that the contents of the Cup, which Christ declared to be His Blood, was not His Blood. In the first case you have the testimony of the wedding guests; in the second you have the solemn asservation of Oar Lord Himself that the contents of the Cup which He gave to the Apostles have the solemn asservation of our Lord Himself that the contents of the Cup which He gave to the Apostles was His blood. He said : "Drink ye all of this. For this My blood of the New Testament which shall be shed for many for the remis in of sits " (Mat-thew, 26 28) Here we have the key to the meaning. For what blood was s ed on the Cross for the re-mission of sins ? Was it the real Blood of Christ, or only a figure of it ? You will not deny that it was His Real Blood. Very well. He declared that the contents of the Cup He offered was His blood, which was to be shed. It was real, therefore, in both cases. Our Lord here leaves no room for a figurative sense—no room for

both cases. Our Lord here leaves no room for a figurative sense—no room for doubting the Real Presence of His Blood in the Cup. There is no way of escaping the literal, natural sense of His words except by assuming that He said what was false. And we hope you will not go that far with your private indepent. judgment Mr. Corey: "The simpler our inter-pretations of His deeds and words the

It depends on what you mean by "simpler." If you mean by that word a figurative interpretation instead of a literal, natural interpretation we can be account your element as two.

not accept your statement as true. It is a principle of interpretotion that words are to be taken in their literal

sense until it is apparent that a figura tive sense is intended by him who uses words. The words of Our Lord, "This is My body * * This is My blood," are clear, positive and exact. There is nothing whatever in them to suggest a form of speech. The same words a figure of speech. The same words are used in all the Gospels without the slighest hint of any but a literal sense. In the sixth chapter of St. John, Our Lord enforces the literal sense in the most positive and emphatic manner. He most positive and emphatic manner. He said: I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever; and the bread which I shall give is My flesh for the life of the world. The Jows, therefore, debated among them selves, saying : How can this man give us His flesh to eat? Then Jesus said to them : Amen, amen I say unto you, unless you cat the flesh of the Son of Man and drink His Blood, you shall not have life in you. He that eateth My flesh and drinketh My Blood hath My less and drinketn My Bioda had everlasting life, and I will raise him up at the last day. For My flesh is meat indeed and My Blood is drink indeed He that eateth My flesh, and drinketh My Blood abideth in Me, and I in hiw."

Now in the light of these solemn

Now in the light of these solemn asservations we can understand the woods of Our Lord when He gave His Body and Blood to His Apostles at the Last Supper, saying: Take and eat. This is My Body . . . Drink ye all of this, for this is My Blood of the New Testament which shall be shed for many for the remission of sins."—N. Y. Ercoman's Lournal. Freeman's Journal.

THE BIBLE'S POWER WANING.

That well-known preacher, Dr. Lyman Abbott, recently addressing the Young Men's Christian Association in New York, practically admitted the failure of Partectartise therapy the lock of of Protestantism through the lack of an

accepted authority to teach. "The pulpit," said he, " has lost its power and the minister can no longer say 'I say so' and it must be so. In the same way the Bible has not the same power that it did in the days of Jonathan Edwards. It does no conviction. I do not say that this will always be so, but at present it is." But what else could Protestantism

expect ? It has rejected the principle of a divinely instituted and divinely guided church, with teacher, and taught, and substituted varying and purposely erroneous translations of titings ancient writings — histories, poems, lotters, etc., called the Bible, and adopted the principle that every man should interpret those documents ac cording to his own private judgment. That was anarchy right at the start. And now the principle has worked out its own centrifugal results, and Protestantism is dying out among educated persons and faith is decaying among all its adherents. its adherents. But in the Catholic church the voice of authority still says, "Thus saith the Lord;" and the people, mindful of the Lord's own teaching—" He who hears you, hears Me," accept the charch's teaching, trusting in the promise of God to teach it all truth and to abide with it forever.—Catholic Columbian.

Every sign of prosperity is about the place; a poet office, "Sinnett," has been applied for and Mr. Thomas John McGuirl sitated as postmaster, A fine opening for all trades is found have. The soil in the Sinnett colony is a rich black loam. clay bottom, and water and fuel are found in abundance. Pasture hay is plentiful, and it is an ideal part of country for mixed forming, Free hormesteads are to be had, with adjoining quarter sections on sale at \$700 per adjoining quarter sections on sale at \$7 00 per acre, on the most researable terms. But in this connection it would be wise to state per-haps that the rush for homesteads is tremend ous! L'kewise the sale of land goes brickly

DIED. Of your charity pray for the repose of the soul of Sister Elinne, known to the world as Esther Duffy, Beechwood, who died on Jany. 22 1906, at the Cruvent of the Little Sisters of the Poor, New York. May the rest in peace!

O MEARA-At London, Oat. on Monday, February. 19 h. 1906. Florence, beloved wife of Mr. Martin O'Meara, P. O. D. D., aged fifty-nine years. May she rest in peace !

MOONEY -At Hotel Dieu Winder, on Fri-day, Feb. 33 1906. Ma gery Mary Money daughter of Mr. C. Mooney of Pelee Island. May she rest in pace

MADIGAN -At Pert Credit, on Jan, 26, 1906, Eden O'Neil, wife of the late Timothy Madi-gan, native of Kilush, Co. Clare, Ireland. May her soul rest in peace ?

O CONNOR - In Detroit. Mich., on February 17th, Mrs. Danlel J. O'Connor. May her soul rest in peace! McNALLY.-At Otterville, Ont., Feb. 14, 1996, Mrs. Thomas McNally, in her fifty second year, May her soul rest in peace !

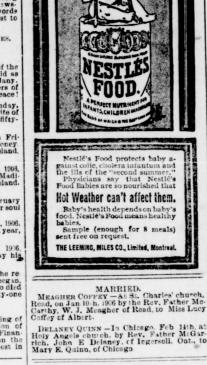
DEEGAN.-In Forest, Oat., on Feb. 13. 1996, John Deegan. sged fifty-two years, May his soul restiin peace !

DEEGAN -Of your charity pray for the re-pose of the soul of Mrs. Michael Deegan, a naive of County Wicklow, Icelanc, who died in Forest, Ont., on Fcb. 17(h, aged ninety-one years. years.

C. M. B. A.-At the last regular meeting of Branch No. 4 London. Ont. a resolution of sympathy was unanimously passed to Finan-cial Secretary Bro. Martin O'Meara, on the beach of his beloved wife. May she rest in

An Attractive Display An Attractive Display can be made with artificial flowers. For church decorations or private dwellings our poods are being bought in larger quantities every year. Send us one dellar as a trial order and we will express you pre paid a large box of pix different kinds of flowers half a dozen of each kind. especially suitable for Easter decorations also a large white Easter Bell Address The Brantford Artificial Flower Co. Box 45. Brantford Ont.

USED



NESTLE'S

FOOD

A Beautiful Church is what every member is anxious to see. Last Easter our flowers decorated hundreds of shurches, and orders are coming in already for this coming Easter. Send one dollar and we will furnish you, express prepaid, with a hand-some collection of six different varieties and also large white Easter Bell. Address, Brant-ford Artificial Flower Co., Box 45 Brantford, Oat.



The 20th Century is without exception the best heating system for dwellings and medium-sized buildings now in use. Installations in a dwelling of ten rooms (118 Pembroke Street, Toronto), and Messrs, Clare & Brockest's office and warerooms (Winnipeg), are reported as working well, and are open for inspection Hot water heating costs 50 per cent. more, and does not equal the 20th Century System. To learn why, for estimates of cost THE GEORGIAN MANUFACTURING CO. MESSRS. CLARE & BROCKEST, 246 Princess St., WINNIPEG, Agents. MESSRS A. WELCH & SON, 302 Queen St., West, TORONTO, Agents. n Refer følge forskeligt forsk leder forsk forsk forsk forsk forsk forskeligt forsk forsk forsk forsk forsk forsk Which are You

poccessooccesses

THE SOVEREIGN BANK OF CANADA

YOUR ATTENTION is respectfully drawn to the opening of a Branch of this Bank at

635 Dundas Street, London East

where accounts of societies, lodges, churches, charity

organizations, schools, factories and business men

and sister, or any two, upon which either can draw,

WE ADD INTEREST in our Savings Depart-ment to our customers EVERY THREE MONTHS.

The Sovereign Bank of Canada

London Branch, opposite City Hall,

F. E. KARN, Manager.

London East Branch, 635 Dundas Street,

W. J. HILL, Manager.

JOINT ACCOUNTS of husband and wife, brother

can be opened.

can also be opened.

THE GREAT NORTH WEST. Winnipeg, Feb. 20, 1906

Winnipeg, Feb. 20, 1906 To the Editor of the CATHOLIC RECORD : Dear Sir. – While travelling westward some weeks sgo I ran across a settler who had ar rived in Western Canada prepared to place his stake is sunny Alberta. He had just arrived in Canada from lowa, U. S. A., and on being asked how he found his way so far afield from Unde Sam's dominione, replied by pulling from his pocket a copy of the London CATHOLIC RECORD in which appeared a letter setting torth the ad-vantages of life in the Canadian west. "That's what brought me into Canada," said the American, " and there s others coming after me too."







BENZIGER BROTHERS, 36-38 Barclay Street, NEW YORK Secondered 240 James St. North, Hamilton, Ont

M. KENNEDY,

wax candles.

Your Wages

While Sick

will be paid you by

The Empire

Accident and Surety

Company

One dollar a month will

ensure you \$50 00 a month

indemnity while disabled

This is only one of "THE EM-

PIRE'S numerous plans.

by accident or illness.

Syracuse, N.Y.