

The Catholic Record.

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

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1489

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SENSIBLE REMARKS.

We have pointed out in these columns that some non-Catholics do not look upon the French atheists as brave defenders of democratic ideas. Neither do they call Viviani's blasphemy a "not very sensible remark" nor the attempt to drive Christ out of France as "extreme but reasonable measures." The fact that they are not Catholics does not prompt them to champion the cause of the enemies of Christianity and to ignore fair play and decency where the Church is concerned. M. Kuyper, ex-Premier of Holland, and a Protestant, gives an emphatic approval of the policy of Pius X. To his mind, the French Protestants by forming associations of worship under the new law, have suffered an irreparable loss. The struggle, says M. Kuyper, is a trying one, but it must be recognized that the Catholic Church is defending the superiority of spiritual rights. Much to our regret, we cannot hide from ourselves the fact that the Catholic Church has taken a much higher stand than that occupied by French Protestants who accommodate themselves to every situation—an attitude which may be more pacific and practical, but which is not a noble one. The command is: bow down before the State as before a God. It is to the eternal honor of Rome that she proudly refuses to obey.

THE FUTURE OF RELIGION.

We are told that in the course of the refashioning of the world Christianity will disappear as no longer necessary or useful. New ideas will supplant the old, and new systems provide for the wants of mind and heart. They who see signs of a new era have their vision blurred by fragments of their own making, or mistake the phosphorescent gleam of corruption for the glimmering of the new day. The time is not yet for the men who believe in dismantling the Church and Cathedral, and in casting aside the cross as a toy, to show us the way and the truth. At the best all conjecture as to the future is futile. Men will continue to follow self-constituted teachers and to accept any theory because it is novel and trust to any ism or ology for the truth which can satisfy the soul. But the observant cannot fail to notice that men not of the household recognize that the Church is the only power on earth that speaks authoritatively of the things of God, and that wherever she has a foothold the forces that threaten to disrupt society are beaten back. And historians, not partisans, are unfolding the chronicles of the past, with the result that the ghosts which troubled the dreams of some of our separated brethren are flitting away. The search-light of criticism has failed to show any weakness in the foundation of Church. Her dogmas are unchanged, and the ancient charge that they barred the way to advancement is made ridiculous by Catholics whose names are in letters of light on the annals which record the vicissitudes of truth. Let the transformations be what they may—what can they do against the Christianity as taught by the Church. It is not a system of philosophy that another system can overthrow. Nor is it a scientific theory that the discoveries of the scientist of to-morrow can relegate to oblivion. Her Christianity is a fact. For centuries she has run the gauntlet of the sword, of treachery, of human passion, and she has been always one, always fruitful, exhorting the respect and oftentimes the admiration of her enemies. The men of the test-tube and of the political arena will not upset history. Their discoveries cannot kill the soul. And the soul—the principle of the transformations to be—can find in the Church the remedy of its ills, light for its direction and aid for its development.

THE SAME PRINCIPLES.

De Maistre, we mind us, saw in the French Revolution of 1789 a character which he designated as satanic. Robespierre with his speech against the priesthood; the infuriated "patriots" with their knees bent before the "Goddess of Reason" and their fingers on the throat of the Abbe, and the guillotine reeking with blood—all this is out of the ordinary category of crime. To-day, they who glory in the principles of 1789, use the pen and the power of the State instead of pikes and the guillotine. They do not murder priests but they harass and rob them

and invent pretexts for their justification before the world. Other Robespierres have blown out the lights of heaven and have driven God out of France. The powers that profess to guide France proclaim they have done with God and are going to upbuild another France more glorious than the old. Nothing durable, however, is upreared upon rhetorical phrases. But they mean to essay the impossible—to build upon nothingness. As in 1789, the country is inundated with a flood of law, with the result, that the republic, as it is in France, is a naked despotism. They who feed at the Government trough, and the scribes who write what they are told, and papers like the Christian Guardian, which see nothing reprehensible in denunciation of God, pay tributes of admiration to Clemenceau, but they who know history assert that France is dying by the relaxation of its morals, by abandoning its manly habits, by the effacement of its character through the invasion of egoism and scepticism. Certain it is, that every permanent institution is based upon religion and this is true whether we speak of institutions which mark world-epochs or of obscure organizations. But the atheists of France have their hour. They have their papers and friends throughout the world. The cable is at their service: nay a Protestant preacher praises them for their "extreme but reasonable measures." The civil authority is theirs to use against the Church. They have an opportunity to contradict all history by proving that an institution resting on a negation can be permanent.

THE CHRISTIAN GUARDIAN AGAIN.

The Christian Guardian informs us that Signor Marconi is a member of the "Waldensian Church," one of whose pastors, we may add, said recently "that the holy example of the present Pope is felt through the whole Church of Christ." The distinguished electrician expressed his sorrow at "the increasing atheism manifest in France and Italy." The editor should imitate his example. We have read in the columns of his paper denunciations of nuns and Christian Brothers, but we have seen no expressions of sorrow. The editor who alludes to Viviani's blasphemy as a not very sensible remark, who champions the cause of Clemenceau—an avowed hater of God—who discerns in the procession of a few noisy Italian roughs a sign that the influence of the Papacy is on the wane, and who tells his readers that irreligion and spoliation are extreme but reasonable measures, is, in the way of sorrow, at some distance behind Marconi. But to use the words of Dr. Starbuck, in The Sacred Heart Review:

"It has been faithful to the unbroken Protestant tradition that whatever displeases Rome ought to please us, and that if it chances to please the devil likewise, we must not be too easily disconcerted, but can afford to interchange an occasional friendly smile with this august personage, in recognition of the fact, that although our general aims are at variance, we may work in unison now and then."

As Count Caroux said:

"If we can't get on without the devil, then let the devil help us."

Is the editor prepared to continue his alliance with Clemenceau who has avowed himself a child of his noble father Satan. Not a meet companion, indeed, for a Methodist preacher. We are sorry to see a follower of Wesley and Clemenceau in the same boat; but Catholic phobia is alien to either the canons of social amenity or to principle. As the boat is not seaworthy we advise the editor to discontinue for the present his No-Popery dance.

DISCREDITABLE TACTICS.

The editor informs his readers that Signor Marconi made the interesting statement that "something in the way of overtures had been made by the Vatican to himself, both in Rome and in Canada, but, of course, without effect."

We challenge the editor to give Marconi's words, and to tell us what he means by "something in the way of overtures." He has an opportunity to score against the insidious hierarchy that so disquiets him, and to hold up to public derision the ecclesiastics who seek to entrap the electrician. This is far better work than slandering the Christian Brothers and exulting in the persecution of the Church in France. The editor goes on to say that Rome would not be averse to capturing the Italian scientist, and, with a fine contempt for the commandment, "Thou

shalt not bear witness against thy neighbor," tells us that Rome would not be over-choicer as to the methods used in accomplishing her purpose. And the preacher who penned this statement is bent on "converting" the French Canadians. To what may we ask? To an inability to accord fair play to our opponent, to the art of insinuating the thing which is not, to a policy that approves the blasphemer and atheist so long as they attack the Church? A week or two among our French fellow citizens might give him a saner view of the Church and beget a suspicion in his mind as to the utility of methods which can please but the ignorant. We need not remind our readers that to the science to which Mr. Marconi devotes himself the children of the Church has rendered many and distinguished services. Galvani discovered dynamical electricity; the Voltaic pile is a monument to the genius of Volta; Ampere, a devout Catholic, raised electricity to the dignity of a science; Nobili and Melloni gave the world the galvanometer, etc.; Wollet and Van Malderen the first magneto electric machine for producing electric light; Pacinotti, of Florence, the machine which embodied in principle all that we find in the dynamos of to-day.

NOT A SCHOLAR'S OPINION.

The insinuation that the distinguished electrician could not be at ease in the Catholic Church is merely a revelation of the editor's mind. That he is not in line with the Protestant scholar may be seen from the following quotation: "It is not among the ignorant and vulgar," says a Protestant writer, "but among the intellectual and imaginative; not by appeals to the senses in worship, but by consistency and subtlety of thought that in our day converts will be made to the ancient Church."

On the other hand Dr. Briggs says, that a representative Methodist preacher recently remarked in his hearing that "Methodism had lost its hold on the lower classes, and was rapidly losing its hold on the middle classes, and it never had any hold on the upper classes."—The Reformed Quarterly, July, 1896.

AT VARIANCE WITH FACTS.

Again the charge that Rome is not over-choicer in her methods of appeal falls to the ground in the presence of a Newman, Brownson, Manning, and many others who were at one time champions of Protestantism. The zealot may speak of such men being duped and cajoled by Rome, but it is quite another thing to impose this view upon the world. By renouncing Protestantism they had, humanly speaking, everything to lose, and yet despite this, and the fact that scholarship accounted them as among its best and brightest, they subscribed to the Catholic Church. Contrast them with those who have renounced the Catholic faith to become Protestants. While the Church welcomes the scholars—the men and women who wish to attain to a higher knowledge of God and to have the hunger of the soul appeased—Protestantism opens its doors to the ex-priest who is inquest of either boodle or a wife, or who has a quarrel with a Bishop—in a word, to the people who tell fairy stories and keep the slander-pot bubbling for the delectation of our gullible non-separated brethren. Or as Dean Swift put it: "Whenever the Pope cleans up his garden he throws his weeds over our wall."

"THEY SAY."

Of all the cowardly and diabolical deceptions in the language "they say" is notoriously the first. It is the catalyst of the slanderer. Some liar maligns his neighbor, and as he feels and fears that he will stand alone, he resorts to the base trick of pluralizing his vicious self, and so he utters with "they say." "They" is often only one, and if more than one it is because the wish of the liar was father to his thought; he desires the multitude in order to lose himself therein and thus escape the pernicious consequences of defamation. It is the old trick of the cuttlefish that muddles the whole stream so that its own ugliness will not be noted.

No man of honor uses "they say." He gives his proper authority, if need be, and does not hedge behind the indefinite. Truth always deals in directness. The sneak it is who tries to saddle upon the public what his own coarse, crude and malicious mind conjured. Oh, the misery of it all! The murderer of character considers that he is adding a cubit to his own character in subtracting from the name of his fellow. This is a wretched contrivance, marked with ignorance most gross, and sin that well-nigh touches insanity.—Catholic Union and Times.

CATHOLICS ARE A UNIT.

AMERICAN OBSERVER POINTS OUT MOST IMPRESSIVE FACT IN FRANCE.

With the idea that there were certain phases of the controversy between Church and State in France which had not been fully brought out in the reports from Paris, or at least, would be more intelligible to American readers if described in terms of their own institutions, the New York Evening Mail sent a member of its staff, Mr. Edward Lee Aroni, as special correspondent to France.

It is interesting to read Mr. Aroni's narrative of conditions in France as they impress him. He is not a Catholic, so his views cannot be regarded as prejudiced in favor of the Church. His mission is to give impartial observations on the battle between atheism and Christianity, as it is seen and heard, and that his conclusions seem to vindicate the Church only goes to demonstrate how events in France must impress an ordinarily fair-minded American.

A WORLD CONFLICT.

Mr. Aroni believes that the struggle in France is infinitely more momentous and of world-wide interest than it has generally been considered.

"This is the most tremendous conflict in recent world history. Socialism is reaching a development and a strength here that it never has attained in Germany, Belgium or any other of its strongholds."

"The struggle of the State and the Church here is of importance because it is the first of the century's great battles. But the American, who thinks that the only battle between atheism and Christianity, is almost as far wrong as the one who considers it a laudable attempt by a republic to bring about real religious liberty and freedom of thought and action in all that pertains to spiritual and material affairs."

"The conviction is fairly forced upon one conversant with the progress of the Marxian doctrines in other countries that the only real, and unbroken battle line is massed in France to-day, and that the religious policy of the government is only one phase of the strategy that is bent upon the destruction of capitalism—under which title the Socialists group all existing institutions of government, property and individuality in the civilized countries of to-day."

LABOR PARTY THE COMING POWER.

A power is growing daily which may dwarf all other forces now working in France. The "Compagnie Generale du Travail" is attaining a strength never previously dreamed of by a national labor organization.

"It put out the lights of Paris in one night. It threatens openly to deprive every city in France of food on any day which it may select, and announce that no warning will be given. Its chiefs have already constituted themselves 'the commission of the general strike.'"

"It is fighting bitterly a proposed law which restricts all unions of government employes to form a federation except among themselves. The bureaucracy rules this ultra-centralized nation to-day. Let the federation of government employes be accomplished and there will be but one power in the country."

Mr. Aroni predicts the speedy downfall of the present government. He says it has been out-generated by the Vatican and is choked on one side by capitalists and on the other by labor unions. As things are at present it can do absolutely nothing. The main subject of the whole policy towards the Church, which was the creation of schism, has utterly failed.

ABSOLUTE LOYALTY OF CLERGY.

"Most impressive to the onlooker with open eyes and open mind," says Mr. Aroni, "is the massing of the French clergy and their parishioners. They stand shoulder to shoulder—an army without banners, but not inglorious—passive, unresistant, complying with every law that does not spell annihilation, and disobeying none. It means a tremendous force which is using no weapons save patience, silence and inertia."

"There was truth in the dispatches sent to America that the country priests—the 'cures de campagne'—had expected to comply with the separation law in every detail. Failure to do so meant losing their small incomes from the State, their modest homes and gardens, beehives and flower beds."

"It was but a continuation of the campaign against the religious orders, they thought, and Rome would submit with only formal protest, as it had before. But from the moment that word came from the Vatican that non-acceptance of the terms was necessary for the continuance of Christian worship, absolute, cheerful and unquestioning loyalty and self-sacrificing acquiescence has been the unvarying rule."

NO SIGN OF SCHISM.

"What is true of the humble village priests is true of the higher, richer clergy of the cities. From Normandy to the Mediterranean there is not a murmur of insubordination. The government would give any sort of a grant for the slightest sign of a schism."

"But there is not the faintest. The Villatte services in the church at the Badignolles have fallen flat. They form a farce that has not had even a 'success of disesteem.' Elsewhere every effort to set up opposition to the established Church authorities has been abandoned."

Gallicanism is utterly and absolutely dead.

"Count the Christians of France a unit. All else may change in a day or a week. That fact rests. Plenty of the priests do not know where they will sleep nor how they will eat a

month hence. But there is not a murmur from a single commune presbytery.

"Discarding all questions of belief, the attitude of the French clergy is a more impressive picture of discipline than has been presented in any modern war."

COUNCILS OF PRIESTS.

In one of his letters Mr. Aroni refers to a diocesan congress held in Paris in the early part of Holy Week. Nothing of the proceedings of this conference was made public, but the correspondent says that one of its chief results will be the promulgation of a pastoral letter by Cardinal Richard which will have the most important effects upon the control of all church property in France still retained, to be returned or to be acquired in future.

"A similar role will be assigned to every parish of a council de cure—a council of priests."

"These, of course, will not be a renewal of the 'associations cultuelles.' There is not the least present likelihood of the formation of any 'associations of worship' while the attitude of the French government is unaltered."

"The new organizations will more nearly resemble the 'conseils de fabrique,' which were suppressed under the law of December 11, 1905."

"These latter ancient councils existed in France from the end of the thirteenth century. They are composed first of both ecclesiastics and laymen; later laymen alone made up their membership. Their functions were the management and control of the temporal property of the various churches."

"The duties of the new councils will be to manage all funds contributed by the adherents of the Church to the cure and collected by him and his vicars. They will be called upon to give opinions and advice concerning the needs and urgency of repairs to churches and upon the best use of all resources of the parish."

"The ablest legal talent in France has been consulted, and confidence is felt that the existence of the new councils will violate no national law, any more than the lay organizations do in Germany."

TO SAFEGUARD CONTRIBUTIONS.

It may be said, though every one in authority is silent upon the subject, that the innovation will be one of the first works of a great and far-reaching plan to safeguard contributions to religious work from confiscation in the future.

"In a dozen countries search is now being made for the heirs of Catholics who founded funds for Masses—some of them centuries ago. It is believed that a valid claim can be made by these heirs for every penny of the millions of francs that these funds amount to and which were invested in properties confiscated by the government."—Catholic Universe.

A CASE OF ARRANT HYPOCRISY.

From the Sacred Heart Review.

Maud Younger, a New York newspaper writer, has been investigating conditions among the big restaurants and lunch rooms of the metropolis. One of these concerns makes, it would appear, a pretense at piety and Biblical righteousness. It has a chapel which the girls who come before 7 in the morning must attend. "Must they go to prayers?" asked Miss Younger, of a waitress who worked for the concern. She was answered: "They're fined if they don't, and they're fined if they're late, and they're fined if they don't pay attention while the manager is reading." Indeed it would seem that the fining system was developed to a high degree in this establishment. Although the girls get only \$1 a week when they receive their full pay, few of them ever see that \$1, because of the system of fines. Miss Younger asked if there were many fines. "Many!" exclaimed her informant. "You're fined if you break anything; you're fined if the ice melts on the butter so that water runs on the table; you're fined if the spoon ain't in the sugar bowl. There's mighty few girls gets full wages here. The firm sometimes makes \$1 a week off a girl."

But there is a chapel in this establishment where the girls (and the most of them are Catholic girls) are compelled to attend prayers, and there is a big sign prominently displayed bearing this quotation from Jeremiah (Protestant version):

"Thus saith the Lord. Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches. But let him that glorifies glory in this, that he understandeth and knoweth Me, that I am the Lord Who exercise loving kindness, judgment and righteousness in the earth."

What infernal hypocrisy! Here is a firm making a pretense of Christian dealing, and at the same time doling out to its hard-worked employees starvation wages, which are further decreased by fines for every petty infraction of rules. No wonder that so many young women in such positions succumb to the temptations which are everywhere around them in a big city!

CATHOLIC NOTES.

His Holiness, Pius X., on a recent occasion, said to the students of the American college: "A priest or a cleric without piety is like a bird without wings."

According to the Scottish Jesuit, Father Campbell, there are more Gaelic-speaking Catholics in Nova Scotia (descendants of Highland Scotch immigrants) than there are in all Scotland.

Cardinal Merry del Val, Papal Secretary of State, has been appointed Secretary of Apostolic Briefs in succession to the late Cardinal Luigi Maconi. The office has never before been associated with the Secretaryship of State.

The body of St. Francis Xavier, the Apostle of the Indies, kept in a magnificent shrine at Goa, India, is, after three hundred years, whole and entire, without the least sign of corruption or decay. The saint appears to be in a sweet, peaceful slumber.

An offer has been received from the Harvard University for the purchase of the library of the late M. Brunel, the great French Catholic, consisting of 15,000 volumes. The Paris Figaro has called upon Frenchmen to save this treasure for their country.

By the terms of the will of Arthur Connelly, who died in Seneca, Oct. 13, 1906, all the property belonging to the estate is to go to Sts. Peter and Paul's churches in Seneca, Kas., after obligations are paid. The property is valued at more than \$7,000.

Rev. George Branigan, of Kent, Ohio, while in Cleveland recently visited the juvenile court of that city, and offered to place any Catholic boys the court may send him at work in a chair factory at Kent, assuming personal charge of them. The priest's offer was gratefully accepted by the judge.

Episcopal duty in some parts of Australia has its humorous side. One Prelate, on his first journey round, was flung into deep mud by a restive horse. Rising ruefully with his chaplain's help, and surveying the place, the Bishop consoled himself with this reflection, "I have left a very deep impression on that part of the diocese, at any rate."

An experienced Catholic teacher says that pupils who have access to Catholic weekly newspapers at home, when compared with those who do not, are by far better readers, better spellers and better scholars generally. The Catholic press is decidedly an important factor in a Catholic home. This will not be disputed by anyone that has taken the trouble to investigate the matter.

When the will of the late Coadjutor Archbishop Montgomery of San Francisco was filed for probate it was shown just how modest was the estate left by the prelate. Instead of a large fortune, as many looked for, the only property left by Archbishop Montgomery was a collection of personal property valued at \$2,500. The main article in the whole modest estate was the late Archbishop's library.

Mr. and Mrs. Douglas Robinson and Miss Robinson were received in audience by the Pope last week. Mr. Robinson conveyed to the Pope President Roosevelt's greetings, and His Holiness requested Mr. Robinson to give affectionate regards to the President, and to convey to him the Pope's thanks for the good the Church in America and throughout the world. Mrs. Robinson is a sister of President Roosevelt.

A replica of the bell of St. Patrick is on exhibition in the Field Museum in Jackson Park, Chicago. The original of this little bronze bell, which is about nine inches high and shaped like a truncated pyramid, is in the National Museum of Ireland in Dublin. It is said to be the oldest bell in the world and possibly the first bell ever cast, or rather welded. It is of sheet bronze and was used by St. Patrick in his missionary labors in Ireland in the first quarter of the fifth century.

Miss Grace Waring, who held a very responsible position in one of the federal courts of Omaha, Neb., has recently resigned her position that she might enter the Convent of Mercy for the purpose of consecrating her life in religion. Her resignation was a surprise to all her friends and it was learned that recently she had been received into the Catholic Church. Her father is a retired Methodist minister, while she herself was a member of the First Congregational Church.

Mrs. Elizabeth Thurman McCormick, daughter of the late Senator Allen G. Thurman of Ohio, and wife of the late R. C. McCormick, former governor of Arizona, has become a member of the Roman Catholic Church. Mr. McCormick was baptized by the Rev. Richard J. Cotter of Lake Placid, N. Y., who was instrumental in having Mrs. McCormick abandon Protestantism. "I take this step of my own free will," Mrs. McCormick said. "The Catholic Church offers me more solace and spiritual comfort than any other church."

The Jesuits received a real compliment the other day. Premier Clemenceau, of France, writing to Figaro in denial of an assertion made that he had commissioned a Bishop to open negotiations with the Pope on the Government's behalf, referred to "the Jesuitical filth quoted by you." It would be interesting to know the precise ideas of morals of one who repudiates the Author and Source of all morality, who shamelessly wages war on his Creator and insidiously oppresses his fellow citizens because they worship God. A criticism of another's action from such a man must be indeed complimentary.

DAUGHTER.

they met her, but she was quick and glad to note that there were no fear in them, either, only surprise and a shade perhaps of something akin to disappointment, which vanished, too, as Paul Andronovitch Vronowski advanced into the room and bowed.

"Mademoiselle Etelestki," he said, coolly, "I suppose I ought to apologize for my intrusion; but, believe me, when I sought the shelter of your roof last night I had no option in doing other than as my pursuers were already wise on my heels. I knew no one would dream of searching for me in the Governor's gardens, so I wanted the wall and made my way in through the window at the back. Had you not discovered my whereabouts I should have taken my departure to night and endeavored to escape across the frontier on foot. But now I have nothing to do but to yield myself your prisoner."

Still Vera did not speak. With one hand clutching her heavy shawl (wadded coat), she stood motionless, gazing fixedly in front of her. In one lightning flash there rose before her the retina of her mental vision two pictures; the one represented the man who stood before her driven into exile, the other depicted the father overwhelmed by the tidings of his daughter's treachery, and she shivered in her thick furs as if with physical cold. Whom should she betray, Vronowski, who had no claim on her, or her father, who trusted her implicitly? The question was hard to answer; she felt that if she gave Paul Andronovitch his liberty she could never return home and meet her father again; and if she betrayed him, if she summoned help, what then? And suddenly she remembered the way in which Vronovki had smiled the day he came to her assistance on the steppe, the touch of his hand as he brushed the snow off her coat, and instantly she became conscious of his presence, his handsome face, his keen gray eyes, and forgot all else. Fate had placed him in her hands. He was innocent, she knew, and therefore it was her duty to protect him, whatever befell. Her breath came in little gasps, but she was conscious of an immense relief at her own decision.

Vronowski looked at the girl sharply. Her back was to the door, and he could only make out her face dimly in the waning light. He saw that she was agitated, perhaps afraid, and felt sorry for her.

"I assure you there is nothing to be nervous of," he said kindly. "See, I am unarmed," and he spread out his hands for her to examine as a proof of his defenselessness, and laughed lightly, showing a row of gleaming white teeth. "I shall make no resistance whatever," he continued, "and you shall have the satisfaction of handing over such a notorious anarchist as myself to the Governor with your own hands."

For the first time Vera lifted her head and met his gaze. "I am not afraid of you," she said, laconically, and Vronowski raised his eyebrows in surprise. Then why this too obvious perturbation if she was not afraid? He leaned his back against the door and, thrusting his hands deep down into his pockets, studied her attentively. She was not pretty; far from it. He had noticed that the day he met her on the steppe. But there was something distinctly attractive about her nevertheless. She had splendid eyes; he remembered that, too, although she kept them so persistently averted from his face at the present moment. Then, in a flash, he recalled the letter he had received, and looked at her with a new interest. Was it possible that she had written it? He could not forget the intonation of her voice when she had declared that she was not afraid of him. He tried to put aside the thought as improbable, but it repeated itself with strange persistency. "Poor little thing," he muttered to himself, and then a wave of infinite compassion swept over him.

"Vera Ivanovna," he said gently, and he noted how she started at the sound of her name, and he felt the little blood rushed to her pale cheeks. "I know this is a difficult matter for you or any other young girl to decide. But, believe me, every moment you delay in announcing my presence here jeopardizes your fair name. Even if your generosity should prompt you to hesitate in handing me over to justice, it is your duty to do so as the Governor's daughter."

The girl looked up quickly; her pale face seemed still paler in the gloom, and her great dark eyes were blazing with suppressed emotion. "Ah," she cried, "is it any woman's duty to send an innocent man into exile in order to preserve her own good name?"

"It is yours," said Vronowski, "as you are the Governor's daughter."

"But you are the victim of his pride and arrogance. He knows, we all know, why he desires your arrest—it is because he fears your influence is growing more potent than his in the government."

Vronowski laughed, a short, bitter laugh. "This is not the point under discussion," he said, laconically.

"I know that," said the girl, "and I prefer to ignore it. I know my duty and I will perform it, whatever it happens. Remain where you are as long as you like, and I shall take care no one finds out your hiding place." She swept her furs about her as she spoke, and turned as if to go, but Vronowski intercepted her.

"Vera Ivanovna," he said in a low, tense voice, "are you aware of the penalty you incur by such an act?"

"I am," she replied.

"And you would incur it for me—a stranger?"

"I would incur it for any stranger whom I knew to be a victim of injustice," she answered promptly.

Paul Andronovitch took her little, cold, gloved hand in his, and drew it gently to his lips. "You are a brave girl," he murmured hoarsely, "and I cannot accept your generosity, but I cannot accept liberality at such a price. I shall deliver myself up immediately."

"You cannot, you must not," the

girl cried in sudden alarm. "My father is a hard man; he would show you no justice. You would be condemned and exiled for life."

"Which fate you are willing to incur for my sake," he said.

"She lifted her eyes to his, and for one moment their gaze met. It was but a brief instant, but it sufficed for both.

"You wrote that letter," he said thickly.

"I did," she answered.

"There was a silence, during which Vronowski forgot to loosen his hold on her hand, forgot everything in the knowledge that she was willing and glad to risk all for his sake.

"All at once Vera started. Her quick ear had caught the sound of advancing footsteps on the cinder-strewn path outside, and her quicker brain had devised a plan to compel him to accept his liberty at her hands. In an instant before Vronowski could divine her intentions she had rushed across the room and out through the open door, which she allowed to swing heavily to behind her.

"Ah, Veroshka," said the Governor, who, in an astrachan cap and great military coat slung over his shoulders, was advancing leisurely down the walk, accompanied by the chief of police, a short, hirsute man, with narrow, crafty eyes, embedded in heavy folds of opaque flesh. "Captain Popoff"—indicating his companion with a careless movement of his hand—"is just asking my permission to search your little datcha as it is rumored that the anarchist Vronowski was last seen in this locality."

For a moment Vera was silent. The denial which but an instant before seemed so easy to utter stuck in her throat as she looked at her father and met his gaze fixed full on her. Then she recalled that the man for whom she must utter it was the victim of the same father's pride, and the thought strengthened her. She lifted her head proudly. "There is no need to search there," she said calmly, but in a voice loud enough to be clearly audible to the single occupant of the datcha. "I have just been all over it."

"Ah, bravo bog!" (thank goodness!) said the Governor, in a relieved tone of voice. "I knew the scoundrel would not dare hide himself beneath my very roof, of all places."

And turning, he offered his arm to his daughter to conduct her back to the palace, and dismissed the chief.

The following morning Vera hastened down to the datcha, and in fear and trembling unlocked the door and entered. The place was deserted. She looked at the time. If Vronowski had been able to escape detection, he must be safe across the frontier. She retraced her steps slowly, to the palace. Now that the hour of confession was at hand her courage failed her, and she paled at the thought of her father's wrath.

The Governor was sitting at his writing table busily engaged in reading dispatches, but he turned at the sound of his daughter's step and stretched out his arm to draw her to his side. But the girl evaded his grasp and in a few brief words told him how she had betrayed him. The Governor listened in silence, and when she had finished he put his arm about her tenderly.

"Dushenka!" (little one), he said, and his voice quivered with emotion. "I recognized your handwriting the moment the letter was handed to me, but remained silent, wondering whether you would conceal your action from me. Had you done so, I would not have spared you, but now I know that I have a daughter who is not only brave, but honorable, and I am proud of her."

Ten years later Vronowski was granted a free pardon and permitted to return to Russia once more. Time had done much to ameliorate his ardor in the cause of reform, and the new Governor of Oliguino saw nothing in the quiet, middle-aged man who had taken up his residence on the outskirts of the town to occasion his alarm. He knew him to be wealthy and of unimpeachable origin, and being a father of a large family of marriageable daughters, he considered it expedient to invite the newcomer to one of his little dinner parties. It was a very select entertainment, and among the guests was a little lady dressed in deep mourning, with soft hair and deep, pensive dark eyes. There was no need of any introduction, for Vronowski knew her intimately.

"Vera," he said, sofly, as he took a seat at her side, "many years ago you gave me liberty, but at the same time you took my heart prisoner. Will you render it me back now?"

And raising her eyes fearlessly to his she answered gently, "Paul will you not take mine instead?"—P. S. Morgan in M. A. P.

the Mother of God. To this end, as well as to honor her, the Church has particularly set aside the devotions of the month of May. We should, therefore, attend them with great regularity. To those who do is given the assurance that in life and at the hour of death they will find a powerful advocate in our Blessed Mother.—Church Progress.

A REMARKABLE CURE.

MEMBER OF ENGLISH RELIGIOUS COMMUNITY RESTORED TO HEALTH BY DRINKING WATER BROUGHT FROM LOURDES.

The following narration of a remarkable cure wrought by water from Lourdes, appeared first in the Western Morning News, an English newspaper, and has been reproduced in the Tablet of issue, March 30th.

Among the little band of Benedictine monks passing their secluded lives at Buckfast Abbey, in one of the loveliest spots of lovely Devon, is one known as Brother Matthew. Twenty years of age and of quiet demeanor, he is the leading figure in what he himself and his fellow wearers of the monkish habit regard, with the faith characteristic of "Mother Church," as nothing less than a modern miracle—a smelting from the brink of death by Divine interposition. Supernatural considerations, apart, however, Brother Matthew is the hero of a most remarkable story of the restoration to health, when he was apparently without hope in the world—a death bed recovery that, related as fiction, would by nine people out of ten be scorned as far-fetched to the point of impossibility. For argument as to the miraculousness or merely natural character of the cure there is ample room, but three incontrovertible facts are associated with the most dramatic story. First, that less than a week ago Brother Matthew was said to be in an incurable condition of body; secondly, that on Monday night he passed through what in ordinary course would be the death struggle—this is admitted by a doctor who knows the case; thirdly, that he is now walking about the beautiful grounds of Buckfast Abbey alive and well after having—if ever man did—heard the beating of the wings of the Angel of Death. There is a further element of romance, for the monks assert, with firm conviction, that the agency is what they sincerely believe to be a miraculous cure in holy water from Lourdes—the French town of pilgrimage and miracle. Holding in simplicity and fulness of faith that one of their number had been literally snatched from death by supernatural means, the Black Monks of Buckfast do not desire to gain notoriety from the publicity of an event which they regard as a matter of reverent thankfulness rather than a subject for worldly discussion or vulgar criticism. Consequently, a representative of The Western Morning News, who yesterday visited the Abbey on the Dant, found the Fathers characteristically kind and courteous, but reluctant to give information that might bring them into the glare of publicity. The present writer, however, gleaned to enable us to outline the leading circumstances of an incident that is already being much talked about at any rate in Catholic circles.

A LONG ILLNESS.

Born in Germany, Brother Matthew early took monkish vows, and came to Buckfast Abbey about six years ago, and has remained there ever since. Some eighteen months ago he commenced to suffer from a stomach complaint, which defied medical treatment; gradually got worse. A few weeks ago he came to Plymouth, where two surgeons were called into consultation, and he became an inmate for ten days of a nursing home. He left there apparently no better, and returned to Buckfast Abbey very recently. Here it was believed he was a dying state and he had actually pronounced his last will and testament, which was very serious, and so that he continually vomited blood, and was unable to retain any sort of nourishment.

"IN EXTREMIS."

On Monday the sick man gradually grew worse, and all day he was suffering great pain, which became more intense towards evening. At times he lapsed into unconsciousness, and some of the reverend fathers, fully believing that he was dying, came into the room, and the remark was passing that he would not live another day. Noticing a moment of apparent revival, Father Wilfrid, who, with Father Melius, was at the bedside, spoke to him, but received no reply. He gripped the monk's hand, however, and received an answering pressure and heard him gasp very feebly, "Good-bye." His breathing grew more labored, and the pulse slower, and so feeble that its beating was barely perceptible. Never for a moment did the watching fathers doubt that Brother Matthew was dying and their belief was emphasized shortly before midnight, when he ceased to breathe. An awful struggle ensued, the apparently dying man gasping painfully for breath, whilst his face was terribly contorted. In his eyes there was a look of terror, which the watching fathers interpreted as his last conflict with the powers of evil, what is known to them as the "last temptation." All attempts to soothe him failed, and the monks, thinking that the end was near, fell on their knees with prayers for the departing soul of their brother. Leaving the room for a few moments Father Wilfrid returned with the most sacred relic within the Abbey precincts—a piece of what is believed to be the true Cross on which Christ was crucified. This, a small piece of wood, is kept in the Abbey Church, was carefully guarded and regarded by the monks with the utmost veneration. As soon as the reverend father entered the room bearing this holy relic the sick man ceased his struggles, and from a look of awful terror the expression on his changed instantly into one of perfect peace and happiness. "It was magnificent," said one of the onlookers; "a look which I can only describe as celestial." Meanwhile the Holy Sacrament had been administered.

THE WATER FROM LOURDES.

Presently Brother Matthew woke into consciousness, and startled the

reverend fathers by saying quite distinctly: "Give me the water Holy Mother sent me last evening. I am not going to die. I have seen holy Mother, and she is going to cure me." At first the monks regarded this request and its accompanying words as the delirious ravings of a dying man, and then there dawned upon them the recollection that the previous evening there had arrived at the abbey a small bottle of holy water from Lourdes, sent by a well known Roman Catholic lady at Buckfast, who was aware of Brother Matthew's serious condition. And in this connection is the strangest point in the whole sequence of events, and one which is regarded by the monks as in itself an incontestable proof of a miraculous agency at work. It was, they say, quite unknown to Brother Matthew that the holy water had been sent to the monastery; of this they are quite certain. The bottle of water—a small phial, containing just a mouthful or so—was lying on the mantelshelf in the sick man's room, although he had never been aware of its presence, and, taking out the stopper, the Lord Abbot himself handed it to the brother, who eagerly swallowed the contents.

The effect of the draught was, according to the absolutely unhesitating evidence of the monks, instantaneous and startling. In a moment the man's appearance changed from one of suffering to that of perfect ease. Raising himself, Brother Matthew said: "Holy Mother has cured me. The pains are gone and I am quite well." His appearance confirmed his words, and a closer examination gave still more remarkable proof, for the swelling in his body and other symptoms of organic disorder had disappeared, and except, of course, for his worn and exhausted state, there was nothing to indicate that he was seriously ill.

An examination of his pulse showed that it was beating sixty-six whilst a few minutes previously it had been fifty-two. Almost at once he asked for something to eat, and was given three biscuits, which he swallowed and retained—the first solid nourishment for several days. Then he requested to be allowed to get up, and asked for his habit, saying: "I am quite well and strong, look at me." At first unwilling to accede to such surprising requests, the fathers at length gave way to them. Brother Matthew rose from his bed, donned his monkish habit, and a few hours later attended Matins at the Abbey Church.

A VISIT TO PLYMOUTH.

There is very little to add except that Brother Matthew recovered strength with remarkable celerity. On the following day he took varied food without suffering any inconvenience, and on Wednesday he actually journeyed to Plymouth, where he visited his friends at the Nursing Home, took a walk on the Hoe, and afterwards saw a medical man, who advised him to be careful, and to adhere to certain regulations as to diet. He journeyed to Buckfast in the evening none the worse for his day's "outing," and yesterday was going about his duties in the monastery.

LOURDES AND ITS MIRACLES.

Lourdes, from whence the holy water came, is a famous place of pilgrimage in the French department of Haute-Pyrenees. Here, in a niche above one of the caves of the Messabielle rocks, the Blessed Virgin is said to have appeared at noon on the 11th of February, 1858, to a poor girl fourteen years of age, called Bernadette S. nibourg, and the apparition was said to have been seventeen times repeated during the succeeding six months. A spring, hitherto unknown to exist, rising from the spot, was endowed with miraculous powers, and many miracles were reported. Crowds flocked to the place, and the barriers erected by the sceptical local authorities were soon afterwards removed by the command of the Emperor. The Bishop of Tarbes then appointed a commission of ecclesiastics and scientists to inquire into the extraordinary events that had occurred at Lourdes. After investigations, extending over three years, the commission decided in favor of the apparition of the Blessed Virgin Mary, the ecstasies of Bernadette and the miracles wrought by the water of the spring. A great basilica was erected on the scene of the miracles, and on a level with its crypt was afterwards built in 1859, the Church of the Rosary for the accommodation of the pilgrims who visit the place.—Providence Visions.

STRANGER THAN FICTION.

INCIDENTS FROM THE EXPERIENCE OF A MISSIONARY TO NON-CATHOLICS.

One meets with some wonderful cases of conversion and frequently sees sacrifices made, worthy of the days of primitive Christianity. Let me mention some out of many.

Two baptized Protestants are engaged to be married, and out of friendship for some Catholic friends, they accept an invitation to attend lectures. After ten days they both call and are anxious to be instructed in the Catholic faith. I find out that the man is a divorced man, and that his former marriage was valid. Both hearing the decision, are still willing to continue the instruction and enter the Church, although the Church declares their engagement must be absolutely broken.

A school teacher comes with a Catholic friend of hers and says that her instruction must be kept most private. Her sister comes a week later and says the same thing. Above all, her mother must not know. The third week the mother comes and tells you that, although he has heard nothing that he did not know before, he has completely changed. His hypothetical prayer: "If Christ be God, let Him lead me to His Church," has been answered, and what before seemed impossible and obscure is now as clear as the noon-day sun.

A Protestant servant receives a card of invitation from a fellow servant, and goes to please her friend. Her mistress, a wealthy woman, asks what attracts her to church so often, as she rarely went to her own services. "Come yourself and see," she answered. In three weeks both were being instructed in Catholic doctrine.

A High Church Episcopalian minister attends your class of inquiry and hears the broad church views of one of his own flock openly expressed. He speaks of this woman's stupidity and lack of faith, and asks for books on the primacy and infallibility. Some months after he gives up his ministry to enter the Church.

A Jewess becomes convinced that Christ is the Messiah of her people and turns without a thought of Protestantism to the Catholic Church for light. Every power of persecution is brought to play. The rabbi of the city are brought in to argue with her; her relatives urge every motive of racial hatred, and threaten disinheritation; the mother is broken hearted, and faints frequently at the thought of her daughter's apostasy, as she considers it; and yet, withal, she enters the Church.

A young woman of twenty-five asks you at the door of the parish rectory to bless a rosary. You do so—then she kneels, asking a blessing. You give it, notice her worried look, and ask: "Is there aught the matter?" She answers she is a Lutheran, who has attended the lectures, and is worried about her faith. You invite her to talk the matter over then and there, but she says: "My friend is waiting for me outside, so that I cannot now." You tell her to call in the friend, and you give them a sketch of the Catholic faith. In three weeks' time the friend declares she will enter the Catholic Church, while the first girl remains a Lutheran, because of the opposition of her folks.

An old lady of nearly seventy—a Methodist—calls one day and tells you of her devotion to the Blessed Virgin. For many years she had never failed to say a "Hail Mary," taught her when a child by some good Sister she met by an apparent chance. She had brought up her entire family as Methodists, and was a devout member of the church herself. Needless to say, her devotion to the Mother of God brought her into the Church.

Another soba out her story to you in the confessional. You know her to be a Protestant because she stands up while talking to you until you ask her to kneel. Her act of sorrow, you tell her, is her first step on the road to her salvation of faith. You make her promise to study, suggest some books, ask her to pray, and that seems the end. Two years after she calls upon you in another city and tells you she has kept her promise and is now a Catholic.—Rev. B. L. Conway in Catholic Missions.

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

Mr. Thomas Coffey: My Dear Sir,—Since coming to Canada I have been a reader of your paper.

REV. DOCTOR FOX'S ARTICLE ON THE "RELATIONS BETWEEN CHURCH AND STATE" CRITICISED.

BY REV. F. J. HENDRICK. An article from the pen of the Rev. Dr. Fox on the "Relations between Church and State" appeared in the March number of the Catholic World, New York.

And what is America? She is a Republic whose existence dates back a little more than a hundred years, she is simply one amongst the many nations of the earth, she is not accounted the most learned or the most powerful, she is limited within certain degrees of latitude and longitude, her opinions and convictions on political and other matters are not received by some, and by others they are sneered at and repudiated.

Look at the shameful administration of justice in her courts of law, the barbarity of our lynch law is just a shade better than South-Sea-Island cannibalism. The number of fortune tellers, clairvoyants, astrologers and divine healers which is to be found here, proclaims the universality of a degrading superstition.

But would it not be much better logic, would it not be much more in harmony with the object of these meetings, which was to sustain the dignity and authority of the Holy See, to conclude that since no word of disapproval of the doctrine of union was uttered, that, therefore, these meetings disapproved of such doctrine.

It is not difficult to imagine what would have been the effect if the demon of mischief had prompted some one to rise and indignantly protest that Christianity only realizes its ideal when Church and State are united."

We presume that when the rev. doctor was writing these words he had visions of a Kentucky lynching in store for the poor over-ardent Ultramontane, who would have had the hardihood to uphold a policy and a principle which the Church has held and taught for centuries!

of the Church, which is her most desirable status, is found in the union of Church and State is plain from the words of the Pontiff, he says:

"It would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the Church, or that it would be universally lawful and expedient for State and Church to be, as in America, dissevered and divorced."

These words assert the necessity of union between Church and State, and they also express what has been the policy of the Vatican, wherever it was practicable, for more than a thousand years.

The arguments which Dr. Fox brings against the inculcation of the doctrine of union, are, that it does not coincide with the American convictions; that at the present day it can only exist, if at all, in a small part of the Church's field; and that in the past it has produced a plentiful crop of evils.

We once met an Irish priest in London, Eng., and as he was expatiating on the evils of Ireland he fairly frothed at the mouth because there never was an Irish Pope. Who cannot see the absurdity of such resentment? Yet that priest had more reason on his side than the Rev. Dr. Fox has for seeking the abrogation of the law of union, the setting aside of a policy whose object is to safeguard the interests of the Church, because they do not, forsooth, agree with American convictions.

Look at the Church and look at America. Where is it possible for one to begin to institute any comparison between them? The Church is nineteen hundred years old. She was instituted by Christ and commissioned to teach all the nations of the earth, her jurisdiction is limited only by the confines of the world, she has a divine right to the obedience of those who are in any way her children, for her voice and commands are the commands and voice of Christ, Who said to her "He that heareth you heareth Me."

And what is America? She is a Republic whose existence dates back a little more than a hundred years, she is simply one amongst the many nations of the earth, she is not accounted the most learned or the most powerful, she is limited within certain degrees of latitude and longitude, her opinions and convictions on political and other matters are not received by some, and by others they are sneered at and repudiated.

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that belonged entirely to the Holy See, they will be disposed to moralize not merely on the good fruit it bore, but also upon the evils of which there was a plentiful crop."

Let us hear what the illustrious Archbishop of St. Paul has to say on this matter. Preaching in St. Patrick's church, Washington, a few years ago, he said:

"In history how sublime the role of the Roman Pontiff! How we glory in his achievements for morality and religion! The Pontiff of Rome was the maker of Christendom; the maker and preserver of its civilization. Who but the Pontiff of Rome sent at different times a message of truth to barbarous lands, extending thus the range of the Church's influence and saving the peoples of those lands to religion and civilization?"

"Who but the Pontiff of Rome rose up in his might and smote with spiritual weapons the despots of people who fain would wrest from them their heaven-born liberties? Who but the Pontiff of Rome's supreme words of solemn warning were a check to power when those forgot the sanctity and inviolability of the marriage vow? Who but the Pontiff of Rome summoned Christendom to stem the advancing flood of Mohammedan barbarism, and how is it that the Pontiff of Rome was enabled thus to do wondrous things for God and for humanity? It is because he was independent before all princes and peoples, unshackled by the whim or will of any local ruler."

It is because the State was allied to the Church, and the Church to State. Hence we see no reason why priests should be glad to forget that the Popes required the aid of Caesar, for was it not in the interests of civilization and liberty, rather than for the direct propagation of the Faith that it was invoked? Or is it unlawful for a mother to ask her son to help her when she is about to be felled by the arm of an assassin? It is as unlawful for the Church, as it is for the least among her children, to tempt God; and tempting God she would be, did she not utilize those means which He has placed in her hands to further the interests of His Church, notwithstanding the promises He has made to her.

Again the doctor says: "But the strain on the loyalty of the Church's children here... would face its most perilous ordeal if it were called upon to include in its Creed and Act of Faith the doctrine that Church and State are to be united."

The same thing was said about Papal Infallibility when it was brought before the Vatican Council, and the storm of opposition that was raised against it, both in and out of that council, did not prevent the Church from making it an article of faith. The strain that was then on the loyalty of some, as well as the evil forbodings of others, have all passed away, and the definition of Papal Infallibility, like all other dogmatic definitions, has only served to make the Church more illustrious by bringing out the strength of its faith, the grandeur of its unity as well as its imperishable divinity.

We have confidence in the faith of American Catholics, it may not be as simple as that of their forefathers, but it is more intelligent and more prudently active.

As we look from ocean to ocean and from lake to gulf we behold innumerable churches, schools, colleges, seminaries, hospitals and other religious institutions, noble monuments to the many Christian zeal of our priests and prelates, but more so to the lively faith and generous disposition of our people.

The sincerity and stability of a faith, that has, at no little sacrifice, done so much to honor the victory of the Cross, cannot for a moment be doubted. And we may say, without fear of contradiction, that in no part of the Church's field has such progress been achieved as in the American Republic. Hence, if Pius X. were to dogmatically define (a thing which is altogether improbable) that Church and State should be united, we have nothing to assure us that American Catholics would not receive that definition with the same obedience, love and hope, with which they have received all others.

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We have confidence in the faith of American Catholics, it may not be as simple as that of their forefathers, but it is more intelligent and more prudently active.

As we look from ocean to ocean and from lake to gulf we behold innumerable churches, schools, colleges, seminaries, hospitals and other religious institutions, noble monuments to the many Christian zeal of our priests and prelates, but more so to the lively faith and generous disposition of our people.

The sincerity and stability of a faith, that has, at no little sacrifice, done so much to honor the victory of the Cross, cannot for a moment be doubted. And we may say, without fear of contradiction, that in no part of the Church's field has such progress been achieved as in the American Republic. Hence, if Pius X. were to dogmatically define (a thing which is altogether improbable) that Church and State should be united, we have nothing to assure us that American Catholics would not receive that definition with the same obedience, love and hope, with which they have received all others.

four score years and five, his mind is as clear as that of a man in the prime of life, and no person can take a deeper interest in books or newspapers, or affairs in general than does our esteemed and respected citizen. He is now in his fifty seventh year as Postmaster—the oldest Postmaster in the Dominion, having been appointed in the year 1850 and he is the oldest Justice of the Peace in the County of York, having received the appointment in 1853. He was Clerk and Treasurer of this village for over thirty-two years, and resigned in 1905, when the village council "cajoled" him. The Liberal is pleased to join in sincerest congratulations.

ANSWER TO CORRESPONDENT.

The next question which our correspondent proposed was: "What manner of Spirit drove Jesus the Messiah into the wilderness after His baptism?" The Spirit was the Holy Ghost, for the term Spirit with the article as it is here used in the Greek is invariably applied to the Holy Ghost. It is also evident from the account given by St. Matthew, where we read: "Then Jesus was led by the spirit into the desert, to be tempted by the devil."

The contrast between the spirit which led our Lord into the desert and the devil who tempted him is clear. Had it been the devil who led Him then the evangelist would have said that He (our Lord) was to be tempted by him, i. e., by the same spirit which had led Him into the desert.

The next question is: "Was Jesus not the Messiah until after His baptism? Did He choose any disciples before His baptism?" Certainly Jesus was the Messiah from the instant of His conception or Incarnation. His name had been announced by the Archangel and His mission foretold to His mother. The manifestation on the banks of the Jordan added not a single tithe to His Sonship; nor did it enhance the royalty of His eternal kingly brow.

From the very beginning of His mysterious earthly career—from that moment, when by the power and operation of the Holy Ghost, the human nature was first formed and hypostatically united to the Second Person of the Blessed Trinity—from that moment was He the Word-made flesh, Jesus, the Messiah. Two things are to be kept clear and to be insisted upon in the life of Jesus. They are His humanity and His divinity. They were not confused in substance but united in Person, and that Person divine. They were not united in mere accident as the question implies, and as we might be united with God now by grace, or separated from Him again by sin. Now the idea of the Messiah amongst the Jews was not so clear and definite that He would be welcomed as He should be. They were anxious for a Saviour, but it should be One Who would free them from earthly bondage. Their belief in the One God, the Jehovah of their fathers, was so intense that they could not understand how He would come down and walk amongst them. The divinity, therefore, of Christ, could not be so prominently manifested. Otherwise they would deny His humanity.

The first part of the question is analogous to our Lord at the time of His baptism was made the Son of God—which up to that time He had not been. He did not, so far as the gospels relate, choose His disciples or apostles until after His fasting in the desert. His public ministry began then. We do not deem it necessary to enter farther into the point, as the power which He conferred upon them is much more important to our faith than the day and hour of His choice. Nor must the question thus answered be an argument against its first part. If Christ did not choose disciples before His baptism it is no argument that He was not, until that hour, the Messiah.

ST. ANTHONY'S VILLA, QUEBEC.

On the heights overlooking the valley of the St. Charles river, with a superb view of the unequalled Laurentide mountains, and in close proximity to the beautiful church of the Franciscan Fathers, there stands a modest little structure, built on a foundation of faith, hope and charity. St. Anthony's Villa is an institution wherein English speaking girls can find accommodation according to their means, and every home comfort in the midst of the most refined and cultured surroundings. His Grace Archbishop Bégin has blessed and approved the undertaking in a way worthy of his profound sense of justice, and in view of the establishment of a long-felt want due the Irish people of old Quebec. The noble aims of this community should call forth the most generous encouragement from the heart of every Irish man and woman in the city where it has labored so earnestly and accomplished so much good during the past three years. The ladies in charge, who are devoting their lives, means and best energy to the grand work, speak glowingly of the prosperity hovering over Stadacona, and its absolute need of a national home to meet the requirements of its Irish Catholic people.

A NOBLE PIONEER.

From the Richmond Hill Liberal, of April 18th, we take the following item having reference to one of the most estimable Catholics of the Dominion, one of the stalwarts of the old days, whose name will be held in honor by future generations. He is the father of that much esteemed and distinguished priest, Rev. Dr. Teefy, of the Archdiocese of Toronto:

To day, April 18, Mr. Teefy, Esq., is receiving congratulations from many friends on the eighty fifth anniversary of his birthday. Few men have better reasons for congratulation. Mr. Teefy is enjoying good health at the age of

pleasure to seeing its first English convent, second to none in Canada and worthy of the race that is "Irish yet."

THE DUEL.

We have received from a very esteemed correspondent a severe criticism upon a French play, the Duel, an English translation of which is being rendered by Mr. Otis Skinner as leading actor. In criticizing modern plays we feel that high ideals and good standards are not required. Taste has sadly retrograded, deplore it and scold as we may. The best almost that can be looked for is that which can be tolerated. We agree with our friend, that the presentation, or as it is too generally the misrepresentation, of a priest upon the stage is no good either for the priesthood or the stage. The objection is much stronger when in the development of the play the sacred rites have to be presented. The Duel was written by Henri Lavidan. A young duchess was married to an old man, who was on account of health placed in the care of a physician—a free-thinker. He naturally becomes very friendly to the Duchess. The lady seeks religious consolation and betakes herself to the neighboring church where she meets the Abbe Daniel. The Abbe is the hero of the play and brother of the physician. The latter learning that the Duchess is a penitent of his brother with whom he had quarreled several years before, interviews him, and mad with jealousy charges the priest with having become himself infatuated with the lady. Here is the duel—a moral one—between the two brothers. But common sense calms the storm. The Duke meets his death, thus leaving the Duchess a widow. The good Bishop, who had also been an inmate of this sanitarium, turns the Duchess from the idea of entering religion, which the Abbe Daniel had encouraged so strongly, and advises her to marry the doctor. Then sending for the priest he keeps him to his duty and sacred dignity. He reconciles the two brothers so sincerely that the Abbe performs the marriage ceremony. How far such a play is to be condemned will largely depend upon the public before whom it is played. Rendered in the midst of a simple Catholic society it would give scandal. A non-Catholic audience would be very differently impressed by it. In fact, a Protestant friend who had witnessed it in Paris, thought it a regular knock-down blow to the librepensers. It is not a travesty upon the priesthood or religion. It shows, by the practical regard of the Bishop for all the interested parties, the efficacy of Christian charity to heal long standing wounds, to keep all classes in their places and to avoid extremes. We never saw the play acted, nor has our correspondent. All the circumstances, in which the priest displays a mixture of weakness and strength, fail to impress ordinary Catholics with admiration either for the character or the acting. So far as Mr. Otis Skinner is concerned, it lies beyond our province to criticize him for taking the part of the Abbe Daniel. We understand his role in this is strong. The play will run as long as the public will patronize it. We do not think that will be long. It is too psychological and unreal ever to be popular. And to those who like the humiliations of the priesthood it cannot be palatable. It will satisfy only a few, so that its parts will soon be left in the green rooms and the play hardly be seen on the boards.

THE LATE THOS. D'ARCY M'GEE.

Attention has once more been drawn to the fitness of erecting a monument on Parliament Hill, Ottawa, to perpetuate the memory of the late Thomas D'Arcy McGee, and we have great pleasure in making the announcement that at last steps are about to be taken to carry the project into effect. In the House of Commons, on the 25th of April, the Hon. Mr. Fielding said that provision would be made in the estimates of a future session for this purpose. The Government is to be commended for this course, and we trust that ere long a statue of the great McGee will be given place amongst those of other statesmen who have given of their best and sacrificed not a little for Canada. Amongst these McGee stands in the front rank, and future generations, viewing the statue of the brilliant Irishman, will study his character, his work, and his splendid speeches, all of which will be an education leading to nobleness of purpose, and patriotic resolve. Canada owes much to McGee, and his memory should be kept green in the minds of its people.

In the end, each one has but himself. And if God be not in that self, he is poor and wretched, though he possess a universe; for with a few spade-fulls on his head it will be all over forever.—Bishop Spalding.

A CONSPIRACY.

The Evening Post correspondent for some time ago sent the following facts as regards the Evening Mail. The first instalment which are intended rights of Catholics, are constantly violated. There exists a French far as the one far as the English and the newspapers are unwilling that will be French ally. He keeps from the of the outrageous now in full swing.

The Evening referring to this entente cordiale in Great Britain and Germany. The agents in London. Why matters are us, and which the Governement nothing of Italy; the explanation of the English the way Catholic trampled upon ment.

A correspondent paper having to infamous policy coan Governement was on the pe from France. sion of Court Minister of For for expulsion Italian Ambassa the offending might expect in size Clemenceau. If it were not conspiracy of s he shocked by ties such as w a lecture by of the foremost and a member Teachers. M accuracy of the manner in which the tender age by her teacher pardonable cr on the previous pelled to stan the Lord's P class. She be art in Heaven.

At this point the schoolmaster there. Your Don't tell fa him in the st continuing th "Give us one she was once schoolmaster St p I it is your bread. The followi again went a she was comp rocte the Ha farther than t prayer when in this fashio manners abou woman visit never introd never salute you know. Schoolmaster oted all c might have with contemp parents, Cations were perty confis make every nursery of a grammae with the comple from French Journal.

LAUDS T "What I Church" w preached by in the Fir Newark, la is remark There a Protestant which I ad and they of the san second, th parade of central un Church; fo fifth, femini the worshe Mary; six confession. I want to myself, wi Church. Wh that there who say admire an There is and that also presen was by Calvin gav tion of a that his re with those we have Puritans w have v tion of t Protestant This is We do no eye, but fighting, look into night, a Christ n operation tude towi who bear the same New Yor

My little of another

A CONSPIRACY OF SILENCE.

The Evening Mail, of New York, some time ago sent to France a special correspondent for the purpose of getting a plain, unvarnished story of the facts as regards the present relations between Church and State in France.

The Evening Mail recently published the first instalment of a series of letters which are intended to show how the rights of Catholic Frenchmen are constantly violated.

The Evening Mail's correspondent referring to this silence says: "The entire cordiality of vital importance in Great Britain's policy of isolating Germany."

A correspondent of an Italian newspaper having told the truth as the infamous policy adopted by the Clemenceau Government towards Catholics.

LAUDS THE CATHOLIC CHURCH. "What I admire in the Catholic Church" was a subject of a sermon preached by Rev. Dr. T. Aird MacLellan, in the First Congregational Church, Newark, last Sunday.

CARDINAL MERRY DEL VAL EXPLAINS THE CHURCH'S PRESENT POSITION IN FRANCE.

Mr. Maurice Gandolphe, editor of Liberte, Paris, writing from Rome on the interesting topic of what the Vatican will do in presence of the actual situation of religious affairs in France, gives the following summary of an interview held with Cardinal Merry del Val.

"Yes, the negotiations of the episcopate with the French Government are definitely and irrevocably broken off, if you wish to call a rupture the fact of our refusing to discuss what would be our dishonor and our failure—not to speak of our ruin which is accomplished and accepted."

First of all, we will be silent henceforth, in the name of the most elementary logic; we would arrive at an understanding. How coolly the French Government informed us that we could not accept the service of the ex-religious clergy whom it had secularized?

ARCHBISHOP FARLEY'S WARNING TO MOTHERS. Some time ago an association of Catholic ladies was formed here in New York for the purpose of bringing Catholic influence to bear against the divorce evil.

A POWERFUL SERMON.

Pope Pius X. lately in an audience to some missionary priests said: "Preach the doctrine of hell, preach it strong; preach it as Christ preached it."

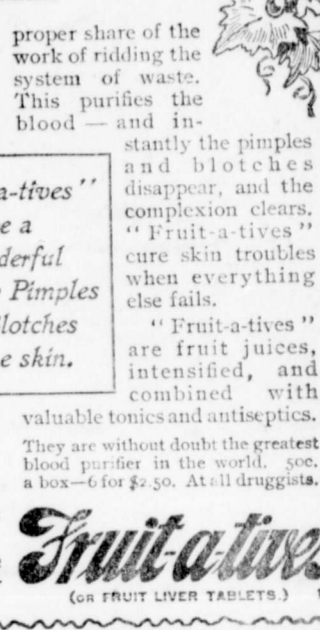
After a brief resume of what had been said in the previous sermons on the end of man, and the malice of mortal sin, the preacher launched out into his awful subject.

TO FIGHT INTEMPERANCE. AS THE SALOON IS ITS GREATEST FRIEND SO MAY THE TEMPERANCE CLUB BECOME ITS ENEMY—EVERY PARISH SHOULD BE EQUIPPED WITH HALL AND GYMNASIUM.

responsibility if that daughter becomes an apostate from the religion of her fathers. That mother of whom Archbishop Farley spoke so bitterly realizes the fatal mistake she made when she exposed her child to spiritual dangers.

Skin Disease is Blood Disease

"Fruit-a-lives" clean the blood of all impurities and clear the complexion. Pimples and Blotches—Redness—Boils—Eczema and other inflammations of the skin—mean Impure Blood.



DEVOTED PRIESTS AND PEOPLE.

The Right Rev. Bishop Keane, of Wyoming, who is in the East in the interest of the Church in his sparsely settled diocese, in an interview with the representative of the Tribune, of Providence, R. I., while the guest of Bishop Harkins, feelingly alluded to the sacrifice made by the priests and people on the western frontier for their religion.

WHEN WILL CHRISTIANITY BE A FAILURE?

NOTEWORTHY PASSAGE FROM FATHER TOM BURKE, O. P., BEARING UPON THE FRENCH SITUATION. From the London Catholic Times.

Advertisement for Fruit-a-lives medicine, including text and a small illustration of a fruit.

Advertisement for Drummond's Unpublished Poem, featuring a poem about a Canadian and a man named Drummond.

Advertisement for Eastlake Steel Shingles, featuring an illustration of a house and text describing the product.

FIVE-MINUTE SERMONS.

Fifth Sunday After Easter.

FREQUENT COMMUNION.

"With desire I have desired to eat this pasch with you before I suffer." (St. Luke xxi. 15) To desire a thing, dear brethren, is a positive sign that we have an affection for it; we do not desire things that are indifferent to us, but those which we hold dearest. Our Lord says that He burned with the desire to eat this pasch, because He was extremely anxious to unite Himself to us by becoming our food.

But the prodigies He performed in Himself and outside of Himself, in order that He may come and be united to us, make His desire of this union clearer than the noon-day sun. He puts Himself at the same time in heaven and on earth; He remains in an innumerable number of places, since He is in every consecrated Host in the whole Church. He abases, if I may so speak, His majesty; He covers His glory with a humble exterior; He disguises Himself and in such a manner that neither the most ingenious poets nor the most impassioned hearts have ever invented any artifice, any transfiguration that can resemble it.

Behold how our Lord comes and what He does in order to unite Himself to us! See how He puts Himself in the Host, and in what manner He remains in the tabernacle for whole days and nights quite alone, waiting with invincible patience for persons to come and visit Him, to come and speak to Him, and to pray to Himself with them; for it is His supreme desire. O ye children of men, behold how God hath loved you! how He still loveth you! If Jesus so earnestly desires to come to us, if He says to us "I have desired to eat this pasch with Thee," it is certainly most just that we should long to go to Him. For what advantage does He gain by it? What can He receive from communicating Himself to darkness? Wealth from giving itself to poverty? Beauty from uniting itself to deformity? Wisdom to folly? Are not all the gain and glory ours?

Resolve, then, to frequently receive Jesus in the Sacrament of His love. If you have thus far neglected your Easter Communion, let the strong love of the Crucified urge you to do your duty. As our Lord works prodigies in Himself and in nature in order to come to us, overcoming the obstacles that oppose His coming and His union, so should we likewise do great things, conquering our vicious nature and overcoming all difficulties in order to be fit to go and unite ourselves to Him. Our desire should lead us to prepare carefully for Communion, and to approach with firm and simple faith, with humility and reverence, with strong confidence in our Lord, with a burning desire to come to us as a powerful motive of this confidence. You will, perhaps, say: "A person should be very pure to communicate." I reply: It is true; but if we regard the infinite purity of God we receive, our purity, though we should take an eternity to purify ourselves, will never be sufficiently great. But we should learn to what one is absolutely obliged in order to come to us worthily. It is to be pure from all mortal sin, and not, as some think, from all venial sin; otherwise who could communicate, since even the just sometimes fall into minor faults? Hear the words of St. John: "If we say that we have no sin, we deceive ourselves and the truth is not in us."

Blessed shall we be if the desire of being united to Jesus animates our whole lives—if we often feast at the heavenly banquet in which Christ is received. In vain will the devil, the world, and the flesh try to effect our ruin. The God of armies will protect us and guide us safely through the battle of life into the mansions of bliss eternal.

TALKS ON RELIGION.

THE ROSARY.

The Rosary has been fittingly called the Queen of Catholic devotions and a compendium of Christian duties; and prayer, both mental and oral, prayer, and prayer, and oration; faith, hope, and charity; the Rosary is the treasure of truth and of grace, by bringing before them the principal mysteries of Christianity.

It is a form of prayer in which fifteen decades of Ave's, each decade being preceded by a Pater Noster and followed by a Gloria, are recited on beads. A mystery of our holy faith is contemplated during the recital of each decade, and the rosary is divided into three parts, each consisting of five decades, and known as a corona or chaplet.

In the first chaplet the five joyful mysteries are the subjects of contemplation, viz: the Annunciation, Visitation, the Birth of Our Lord, His presentation in the Temple, His being found after the three days' loss. The sorrowful mysteries contemplated in the second chaplet are the Agony in the Garden, the Scourging, the Crowning with Thorns, the Carrying of the Cross, the Crucifixion. The glorious mysteries, which are allotted to the third chaplet, are the Resurrection of Christ, His Ascension, the Descent of the Holy Ghost, the Assumption and the Coronation of the Blessed Virgin.

His name will ever be associated with this salutary and solid devotion. From the beginning of his glorious pontificate to the end of his saintly life the holy rosary had in him its truest, most fervent and loyal advocate. To him is chiefly owing the wonderful spread in our day of this devotion, a devotion so truly productive of lasting benefit to all the children of the Church.

From the days of St. Dominic, in the thirteenth century, to the present, the devotion of the rosary has never lost its hold on the affections of the people. To recount the wonders that it has wrought and will continue to work until the day of doom in heaven, on earth, and in purgatory, would require an inspired tongue, and the vision of prophecy. The glory that surrounded it at its birth went on increasing until it culminated with dazzling radiance on the meridian of the Mary-protected Church, towards the close of the sixteenth century.

The battle of Lepanto, gained on the 7th of October, 1571, by the Christian fleet, under the command of Don John of Austria, over the Turkish armada, shrouded in a dark and terrible mist, was walking in solemn procession, addressing fervent prayers to the Taroona of Mercy, proclaimed to the Catholic world the intercessory power of Mary and the motherly care that she ever exercises over her servants. The prayers of the confraternity of the rosary as they rose from the Eternal City on the first Sunday of October, 1571, on their way to heaven in the dark shrouded of Turkish invasion that had hung for centuries, lowering over the eastern horizon of Europe.

The holy Pope, St. Pius V. who then occupied the chair of St. Peter, was informed, by revelation from heaven, of the victory at the very moment it was won. In gratitude to the divine Mother and her Son, he commanded that a yearly commemoration should be made on the first Sunday of October of St. Mary of Victory. Another victory gained over the Turks, in 1716 under circumstances precisely similar to those of the victory of Lepanto, induced Clement XI. to grant the celebration of the festival of the Rosary to the Universal Church.

It was told to the writer by a venerable Irish Bishop that the preservation of the Faith among the Irish people in the fearful penal times of bitter persecution, when church and altar, priest and sacrifice were banished, was, in a great measure, owing to the pious recitation of the rosary by the faithful people. This is a glorious testimony and witness to the faith of Ireland, and to the powerful efficacy of the rosary.—Catholic Universe.

DESECRATING HOLY WEEK. A COUNTRY EDITOR REBUKES HIS PROTESTANT BRETHREN. Country editors have a habit of "speaking out in meeting." Here is some plain talk from the columns of the Oxford (Pa.) New:

"After a remarkably dull winter, society has broken bands and blossomed forth so that the past few weeks (just prior to Easter) have been one continuous round of parties and receptions and social gatherings of all sorts. Now it is probable that the good people who held or participated in these functions do not know that in about two thirds of the world they would be regarded as the nearest possible approach to the heathen. In many places they would be assigned to the place of their former glorious Eucharist, but the almost absolute neglect of Holy Week, and especially 'Good Friday,' among Christians is really unaccountable. The whole foundation of Christianity rests upon the wonderful sacrifice commemorated upon that day. Not a single day in all the Church year, with the possible exception of Easter, is one-half so important. One would think that marvelous Scripture pictures of Calvary with all the significance which it has for Christian minds would make Good Friday, at least a day for meditation and solemnity. Instead, only last year, a picnic was held in one of the Churches on Good Friday evening. People sat on the floor and laughed and joked as though they were the Roman soldiers about the town instead of the faithful mourners for whom the blessed atonement had been made.

The whole of Holy Week is so interwoven with the events upon which the vital truths of Christian teaching are founded that it would seem impossible for one of really religious feelings to spend that week in justification and jubilation.

This leads us to the thought that the Week of Prayer, which is exploited in January by all the Evangelical churches, is simply a perversion of what ought to be. The natural place for a week of prayer is Holy Week, and nothing but bigotry upon the part of those who are in authority ever placed it at anywhere else on the calendar. If there is any pride in the Christian year that ought to be given over to prayer, it is the week before Easter. A good Catholic or a good Episcopalian would as soon think of putting a soap advertisement on the pulpit of the church as of attending social functions upon Good Friday, and we believe that Protestants, Methodists, Baptists and every other denomination could very well profit by their example. In this connection, we have learned that next year an attempt will be made to have a celebration of Holy Week that is a little more in keeping.

We understand that special services will be held all through that week in several of the churches, and that it is possible that the meditation service will be held upon Good Friday. Such

a move will do more than any other thing to increase the reverence which people have for the Church and all that appertains to it."—Phil. Catholic Standard and Times.

A MASON ON MASONRY.

NOTABLE ADMISSIONS BY A PROMINENT MEMBER OF A LOUISVILLE LODGE.

Every Catholic knows, and must know, that among the secret societies formally forbidden by the Church is the society of Freemasonry, in all its forms, branches and degrees. Regarding it the first warning danger was given by Clement XII, in the year 1738, and his constitution was confirmed and renewed by Benedict XIV. Pius VII. followed the same path, and Leo XII. by his apostolic constitution of 1829, by his blessing the acts and degrees of former Pontiffs on this subject and ratified and confirmed them forever. In the same sense spoke Gregory XVI, many times renewed Pius IX., and Leo XIII., in his renowned encyclical letter, "Humanae Genus," issued April 20, 1884, in which he showed that the Masonic and kindred societies, although the offspring of the ancient guilds, which aimed at executing trades and tradesmen with the raising of religion; and although retaining, perhaps, in their "ritual," much that tells of the religiousness of their origin; and although in some countries (like in ours) still professing entire friendliness towards the Christian religion, have nevertheless already gone so far, in many countries, as to array themselves in avowed hostility against Christianity, and against the Catholic Church as its embodiment; that they virtually aim at substituting a world-wide fraternity of their own for the universal brotherhood of Jesus Christ, and at disseminating mere naturalism for the supernatural, revealed religion bestowed upon mankind by the Saviour of the world. In countries where they are as yet far from acknowledging such purpose they nevertheless have in their compassions, and in their aims, and in their similar results. Masonry in the United States is no exception to this. The Church consequently forbids her children to have any connection with it or similar societies. In this she has spoken authoritatively. For every Catholic her decision is final. That she has not acted hastily nor unwisely nor mistakenly in this, we here quote a recent Masonic address of Brother John G. Strother before Louisville Lodge, 400, F. and A. M., reprinted in the Masonic Home Journal from the Scottish Rite Bulletin.

We may here remark Mr. Strother is a Mason, and probably one of high rank. He is a respected lawyer of Louisville. His admission of Masonry as it obtains in other countries, and whose principles and germs must necessarily underlie Masonry in this country, but confirms and substantiates what we have here written as to the teaching and ruling of the Catholic Church regarding it and similar secret societies. The extracts we here reprint from Mr. Strother's address before a Masonic body will inform Catholics what Freemasonry is from a Masonic point of view.

Said Mr. Strother: "I may say there are different kinds of Masonry in a sense. Freemasonry is not known and taught and practiced in the world with that purity of belief in God as the Supreme Architect of the Universe, or with that elevated standard of morals, as in the lodges in this country of ours, and may I say, as we know and practice it in Louisville Lodge, No. 400, and in the other lodges of this city and jurisdiction.

"Freemasonry as it exists in France, Italy, Spain, Portugal and the South American Republics is a political anti-religious association, which in recent years has developed into a sort of anti-theistic sect, which makes no secret of its hatred of revealed religion.

"Freemasonry was introduced into France probably about 1720, and into the other countries named probably later. French gentlemen in great numbers joined the lodges, where free thought and unbelief were openly discussed. Lodges for women were organized here, less licentious than the lodges of men, and in them royalty and women of high social and political relations and standing became members and devoted attendants.

"In a society so pre-eminently free from religious influence the Masonic lodges presented a kind of neutral ground, on which men could hold such intercourse as they chose, free from the influence or antagonism of Church or State.

"In their meetings even the historical existence of Christ, to say nothing of His divinity, was made a matter of jocular dispute, and this condition doubtless aggravated, if it did not create, the antagonism which existed, and in large measure exists to-day, between Freemasonry and the Roman Catholic Church.

"From time to time the Popes of Rome have issued their edicts placing the ban of excommunication upon the members of the order. But the ban of excommunication was not only resorted to by the Roman Catholic Church, but as late as 1858 Albert Pike, Grand Commander of the United States (Scottish Rite), solemnly excommunicated French Freemasons in terms not less drastic than those used by the Popes.

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M. 75 Yonge Street, Toronto, Canada. References as to Dr. McTaggart's professional standing and personal integrity permitted by Sir W. B. Meredith, Chief Justice; Rev. John Potts D. D. Victoria College; Rev. Father Taffy, President of St. Michael's College, Toronto; Right Rev. A. Sweetman, Bishop of Toronto; Rev. Wm. J. Laven, D. D., Principal Knox College, Toronto; Hon. Thomas Coffey, Senator, Catholic Recorder, London.

Dr. McTaggart's vegetable remedies for the liquor and tobacco habits are well known, and have been used by thousands of men and women, and a certainty of cure. Consultation is at once addressed to the writer.

the lodges not to require belief in the existence of God as the Supreme Architect of the Universe, which was considered by them as a mere matter of speculation, to be accepted or rejected at the discretion of the individual brother, who was no longer required to take an oath one way or the other, and led to free thinking and perhaps freer action.

"So strong did the antagonism between the order and the Church become that in 1891 the Grand Orient of France passed resolutions, which were communicated with binding effect to all subordinate lodges within the jurisdiction, to the effect that it was the duty of every good Mason to use all his influence to bring about the suppression of all ecclesiastical associations, religious, educational or charitable, and to see that their property was confiscated to the State; and that it was the duty of every Freemason to advocate the exclusion of all pupils of religious colleges or schools from holding any official position under the Government, in any branch of the service, military, naval or civil service.

"The relation of Freemasonry to the prevailing religion in France, Italy, Spain, Portugal and the Republics of South America, whose dominant religion is Roman Catholic, is therefore far from harmonious in belief or practice. The opposition of the Church to the atheistic tendencies and to the dissolute habits of thought and practice of Masons has brought about a corresponding activity by the Masons, whose political potency in France is far in excess of their numerical proportions, which, doubtless, constitute an unseen but powerful force which is now bringing about the separation of Church and State, causing a complete, though so far bloodless, revolution in France."

MONSABRE AS A BOY.

A STORY OF THE GREAT PREACHER AS A BOY IN A VILLAGE CHURCH.

The following amusing anecdote of the boyhood of Pere Monsabre, the brilliant Dominican who died recently in France, is told by a writer signing himself "Tibi" in the Catholic Transcript:

When but eight years of age he served Mass in the village church; and one morning, shortly after the commencement of divine service, he let a top, which he had been fondly caressing, get away from him, and it rolled across the sanctuary. The devil must have been in that top, or it rolled and thumped and knocked about and made enough noise to arouse the whole congregation and disturb the meditations of the pious worshippers. A significant nod brought the culprit to the altar beside the celebrant and a few curt words told him where to place the unholy top, what was to be its ultimate fate and what was in store for the lad himself at the close of the Mass. He returned to his place, untroubled, with his accustomed air of unconcern and made no further sound from him, but the priest, who was the stiffer of the sacred rite. But, as events developed and proved, he surely put in his time at some heavy thinking.

When the moment came for presenting the water with which the priest washes his fingers, young Monsabre approached reverently with the towel on his left arm, the bowl in his left hand and the crozier held in his right. The priest put out his hands for water, but the lad stood like a statue. "Come, upon the water," said the priest impatiently; but there was no movement to furnish it. Again a stern whisper: "No nonsense, boy, at this time and place; pour out the water!" A good stage whisper came back with the little rogue's retort: "Will you give me back my top?"

Dizzy with astonishment as the truth flashed upon him that the boy was turning the tables on him, after gazing for moment wild-eyed at the little demon who stood before him the picture of an angel, the priest gathered himself together and murmured faintly: "Well, yes; come on." Instead of coming on, he kept his distance, and without a moment's hesitation, he hurried another at the sorely perplexed celebrant: "Promise not to chastise me!" and stood as though glued to the floor.

The delay caused by the impasses was becoming noticeable, while the humor of the situation threatened disaster to the priest's studied composure. He surrendered, the youthful genius going on quietly and modestly with the ceremonies and resuming his position at the foot of the altar. A close observer might have detected a triumphant twinkle in his left eye. As for the priest, he angels alone saw his own tenacity. But he withheld longer than he before turning to say the "Dominus V. biscum," whether or not to receive sufficient outrage and seriousness to face the little kneeling rascal, the story does not say.—Catholic Universe.

The entrance of a happy man or woman into a room is as though another candle had been lighted. We need not care whether they can demonstrate the 47th proposition; they do a little better thing than that; they practically demonstrate the great theorem of the Liveness of Life.—R. L. Stevenson.

You cannot possibly have a better Cocoa than EPPS'S

A delicious drink and a sustaining food. Fragrant, nutritious and economical. This excellent Cocoa maintains the system in robust health, and enables it to resist winter's extreme cold.

COCOA Sold by Grocers and Storekeepers in 1-lb. and 1/2-lb. Tins.

Advertisement for Galt Sure-grip Shingles. Includes an illustration of a house with shingles and text describing the benefits of the product, such as being fireproof and durable.

Galt Sure-grip Shingles A Good Tonic

Advertisement for North American Life Assurance Company. Includes a map of North America and text describing the company's services and financial strength.

Advertisement for The Mutual Life Assurance Company of Canada. Includes the company logo and text describing its services and financial stability.

Advertisement for The Northern Life Assurance Company. Includes a table showing financial results for 1906 and text describing the company's success and financial strength.

THE NORTHERN LIFE SHOWS SPLENDID RESULTS FOR 1906

Table showing financial results for 1906, including Insurance in force, Cash Income, Total Assets, Government Reserve, Surplus security for policyholders, and Expenses decreased by three per cent.

The love of the world blinds the soul of man. When earthly things intervene between God and the soul, the soul becomes dark, just as does the moon when the earth is between it and the sun.

Advertisement for Epps's Cocoa, featuring an illustration of a woman washing clothes and text describing the product's benefits for health and digestion.

Advertisement for Beautiful Lace Pictures, featuring an illustration of a woman and text describing the quality and variety of the lace pictures available.

Vertical text on the right edge of the page, including 'CHATS WITH THE YOUNG' and other fragments of articles.

MAY 4, 1907.

CHATS WITH YOUNG MEN.

The Young Man of To-day. The great need of the twentieth century is young men of high character who will stand amid the surging world and stamp their Catholic faith upon the face of life.

one, who later was in a position to help him, that lost him the opportunity. Many a man has lost his opportunity for advancement under the present administration by opposing an idealizing Theodore Roosevelt in his earlier career, when he did not dream that the former would ever occupy his present lofty position.

OUR BOYS AND GIRLS.

An Irish Fairy Tale. It was in the County Meath, in the month of June, just sixty years ago. Such a grand, fine night as it was, and the moon queneing it over every thing with her pale, proud face.

them and he was afraid not to. Well, as it turned out, he did the best thing. Molly gave him a great welcome when he got home, late and all as it was, and even the baby wakened up and chuckled for him.

And when the story got known about the fairies, Johnny Mohun was a great man and for weeks the people round about came flocking to hear every word of it.

One night the mother of two little girls was away at bedtime, and they were left to do as they would.

"Why, Lillian!" exclaimed Amy, with round eyes of astonishment. "I don't care; I am not going to. There isn't any use."

So she tumbled into bed, while Amy knelt and prayed. The prayer finished and the light extinguished, Amy crept into bed. There was a long silence; then Lillian began to turn restlessly, giving her pillow a vigorous thump.

A few minutes more of restlessness, and Lillian slipped out of bed and knelt in prayer. Then all was quiet and peaceful, and the two girls slept.

How people do trust a truthful boy! We never worry about him when he is out of sight. We never say, "I wonder where he is; I wish I knew what he is doing; I wonder whom he is with; I wonder why he doesn't come home."

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THE MONTH OF MARY.

Why is May chosen as the month in which we exercise a special devotion to the Blessed Virgin?

The first reason is because it is the time when the earth bursts forth into its fresh foliage and its green grass after stern frost and snow of winter and the raw atmosphere and the wild wind and rain of the early spring.

A man may say, "True, but in this climate we have sometimes a bleak, inclement May." This cannot be denied, but still so much is true that at least it is the month of promise and of hope.

Why is May called the month of Mary and especially dedicated to her? Among other reasons there is this—that of the Church's year, the ecclesiastical year, it is at once the most sacred and the festive and joyous portion.

Here, then, we have a reason why May is dedicated to the Blessed Mary. She is the first of creatures, the most acceptable child of God, the dearest and nearest to Him. It is fitting, then, that the month should be hers, in which we especially glory and rejoice in His great providence to us, in our redemption and sanctification in God the Father, God the Son, and God the Holy Ghost.—Cardinal Newman.

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WITH COLD OR HOT WATER or any way you please you can use "SURPRISE" Soap, but there is an "easiest way." A little hot water, a tea-kettle full is enough, then make a good lather and let "SURPRISE" do the work.

Catholics and the Public Press. "We have had frequent occasion to call our readers' attention to the evils of the secular press, and to point out the dangers to faith and morals, and especially to the morals of the young, that lurk within the pages of the ordinary daily paper," says the Rosary Magazine.

PURITY FLOUR advertisement featuring an illustration of a man and text: "SUCCEED IN BAKING tasty, vitalizing bread depends chiefly on the flour used. PURITY FLOUR, made solely from the choicest Western Canada Hard Wheat has no equal as a thoroughly dependable household flour."

Archbishop O'Brien advertisement: "We have now on sale at the CATHOLIC RECORD office, this most interesting life of a great Canadian churchman, written by Miss Katherine Hughes. Order promptly attended to. Price, postage prepaid, cloth \$1.00, paper 65c."

The Kyriale advertisement: "Or Ordinary of the Mass ACCORDING TO THE VATICAN. Transcribed into Modern Musical Notation with Rhythmic Signs by the Monks of Solesmes. Price, 25c. post-paid. Kyriale Seu Ordinarium Missae. Cum Cantu Gregorianae exemplar editionis Vaticanae Concinnatum. Price 25c. post-paid. Catholic Record LONDON, CANADA"

O'KEEFE'S Liquid Extract of Malt advertisement: "For nursing mothers O'Keefe's Liquid Extract of Malt is unsurpassed. We have received a great many letters from leading doctors bearing testimony to this. By acting digestion and supplying extra nourishment it increases the flow of milk and builds up the mother's strength. Price 25c. per 10 ounce bottle. 30c. per dozen allowed for empty bottles when returned. Refuse all substitutes said to be just as good. W. LLOYD WOOD, Wholesale Druggist General Agent. TORONTO"

Fabiola A Tale of the Catacombs advertisement: "By Cardinal Wiseman. Paper, 30c.; Cloth, 60c., post-paid. Callista A Sketch of the Third Century. By Cardinal Newman. Paper, 30c., post-paid. History of the Reformation in England and Ireland (In a series of letters) By William Cobbett. Price, 85c., post-paid. Catholic Record, LONDON, CANADA"

Get This Gold Pair Free advertisement: "SPECTACLE WEARERS! Listen! I want to prove to you beyond the shadow of a doubt that the Dr. Haux famous Perfect Vision Spectacles are really and truly ever so much better than you have ever used before—and that's the reason why I am making the following very extraordinary but honest proposition, whereby you can get a handsome pair of Rolled Gold Spectacles absolutely free of charge. HERE IS MY SPECIAL ADVERTISING OFFER: SEND me your name and address and I will mail you my Perfect Home Eye Tester, free. Then when you return me the Eye Tester with your test, I will send you a complete five dollar family set of the Dr. Haux famous Perfect Vision Spectacles for only \$1, and this will include a handsome pair of Rolled Gold Spectacles absolutely free of charge. With these famous Perfect Vision Spectacles of mine you will be able to read the finest print just as easy as you ever did in your life—and I will return you your dollar willingly if you yourself don't find them to be the most perfect-fitting, clearest and best you have ever bought anywhere, at any price. Send for my free Eye Tester today and address my company as follows:— DR. HAUX SPECTACLE COMPANY, Haux Building, St. Louis, Mo. I Want Agents Also. And any one can easily earn as high as \$100 weekly, fitting spectacle with my Improved Eye Tester. My agents need no license anywhere in the country, as I furnish necessary documents with agent's outfit."

Vertical advertisement on the left edge: "degrees Sure-never they are the made. price 'Shing-um kind the? will bring illustrated. t, Ont. ngles Tonic acts as a tonic anxiety for the, especially one on him, its invigorating. ll so brace a man work as a good life with its attend- section and secur- ed now in the American Life ove beneficial to our family also. LIFE O, ONT. L. BLAIKIE, President. ighly sound essional com- s business to moted for the ense rate is the S, being only 46% over 1905. examining a of Canada, examined. ard" The Canada's LOO, ONT. ear LIFE FOR 1906 Increase \$5,082,075.00 7% 188,949.82 8% 748,111.88 27% 488,357.82 24% 267,854.51 24% ent. s Interest bearing. 3.65. ncluding Capital Stock, AN'S SUITS, \$5 (Incl. extra and waste at cost) or sample. 12 London, Ont. o. Dept. 12 London, Ont. RECEIVED Beautiful ce ***** ED PICTURES Assorted Subjects. (ns.—15c. per doz. 0 per hundred. CATHOLIC RECORD ON, CANADA

