The Catholic Record. LONDON, SATURDAY, MAY 20, 1905.

THE SCHOOLS IN THE YUKON.

EX COMMISSIONER CONGDON TELLS OF THEM.

Ex-Commissioner F. T. Congdon, of the Yukon Territory, was shown the following extract from the Toronto News, which was reproduced in the Citizen of Saturday evening last, as

The Toronto News has discovered that Separate schools were established in the Yukon three years ago by the Yukon council, and the measure sanctioned at Ottawa. The bill was rushed through in one afternoon. Continuing, the News, says: "As an instance of the usual discrimination, it may be mentioned that shortly afterwards an ordinance was passed removing all teachers who had no Normal school qualifications. This, in a new and rough community, resulted in the discharge of all the Protestant teachers, but the nuns were allowed to remain on The Toronto News has discovered but the nuns were allowed to remain on full salaries for a year."

to the North West Territories applied to the Yakon. Section 14 of the Terri tories' Act of 1875 secured to the mintories' Act of 1875 secured to the min-ority in the Yukon the right to Separ-ate schools, whether that minority was Protestant or Catholic. The section was passed as is well known, to secure the right to Separate schools to the minority, at a time when that minority was, and was expected to con-tinue, Protestant. It is difficult to tinue, Protestant. It is diment to understand the 'good faith' of those who would take away the right to Separate schools now that the minority happens to be Catholic. At all events, the power to abolish Separate events, the power to abolish Separate Schools did not rest with the Yukon council, but with the Federal or, as some contend, with the Imperial Parliament. In 1902 it became advisable to put into convenient shape for the Yukon the North-West Territories' ordinances relating to schools. Chapter 27 of the Yukon or linances was accordingly passed, which left the law in the condition as it existed in the Yakon Territory by virtue of the ordinances of the North-West Territories.
"It was passed without demur after three readings and the committee stage and was merely a consolidation for con-

'Hon. James H. Ross, who had been North-West Territories, and who eer tainly cannot be accused of any undue partiality in the matter of Separate schools, was then commissioner, and seven of the ten other members of the

council were strong Protestants.
"The ordinance preserved to the minority the right to Separate schools which they had under the existing law, and in respect to which the minority

had the guaranty of Section 14 of the North-West Territories Act of 1875." Referring to the passage in the News editorial which deals with the discharge of Protestant teachers and the retention of Roman Catholic nuns as teachers, Mr. Congdon said:
"There is only one Separate school

in the Yukon, that at Dawson, consisting of two departments. The teachers are required to possess the same qualifications as the teachers in the Public schools, and to use text books pre-scribed by the council of Public Instruction. A great majority of that council is at present, and has always been, Protestant. The authorities, general, and the council, in particular, have endeavored to treat the Catholic minority in a fair manner and with due regard to their constitutional rights. o complaint has ever been made in the Yukon of any undue discrimination shown to the Catholic minority.

"The News is apparently unaware that the ordinances of the Yukon council do not be shown to the catholic minority.

cil do not require the sanction of the Ottawa government. All that is neces sary to their becoming law is the assent of the commissioner, and they remain unless disallowed by the governor-in-council. It would have been strange for the latter to have disallowed an ordinance of the Yukon council when that ordinance was merely a repetition, mutatis mutandis, of a previous ordin-ance of the North-West Territories applicable to the Yukon Territory, applicable to the lukon which had not been disallowed but permitted to continue in operation. No ordinance was ever passed in the Yukon Territory removing teachers who possessed no Normal school certificates. Such teachers were not removed.

of the "On the recommendation of the superindentent of education they were given one year's leave of absence in continuous employment rfter having qualified. Those who subsequently qualified and returned to the Yukon re reinstated on their respective

"This is another instance of the gross inaccuracies upon which the News to gladly bases its attack upon Sir Wilfrid Laurier and the authorities in the Yukon Territory. I may say that, however easy it may be to create prejudice in certain quarters and in a limited circle by such references as are contained in other parts of the article of the News from which the foregoing extract is quoted, will not be of any avail in the Yukon so long as the Catholic Church ds into that country such priests and such nuns as have been engaged there since 1896. However much any Yukoner may dissent from the doctrine of the Catholic Church, however much he may disapprove of some of the practices of that Church, and however much he may even despise her ceremonials,

realise who fail down his life for his fellows during the trying epidemic which prevailed in Dawson some years ago. "When we consider," continued the ex commissioner, "his heroic self-sacrifice, we may be pardoned for refusing to be too easily aroused against that terrible hierarchy, whose domina-tions the News so greatly dreads."

tions the News so greatly dreads."

Mr. Congdon expressed his further approbation of the character and work of a number of eminent Roman Catholic priests. "I have this further testimony to bear to them and their magoanimity," he said, "that whilst I was commissioner of the North-West Territory, not one of the authorities of the Catholic Church ever pressed upon the Catholic Church ever pressed upon me an unreasonable demand. Fathers Lefebvre and Allard greatly and un-selfishly aided their people by con-ducting a large night school on Dominion Creek which was attended by over forty men and boys eager to learn English and acquire better When asked as to his opinion regarding the matter, Mr. Congdon said:
"Until the passages of the Yukon Territory Act in 1898, the acts relating the two the North West Territories annihild the label to the North West Territories annihild the label to the North West Territories annihild the label to the Seath and desks and black the North Mest Territories annihild the label to the Seath and desks and black the seath and desks and black the seath and the label to the seath and desks and black the seath and acquire better to learn English and acquire better dearting the matter, Mr. Congdon said:

"Until the passages of the Yukon Territory Act in 1898, the acts relating the seath and acquire better and the seath and the seath and acquire better and the seath and the sea blackboards which had been discarded in the other schools. I helped them in every way in my power, and if in so doing I in any way impaired the con-stitution of my dear country, if I lent aid and comfort to the effort to fasten clerical domination on that great territory, I can only confess my fault and crave pardon for acts, of the sinfulness of which I am not yet convinced."

PAROCHIAL SCHOOLS.

Each succeeding year the parish Each succeeding year the parish school becomes a more important factor in the educational system of the state. From a recently-printed pamphlet, compiled in New York, we learn that in this state "the patrons of Christian education are paying from their own hard-earned money the cost of educating about 50,000 children in the Catholic parish schools." Besides this, they are bearing their burden of this, they are bearing their burden of school taxation in the regular way.

It is a surprising demonstration of unfairness of so-called American

fair play.

But, while it is difficult to convince non Catholics of the justice of the Catholic contention for religious educa our separated brethren will realize the righteousness of it. The state without religion becomes bedlam. All religion necessary to make upright citizens can not be taught in the Sunday school

The country's greatest thinkers, however, are beginning to recognize the fact that education does not con-sist merely in a superficial knowledge of the three R's. But a short time ago the Brooklyn Eagle said, in an editorial on the alarming prevalence of youthful depravity, "The great Roman Catholic Church . . . is unquestionably right in the contention that the whole right in the contention that the whole (educational) system as it now exists is morally a negation." Rev. Hamilton Schuyler, rector of Trinity Church, Trenton, N. J., had this to say very

recently:
"Another point, which it seems to "Another point, which it seems to me calls for our admiration, is the su-preme important attributed by Roman Catholics to the religious education of their children. Viewing the matter from this standpoint, we must admit that they are justified in establishing their own schools, where their children may be taught the religion which they

Many eminent, fair-minded men night be quoted, but it is unnecessary. Catholic believe in this sound doctrine of religious education to such an extent that they willingly support it, though oftentimes it is a hardship. Non-Catholic readers of the Union and Times may be surprised to learn that New York City Catholics spend about \$500,000 annually to educate the 55,629 children who attend their parochial It may be news to them to be schools. It may be news to them to be informed that \$10,000,000 have been invested in parish school buildings and

In this city more than 20,000 Catholic children are attending parochia schools. The public schools are over crowded. What if the parish institutions were closed? Another of the troublesome bond issues, the bugbear of the city taxpayer, would become absolutely necessary in order that these children might receive the much boasted free schooling of which cham-pions of the "little red school" boast

so blatantly.
Some time ago the Educational Review printed an article by Rev. James Conway, S. J., from which this para-graph is taken:

graph is taken:
"While there has been much alarmist writing, welcomed by certain editors sons best known to themselves it still remains an invincible truth that no part of the American Constitution would be endangered by a just recognition of the parish schools in their valuable work for public education. able work for public education. General taxation to secure free schools would still remain in full operation as a neces sary measure of safety for universal suffrage. The acceptance of examina-tion and inspection under state control tion and inspection under state control would amply safeguard the secular studies required for citizenship. Catholic citizens stand ready to give the largest scope to patriotism, while providing for children, at their own expense, a definite and dogmatic system of religious knowledge in accordance with the teaching of Christ."

We believe it was the late Lord Salisbury who declared that "the flag is a valuable commercial asset." The American Board of Foreign Missions evidently believes the same is true of the Bib'e and the sort of Christianity it wishes to export to distant heathen lands. It has published a carefully prepared letter addressed to Mr. John D. Rockfeller, in which the dollar and cents argument is employed to induce the head of Standard Oil to unloss n his purse strings in the interest of Protestant foreign missions. The man who has piled up millions by methods that cannot squared with the teachings of Christianity, was asked to help rescue the benighted heathen from his sinful state and thereby incident-ally aid in expanding American trade. Rockfeller responded to the appeal by sending his check for \$100,000, the acceptance of which has drawn down upon the Board of Foreign Missions much hostile criticism. Protestant much hostile criticism. Protestant ministers have denounced it for taking "tainted money," and have declared that its doing so places it in anything bat a favorable light before the

country.

All this denunciation took place when it was believed that Rockfeller's financial contribution to Protestant foreign missionary work had been unsolicited. It turns out, however, that the Standard Oil Magnate had been asked to help in the work of bringing "the blessings of Christianity" to the unconverted heathen. The letter in which he is urged to do so is certainly unique. The spiritual welfare of the heathen is made a matter of secondary consideration. That missionary work, from the viewpoint of dollars and cents, will pay is strongly insisted on. Here

is an extract from the letter:
"Statistics of mere converts furnish
no sort of measure. The fact is that no sort of measure. The fact is that heathens nations are being everywhere honey-combed with light and with civilization, and with modern industrial life and applications of modern science, through the direct or indirect agencies. of the missionaries. Look at Japan, for of the missionaries. Look at Japan, for illustration! Quite apart from the question of persons converted, the mere commercial result of missionary effort to our own land is worth, I had almost said, a thousandfold every year of what is spent on missions. For illustration! Our commerce to day with the Hawaiian Lighads, which are now the Hawaiian Islands, which are now Christianized and no longer take mis-sionary money, is, I am told, \$17,000, 000 per year. Five per cent of that in one year would represent all the money that ever was spent in Christianizing and civilizing the natives. When the missionaries went there the Hawaiians were cannibals, without a dollar of exports or imports. To-day these islands are an immense source of wealth and of comfort to the American people

The reference to the Hawaiian Islands is an unfortunate one. That the export and import trade of these the export and import trade of these islands is faz greater than it was before Protestant Missionaries set foot in them is very true. But what of the native Hawalians found by the missionaries on landing? What become of them? They have almost disappeared. To-day there is only a remnant of them left. Farther West in the Pacific are islands which were visualized to the pacific are islands which were visualized. nant of them left. Farther West in the Pacific are islands which were visited by Spanish friars more than three hundred years ago. These Catholic missionaries gave no thought of how Spain's trade could be increased in the Philippines. They devoted themselves to a work which they deemed of far greater importance, namely, the Christo a work which they deemed of far greater importance, namely, the Chris-tianizing and civilizing the Filipinos. As a result of their missionary labors there are to day seven millions of Christian and civilized natives in the Archipelago. The viritual extinction of the native Hawaiians and the survival of the Filipinos in increased numbers are suggestive of the way the two sets of missionaries carried out their

missionary work.

To show the materialistic view the Board of Foreign Missions take of the work it is engaged in, we give one more extract from the letter to Rockfeller, which the Board has circulated, evidently with the view of proving how deserving it is of commendation. Here

Our export trade is growing by leaps and bounds. Such growth would have been utterly impossible but for the commercial conquest of foreign lands under the lead of missionary endeavor. What a boon to home in-dustry and mannfacture! An officer of the United States Steel Corporation of the United States Seed Corporation tells me that that company alone is exporting American products to between forty and fifty different countries.

" The fact that the sources of your wealth, if I am rightly informed, are drawn from mankind more widely than those of any man who has preceded you seems to be to invite you to specia consideration of the needs of all na-tions and the islands of the sea. Is it not entirely reasonable that a portion, at least, of the revenues derived from at least, of the revenues derived from your extensive trade with foreign peoples should go back to them, laden, through this missionary organization, with the blessings of Christianity and

As a circular issued by a business house engaged in the export and import trade, this would be well enough. But to place the main stress on trade improvements as a consequence of mis.

so long as the memory of Father Judge and his associates lingers in the Yukon, so long will even the staunchest Protestant among us cherish some tenderness for that ancient and venerable Church."

Mr. Congdon then paid a feeling tribute to the memory of the heroic Father who laid down his life for his fellows during the trying epidemic which prevailed in Dawson some years ago. "When we consider." continued to the memory of Father Judge in a nutshell. Parcebial schools are under the Regents, their courses are pect of a body that was organized for the purpose of spreading the light of Christianity. It was not the trade of Christianity. It was not the trade into existence of the purpose of spreading the light of Christianity. It was not the trade to form the purpose of spreading the light of Christianity. It was not the that won for Christianity is great victories over heathendom centuries before Protestantism came into existence. Quite different motives super do not strength the purpose of spreading the light of Christianity. It was not the trade ply in every respect with state laws. They are, in justice, entitled to their strength to the purpose of spreading the light of Christianity. It was not the trade ply in every respect with state laws. They are, in justice, entitled to their strength to purpose of spreading the light of Christianity. It was not the trade ply in every respect with state laws. They are, in justice, entitled to their strength to purpose of spreading the light of Christianity. It was not the trade ply in every respect with state laws.

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They are, in justice, entitled to their strength to purpose of spreading the light of Christianity. It was not the purpose of spreading the light of Christianity. It was not the purpose of spreading the light of Christianity. It was not the characteristics as it has been and four daughters as nuns, has b lands .- N. Y. Freeman's Journal.

IRELAND'S CATHOLIC UNIVERSITY

The excuse put forward by Mr. Balfour for his refusal to carry out his former pledges regarding a Catholic former pledges regarding a Catholic University Bill for Ireland—namely, that British sentiment was insuperably challenged by no less an authority than the Saturday Review. This publication has for many years been the mouthpiece of the most progressive sections of the of the most progressive sections of the Conservative and Liberal parties, show-ing at times decidedly Radical tenden-cies. On this particular question it takes direct issue with the Premier, and raps the Times very sharply for asking whether any Catholic State has endowed a university for Protestants by nutting this pertinent case: putting this pertinent case:

"Until English opponents of the Irish demand can cite another country in which the Roman Catholic population was deprived of its property by Gov-ernment action while a great Protest-ant university was established by the State, or another country in which the majority of the population not wealthy enough to establish and maintain adequately even one college by private effort, is refused Government support for the foundation of such a university as it can conscientiously accept, it is somewhat futile to decide the case of

If the Times could point to any country wherein a great Protestant majority is attempted to be ruled by a small Catholic minority, it might ask the Catholic minority, it might ask the ridiculous question quoted above. Prussia, which has a large Protestant majority, gives the Catholic minority a University system satisfactory to all parties. England is behind Russia in this matter. She is the only power that refuses to do justice while insisting on holding the reins of power.—
Catholic Standard and Times. Catholic Standard and Times.

DEATHS OF JESUITS.

The annual list for 1904 of the members of the Society of Jesus who died during that year would present an interesting subject of study for an insurance actuary, especially because the Jesuits, being more evenly distributed throughout all the climates and countries of the globe than any other religious order or congregation, fairly re present the average duration of active but well regulated human lives. At the beginning of 1904 there were 15,404 members in the whole order. Of these, 202 died between the beginning and the end of that year, the average age at the time of death being 58 years and 9 months. Of the 202 deceased Jesuits fifty had spent fifty years or more in the order, and the average age of these jubilarians at the moment of death was 79 years and 6 months. Of these 50, 16 had from 60 to 68 years of religious life to their credit. One who entered at 16 died at 91, have seen 175 years in religion. An ing spent 75 years in religion. other, who is not among the jubilarians because he entered the order at the age of 53, lived till he was 90. He would have been condemned as "a bad risk" by any ordinary insurance agent at the time of his entrance, and yet he lived occurred in different parts of Europe North and South America, Asia, Africa and Australia, from Montreal to Val-paraiso, from Beirut in Syria to Calcutta, from Cracow in Messina, from Alexandria in Egypt to the Zambesi Mission in South Africa, from Manila to Fei-ho in China.—North West Review.

MGR. JOHN VAUGHAN.

ABOUT TO JOIN THE CARTHUSIANS.

It is stated that the Right Rev. Mgr. John S. Vaughan, who has been in Rome for several months, resigns the office of Domestic Prelate to Pius X. and his membership of the Westminster Cathedral Chapter in the course of a few days for the purpose of joining the strictest of all Catholic religious Orders—the Carthusians. Monsignor Vaughan, as he still is, joins the Carthusians in the Cartosa of Lucca, where the general of the Order lives.

The Rt. Rev. Monsignor is a brother

of the late Cardinal Vaughan, also of Father Bernard Vaughan, S. J., and of Father Kenelm Vaughan, who is at pre sent in South America, collecting funds for Westminster Cathedral. Mgr. for Westminster Cathedrai. Mgr. Vaughan is well known all over the country, and particularly in London, as one of the leading pulpits orators of the day. His Christian evidence lectures have been attended with success wherever delivered, and have been the means of bringing many converts to the Church, whilst, as an author, he can lay claim to a very considerable number of volumes, all of which have had a more or less extended sale. His services as a preacher have been in great request both in this coun-try and on the Continent, and during the Lenten season just closed he gave a series of sermons in the Church of San Silvestro, in Rome. We under-stand that before joining the Carthusians, he is engaged in the preparation of another volume, and this, under the circumstances, will be awaited with interest.

The ancient and notable family of Vaughan which in one generation gave olic Citizen.

the strictest contemplative Order in the Church, even were he to write more books they would probably issue, without his name, as the work of a simple Carthusian brother .- London, Eng., Catholic News, April 29.

NUN A PROBATION OFFICER.

MAGISTRATE OFFERS TO APPOINT SISTER MARY XAVIER, WHO WORKS AMONG PRISONERS.

Sister Mary Xavier of the House of Mercy, at Madison avenue and Eightyfirst street. New York, who visits the district prison, the penitentiary and Sing Sing prisons, went to the Yorkville police court yesterday and asked Mag-istrate Pool to discharge a man he had committed to the workhouse for disor-derly conduct. She said she had ob-tained employment for him in the country and saw a chance for his refor

"I have heard of your work among the prisoners, Sister, and I commend it. Suppose I appoint you a probation-ary officer of the court without salary? Would that help you in your work?" asked the magistrate.
"Yes, your Honor, it would help me,

but I must consult my superiors, as I cannot accept such an appointment without their approval," she replied.

The magistrate told her to let him know if she obtained the necessary consent, and said he would investigate

Sister Mary Xavier has been working among prisoners for several years. If she is appointed a probation officer it will be the first time a member of the Catholic sisterhood has held such a position.

UNWOMANLY WOMEN.

The situation or scene around and in the court in New York in which the woman Patterson has been on trial on a charge of murder is thus described by one of the reports:
"An hourbefore the doors were opened

the court building was beseiged by a throng which numbered thousands. Some of those who sought admission said they were relatives of President Roosevelt, of Commissioner McAdoo, of Mayor McClellan, and other distinguished men. Even those who were connected with the case had difficulty in getting in. As soon as Recorder Goff took his seat he ordered the rcom cleared of all who were without seats. In the afternoon he caused the ejectment of a score of wo-men who were taking undue interest in the proceedings. As they moved toward the door their faces were crimson with mortification, but the order was en-forced. Four-fifths of those who suc-

ceeded in getting in were women."
What sort of women are those? Of

ORANGE WRATH. There will be bad blood among the

Orangemen in Ireland if Patricia of Connaught is married to the "Papist" Alfonso of Spain. These gentlemen, Alfonso of Spain. These gentiemen, the greater proportion of whom are the most zealous Protestants, who never entered a church door in their lives, take ill any allaince with the children

When the English Church was about to be dis-established by Gladstone, thirty six years ago, the Orangemen rose up to a man and threatened that if the queen signed the dis-establishment bill they sould kick her crown into the Boyne. One of the leaders, the famous Wm. Johnstone, of Ballykillbeg, proclaimed

that he and his followers would line the ditches, Bible in one hand, and a gun and a sword in the other—in which condition they would hardly be fit for campaigning in Manchuria. They campaigning in Manchuria. They promise to take up the Bible, and gun and sword again, if Home Rule should ever pass. When campaigning against the coming materimonial alliance it is and hoped that they will be to go forth with the Bible content to go forth with only-in both hands.-Catholic Citizen.

King Edward the Wise

Edward VII. of England is known to have been chiefly instrumental in ending the Boer war. He also is understood to have wished for a solution of the Irish question, and induced the Tory Government to rely less upon the advice of the Castle. The French alliance, or mutual understanding between France and England, which is apt to become so important in international politics, is also attributed to him.

olitics, is also attributed to him.
"King Edward the Shrewd," or, indeed, "the Wise," is, according to the
Paris correspondent of Truth, the title a near posterity will give to his present majesty. "Since his accession to the majesty. "Since his accession to throne," says this noted journalist, "he has not made in international affairs a said for his nephew and nephew-in-Germany and Russia.

CATHOLIC NOTES. Dr. William A. Dunn of Boston has become a member of the medical and surgical staff at the Vatican.

When the will of the late J. G. Hurley when the will of the late J. G. Hurley of Flint, Mich., was filed in probate court it was found that in addition to bequests heretofore reported, he left his home, valued at \$7,500, to the Little Sisters of the Poor, and \$5,000 for its

Right Rev. Mgr. Micheal P. Connery, Rector of St. Columba's Church, Buffalo, N. Y., was recently elevated to the rank of Domestic Prelate.

Four French Catholic m'ssionaxies and a number of converts have been massacred at Batang, Hong Kong. It is believed that they were killed in the same uprising in which the Chinese Amban, or imperial commissioner to Tibet, was killed by Tibetans.

During the last week of June there will be held at the Mother house of the Sisters of the Good Shepherd, at Angers, France, a general meeting of all the provincials of the Order. A new mother general will be elected and new provincials appointed all over the

Next June, a general chapter of the Sisters of the Good Shepherd will be held at Angiers, France, the Motherhouse of the Order, for the purpose of electing a Mother General. This Order has convents in the United States. Canada, Ecuador, Peru and in Europe ; and the Mother Provincials from these countries will be present at the elec-

The Rev. Dr. Aveling, the organizer of the course of lectures in Westmin-ster Cathedral Hall, to which we referred last week, is a Canadian by birth and the son of a Protestant min-ister. Going to England to continue his studies at Oxford he came under Catholic influences at the University, with the result that he entered the Church.-The Casket.

Archbishop Farley administered the Sacrament of confirmation in the Cathedral recently to 110 adults, of whom 38 were converts, after a three weeks" mission just closed at the Cathedral by the Jesuit Fathers, under the direction of Father Stanton, S. J. The remainder were men and women who had been born and baptised Catholics but had never been confirmed in the faith. The Missionary.

Rev. P. P. Cooney is dead at Notre Dame, Ind. Father Cooney was born in Ireland in 1822, and was ordained in 1859 at Notre Dame. In 1860 he resigned the Vice presidency of St. Mary's College, Chicago, and enlisted as Chaplain with the Thirth-fifth Indiana Regiment, with which heaves. diana Regiment, with which he served during the whole of the Civil war.
Upon his discharge he was appointed to the pastorate of St. Patrick's parish until 1870, when he was called to do missionary work until 1895, when illegath approach is retirement. health compelled his retirement.

A meeting of the senior priests of the Archdiocese of Glascow was held the other day. His Grace the Archbishop ceeded in getting in

What sort of women are those,
what class? Are they women,
what class? Are they women
with homes, families, occupations; or
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what cl of Glasgow presided, and the meeting was one of the largest of the kind ever held, only about two or three of the numbers are to be maintained, special attention will have to be devoted to the secondary schools in the diocese.

Rome, April.—The Pope received in private audience John Redmond, the Irish leader. The Pontiff inquired most keenly into the religious, political and industrial development of Ireland and expressed complete sympathy with the Irish National party, which he termed the defender of the Catholic religion in Ireland, "because," he added, "that is the national religion of Ireland and it is the national party." The Pope also said that the National party's efforts to achieve liberty for Ireland and also full civil and religious rights for the Irish people by lawful and peaceful means would have his sympathy and blessing.

"Archbishop Simon, himself a Pole and now a resident of Rome, has b appointed to come to the United States and look over the situation and the circumstances surrounding the work among the Poles and in the Polish settlements. the Poles and in the Polish settlements, his visit being in connection with the possibility of the appointment of Polish Bishops," says Rev. Wenceslaus Kruszka, of Ripon, Wisconsin. "I do not know the exact date of his arrival, but his coming here is certain. Father Kruszka spent several months in Rome last year, being sent over as a delegate by the Polish priests of this country to represent their interests.

In the Archbishon's residence New York, a meeting was held Sunday by the Daughters of the Faith, to hear the brief of Pope Pius X., approving the plan of organization. The Archbishop said that the Pope recognizes the need of such an organization to cope with present day evils, which are increasing daily. "The Christian world," said the Archbishop, "recognizes the havoc divorce is playing in American life. It lies with our Catholic women to stem the tide by united action, in discountenancing the social usuages and customs that are spreading moral evil in society—immoral plays and books, extravagant and immodest dress, gambling, and opiates." The Archbishop places immoral plays as chief the list of evils-a view taken by an intention to the subject.

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SHAN F. BULLOCK, IN THE PILGRIM. The Master and I were sitting in Emo parlor, one this side of the table, the other that, the lamp between us. The house was uncannily still. Dis tinctly I heard the crickets shrilling on the kitchen hearth and the wind whistling in the eaves. It was a wild Sep-ember night—characteristic Irish harvest weather-but there in Emo parlor, so warm and peaceful, we two were at our ease, both smoking, both reading, our shirt sleeves rolled up and feet out

In a while, the Master laid down his paper, pushed up his spectacles, and clasped hands across his waist-coat. There seem to be a good millionaires in the world these times,

be said, "everywhere but in Ireland."
"Yes," I answered, laying down my
book, "they're pretty fashionable. I
suppose Ireland could do with a few if they happened to come her way. "Oh, I suppose so. They'd be bet-ter than wet harvests." The Master

looked around. "Maybe we've had our millionaires already," he said.
"Nonsense," said I. "Surely you'll

some illusions! You're not going to tell me that the country has

"' Hum!" The Master sat looking at the windows. "I think if this weather continues much longer, Car negie may come our way pretty quick and drop a year's rent on every door-step. He's a strange man—a strange think if the Lord blessed me with riches, I'd find better ways to rid myself of it than building places to read books and newspapers in. Read! The world is mad about readin."

True," I said, with my eyes on the

Then the Master looked at me. "," said he; "and do you know —I think Carnegie may find one Ay, day that he and good sense have been bad friends. Sure as you're there, I wouldn't wonder if he came to the end that Dan the Dollar made for himself." Oh! Was Dan your one and only

millionaire?' He was. I've been thinking a deal about Dan these last few days. been thinking of writing to Carnegie myself—but tut! He'd only grin!" The Master sat considering a while then, as his manner was, crossed his feet, settled back in his chair and went

"I knew Dan well. When I was a lad at school, he was a growing lump o as fellow, big and easy and soft, good-natured and good-tempered. He used to pass the door every day, taking an ass load of turf to Bunn to sell; and whatever the time or weather or luck Dan had the cheery word for all he met, and something in his pocket for every child he'd see. I never knew a more open hearted fellow. He'd give you the shoes off his feet. How often I've seen him standing beyond the hedge the rain streaming from his elbows and his smile the only warm part and he fumbling in his rags for a lezenger he thought he had somewhere or other for wee Tommy. Ah, sure, 'twas terrible soft weather, it was ; but sure God sent the rain to keep the ducks from thirsting. Ay, ay! And off Dan would go along the road, clicking his tongue at the donkey and smiling at odness of the Lord.

saw a little party go past the gate, some merry and some wailing, some on foot, some in carts; and walking in front, by himself, and in his hand a big blackthorn, in that his worldly pos session ted in a spotted handkerchief was Daniel-bound for the big journey into the world. His face was hard and dry. His eyes were set. He had no smile for me that morning, and no in his new frieze coat; and when I ran to the gate, calling, 'Good-Danny. Safe over, Danny, he looked at me, waved his staff and strode on. He daren't speak. His heart was too full. And dear knows I pitied him that morning, and cried after him; and for many a long day I missed

Well, time went on, and one day I

"For years we heard no word of Dan.

Some had forgotten him, some thought him dead; when all at once news went like wildfire through the country that Dan had struck a vein in the Californian gold fields. 'Millions,' went the word; the's worth millions of goold dollars. The Yankee papers are full of him. They're talkin' o' makin' him president. full of him. Millions—he's worth millions. He's bought a palace in New York, an' goes everywhere by special train, an' has carriages an' horses an' men servants, an'-aw, now,' said every one, holding up their hands, 'it's wonderful to Providence. It bangs all. It's just like an ould grandmother's fairy tale. Danny Danny that went away wi' only one shirt to his back, and not the price 'two ounces o' tobaccy in his purse Him? Aw' be the seven churches, it's powerful!' That was what you heard everywhere. Sunday and Monday it was Danny and his dollars, Danny and his luck, till his name and doings were a weariness; and then, just as we were quieting down, comes word that Danny and his millions were coming home, were on the road, were—'Ah, by the powers, were on the say this mortial inute' in a whole special ship of his wn!' And excitement went sky high. "I remember well the day Dan came OWn It was a great time. You'd to see the crowds flocking to You'd wards Clogheen in their Sunday clothes, that the Queen was receiving homage. There was an arch across Main street, flags on the houses, wreaths and flowers everywhere. At the station was a deputation waiting on a carpet, the platform was crowded with all the beauty and wealth of the countryside; Dan came, there were speeches and addresses and bowing, and a storm of cheering outside that would waken dead. And Dan was delighted He addressed the deputation, and smiled upon the ladies; he harangued the crowd from the station steps, from the seat of the hotel wagonette, from steps of the market cross; and all the way

procession. That night there were bon-fires on the hills. Next day there were sports in the Kilcross meadows, with beef and beer galore. And, to crown all, one evening in Clogheen, Dan was entertained at a champagne banquet, the like of which had never been spread in the town hall. Lord Louth presided. The gentry attended. The speeches filled two sheets of the local papers. Twas powerful. And near the close, when the champagne had worked well, Dan just brought down the roof with the announcement that he intended settling in the old home in the old country among the good old people.

"God bless them, shouted Dan, jumping up on a chair. 'And may every dollar I have be spent among them.'

And the rafters cracked.
"Well, all that passed, as all the world's wonders pass; and at last Dan found time to say, 'How are ye,' to his own people and to all the friends far and near that remembered him so well. Twas wouderful how well he was re membered; 'twas wonderful to see the crowds of friends and relations all flocking to bid him welcome. Men fought over him, and women squabbled; and children were taken to see the great children were taken to see the great the man who could break the Bank of Ireland, the man who wore silk skirts and ate his eggs with a gold spoon, and could fill a cart with golden dollars.

Mr. Dan?' was the word everywhere. "An' it's meself now is glad to see ye. An' sure, here's Mary come to see ye. An' this is wee Pat, an' that's little Micky, an' here's Mary, an' Lizzie, an An' welcome back to us all, Mr. Kate. Welcome back.'

Dan. Welcome back."
"Dan took his reception well, with a laugh and a joke and a twinkle in his He hadn't been over the Californ-

ian gold fields without scratching the skin of human rature. 'Twas all to be expected. Soon the bubbles would burst. Meanwhile, let him go from hearth to hearth about his own hill sides, just warming himself by the fires of those who really cared for his own plain self. So from hearth to hearth went Dan, and we all felt honored. He used to sit with his legs crossed, smok ing a big cigar and talking over old times. You would like to see him. His laugh would do you good. He was greatly changed, to be sure; had got stout and hard-faced, with a drawling voice and a knowing eye; but deep down he was just the same good hearted Dan that once had stood in the rain searching for lozengers in his rags. came to no house without a gift. passed no child without putting his hand in pocket. He scattered money wherever he went. You had but to say, 'Aw, now, times are powerful bad, Mr. Dan—powerful bad,' and there was a year's rent in your hand. You had but to bring a tear to your eye on the pave-ment one far morning, and Dan's pocket was five pounds in good gold sovereigns the lighter. You had only to call to see him one evening, and scratch your ear, and stand glowering at the lamp, and whine your tale of misery—your wife sick, children hungry, cattle dying—and Dan had you in his arms. In that way he must have got rid of thousands . but what of that? 'Twas only a trifle, no more than a half-penny you or me, 'Wait a while, boys,'

used to say, 'wait till I get a good look

about me, and you'll see sports!' He bought an estate near Clogheen, built

a big house upon it, and furnished it from Dublin; then married a wife and

ettled down to scatter his fortune.

"Scattering was easy. These parts are as thirsty for money as they are for Dan had only to turn his head big holes waiting to be filled everywhere. Bunn wanted new side walks, new lamps, a new butter market, a park for the children to play in, one of these new fangled reading-rooms and a library. Over in Glann was place for a race course, the chapel wanted a new altar, the bells in the church were Clogheen got a brass band to play in the town park near the fountain that squirted all day long; got a fire brigade with an engine that pumped water from the canal to the distance of half a mile; got a new town hall, another library, an almshouse and an infirmary, a drinking trough for horses in the Diamond, and a temperance hotel, where for sixpence a man could tighten his waistcoat with fried beefsteak and onions, fresh bread and tea. Lismahee was presented with a fair-green, and a limestone chapel to hold a thousand. Steamers were put on the lake. were show fairs and race meetings in all parts, entertainments for the poor, and sports for the children. If a football club wanted a president, Dan was there; if a subscription was to be started, put down Dan's name; his merry face at a bazaar was worth twenty pounds an hour. Popularity? The word doesn't hold Dan's little fin ger. He was worshipped. He made justice of the peace. He was elected unanimously to the chair of the Clogheen Commissioners and the chair of the Lismahee Board of Guardians. He had only to hold up a hand, and he was off to Westminster as a county member. He had-but enough. might talk all night and to mention half the holes that Dan filled. The big-hearted kindly man! He was Irish the marrow. He was one of the

. There came a time, after a year or two, when Dan stopped scattering. That time was sure to come some day but it came all at once, like a blow in the dark; and with it came a change in Dan himself. He seemed to freeze one night, to close his hand between sunset and dawn; and the next day he was changed. No more chapels now, no more parks and fountains; but just a close fist to the world. He lost his smile. He got thin and yellow in the face, irritable and short in temper.
""What is it?" said every one,

'that's come to our Dan? Is there trouble at home? Is sickness upon him? Tell me Dan, one would say, 'is anythin' wrong wi' ye ncw?'
'' 'What would be wrong?' he'd say,

quick and short.

swer, and turn on his heel with half

the town watching him.
"What's up, said people, with
hearts already hard toward him. 'By
the king, he's like thistles in hay, when you sit on them. What's up at

But Dan never answered, and gave no hint. More and more he got into the way of keeping to himself, of hiding himself away; and not sixpence now would he give to a beggarman. It was just like a fig tree in the Scriptures that withered away—only here had

been no cursing.
"After a while, we began to notice other changes in the man. He stopped smoking. He stopped drinking. He sold his horses and carriages. Now, instead of ordering beef from the butchers, he was content with Ameri-can bacon from the shops. Now, instead of ordering a new suit every week from the tailor's, he wore the same coat Sunday and Monday, winter and summer. He got shabby looking in appearance. He let his beard grow. appearance. He let his beard g Sometimes he had a haunted look. saw him standing before his own fountain in Clogheen or the almshouse he had built, just staring at them and shaking his head. You found him marching up and down before the library that had his face cut on a stone above the door; then looking about him, then strolling in just, you'd nagine to see that the papers You went into the newsroom. You went into the temperance hotel to have your dinner, and after a while Dan would march in,

ith his hat over one eye.
"'Good morning', boys,' he would
by to the company. "How's your with his hat over one eye. say to the company. "How's your self, Mrs. Moran, ma'am?" he'd say to the manageress. 'I thought I'd just drop in to see how things were doin. Ha! That steak smells appetizing, Mrs faith, it makes me want to try it. Jus alth, it makes he want to try it. Sus-a morsel, ma'am, on a hot plate; an' plenty of onions, if ye please.' And next thing, you would see Dan in a corner by himself just eating like the prodigal son.

"'Is it hunger?' I remember asking myself, as I sat watching him on

"Then, of a sudden, I had sight in my mind's eye of a lad standing beyond the hedge, with the rain streaming from his elbows and he fumbling in his rags for a 'lozenger for wee Ton—and I sat ashamed of myself, greedy? Dan stingy and hard? Bah People were brutes. I was a brute. People were brutes. rose and went over and sit down besid him; and before I left him that day his face was on the table, and he blubbering like a child, and I knew all

"The man was ruined. He had given away too much. His investments in America had failed. Before a weel he would be bankrupt, homeless and friendless in the world—no more than the Dan I had seen go past the gate one morning twenty years all his belongings tied up in a spotted handkerchief. And there he sat in his andkerchief. own hotel, hungry and broken, in sight of the fountain and the library, park and the fire brigade—sitting be fore all the holes he had filled with him

" We did our best for him. But bely was no use. It came too late. heart was broken. He drooped drooped; and he ended his days, the wife first, and then himself, in a room in his own almshouse in Clogheen

CAN CHRISTIAN SCIENCE CLAIM TO BE EITHER CHRISTIAN OR SCIENTIFIC?

IN, AN UNREALITY OR HALLUCINATION. Rev. W. M. Drum, S. J., in the Catholic World Mrs. Eddy's new religion wears the attractive mask of Christianity and science. That mask should be torn off for this so called Christian Science is neither Christian nor Scientific. In this claim we follow lead of all critics who have not striven to read into Mrs. Eddy's Creed whatsoever things Christ taught or did, but have scanned her work in the light of the fundamental principles of Christianity and science The statement that Christian Science is not scientific can be made good by many arguments; but, for the present, we shall confine ourselves almost entirely to the question: "Is Christian Science Christian?" Mrs. Eddy and ber followers assert

that their creed is Christian; in the first place, because Christian Science works such cures as Christ wrought. We reply that Christian Scientists not work such cures as Christ wrought; and even if they did, such cares would not demonstrate the Christianity of Christian Science.

First, Christian Scientists do not work such cures as were wrought by Christ. What cures these would be was foretold by Isaais, xxxv. 5: "Then shall the eyes of the blind be opened, and the ears of the deaf shall be un-stopped. Then shall the lame man leap as a hart, and the tongue of the dvmb shall be free." Christ referred to this prophecy, when summing up His works for the disciples of John: " Go and relate to John what you have heard and seen: the blind see, the lame walk the lepers are made clean, the deat hear, the dead rise again" (Luke vii. The New Testament narrative is full of such cures. Christ raised from the dead the son of the widow of Naim, the daughter of Jairus and Lazarus He healed the blind, the deaf and dumb paralytics, lepers, invalids and demon iacs—He conquered all forms of disease. "All they that had any sick with divers diseases, brought them to him. But He, laying hands on every one of them, hea ed them" (Luke iv. " Jesus went about all the cities and towns . . healing every disease and every infirmity." (Matt. ix. 35.) Christian Science has not cured any of blindness, deafness, dumbness paralysis, leprosy-not one who had been bedridden for thirty eight years,

not one who was either possessed or obsessed by the devil. Mrs Eddy was

Eddy's advises her pupils to leave sur-

gery to the surgeon. Christ reset the amputated ear of Malchus. Christian Scientists fail not only to work the cures that Christ wrought, but they fail also to heal in Christ's way of healing. Christ healed by a word or by the laying on of hands aid in an instant, without any osten tation. His cures were wrought in public; "neither was any of these things done in a corner" (Acts xxvi. 26). Christ used His power before the very eyes of His enemies, men of learning, who could not deny the wondrous deeds (John xi. 47). Cure Cure otherwise in Christian Science The Christian Scientist does not pro fess to cure instantaneously 'demonstrates over' the unreal disease again and again, and maybe after twenty lars are charged, the unreal hysteria yields to that incantation which goes by the name of the Scientific States

Scientific Statement. Whether we consider, then, the infirmity cured or the way of curing, the cures of Christian Science are not such as Christ wrought. But even if there were no difference between one of the cures of Christ and those of Christian Science, it would not be at all certain that Christian Science is Christian.

We say incantation, because of

meaningless jargon that makes up the

First of all, Mrs. Eldy denies that her cures are miraculous-they are, she maintains, according to the ordinary course of nature. To be sure, Mrs Eddy's concept of nature's ordinary course is not ours; her concept is far from the ordinary, and consists in the realization that sickness is only image in mortal mind," and that tal mind is unreality." If her are wrought by purely natural causes, why should Mrs. Eddy appeal to them? Such cures may prove the truth of certain natural laws; but they prove nothing at all of Christian dogma. Let us suppose that Mrs. Eddy administers an overdose of strychnine—the result can-not be doubted. Would it not be high ly ridiculous—if one were to appeal to the action of strychinine as a proof of his Christianity? Yet such an appeal is not one whit more ridiculous than that which Mrs. Eddy makes to the action of what she considers purely natural causes, in order to demo the Christianity of her new cult.

Secondly, even though the cures of hristian Science were not wrought by purely natural causes, an appeal to such cures would not prove the Christianity of Mrs. Eddy's teaching. For Mrs. Eddy's teaching is contrary to the teaching of Christ: and no number of cures, if wrought in confirmation of a teaching that is contrary to the teaching of Christ, can ever prove that teaching to be Christian; such cure have been wrought by an agency inimical to Christ. God cannot confirm the truth of Christ's doctrine by one cure, and its falsehood by another.
We say that the teaching of Mrs

Eddy is contrary to the teaching of many; we shall not try to catalogue them all—a few will prove our state-ment. Mrs. Eddy rejects the teach-ings of Christ on the immutability of the deposit of faith, the inspiration of the O.d Testament, the reality of sin and all truths connected therewith, and, lastly, the Christian virtues. Such rejection stands out clearly in

the pages of Mrs. Eddy's writing.
We say that Mrs. Eddy's teaching is first and above all a rejection of Christ's teaching on the immutability of the deposit of faith. Christ taught that after the death of the Apostles there would be neither increase nor decrease in what we call the material object of faith, the sum of revealed truths would be constant, no new articles would added, nor old articles lost. All the truths of fath were made known by Christ to the Apostles: "All things whatsoever I have heard from M have made known to you. (John xv. 15.) These truths were more fully unfolded later on by the Holy "When He, the Spirit of Spirit. truth, is come. He will teach you all truth." (John xvi. 13.) The Apostles understood that the truths of faith were unchangeable. St. Jude beseeches his "contend earnestly for faith once delivered to the saints. (Jude 3.) St. Paul is ever most solicitous that his convert change naught of the faith. He writes to Timothy: "Thou hast fully known my doctrine
. . . continue in those things which
thou hast learned." (II Tim iii. 10, 14.)

"Keep the good thing committed to thy trust." (II. Tim. i. 14.) He begs the Romans: "Mark them who make ditsensions and offences, contrary to the doctrine which you have learned, and avoid them." (Rom. xvi. 17.) He bids the Galatians to curse either himself or an angel from heaven or anyone else who preaches to them a Gospel besides that which they have received (Gal. i. 8.) There can be no doubt that Christ gave the deposit of faith

complete and unchangeable. Mrs. Eddy would make it out that Christ reserved for her far greater revelations that the Apostles received. All the truths of faith were not by any means made known to them. body did God quite fully reveal Christ's body aid God quite unity reveal Units's meaning, until Mrs. Eddy discovered Christian Science. The contents of her 'little book open' are all new revelations. For nearly nineteen centeristics, but here is a second of the content of turies we have been in darkness as to what Christ wished to say. Did Christ come, then, as light to the world only o leave in darkness the souls of corld? Has His teaching been purposeto leave in darkness tho souls of the less for nearly nineteen centuries? He leave even His mother and His dearest friends ignorant of what He meant to say? Did He send His band of chosen few throughout the whole wide world only to spread gross ignorance? Did He bid them teach all nations falsehood? Did He lay it down as a law that they who believe such false hood would be saved, and that they who rejected it would be damned? Mrs. Eddy seems to think so; for she claims of the market cross; and all the way from Clogheen out to the new house he had built for the family in Kilcross, be stood emptying his coat pockets of silver and coppers among the rabble silver and coppers among the rabble that followed him. 'Twas like a royal that followed him.' Twas like a royal of the market cross; and all the way from clogheen out to the new house from Clogheen out to the new house he had built for the family in Kilcross, be stood emptying his coat pockets of silver and coppers among the rabble son, if your days were bothered will fools askin' questions.' Dan would refused to apply that panacea. Mrs. Eddy seems to think so; for she claims tous doctrine he advanced? If 'the offered \$2,000 if she would give sight that Christ kept His meaning hidden away under words whose secret could expert from holiness,' and 'man cannot sin,' and 'man cannot be unlocked save by the "Key to in vain against such disease, and so she to apply that panacea. Mrs. Eddy to discover. Mrs. Eddy says: "When he sins, man must assert there is no such thing as the coving proper in the correct secrets and that the control of the new house words whose secret could away under words whose secret could in vain against such disease, and so she followed him. 'Twas like a royal of the coving propers in the correct secrets and that the correct secrets and the correct secrets and the correct secrets and that the correct secrets are the correct secrets and the correct secrets and the correct secrets are could and the way under words whose secret could away under words whose secret could and the way under words whose secrets could and the correct secrets are cross. The correct secrets are cross and that the correct secrets are cross and all the way the correct secrets are cross and and the correct secrets are cross and that the correct secrets are cross and that the correct secrets are cross and the correct secrets are cross and the correct secrets are cross and the correct secrets are cross are cross and the correct secrets are cro

this nineteenth century discoverer is still on the lookout for revelations. His text book may grow in bulk so long as she lives; it is as adaptable as the Book of Mormon. Note well her attitude: "As of old, I stand with sandals on and staff in hand, waiting for the watchword and the revelation of what, how, and whither." No man of prud-ence and judgment can assent to all No man of prudthis as the teaching of Christ.

Mrs. Eddy rejects also Christ's teach ing about the divine inspiration consequent inerrancy of the Old Testa-ment. Christ gave hearty approval to the esteem in which the Jews held the Holy Scriptures. With Him these books clearly stood as far more than a merely human authority (John v. 34); time and again he quoted them as documents so reliable that it was utterly impossible their words should not be fulfilled. of you shall be scandalized in Me this night. For it is written: 'I will strike the shepherd, and the sheep of the flock shall be dispersed." (Matt. xxvi. 31). "Behold, we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of Man." (Luke xviii. 31 (Luke xviii, 31) He quotes the Mosaic books as the Word of God Himself. "Have you not read that which was spoken by saying to you: I am the God of saying to you: I am the God of Abraham?" (Matt. xxii. 31.) Yet God did not say these words to the Jews except by inspiring Moses to write them. (Exod. iii. 6) It is precisely because God speaks through the sacred writers that Christ says the principles of the Mosaic code cannot be smirched with error, and will last so long as truth. It is easier for heaven and earth to pass, than one tittle of the law to fall.' (Luke xvi. 17; Matt. v. 18) He prom ises this endurance of the truth of the Old Law, in almost the very same words that He applies to the new; 'Heaven and earth shall pass, but My words shall not pass.'' (Matt. xxiv. 35; Mark xiii. 31; Luke xxi. 33) Bu; with Mrs. Eddy the Old Testa-

ment must yield to her discovery. statements of the Mosaic code must be pared down and twisted into shape with her preconceived notions of what they should have been. She does not hes tate to say that the Pentateuch is full of error. In this statement she does not follow her usual course and fly away into safe obscurity of words, words words. Her mind is clear. The author of the story of the making of Eve has erred. "Here falsity, error charges erred. truth, God, with inducing a hypnotic state in Adam in order to perform a surgical operation on him and thereby to create woman. Beginning creation with darkness instead of lighty—mater ially rather than spiritually-error now simulates the work of truth, mocking love, and declaring what great things error hath done." Evidently Mrs, Eddy does not consider St. Paul to be a Christian when tells Timothy: Scripture, inspired by God, is profitable to teach." (II. Tim. iii. 16). The third point of Mrs. Eddy's de

parture from the teaching of Christ is the doctrine of sin and all its consequences. To Christ sin was a dreadful He knew that "by one man eality in entered into this world, and death; and so death passed upon all men" (Rom. v. 12); and again that "the wages of sin is death" (Rom. vi. The real distinction between body and soul in man was pointed out again and again by Christ. He bade the Apostles: "Fear ye not them that kill the body, and are not able to kill the soul.' (Matt. x. 28.) He urged them to handle His glorified body, feel its flesh and bones, and be sure was no spirit (Luke xxiv. 39). He taught the prevalence of the infection of sin, its widespread effects. "If we say that we have no sin, we deceive ourselves, and the truth is not in us (f. John i. 8). We that are sick have need of the physician not only of the body (Matt. ix., 12), but especially of

Christ came as a great physician to cure our souls; "to save sinners." (I. Tim. i. 15) "He had delivered Himself for us, an oblation and a sacriour infirmities. borne wounded for our iniquities, He was bruised for our sins." (Is. liii. 4) So completely did He take to Himself the flesh of sinners, that St. Paul says:
"Him, who knew no sin. He
(God) hath made sin for us" (II. Cor. v. 21). Surely Christ did not think sin an unreality, when "He gave Him-self a redemption for all" (I, Tim. ii. 6). He did not redeem us from an unreality, but "from the curse of the law, being made a curse for us" (Gal. iii. 13). He satisfied for realities when He "bore cur sins in His body upon a "(I. Pet. ii. 24) of the cross. He merited for us real grace to save us from real blemish of soul and real torment of hell. He suffered others to look on Him as a sinner (John ix 24), to crucify Him as a malefactor.

Not only did Christ merit for us the remission of sin, and satisfy fully for the punishment due us on account of our sins, but He left means of applying to ourselves His merits and satisfaction. These are the Church and its sacraments, prayer and pen-ance. It is not enough that He has suffered, and merited grace and satisfied for sin; we, too, must take up the cross and follow Him (Matt. xiv. 24). We, too, must merit grace and satisfy for sin. He calls the sinner to perfor sin. He calls the sinner to perance (Matt. ix. 13), and says that "there shall be joy in heaven upon one sinner that doth penance, more that doth penance, more instrument just who need than upon ninety-nine just who need not penance" (Luke xv. 7). To say that sin is unreal is to destroy the truth and the whole purpose of the coming of Christ. Nothing on earth was more real to Christ than sin and

was more rear to Curist than sin and its dreadful consequences.

With Mrs. Eddy there is no such thing as sin. "If the soul sinned," she writes, "it would be immortal. . . . Because the soul is immortal, it cannot sin." Pushing this to its logical con-clusion, could a filthier or more pernic-ious doctrine he advanced? If "the soul cannot sin," and "man cannot depart from holiness," then there is

Then the ten commandments sin." sin." Then the ten commandments are only delusions. Not at all; Mrs. Eddy respects two that are real: "Thou shalt not use tobacco!" Thou shalt not use tobacco!" shalt not drink strong drinks!" Invery truth Mrs. Eddy says right: The time for thinkers has co

But alas.
"How few think rightly of the thinking few
"How many never think who think they do!"

Since sin is not a reality, there is no death of either soul or body; there is no such thing as disease. "Disease is no such thing as disease. Disease is an impression originating in the unconscious mortal mind, and becoming at length a conscious belief that the body suffers." "A man is just the same whether he go through the delusion of death or s ay in the urrality called life." Mrs. Eddy tells us: "A man is the same even if he has been guillotined." same even if he has been guintened.
"As there is no death, so there is no other consequences of sin." How he know sin? "If God has any real knowledge of sin sickness, or death, they must be eternal; since He is . without beginning of years or end of days." "Such terms as di-vine sin and infinite sinner are unheard of contradictions—absurdities. But would they be sheer nonsense, if God has, or can have, a real knowledge of sin?" "Sin is nothing. Temptation are nothing. Diseases do not spread. Why, then, did Christ become man, He did not die. He did not take sin

upon Himself. He did not redeem us. "Christ never suffered on the Cross, but Jesus did." Mrs. Eddy advantage. Mrs. Eddy advances the centuries old theory of seen or unseen, Jesus and the Christ, Christ is eternal, Jesus is mortal, Christ is man, not God.' Was Christ of a dual personality in Our Lord, the God, according to Mrs. Eddy difficult to say. At one time she says the Holy Ghost is Christ; at another, the Holy Ghost is Christian Science. At any rate she admits no trinity of persons in God. What about Jesus? He was conceived spiritually," and therefore was not the natural Mary. He only thought He died. suffering was but fancy. "Had we dom characterized all the sayings Had wi Jesus, He would not have prophesied His own death." "He did not die at all." Does Scripture err, then, when it says that Jesus gave up His Spirit? No the Greek word used by the evan-gelist, means air. Jesus "gave up air" not His soul, and "was alive in the not His soul, and grave." Material sense erred about Him, until He was seen to ascend alive Material sense erred about

nto heaven." Was there, then, no atonement, no merit or satisfaction of Christ for sin? None at all; at least, none such as Christ taught. "Jesus came to save sinners, i. e., to save from their false belief such as believe in the reality of the unreal." "The atonement means at-one-ness with God." This curious bit of etymology is as delicious as Mrs. Eddy's derivation of Adam from a dam, any obstruction in a waterway.

This at one ness clearly means that

Christian Science teaches neither satisfaction ner merit of Christ; in fact, it does away with the whole order of grace. "Christian Science is natural. The true science of God and Man is no more supernatural than the science of

As Christ has not merited nor satisfied for our sins, He has left us no means of applying His merits and satisfaction to ourselves. The sacraments, prayers, penance, and merit are all un-

All the sacraments are delusions,

even matrimony. Man and woman can-not have sexual intercourse; for "gender is a characteristic, a quality of mortal mind, not of matter," and "qualities of mortal mind" are qualities of nothing at all. Hence God is not our Father but our Father-Mother! propagation of the human race is seen in the formation of Eve by Spirit. The birth of Jesus from a Virgin by Spirit is next to this ideal propagation. Mrs. Eddy hopes the time will come when there will be no more marriage. "To abolish marriage at this period, and maintain morality and generation would put ingenuity to ludicrous shifts; yet this is possible in science, although it is to day problematic. The time cometh and now is for spiritual and external existence to be recognized in science. All is mind. Human pro-creation, birth, life and death are subjective states of human, erring mind. They are the phenomena of mortality,

nothingness.' Prayer also is only a "phenemenon of mortality," only nothingness.
'Petitioning a personal deity is a mis mortality," apprehension of the source of all good and blessedness." "If we pray to God as a person, this will prevent us letting the human doubts and fears that attend all personalities." "The highest form of prayer is domonstration. prayer heals sickness." A lower prayer heals sickness." A lower form of prayer is statement. Statement is allowed, petition is not, for we that are at one with God have no need to petition Him. Christ left us a prayer of petition; Mrs. Eddy makes so bold as to transform those petitions into statements. "Deliver us from evil" means only that we are freed from such material sensations as disease, sin and death. Forgive us our trespasses" becomes
-we know not by what twist of fancy-"Divine Love is reflected in love."
And this, Mrs. Eddy's own commentary, is to be substituted for the Lord's own Prayer at every meeting of Chris-

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MAY 20, 1905.

Scientists. Yet now an Eddy forgets that there is Mrs. Eddy lorgets that there is thing as prayer of petition. written the following prayer w wishes all her followers to buy " Father-Mother God,

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St. Paul was talki · phenomenon nonsense when he dwelt so pa ii. 9); his tribulations and per and self imposed chastisemen body (I. Cor. ix. 27); and "
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Mrs. Eddy has no mis poor, save to pursue the belief that they are not po sion to the hungry, exce into their ears that hung reality; no mission to the the lame and the deaf, exc that blindness and lamen ness are all a dream—al mortal mind." What a Christianity! St. James brother or sister be nake daily food, and one of you Go in peace, be ye warme yet give them not those th necessary for the body, (James ii. 15). profit ? love for the poor, Christ not Christian.
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world is real except the Eddy never tires of insi-text book must be u teacher; no pupil can along without Science The opinions of men stituted for God's revelat at the close of his cla must require each men copy of this book." T \$3.18. The gain to Mr. 700 per cent. The wo gone through 250 edition only 226,000 copies h During 1903, only 63,0 put on the market. pass before the book will All the profit from the Mrs. Eddy. Every c copyrighted. She is cor the fear that the co infringed upon. This course, only an unrea have been several real tect it. Moreover, Sci is not Mrs. Eddy's only book. Payment is made ant rate for each of the Mrs. Eddy. She is a and money is unreal. She is all to each one who take seven lessons, receive tax" of \$1 per annum followers, and has urged to buy a souvenir spoo head is engraved.

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Scientists. Yet now and then, Mrs. Eddy forgets that there is no such Mrs. Eddy lorgest that there is no such thing as prayer of petition. She has written the following prayer which she wishes all her followers to buy:

Father-Mother God, Loving me, Guard me when I sleep, Guide my little feet Up to Thee.

Christian Science does away not only with the sacraments and prayer, but also with penance and all other means by which the merits and satisfaction of object are applied to the could which the merits and satisfaction of Christ are applied to the soul. A man cannot merit, for he has no will power.

Will power is but an illusion of be

"Will power is but an illusion of be lief." There is no such thing as penace, because suffering is only a "phenomenon of mortality," only a dream, "a belief without an adequate cause." St. Paul was talking utter nonsense when he dwelt so pathetically upon his "labor and toil" (II. Thes. if 0): his tribulations and persecutions. ii. 9); his tribulations and persecutions ii. 9); his tribulations and persecutions and self imposed chastisements of the body (I. Cor. ix. 27); and "the sting of the flesh" that buffetted him (II. Cor. xii. 7). Mrs. Eddy, however, writes: "You say a boil is painful. The boil simply manifests your belief in pain and you call this belief a boil." We have not heard that Mrs. Eddy ever affected from boils, but there is a tooth-We have not heard that Mrs. Eddy ever suffered from boils, but there is a toothache of the good lady on record. It was too much for her, the suffering was too real to be done away with by theories; a dentist of Concord was called upon to remove the unreality by called upon to remove the unreality by his painless method. This happened in 1900. A mighty hubbub arose. Some claimed that the tooth was extracted for the fun of it, yet other admitted the truth of the pain and the error of mortal mind that led Mrs. Eddy to a dentist. A manifesto was demanded from her. Here is her explanation:

"Bishop Berkeley and I agree that all is mind. Then, consistently with this premise, the conclusion is that, if I employ a dental surgeon and he believes that the extraction of a tooth is made easier by some application or 1900. A mighty hubbub arose. Some

lieves that the extraction of a tooth is made easier by some application or means which he employs, and I object to the employment of this means, I have turned the dentist's mental prohave turned the dentists mental pro-test against myself; he thinks I must suffer because his method is interfered with. Therefore, his mental force weighs against a painless operation, whereas it should be put into the same scale as mine, thus producing a painless operation as a result."

Enough has been said to show how far Mrs. Eddy is from Christ's doctrine onsin and all its dreadful consequences. on sin and all its dreadul consequences. Her next point of departure from the teaching of Christ is the virtues that He insulcated and practised. She cast aside whatsoever we have learned from Him about poverty, charity, meekness

and humility.

The poverty of Christ is proverbial. The poverty of Christ is proverbial. He came especially for the poor, He brought aid to them; nor have we any evidence that He received aught of payment from the poor. When He stood up to explain the Scripture in the Synagogue of His native Nazareth, He applied to Himself the words of Isaias: He hath annointed me to preach the Gospel to the poor." (Luke iv. 18; Isaias ixi. I.) He made it a sign of His divine mission that "to it a sign of His divine mission that "to the poor the Gospel is preached."
(Luke vii. 22.) Christ came as the Good Shepherd to bring baack to the fold the poor sheep that had strayed away, and the good Samaritan to pour

away, and the good Samaritan to pour healing wine and soothing oil into the gaping wounds of the suffering way-farer whem the purse proud had passed by and the self sufficient had spurned.

Mrs. Eddy has no mission to the poor, save to pursue them with the belief that they are not poor; no mis sion to the hungry, except to din it into their ears that hunger is an anreality; no mission to the blind and sion to the hungry, except to din it into their ears that hunger is an an reality; no mission to the blind and the lame and the deaf, except to insist that blindness and lameness and deaf ness are all a dream—all "errors of mortal mind." What a parody on Christianity! St. James says: "If a brother or sister be naked, and want daily food, and one of you say to them: Go in peace, be your and the lame and the hungry in the charity of Christian Science: "Traitors to the right of them, Priesters tin front of them. daily food, and one of you say to them: Go in peace, be ye warmed and filled; yet give them not those things that are necessary for the body, what shall it profit? (James ii. 15). In its want of love for the poor, Christian Science is

not Christian.

Again, Mrs. Eddy makes payment a fundamental dogma in her faith. Mark Twain is not too severe, when he sets it down as a principle in Christian Science that "Not a single thing in the world is real except the dollar." Mrs. Eddy never tires of insisting that her text book must be used by every teacher; no pupil can possibly get along without Science and Health. "The opinions of men cannot be substituted for God's revelations." Hence, "at the close of his class, the teacher not Christian. "at the close of his class, the teacher must require each member to own a copy of this book." The cost is only \$3.18. The gain to Mrs. Eddy is only 700 per cent. The work has not yet gone through 250 editions. Up to 1902, only 226,000 copies had been sold. During 1903, only 63,000 copies were put on the market. "Centuries will pass before the book will be exhausted." All the profit from the book goes to Mrs. Eddy. Every change in it is copyrighted. She is constantly haunted by the fear that the copyright will be infringed upon. This copyright is, of course, only an unreality; yet there have been several real law suits to protect it. Moreover, Science and Health is not Mrs. Eddy's only money-making book. Payment is made at an exhorbit ant rate for each of the other works of Mrs. Eddy. She is all mind, of course and money is unreal. She charges \$300 to each one who takes her course of seven lessons, receives a "capitation tax" of \$1 per annum from each of her followers, and has urged all her students to buy a souvenir spoon on which her

Christ came not only for the poor man, but as a poor man. He knew that we should have the poor with us always (Matt. xxvi. 11,) and they would always need the help of His example. Therefore, the poverty of Bethleham, Nazareth, and the three years during which the Son of Man fared worse than the birds of the air and the foxes of the field, nor had whereon to lay His head (Luke ix. 58) He wished His disciples to be as poor

head is engraved.

as He was, to help the poor, to give freely that which they had received freely. (Matt. x, 8.) He raised poverty to the dignity of a supernatural vir-tue, and made that virtue a condi-tion of Christian perfection. "If thou wilt be perfect, go sell what thou hast and give to the poor, and thou shalt have treasures in heaven." (Matt. xix, 21; Mırk x. 21; Luke xviii. 22.) "Blessed are ye poor, for yours is the kingdom of God." (Luke vi. 20.) Since the coming of Christ, God "hath chosen the poor in this world, rich in faith, and heirs of the kingdom which

He hath promised to them that love Him. (James ii. 5.) Mrs. Eddy defends her money-mak ing schemes as Christian by insisting that they are inspired by God. "When God impelled me to set a price on my instruction in Christian Science Mind Healing, I could think of no financial equivalent for an impartation of a knowledge of that divine power which heals; but I was led to name \$300 as the price for each pupil in one course of lessons at my college -a startling sum for tuition lasting barely three weeks. This amount greatly troubled me. I shrank from asking it, but was finally led by a strange Providence to accept this fee." We cannot but think of the words of Christ: "When thou makest a feast, call the poor, the maimed, the lame, and the blind, and thou shalt be blessed, because they have not wherewith to make thee recompense; for recompense shall be made thee at the resurrection of the just" (Luke xiv. 13). Mrs. Eddy will not admit the Christianity of waiting for her recompense. Christian Science has demonstrated that the patient who pays whatever he is able to pay for being healed is more apt to recover than he who holds a slight equivalent for health. W. D. McCracken deems this revelation to be founded on deems this revelation to be founded on the worldly wise principle that "people appreciate more highly that for which they pay than that which is given to

Such is Mrs. Eddy's attitude to-ward the poverty of Christ. If her attitude be right, then Christ was wrong; the poverty of Christ was not Christian

Christian.
In showing how far away Mrs. Eddy is from the poverty of Christ, we have incidently given evidence that she also rejects the charity of Christ. The charity of Christ needs no demon-stration; He, that miraculously fed nine thousand men besides women and children, has made charity the keynote of the last judgment. They keynote of the last judgment. They shall be saved that gave meat to the hungry, drink to the thirsty, lodging to the homeless, clothing to the naked, who visited the sick and the imprisoned (Matt. xxv. 35;) not they who merely said to the hungry, "You are not hungry;" "Drink is nothing;" and to the naked, "Clothes are an image in mortal mind;" and to the imprisioned, "iron bars are an unreality." Christian Scientists speak in these terms, and in so speaking they follow Christian Scientists speak in these terms, and in so speaking they follow the principles of Mrs. Eddy. To one who really believes in Mrs. Eddy's idealism, it is a waste of unrealities to give any help to the sick, the hungry, and the naked. We wonder what Mrs. Eddy thinks of the charity of St Paul. He must have been deluded during that storm off the island of Melita. Mrs. He must have been decladed during that storm off the island of Melita. Mrs. Eddy never would have urged the sailors to break their long fast of fourteen days. Fancy her saying: "I pray you to take some meat for your health's sake" (Acts xxvii. 34). Fancy her eating with soldiers and sailors! These are pregulities she would not tolerate. eating with soldiers and saids. These are unrealities she would not tolerate. Still, even Mrs. Eddy now and then forgets her unrealities; nor is her information of the state of the state

"Traitors to the right of them, Priestoratt in front of them, Volleyed and thundered. Out of the laws of hate, Out through the door of Love, On to the blest above, March the one hundred."

In Mrs. Eddy's religion, then, we find neither the poverty nor the charity of Christ. Two other virtues that are distinctly Christian are meekness and humility. Our Lord says to us: "Learn of Me, because I am meek and humble of heart" (Matt. xi. 29), "Blessed are

of heart" (Matt. xi. 29), "Blessed are the meek; for they shall possess the land" (Matt. v. 4).

Humility finds no place in Mrs. Eddy's "scientific definition of immortal mind": that is to say, humility is a thing for "mortal mind," and may be grouped with such errors as sin and death. Humility is an unreality—a delusion and a snare. Meekness is but a "transitional quality," only "a sign of evil disappearing," and may not be found in the perfect. We no longer entertain any misgiving about the sinfound in the perfect. We no longer entertain any misgiving about the sincerity with which she quotes her husband's words as a most concise yet complete summary of her life: "I never knew so unselfish an individual." Neither, she nor he meant that unselfishness which is an outcome of the charity and humility that we know of and aim at: they had in view an esoteric something which approaches quite close to arrogance. Neither we nor and aim at: they may be a proaches quite close to arrogance. Neither we nor any of her followers may except to learn from her any of Christ's meckness and humility. Her followers accept her word, even when she seems to put her word above the word of God. "Science is absolute and best understood through the study of my works and the daily Christian demonstration thereof." They do not think it apart from the humility of Christ when she writes: "No one else can drain the cup which I have drunk to the dregs, as the discoverer and teacher of Christian Science; neither can its inspiration be gained without tasting the cup... No one else could have made the discovery."

Patience is needed in the training of children. Perfection must not be expected from them. We do not get it in ourselv s. Relapses must by looked for We too have often at confession to accuse ourselves of the same old faults. Let us forgive the little ones and give them a fresh start over and over again - Catholic Columbian.

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every disease that afflicts humanity. It is because Dr. Williams' Pink Pills make new, rich red blood they cure such troubles as anaemia, heart palpita-

Himself inspired, to the doctrine of sin which He brought home to man in words as real as God could make them, to thes; commandments, the observance of which He imposed upon man as an absolute necessity, and to those virtues which He preached by word and example, that all men might follow in His footsteps.

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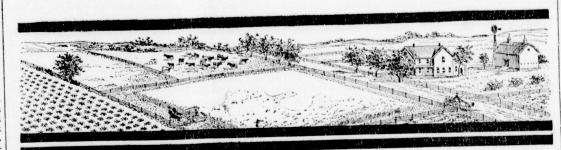
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TATTER OF RECOMMENDATION

UNIVERSITY OF OTTAWA
Ottawa, Canada, March 7th, 1900
the Editor of The Catholic Record,
condon, Ontropic some time past I have read
rectimable paper, THE CATHOLIC REC RD.
wit is amblished. ch it is published.

It is published.

It is matter and form are both good; and a y Catholic spirit pervades the whole, erefore with pleasure, I can recommend the faithful.

Blessing von and

fore with pleasars, faithful, essing you and wishing you success, Believe me to remain.
Yours faithfully in Jesus Christ,
† D FALCONIO. Arch, of Lariesa Apost, Deleg. LONDON, SATURDAY, MAY 20, 1905.

ARCHBISHOP BRUCHESI AND MGR. SBARETTI ON THE RE-CENT SCHOOL INCIDENT.

It was the Mail and Empire alone which invented and kept before the public the story that the Government was in constant communication with the Apostolic Delegate in regard to the educational clauses of the Autonomy Bill, and the extension of the boundaries of Manitoba. It is unnecessary to add that this story was a fabrication. Another story was invented by the same journal to sustain this to the effect that His Excellency was recalled or would be recalled at an early date by the Pope, who regarded His Excellency's action as bordering on indiscretion. It is with a bad grace that mow the same paper publishes the contradictory story that the Holy Father has unreservedly approved of His Ex. cellency's acts, which no doubt is the truth, though we certainly would be very dubious regarding its authenticity if it rested on the Mail and Emmire's testimony solely.

The remarks of Archbishop Bruchesi - which we give in another column - in regard to this whole incident. made at the banquet on the occasion of Bishop Racicot's consecration, will be heartily applauded by every Catholic and right-minded Protestant in the Dominion; and Mgr. Sbaretti's reply will show that, while His Excellency desires not to stir up bitterness, he will not hesitate to maintain Catholic rights so long as he will remain in Canada representing the courageous and Geniga Pope Pius X.

THE TWO SYSTEMS.

"Once more into the breach, dear spoke the valiant Rev. Merrill as he led an attack against the "Italian Papists." "Let us save the West from Rome," he cried to his followers. South America was left to Papal rule, and South America to-day is the home of priestly tyranny and superstitious agnorance.

Did we say too much when we dismissed such preachers "as persons ammersed in the filth of a cess-pool, eagerly endeavoring to add to its foulmess by their personal contributions."

For the benefit of our readers we give the following extract from Mr. Leaman's "The American System of Government:"

With our boasted free institutions. Protestant civilization and exclusive spirit, keeping our own Indians at arms' length, we have succeeded in half-civilizing about one hundred thousand during a period of two hundred and fifty years; whilst our Spanish American neighbors, with the aid of the Catholic priesthood, by mixing with intermarrying with the Indians. extending to them the civilizing agencies of law and government, have subjected to law, to the Gospel, Catholic civilization, and to some degree of regular industry, and raised to a higher grade of civilization than exists among the tribes of our Indian Territory more than twelve millions of the full-blooded and half-breed descendants of the aboriginies of America."

And the average South can give hersons in good manners to many of the divines who are agitating the atmosphere.

" MISSIONARY EFFORTS."

The West is in sore straits. But how to save it - that is the question. Must it be handed over to the tender mercies of Rome and be given a posi Gioa in the triumphal procession of the "arrogant and intolerant hierarchy?" Poor West! Its pitiable plight makes

his tears and comes forth right manfully | Canada; and it is by vending such with a plan to save it. "If I am." he says, "able to read the signs of the time, a determined effort is being made to capture the Canadian West for Rome." Of course

All seems infected that the infected spy. As all looks yellow to the jaundiced eye."

How are we to prevent it? he asks. Is it by sending petitions to Parliament? What do they care for petitions? Why this dolorous confession? Has it come to pass that petitions from Ontario have no influence with our lawmakers? Is not the picture of the West sufficiently pathetic to soften the hardest heart? Has the store of picturesque adjectives been spent to no purpose? Is this country so unmindful of Ontario's pleadings and so deaf to the orations of the preachers as to persist in supporting the school clauses. The rev. gentleman, however, is not dismayed. He will prevent the capture of the West by Rome. With his vocal chords in good condition and the "open Bible" he will "go out yonder" and stem the tide. Which reminds us that some years ago the preacher was in Hawaii, where he had a free field and every opportunity to test his worth as a missionary. He had the "open Bible," was given recognition and position by the authoritiesand yet the world knows the story of his shame and failure. He despoiled the natives of his lands, persecuted the Catholics, and in general loot for himself and disease and death for the natives marked his progress.

A NEW AUTHORITY ON MAT-TERS ECCLESIASTICAL.

The Toronto Mail and Empire, since the Autonomy Bill was first announced in Parliament, has assumed a new role, which is perhaps very agreeable to its readers of a certain class, not as we suppose so much from the nature of the part it plays, as from the manner in which it does the work it has taken upon itself. In fact it practically assumes to be the Canadian organ of Pope Pius X., and makes pretensions to be thoroughly conversant with all the communications of the Holy See, with its Canadian representative, his Excellency, Mgr. Sbaretti, and with the doings of his Excellency himself.

We have been told so many things within the last few days concerning the doings of the Holy Father and the Apostolic Delegate that we are com pelled to hold up our hands in astonish ment at the wonderful energy claimed by our contemporary in obtaining information regarding such things, which could scarcely have been obtained unless it were on the most intimate terms with these highest dignitaries of the Catholic Church.

There is one piece of news given a few days ago to the effect that the representations of Mgr. Sbaretti in his communications with Hon. Mr. Campbell, urging improved legislation in regard to the Catholic schools of Manitoba have met with the full approval of the Holy Father, Pope Pius X.

These representations were indeed just such as might reasonably be made to a member of a Government desirous of listening to reason, and the construction put upon them by Hon. Mr-Rogers, as a member of the Manitoba Government, that they were unfairly backed by a threat to prevent an extension of the boundaries of the Province was both unfair and unjust.

But what excites our wonder most is that while the Mail and Empire has been most strenuous in representing Mgr. Sbaretti's request as an unreasonable one backed up by an indefensible threat against the rights of Manitoba, our contemporary has found nothing deserving of censure in the resolutions of the Anglican Bishops of Rupert's Land against the granting of freedom of education to the local minorities of the two new Northwestern Provinces. Surely Mgr. Sbaretti, as the acknowledged representative of 42 per cent. of the people of this Dominion should be more worthy of respectful attention, than these Bishops of Rupert's Land who represent but a small fraction, even when we add to them the Baptist and Presbyterian Associations and Presbyteries which sent in threaten ing notices to the Government in case the latter should dare to grant a measure of justice to the Catholics of the new Provinces of Alberta and Saskatchewan.

And even yet the Mail and Empire is harping on this string, as the following choice insults to his Excellency, Mgr. Sbaretti, taken from the editorial notes of the issue of that journal of date May 10 will show :

"We must congratulate Mgr. Sbarretti on the fine weather his new pro vinces Alberta and Saskatchewan are

enjoying.' "The Auditor General demands that

the Audit Act shall be amended. Well, what does Monsignor think?" Our readers will remark that these sneers are intended to reiterate the lies which this mendacious writer him-

self invented regarding the venerated

Quaker Oats as this that the Mail and Empire hopes to keep up its reputation as being the special news-organ of the Pope and the Catholic Church in Canada!

But we have had real specimens of ecclesiastical and society terrorism exercised by Ontario parsons and loyal Orange Lodges, and for these that same journal has not a word of condemnation. One of these parsons in our own city of London induced his flock to spend the Sunday in listening to political orations and writing threatening letters of a political character which were intended to influence the Government and members of Parliament to vote according to his wishes.

Our veracious contemporary gives us in the same issue of May 10 quite a variety of intelligence in which His Excellency the Delegate figures. He tells us that Mgr. Sharetti has received assurances from the Govern- of the majority prevailed, and the just ment that the status of the Catholic law, to which a resolute minority obschools in the North-West is to be greatly improved in Committee before the final passage of the Autonomy Bill. We would fain hope that this were true, for there is great room for improvement; but it would be in- tion was not whether the majority should teresting to know the Mail and Empire's authority for the state- they preferred. On this point there ment before giving it implicit cred-Was he really told this by either the Delegate, or Sir Wilfred Laurier, with both of whom the Mail's representative must be in very close intimacy to obtain such information? Or did he get his information, as the late Emile Zola obtained his supposed knowledge of Vatican affairs, by buying State secrets from the valets and lackeys on the backstairs at the rate of a few soldi each ?

This veracious correspondent also adds that complete silence has been enjoined upon the clergy of the East and the West alike in regard to the Manitoba school question, lest any mention of it should be offensive to the Dominion Government.

We have had so much pretended authentic information from the Mail Lodges, did, indeed, make a deterand Empire of late regarding negotiations between the Apostolic Delegate and the Dominion Government that we must in future await teries and similar organizations joined with of that journal to know what his Excel- purpose, as it is now evident that the lency the Delegate is doing all the time. Did it not inform us so far back feel satisfied that it will continue to as on March 11 that there was "a power behind the throne " manipulating the educational clauses of the Autonony Bill? And on March 13, did not the same journal state that this secret power was the Delegate.

We were indeed assured by the Government that nothing of the kind was going on, but, of course the Mail and Empire knew it all, and now, forsooth there is nothing for us to do in order to know the doings of his Excellency and of the Pope himself but to await the information which that ex quisite journal will furnish us.

It must be a matter of surprise for the public in general that it was not through that veracious source that we became aware that the Holy Father recently issued his magnificent encyclical letter on the teaching of the catechism. which appeared in our last issue.

A PARALLEL.

Fifteen thousand people of one sentiment at one meeting, assembled to protest against the enforcement of a law obnoxious to them, constitute a remarkable gathering, no doubt, and the assemblage was an orderly one, with the exception of a single feature that their purpose was not alone to protest against the passage of a law which was certain to be placed on the statute books, but also to declare that this law they would not obey, should it be passed.

But let the matter be analyzed, and the influence of such a meeting may not be so great as might appear at first sight. Tais meeting which was both unanimous, enthusiastic and large, was held in the greatest city of the world. the population of which is more than five million souls-more than the whole population of the Dominion of Canadaand though the number present was large, 't was but very small in comparison with the population of the city in which it was held-and it certainly did not represent the sentiments of the city itself.

The meeting in question was held in London, England, in Albert Hall, in July, 1903, and its purpose was to form the nucleus of a party of "Passive Resisters" to the Education Act passed by the Imperial Parliament, to meet the wishes of the people of England in regard to denominational Education.

The speakers at this meeting were aware that they were maintaining a losing cause. They declared that the Bill against which they protested so vehemently would become law within a few days; and indeed, such was the

The persons who attended the meeting represented, no doubt, a large and

London, but after all they were only a minority; and though thousands of throats cheered the stirring speeches to which they listened from such wellknown Non-conformist clergymen as Rev. Robert Whyte and Dr. John Clifford, the Bill to which they were so strenuously opposed passed the British House of Commons a few days later by a vote of 228 to 118, or nearly two to one, and a considerable majority of the members for the city of London itself were counted in with that majority.

The issue at stake on this occasion was very similar to that which was under discussion in our own House of Commons since February. It was whether the majority of the people of England, who undoubtedly are in favor of giving their children a religious edu cation in schools sustained in part by the State, should be allowed to do so. The people of England said Yes; the Non-conformists said No; but the voice jected, was passed.

So it was in Canada. Catholics are not indeed a majority of the population of the Dominion, but we are not very far from being one half : and the quesbe allowed to have the kind of schools was no dispute. But the issue at stake was whether liberty should be given to a very large minority of the population of the Dominion to have schools in the new Provinces to be established in which they might give their children such an education as they desired on conscientious grounds. The demand was and is founded upon the immutable principles of justice and right, but there was a noisy and irrepressible opposition to its being granted.

We are happy to be able to say that

even the Protestant liberality and tolerance of the Dominion was sufficient to carry the Autonomy Bill, with its educational clauses, even though there had not been a single Catholic member in Parliament to vote for just ice and equal rights. The Orange mined effort at obstruction, as they have always been ready to do, and certain ministerial associations, presbybated breath the reports in the chorus of protesters, but to no spirit of toleration is abroad, and we preside over the destinies of our fair Dominion.

> It has now been ascertained that even in Toronto, the anti-Catholic meetings which were held to prevent the passage of the Autonomy Bill were but insignificant assemblages, so little effect had the declamation of demagogues upon the people generally; yet it was from Toronto that the whole opposition was engineered, the wires being worked by the Orange Lodges and the ministers of a couple of the Protestant churches.

In regard to the North-West Territories, the best available information we have had is to the effect that there is not, and never was, any agitation against the Autonomy Bill as it stands A few Separate schools have been in existence, of which eight are Catholic and two Protestant, and as these afford n opportunity to Catholies and Pro testants alike to establish Separate schools where they desire to do so, there is general satisfaction with the law as it stands, which allows minorities to have such schools. This law has existed since 1875, being part of the enactment by which Territorial Governments were given to the North West under the Hon. Alexander Mac-

Kenzie's administration. The Separate school clauses of that Bill were not in it as it was at first prepared, but these were introduced at the suggestion of Hon. John A. Macdonald and Edward Blake. At that time neither of the two great parties of Canada offered any opposition to the introduction of the Separate school clauses into the Bill. It was understood to be a fair provision, and at that time it was doubtful whether Catholics or Protestants would preponderate in the territories. If it had turned out that Catholics remained the majority, as was the case then, there would have been no objection to the arrange ment by which Protestants were secured in the right of having Separate schools; but as the country was settled chiefly by immigration from Ontario, and Protestants have become a majority of the population, there was an opportunity for the Orangemen of this province to interfere to take away whatever rights the Catholics has secured by the law of 1875. Herein consists the cause of the present agitation against Separate schools in the North-West: but it has overshot the mark, as the majority of even the Protestants of the Dominion could not be moved to inflict the intended injustice.

Our statement that there is not, and there has not been, any agitation or op position to the Autonomy Bill in the new provinces is borne out by the testi-Rev. Mr. Merrill weep. But he dries representative of the Holy Father in respectable minority of the people of mony of the Rev. C. W. Finch of Ninga,

Manitoba, who a few days ago had an interesting conversation with a representative of the Montreal Witness on the question. Rev. Mr. Finch is an 1890 graduate of McGill College, and while visiting Montreal took part in the reunion of the graduates of that institution. He has been three years at Ninga, and in reply to the question, What is the attitude of the people toward the school question?" answered:

"It is all quiet there now on that question. The people seem to be reconciled to the amended clauses in the Autonomy Bill. The Separate school system as it is out there now is separate only in name, because there are only ten Separate schools in the whole of the North-West Territories, and two of these are Protestant. The present school system is so satisfactory to the people that nobody would think of seriously objecting to the present

THE CONSECRATION OF MGR ZOTIQUE RACICOT.

May 3rd, the day of the consecration of the Right Rev. Mgr. Zotique Racicot as the Auxiliary Bishop of Montreal, was for the principal Catholic diosese of the Dominion, a day of pious festivity and devotion.

His Grace Archbishop Bruchesi had ecommended to the Holy Father Mgr. Racicot, his Vicar-General, for this office in the consciousness that he would be universally the choice of the clergy, if the matter had been left to them, though the canon laws in force in Canada did not permit of this course of procedure. Nevertheless the new Aux iliary Bishop had for many years gained the esteem, respect and reverence of his colleagues in the sacred ministry by his exemplary life and devotedness to the interests of religion, his untiring sacerdotal zeal, and an amiability of manner which endeared him to the entire body of the clergy.

The presence of so many Bishops, priests, and members of the religious orders from Canada and the United States, and delegates from all the Catholic Associations of the city, was an evidence of the universal respect in which the new Bishop was held as a priest. Elsewhere in this issue will be found

a full report of the imposing sacramental function whereby the episcopal office was conferred upon Mgr. Racicot, and we desire to call special attention to the words addressed by Mgr. Racicot to His Excellency the Apostolic Delegate to Canada, who honored the occasion with his presence. Monseigneur Racicot gave expression to the universal sentiment of the Catholics of the Dominion in expressing the hope that the teaching and instructions of the representative of our Holy Father Pope Pius X. may be accepted everywhere and always with complete submission of soul and heart, and that the Canadian people may in accordance with the heartfelt desire of the Holy Father and of his Delegate in Canada aim to reach their providential destiny through the paths of peace and concord.

We also give at some length the admirable addresses of the Bishop of Montreal and the Apostolic Delegate, delivered at the official banquet which followed the consecration of Bishop Racicot. Both of these addresses strike the key note to the purpose for which the Papal Delegate is in Canada. He is here on a mission of peace. His aim is to preserve peace within the Church itself, and peace also with those who are outside her pale. So far the mission of his Excellency has been eminently successful : though we are fully aware that there is an element in our Canadian population which is always on the alert to endeavor to disturb that peace on the slightest pretext of provocation, and even without provocation. But we are gratified to be able to say that the bulk of the Protestant population of the country is as anxious as ourselves to observe peaceful relations with Catholics, as we are to do the same with them, and thus to make it more easy for the representative of the Holy Father to fulfil his mission to Canada successfully.

THE CHRISTIAN SCIENCE TREATMENT CASE.

We already gave in our columns a full account of the sad case of Wallace Goodfellow, a young married man who died in Toronto of typhoid fever, who would probably have been restored to health if he had received proper medical attendance. His mother, Mrs. Good fellow, and three other "Christian Scientists" who gave the sick man what they call Christian Science treatment, after the services of his physician had been refused, were charged with manslaughter. At the Assize Court which sat in Toronto on the 8th inst. the case came before Chancellor Boyd, who instructed the Grand Jury that if the patient who died under the treatment had elected to be treated by the Christian Science system in preference to the treatment of medical doctors, it was attributable to himself, and the in not one of them is such a doctrine to

accused should be discharged. "But." continued the Chancellor, "whatever your conclusion may be on that subject, it is important to my mind to recom. mend you strongly to consider this, whether some precaution should not be taken against this sort of thing in the future, that exists in this unlimited sort of way. What I mean is this : "Here is a class of people who are

exempt from the laws of the land in their dealings with the sick; they claim that their system of Christian Science that their system of Christian Science is one of religion as well as of thera-peuties. This is all very well so far as it is a system of religion: they are tolerated; they are free to religious beliefs exercise their any way they please, so long as they harm to the general wealth. But where they claim to have a system of therapeutics—of healing—of dealing with disease — is it right that they should be exempt from the laws of the country? They do not know any. the country? They do not the persons thing about disease. These persons thing about disease are of no standing in particular. They may take a waiter in a hotel, or a barber, and, after giving him a course of seven or eight lectures by Mrs. Eddy or some of those trained under her teaching, that person is qualified to charge \$2 or \$3 for a treatment of this nature. this treatment is to read the Lord's Prayer with the spiritual interpretation of Mrs. Eddy, which Principal says so confounds it that our Blessed Master Himself would hardly under stand His own prayer. The law as it stands at present says they are not practising medicine.

"They do not diagnose disease.

They make no difference between typhoid fever, toothache, smallpox, or any of the infectious diseases; all are treated in the same silent way by an appeal to the mental condition of the patient that he is not suffering from any disease. I myself have a conviction that this lad might have been saved if he had been where means for the proper treatment of this kind of disease could have been afforded him. I myself have come through this kind of disease, and know the value of doctors' treatment. Even although they may not give any drugs, their care, their attention to drugs, their care, their attention to symptoms, their noting every change of the pulse enables them at the critical moment to apply remedies, slight though they may be, which turn the patient from the path of death to the path of

The Grand Jury changed the charge against the four persons accused, from manslaughter to "unlawful conspiracy to deprive Wallace Goodfellow of the necessaries of life and proper medical attention and nursing, whereby his death was caused, and unlawfully conspiring to effect his cure by unlawful and improper means, thus endangering his life." On this charge a true bill was returned, and the trial has been et for the present week.

As the parties concerned will meet their trial within a few days, we have no wish to say anything in reference to their case. We shall only remark that cases in which deaths have resulted from the pretentious methods adopted by Christian Scientists have been so numerous both in Canada and the United States, that we hope some lawful means may be found to stop the injury to society which is caused by such so-called scientists, whose only claim to be called Scientists is that there is no science in their methods, and to be called Christians, that their principles as set forth by Mrs. Eddy are rather derived from Hindooism than from Christianity.

A JEW ON THE JESUITS.

The Jewish Times of Montreal in its issue of May 5 complains bitterly of the methods adopted by the "mission established in that city " for the con-

version of the Jews to Christianity." The mission here referred to is, we understand, maintained by some of the Protestant denominations, and we should not be much surprised if it has recourse to disreputable methods of proselytising, just as similar associations have done in their efforts to proselytise Catholics. Nevertheless we must say that the Jewish Times has not put forth a strong case to show that such methods have been resorted to, as it makes only a general accusation to the effect that " the missionary becomes a tempter under the guise of charity, and seeks to proselytise the Jew when he is afflicted with illness, poverty and want." and that, therefore, he forfeits all claims to respect and toleration." He must be shown the door without ceremony as one who, in the words of the great English poet

'Stole the livery of human To do the devil's work in."

In referring to this matter, it is not our purpose to intervene in the dispute between the Jewish organ and the missionaries of whom it speaks. They may settle their dispute between themselves. But we do object most decidedly to the statement of the editor that "the perpetrator of such meanness can only excuse it to himself on the Jesuitical principle that the end justifies the means a doctrine as often practiced as it is repudiated by certain Christian missionaries."

By what right does the editor of the Times assert that the Jesuits teach or have ever taught such a doctrine as Hundreds of able doctrinal works have been issued by Jesuits, but be found, nor in the olic theologian. The meaning of t that, for a good pr lawful to employ to commitsin. All teach the contrar here the teaching Jesuit theologian, (easy reach of our c the text-book of in the Catholic Ser All choice of ful. th alms." (Gury, Vol. 1, No. 29.) We have good 1 our contemporary edge of Catholic to

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olic theologian.

The meaning of the Times statement is that, for a good purpose or end, it is of trained research, although many of lawful to employ evil means, that is to commitsin. All Catholic theologians place, may cling devotedly to the traditeach the contrary. We shall quote here the teaching of the well known Jesuit theologian, Gury, which is within easy reach of our contemporary, as it is the text-book of moral theology used in the Catholic Seminary of his city.

All choice of a sinful means is sin ful. thus he is guilty of sin who steals money with which to give alms." (Gury, edition Prati, 1898. Vol. 1, No. 29.)

We have good reason to believe that our contemporary has some fair knowledge of Catholic teaching, and we cannot but draw the inference that he is quite aware that in attributing to the Jesuits a teaching which is not theirs, his misrepresentation is deliberate.

It is a matter of history that the Popes have been for centuries the protectors of the Jews against popular prejudices, and a few years ago on the ccession of Mgr. Simar to the Archiepiscopal See of Cologne in Germany, Rabbi Dr. Franck and Herr Jacob de Jonge came to congratulate his Grace on his elevation. In the course of an eloquent address Rabbi Franck said :

At nearly all times the prelates of the Archiepiscopal throne of Cologne have displayed friendly and benevolent dispositions toward the Jewish commun-ity. Especially in the Middle Ages, when the Jews on the Rhine suffered severely from the fanaticism of the mis guided mob, the Archbishops of Cologno forded help and support to the sufferers. I need only mention Archbishop Arnold and the never to be forgotten Engelbert II. of Falkenberg. This tradition of good-will on the part of the Archbishops of Colegne to the Jews has continued to the present day. Your Grace's predecessor, His Eminence Cardinal Krementz, lives in the grateful and respectful remembrance of the Israelite population of the diocese. When in the 80's and 90's of the century just closed, our co religionists were being harshly oppressed and porsecuted in Russia, Archbishop Kre-mentz of Cologne, true to his motto Caritas urget' (Charity moves us) gave me proofs of his sympathy for the great work of rescue which had great influence on its success. So we greet your Grace, and trust you will continue the traditions of the past.'

The Archbishop responded with equal cordiality, and expressed his hope for the prosperity of the "people of the Covenant," as the Israelites were styled by the great St. Paul, one of the greatest men of the Hebrew race, nearly two thousand years ago.

The Catholic Church and her digni taries have ever endeavored to stem popular prejudices against the Jewish people, especially when popular indigpation was turned against them, throughout Europe, and it is not becoming that the Canadian newspaper organ of the Jews should join in the calumnious outery of mendacious people who bring false accusations against one of the most illustrious and self sacrificing religious orders of the Church.

A DISTINGUISHED NEW MEMBER OF THE C. M. B. A.

From time to time there have been added to the membership of the Cath olic Mutual Benefit Association the of the most prominent Catholics the hierarchy and clergy of the Church in goodly numbers may be found in its ranks, it likewise embraces members of both houses of Parliament, members of the legislative assemblies, of the different Provinces, judges, lawyers and doctors. Added to these the commercial and industrial community form the strong right arm of the society. The quality and quantity of its roll of members give proof, if proof were needed, that the Catholic Mutual Benefit Association enjoys the confidence of the Catholic people in all parts of the country. The latest addition to its ranks, we are pleased to state, is the Right Hon. Sir Wilfred Lurier, Premier of the Dominion. He was initiated a member in Ottawa on 8th instant, by Rev. Father Burke, of Prince Edward Island, one of the Grand Trus tees. Welcome to our ranks, Sir Wil fred! May it be many, many years before the Society will be called upon to pay the amount of your Beneficiary

HIGHER CRITICISM IN THE CHURCH OF ENGLAND.

A warning letter has been written by Archbishop Bond of Montreal, of the Church of England, and his coadjutor, Bishop Carmichael, to the clergy of their diocese, warning them against a dangerous document which has been issued by a number of Anglican clergyman in England in the form of a circular addressed to all the Anglican clergy in the world, and maintaining that there are grave doubts regarding the absolute truth of the teaching and historical narratives of the New Testament. The circular says: "Our conviction is that it is not without grave responsibility and peril that any of us should build the faith of souls primarily upon details of

be found, nor in the works of any Cath. the New Testament narrative, the historical validity of which must ultimately be determined in the court us, until such final decision takes tional details in question."

These advices have excited considerable indignation among the clergy of the Church of England in Canada, many of whom have written letters to several papers in which these views are combatted, and Archbishop Bond and Bishop Carmichael point out that they are subversive of Christianity, and warn their clergy that the faith must be built upon the New Testament, add ing that the clergy who have signed and circulated the un-Christian document referred to should save their honor by leaving the Church of England through the "widely open door" by which all should pass out who entertain doubts of the traditional belief of the Christian Church for nearly twenty centuries.

The clergymen who have issued this circular will certainly pay little attertion to what may be said of their belief by the dignitaries of the Church in Canada, and from past experience we can safely say that even the dignitaries of the Church in England will be unable to restrain them from the new theology they have chosen to follow. They may, indeed, make decrees denouncing the new doctrine which would overthrow Christianity, but it is well known that such decrees are never accepted, and the Bishops thenselves have no authority to enforce them as the matter pertains entirely to the King and Parliament and the Courts. The Church of England clergy frequently make boast that they have an elastic creed which embraces beliefs of most varied character, and we have known even within the last few years that there have been numerous examples of most opposite beliefs preached from the pulpits of neighboring churches. We are of opinion that this state of things will continue, and that the advocates of socalled higher criticism, who have written the circular which is so strongly condemned by the two Bishops of Montreal diocese, will continue to teach the doctrines, or rather the negations of doctrine contained in their circular.

If unity of faith is to be looked for it will be found only in the Catholic Church, which teaches the Christian doctrine in its entirety and with certainty, as our Lord in giving His commission to His Apostles to preach His Gospel everywhere and to all nations, promised to remain with them "all days, even to the consummation of the world," and that the gates of hell shall not prevail against His Church.

We have also to remark here that the present situation strongly illustrates a point to which we have some times adverted, that is the absurdity of the system of National Churches as held by Anglicans, Presbyterians, Lutherans, and other Protestant denominations.

When the Protestant Episcopal Church was organized in the United States, it at once made certain doctrinal changes in its standards of faith, though these did not destroy altogether the fraternal or filial ties which in all parts of the Dominion. While bound it to the Church of England in Great Britain and Canada. Still there was a beginning of divergence in faith which is inconsistent with the essential unity of the Church as instituted by

But if now we should have the spectacle, which is not improbable, of higher criticism so-called, condemned by the Church in Canada, while it is tolerated in England, the divergence will surely be too great to permit of the claim of fraternity existing any longer.

The Church of Christ should be everywhere one in doctrine that it may teach "the faith once delivered to the saints," and it should be under one head throughout the world, that the same teaching be given to all nations. Without unity of headship, unity of faith cannot be preserved.

EPISCOPAL CONSECRATION OF MGR. ZOTIQUE RACICOT.

Montreal, for the Catholic Record. Notwithstanding the inclement weather, the 3rd May, the day on weather, the 3rd May, the day on which Mgr. Racicot was consecrated, was a féte day for the dicese of Montreal, a festival of faith and of prayer, a festival of profound joy.

Mgc. the Archbishop had not consecrated with the Archbishop had not consecrated with the description of the secretary o

sulted his clergy as to the choice of the auxiliary which he asked from the Holy Father, and which he obtained so readily from the pontifical benevolence; the canonical rules which govern us did not permit him to take that course. But he knew—none could doubt it for a single instance—that to propose to the Holy See the election of his Vicar General would be to express the unanimous view of all the priests of the diocese, and to merit in return their lively and sincere gratitude. For it was to recognize and recompense a whole life of exemplary rectitude and of indefatigable priestly zeal; a life of kindness always loveable and always exerted to assure the happiness of others; a life already long and fruit-ful in works of pious devotion.

These reasons which we have sum-

responding to the gracious words of from doing.

the part of the clergy a ratification as joyous as it was positive. They felt that everybody was gratified by the honor conferred on the new Bishop and by the mark of confidence which had have betrayed you, they have rebeen given to him. A priest from the sponded by injury and calumny. Well, United States, a veteran of the priest-hood, came and said to Mgr. Bruchesi, They love you all the more for it.' No expression more just and more ap-propriate could have been used to convey the general sentiment of the

ests and of the faithful. Another proof of the public satisfaction was the presence at the ceremony of consecration of so many Bishops, Prelates, priests, and members of both sexes of many societies, of various dele-gations, and of the faithful of all classes. For our part we do not recall having seen the Cathedral so filled with an earnest and sympathetic con-

course of people. Without doubt this immense concourse was gathered at the foot of the altar by an impulse of faith; by the incomparable attraction and the majesty of the rites of the episcopal consecration; by the desire for spiritual com-nunion, as is the wish of the Church, at the functions and liturgical pravers which carry a man, a priest, and elevate him to the sublime summits of the priesthood where he acquires truly mysterious supernatural fruitfulness which alone is capable of producing other priests. But beyond this motive, they wished also to render homage to the merits and virtues of the one himself who was taking rank among the Pontiffs. In addition also, letters of congratulation, tributes of venera tion and numerous gifts commenced to of Mgr. Racicot to the episcopal dignity. From every locality where he had exercised his activity, came country, from religious communities, from all the faculties of the uriversity, educational councils in educational establishments-in brief from all places which he has visited, from all fulfil it to the end. the homes where he had brought help

by his ministry.

After such universal outburst of respectful sympathy, all eulogy will appear superfluous. Apart from that, would we not have been prevented by the words of M. Leccq, the learned preacher whom Mgr. Racicot had chosen to preach to the assembly of the faith ful on the day of his consecration, that we ought not to eulogize the living?

That which it is proper to say to

new prelates, the Church herself teaches us. She wishes them a long life: ad

This shall be our last word. Long may you live, Mgr.! Many may your years be, surrounded with that veneration and the affection which you have so well merited! Long may you live to fulfil the wishes of the Sovereign Pontiff and to respond to the hopes of your Archbishop! Long may you live to edify the clergy and ainister to the happiness of the C of Montreal which you love so well!

Together with these wishes, be good enough to receive also the public testimony of our devotion and of our filial affection.

Before closing this brief account of

the celebration of the Episcopal Con-secration of Mgr. Racicot, it remains for us to express our regret that we are not able to publish the magnificent sermon delivered by the Superior of St. Sulpice. The summaries of it which have been given by the daily press from the stenographic notes of eacher.

We are not able to give more than the text of the reply made by Mgr. the Archbishop, to the speech of the Archbishop, to the speech of Mgr. Racicot, which is published in full further on.

But there is a declaration that we should reproach ourselves for not have ing placed-at least the substance of it

in the pages of our review.

That is the declaration by which Mgr. the Archbishop, surrounded by all the Bishops, and all the priests present at the consecration, concluded his reply to the sentiments of grati-tude and devotion which were expressed to him by his auxiliary.

Mgr. Racicot conveyed to his Excellency, Mgr. Sbaretti, the revered representative of the Holy See in Can ada, his entire respect and submission. His voice was lost in the applause with which the declaration was greeted.

Mgr. the Archbishop, rising in his turn, in the presence of Mgr. Sharetti,

Your Excellency: My auxiliary has assured you of our veneration and our attachment to your person. In the expression of these entiments he has sounded a true note. he has expressed in eloquent terms that

which we experience at the bottom of our hearts. By a discretion perfectly natural, and which could not prove better his deference, always so delicate, he at all leave to my personal initiative the duty of expressing a still

higher note.

This note I do not hesitate to express, in the midst of this assembly of Bishops and of priests, with all the freedom and energy of which I am cap able. For it appears to me fully justified, even commanded, by a painful incident which we have all deplored, and from which we have all suffered with

your Excellency.
Without doubt, your mission to our country, in our dear Canada, which has such need of civil and religious peace in order to attain its destinyyour mission is a mission of concord and harmony. And if unhappily the union of spirits and of hearts has been menaced of late, you would not wish to do anything to excite passions or pre-judices. And we ourselves, assuredly, would never consent to perform an act,

son of Mgr. Racicot, Mgr. the Arch-bishop gave himself and expressed with worthy of respect. This our religion moving elequence, on Wednesday last, and patriotism will always prevent us

thanks and of gratitude addressed to him by his auxiliary. And the prolonged applause with which they were longed applause with which they were But when your most legitimate and conveyed unmistakably on and denounced with extreme violence,

> it is not in vain that we are made aware of it: those who have insulted you thus, who have calumniated you, have insulted and calumniated us at the same time—us the Bishops through out all Canada, us the priests and the thousands of Catholics spread through-

out the country.

These insults and these slanders we have felt deeply. To us not less than to yourself they have been painful. We can forget them; but we ought to protest against the treachery which has dictated them.

This protest I offer, Your Excellency, as a testimony of our esteem and re spectful confidence: as a consolation in the sufferings which you have had to endure, in seeing your mission so badly comprehended, and your intentions so unjustly appreciated.

I offer it to you in my own name, in the name of all the Bishops who sur-round me, and in the name of all the priests and all Catholics. I shall be happy if it may be submitted by you at the foot of the Holy See to the end that the Supreme Shepherd may rejoice to that in His flock, an lic delegate, bishops, priests and the faithful in Canada there reigns without interruption, notwithstanding the rudest assaults the perfect unity of sentiment: cor unum et anima una.

And I conclude with these words of our Divine Master: Beati qui perse-

with emotion. The noble and proud declaration of Mgr. Bruchesi, warmly touching testimonies of affection from ly touched him, and he replied in a firm and generous extemporary speech, which indicated in a marked degree the nobility of his character.

I am practically charged with a mission of peace, said he, and I seek to

But, convinced that social peace can only rest upon justice I ought to defend the right, whatever it may cost

I cannot do otherwise, in exercising the natural and holy privilege which no authority can properly contest. To authority can properly contest. To abstain under the circumstances from working for the triumph of justice would be to fail in accomplishing a strict duty. My conscience would not permit me to do so. I have consequently nothing to regret. I regret nothing.

And I am ready to begin again.

How could it have been otherwise since I have inward conviction, more than that, the certainty of having served the interests of this country of Canada, which I love with an affection so lively and so profound. I dare also to say that I love it in a way more than my own country since the guardianship of the religious interests of its hundreds of thousands of Catholic inhabitants has been confided to me by the Holy

I seek too sincerely its prosperity and its development, in justice and in harmony, without which all true progress is impossible, to retreat before insults and injury.

I hope then that the political pas-

sions which have been let loose will soon subside, and that the Canadian nation will resume its powerful and calm flight towards the glorious calm flight towards the glorious destinies which are reserved for it by Providence.

Throughout, our highest and natural their reporters, did not appear to us ambition, apostolic delegate, bishops to be sufficiently complete and exact to and priests—history will proclaim it be reproduced with justice to the is to devote ourselves with generous ourage towards the realization of that radiant hope of peaceful progress.

It is scarcely necessary to say that

these noble expressions were received with prolonged applause. Immediately afterwards the bishops

ssembled in the hall of the Archbishop's Palace. The assembly was held with closed doors, but we are authorized to publish the following. His Excellency there received the nost formal assurance that Mgr. the Archbishop of Montreal had expressed to him faithfully the sentiment of all the Canadian episcopacy.

SPEECH OF MGR. RACICOT.

Monseigneur—Permit me to my heart to speak to you most intim ately. Its accents, in default of other qualities, will have at least the merit of sincerity, for I feel within it sentients of gratitude and profound affec

From the day you entered upon the Archiepiscopal seat of Montreal, you have chosen me for your Vicar General. That was already extending the hand to me to assist me to climb to the Throne where the Church has nade you to sit with its princes and

its pontiffs. But your boundless benevolence to-wards me was not yet satisfied. It appeared to suffer from the distance which separated the Bishop from his first lieutenant in the administration of the diocese. Finally as the result of delicate ingenuity, it obtained from his that distance and made me take rank

in the prelacy.
Scarcely had I been named Apostolic Prothonotary than your good-will sought anew to raise me further. A generous impulse of Apostolic zeal for the welfare of souls and the glory of the Church, inspired you to ask from the Holy See the favor of having an auxiliary Bishop: and you designated me as your choice for that post of honor and these confidential functions. His Holiness Pius X. granted the position on which you counted in response to the first request addressed to Leo XIII.

in special audience.

That position, you have been good enough to say yourself, Mgr., has gratified one of the dearest wishes of your

And this morning it was with a mov- from its dawn.

marized here of the choice of the per- to offer a single word which would be ing and truly fraternal joy that you

ave me the episcopal unction.

It is thus that by promotions, all due to your affection and your benevolence you have conducted me to the summit of the priesthood, and have called me me to the summit now to take a place by your side and participate in the sublime functions of your episcopal ministry.

How can I properly thank you? How can I respond to so much confi-

In returning my liveliest thanks to God Who has deigned to admit me, notwithstanding my unworthiness, among the princes of His people: de stercore rigens pauperen ut collocet eum pray him to help my weakness and to grant me all the assistance which I need to acquit myself of the debt which I have contracted towards Heaven and

I belonged to you as vicar general, to assist you in the daily labor of the administration of your vast diocese, so full of work of all kinds. I shall belong to you in a more perfect manner by the higher sacerdotal position which will permit me henceforth to administer nder your direction all the sacra ments.

Your Excellency: I am deeply touched by the honorable sympathy which you have manifested toward me which you may episcopal consecration.

Will you permit me to express to you
my profound and respectful gratitude, and to convey to you the sentiments which animate me towards your august

Delegated by the Sovereign Pontifit to Canada, you have been amongst us his first representative, and his im-mediate organ. As such you have a right to our perfect veneration and our devoted fidelity. May it please God that your words may be everywhere and always received with an entire submission of spirit and of heart, for your mission is a mission of peace, and it cannot but tend towards the union of hearts in this dear Canadian nation, which has such need of harmony and of concord to attain its providential des

VENERATED LORDS: To you who have come from your dioceses through out Canada and the United States to convey to me the testimony of your fraternal sympathy. I offer my most cordial thanks. Your presence has given to the ceremony of this morning a stamp of grandeur which has vividly impressed the faithful, and which will contribute to increase their respect or the liturgical functions of our common Mother the Holy Church. Thanks for this act of zeal, thanks once more for your respect and your affec-

VENERABLE ASSEMBLY : I do not wish to forget anyone. I am indebted to all those who have assisted in this ceremony of consecration. To all I give the assurance of my sincere thanks: to the laity and to the priests of this diocese, as well as to the laity and to the priests of other dioceses. It would be impossible to mention all by name. I wish at least to offer my special testi-mony of gratitude to the representa-tives of the Rishops, of the priess and of of the Bishops, of chapters and of religious communities: to the delegates from the university, the Educational Council and the Municipal Council of Montreal. I pray God to repay all these persons to whom I have become by bestowing upon them the abundance of His special gifts.

But I should not have discharged all my duties if I did not add a last word the assistant consecrators, Archbishop of St. Boniface and Mgr.

United by blood to Mgr. Langevin, I have enjoyed most intimate association with him. I may add that, his age being less than mine by a decade, the revered prelate has always testified to me a filial love which he has borne to me as to a father, and it has been in consequence to me altegether a fatherly joy to assist at the Mass of his sacerdotal ordination

I ask to be ing my heart. It would not be taken by surprise by any one else. I knew from that moment that the young priest by whose side I found myself, would know how to firmly guard the deposit which had been confided to him. I knew further that he had hot blood in his veins, and that always and under all circumstances, when the honor of the Church and the welfare of souls might be in peril, he would not fear to brave

The Pope has recently confirmed and well characterized these predictions, already distant, in saying to him: Bene

This fighting Bishop had not, how ever, ambition for power and honors. It was to avoid them that he desired to devote himself to the conversion of the Indians of the North-West. But in seeking to fly from dignities he has only hastened their march. Led by t e hand of God he has become Archbishop of St. Boniface, and after ten years in the episcopacy he assists to day his college confrere, Mgr. the Archbishop of Montreal, in my episcopal consecra-

Following the example of the Apostle St. John, he ran more quickly and he arrived sooner; he distanced his Mgr. Emard is also a friend of long

tanding.
We matriculated at the same time at the college of Montreal, but he arrived there a year too late for me to have the honor of being his teacher of method was able to do in the case of other

Bishops.

We have later been a long time to gether as Archbishops; and the most perfect friendship has always prevailed in our relations.

I am happy to render to Mgr. the Bishop of Valleyfield the honors which are his due in his quality of doyen of the Bishops of the ecclesiastical prov-

ince of Montreal. And before finishing, I dare to call myself, on this the day of my episcopal consecration, the doyen of age amongst

the bishops of this province. It is a very Christian thought, it seems to me. Does it not warn us—as do also the sacred writings —that the can impose upon himself or suffer others to impose upon him by such transparent casuistry?—Catholic Standard and do also the sacred writings —that the end of man's career is not far distant

I should like now to add a word to the address of the venerated superior of St. Sulpice, who has formed the characters of so many generations of priests. His life, bumble and withdrawn from view, full of devotedness, has been passed almost entirely in the shade of the seminary. I hope he will accept this expression of my deep gratitude for the word of God preached this morning with so much warmth and unction.

FUNCTIONS OF THE CEREMONY OF CON-SECRATION OF MGR. Z RACICOT .-BISHOPS AND PRIESTS WHO HAVE AS-

Consecrating archbishop: His Grace Mgr. Paul Bruchesi, Archbishop of

Montreal.

Assisting bishops: Their Lordships, Langevin, Archbishop of St. Boniface, and Emard, Bishop of Valleyfield.

Assisting priest: Canon Vaillant, Dean of the Cathedral of Montreal. Deacons of Honor: Canons Martin, Archdeacon of the diocese of Montreal. and Decary, priest of Saint Henri at

Officiating deacons: M. Chevrier, riest of the society of Saint Sulpice.
Assistant officiating deason: M. Desautels, Cure of Saint-Lazare.

Ceremoniaire: M. Dorval, Vicar of Vincent de Paul at Montreal. Thuriferaire: M. Doherty, Grand

eminarist. Chaplains of Mgr. Racicot: Mgr. the Chaptains of Mgr. Kacteot: Mgr. the Canons Bernard, Cure of Sorel, and Beauchamp, Cure of Gatineau Point. Chaptains of Mgr. Langevin: Mm. Langevin, Cure of St. Vincent de Paul, Jesus, and Laramee, priest from

the United States.
Chaplains of Mgr. Emard, Mm.
Charette, Cure of Varennes, and Coallier domner of the Brothers of Christian

Instruction, of La Prairie,
Masters of Ceremonies: Mm. Demers, the Archbishopric of Montreal: Rey, Assistant Principal of the Normal school, Jacque Cartier, and Poirier, Vicar of Saint Helene, of Montreal.

Chantres: Mm. Martin, Vicar of the Cathedral of Montreal, and Lafontaine, licar of Notre Dame of Montreal. Preacher: M. C. Leccq, Superior of the Seminary of Saint Sulpice.

ISHOPS AND PRELATES PRESENT AT THE CEREMONY.

His Excellency Mgr. Sbaretti, Apostolic Delegate to Canada; Mgr. Duhamel, Archbishop of Ottawa; Mgr. Begin, Archbishop of Quebec; Mgr. Langevin, Archbishop of St. Boniface; Mgr. Bruchesi, Archbishop of Montreal; Mgr. Gauthier, Archbishop of Kingston; Mgr. Lorrain, Bishop of Pembroke; Mgr. Blais, Bishop of Rimouski; Mgr. Gabriels, Bishop of Ogdensburg ; Mgr. Michaud, Bishop of Burlington; Mgr. Emard, Bishop of Valleyfield; Mgr. Deciles, Bishop of St. Hyacinthe; Mgr. Cloutier, Bishop of Three Rivers; Mgr. McEvay, Bishop of London ; Mgr. Brunault, Bishop of Nice Barry, Bishop of Chatham; of Nicolet; Mgr. ambeault, Bishop of Jolliette; Mgr. Scollard, Bishop of Sault Ste. Marie; Mgr. Breynat, Bishop of Adramyte, Vicar Apostolic of McKenzie; the Very Rev. Father Blanche, Prefect Apostolic of the Gulf of St. Lawrence; the Very Rev. Feather Dem Antonio. the Very Rev. Father Dom Antonie, Mitred Abbott of La Trappe, Oka; Mgr. Mathieu, Prothonotary Apostolic; Ramsay, Prothonotary Apostolic; Mgr. Lanigan, Prothonotary Apostolic: Rev. M. Gignac, Administrator of the Diocese of Sherbrooke.

THE POPE'S NEW ENCYCLICAL Clear through his newest Encyclical

shines the mind of the Holy Father. It is the mind of the highest devotion and the purest love for God and for the flock which God has entrusted to his care. There is a touching simthe Holy Fa her's appeals and admoni-tions. They are as sincere in their unadornment and directness as a Doric temple, and as strong. The theme now treated is the necessity of religious in-To teach the the young, and to see that they are instructed thoroughly in the truths of religion, is the first duty of the priest, His Holiness insists. Incidentally, he ouches upon some of the evils flow from want of knowledge of these truths, or a contemptuous disregard for them, at the present time. Some cf the illustrations adduced would seem to point to certain characteristics of the conditions which prevail right here among ourselves, as, for instance, this sentence: In consequence of this ignorance, they regard it as no crime to excite and cherish hatred against their neighbor, to enter into most just contracts, to give themselves up to unjust speculations, to possess them-selves of the property of others by enormous usury and to commit other iniquities not less reprehensible.' These are the very processes which have produced those millions many times multiplied with which ill gotten gain bribes legislators and forges nev legal fetters for those who vainly try to free themselves from the coils of the monopolists, The fact that the more conscientious among these magnates endeavor to do good with the enormous heards they have piled up is no argument for the means or the class: the that lurks in the whole system. When they decide on distributing their wealth they commit another injustice. While their profits are drawn from the whole people, they almost invariably discriminate against a large section who have indirectly contributed to the accumulation of their riches. Mr. Carnegie, in his new scheme for pen-sioning old teachers, draws the evil line that cuts out the Catholic teachers. He uses the old tiresome sophistry about sectarian and non-sectarian places. The allied sects are "non-sec-tarian;" the Catholic Church system is "sectarian," and therefore debarred from the advantages which the banded conventicles enjoy! Mr. Carnegie has a reputation for hard Caledonian sense. a reputation for hard Caledonian sense. He has shown that he is not bigoted or at least some acts of his would lead BY A PROTESTANT THEOLOGIAN. CCCLII.

As to Scotland, we may fully agree with our friend the correspondent, that during the six years of Mary Stuart's personal administration, there were endless rebellions 'fostered or incited' on the ground of religion, with a property of the property of the state of with a view to her virtual, and finally to her actual dethronement, and that these plottings were at last successful. However, the focus of these intrigues was not Rome, but London, and the great intriguer was not Paul or Pius, but Queen Elizabeth.

How far Mary finally ensured the success of these plots for her overthrow by personal guilt, is a secondary question. The intrigues to supersede her began five years before Darniey's her began five years before Darnley's death, when as yet there was nothing against her, except that she was a Catholic. Murray and Argyll had at first urged that the Queen should lease the Crown to them. Murray knew that he could not be King, but he had the effrontery to demand that his sister should give up the whole royal power to him and his fellow-Presbyterian. The first rebellion of the Protestant The first rebellion of the Protestant nobles, headed by the Queen's unlawful brother, and energetically encouraged by Knox and his colleagues, broke out, not on the ground of her having murdered her cousin, but of her having

The marriage lacked no attribute of apparent fitness. The young Henry Stuart was of the blood-royal of Scotland, and, after his wife, next heir to the grown of England. Moreover, he, too, was a Catholic, a point of the deepest import for domestic agreement. Yet it was over this fact that the Pro testant rebellion broke out. That there should be one Catholic sovereign was almost intolerable; that there should be two, caused the ambiguous loyalty of the Lords of the Congrega-tion to snap. True, Mary had never done one act against the prevailing religion, and her husband, in his subordinate place of King consort, which was held to leave him still a subject, had neither the will nor the power to traverse his wife's frank's tolerance. Nevertheless, Murray, with his accomplices, had been throughout watching for an opportunity to set his sister aside, if not from the throne, yet from the government, and, backed by Elizabeth, he found it in this marriage.

After Mary's victory, aided by twenty-thousand Scots, who, though now mostly Presbyterians, were still loyal to their legitimate Queen, and and after the rebel lords had fled across the border, I need not say that Elizabeth, who had suggested and Elizabeth, who had suggested and quietly supported the rising, promptly disavowed it. Treachery and falsehood never cost her any effort. Yet she soon made interest with her trium phant cousin for the recall of the rebels, and Mary, in a fatal hour for herself, consented. Perhaps, indeed, in the midst of that turbulent aris tocracy, continually instigated from the South, she had little choice.

The utter worthlessness of Darnley's character, had formed no ground of objecting to the marriage, for he was only nineteen, and had as yet given no cause of offense. Moreover, after he had turned out a brutal profligate, the evangelical lords made no scruple of promising him that, if they succeeded in causing the death of the Queen and her unborn child by the shock of Rizzio's murder they would make him reigning King. The promise is still down in black and white, with scarcely the slightest evasion of speech. They rightly judged that his Catholic profession was worth no more than the rest of him, and would not stand in the way of finding him an obedient tool.

Now I should like to know why it was any worse for Pius V. to suggest to against the lawful Sovereign of the the Catholics of England the dethrone-land, and heir of a greater land, aiming, ment of Elizabeth, than for Kuox and Goodman to suggest to the Scottish Protestants, and that in the most brutal language, and long before the death of her husband, the dethrone ment and summary execution of Mary, net and summary execution of Mary, not on the ground of misgovernmen: or persecution, but simply on the ground that she still professed and promoted the religion which had been their own only a few years before.

If there is a difference in the two cases, it certainly does not redound to to the disadvantage of Pius. Mary was of unquestioned legitimacy. Her inheritance of the Scottish crown was undisputed. Murray, whose spurious birth was known to all, never dreamed of denying his sister's right. Her claim to the English succession, failing direct heirs, was, to the day of her death, pronounced by English Protestant judges impregnable. She had never been guilty of an illegal or a persecuting act in favor of her own religion. She had indeed steadily refused to sanction the acts establishing the new order, but he had never plotted against them she had never plotted against them, and had always directed her government on the assumption that they were de facto in torce. Indeed it was not fully made out in Scotland whether a parliamentary law was not valid of itself. What she might have done in Scotland, had she become Queen of England, we do not know, and, therefore, may think as we please.

True, Mary did once show a lively, though futile, satisfaction, at the prospect of entangling Knox in the charge of tre ison. Of course Protestants would rather sacrifice Mary than Knox, but we certainly can not blame her for wishing to rid herself of a man who had told her that she was Nero and he Paul; who promised to obey her as long as he could not dethrone her; who made no remonstrance when his colleague, with slight circumlocution, suggested that the people should drag her to the gallows and hang her up without trial, as working for the old religion; who had called the murder of ene Queen's secretary a "just and necessary act;" who had encouraged repeated rebellions, and who did not disgusse his intention to go on as he and St. Clare; St. Banadies

had begun.
On the other hand, Elizabeth was pronounced by all Catholics, by all Lutherans, and, on some other ground, by the law of England, an illegitimate child. True, the great Catholic martyrs, More and Fisher, had declared her capable of succeeding; but few could rise to this height. Most who held her illegitimate held her thereby incapable of being a lawful Queen.
Nevertheless, she might well have been allowed to pass as de facto Queen, if only she had abstained from persecution of the ancient religion, which ac-

tion of the ancient religion, which ac-cording to Froude, was the religion of two-thirds of the English people. But the ancient religion she was de-termined to extirpate. We may own that she was comparatively moderate in her persecution of Catholicism be-fore Pius V. declared her excommunicate and deposed; but her hostility to the elder worship, in the way of confiscation and imprisonment, had for twelve years been sufficiently pro-nounced and unrelenting to form a chief reason why the Ball was issued. Even in her defenses of berself, ad-dressed to the Catholic powers, she betrays a naive amazement that anybody should object to her punishment of dis-obedience to her ecclesiastical ordinances as much as of disobedience to her civil. Naturally, her defences even more exasperating to the Catho-

even more exasperating to the Catho-lic world than her offenses.

— I know that Urban VIII. afterwards thought that St. Pius V. had been in-judiciously precipitate in excommuni-cating Elizabeth. This means simply

that, living a century later, he had a century more of experience of results. What he said really amounted to this:
"If I had been Pope in 1570, and had known in advance all that has come to pass down to 1640, I would not have undertaken to excommunicate and depose the Queen of England." Pius V., however, not claiming to be a prophet, could only judge by the past and the present. He left results with Go1, and expressed his sentence with dig-nity and temperance, compared with which the railings of Knox and the ravings of Goodman make a very sorry show indeed.

Elizabeth, after Mary, at her invita-tion, had taken refuge with her as as a guest, carefully examined all the proofs which Murray could produce to establish his sister's adulterous complicity with Bothwell in her husband's murder, including the casket letters, and declared that the evidence did not sustain the charge. Yet she lawlessly detained her for eighteen years, and then put her to death on a verdict which Froude himself says was determined beforehand, refusing to produce the evidence on which she chiefly founded her charge, namely, Mary's ONA letters.

As that great jurist and Scottish Pres byterian, Lord Brougham, says, had Mary been proved the murderess of her husband, this wouldhave given Elizabeth no hold upon her, since the Queen of Scots owed the Queen of England no account of what had been done by herself in her own kingdom. How much more then when Elizabeth had declared that Mary had not been convicted of crime! Her conversion of hospitality into long incarceration had no excuse but sheer interest, which may easily satisfy your Macchiavellis and Froudes, but which has never satisfied the con-science of mankind. Mary was at last beheaded, by a preconcerted arrangement, on a charge the essential evidence of which was studiously withheld. Yet had it been fully proved, it would, as Brougham remarks, have been no crime. "No one may take ad-vantage of his own wrong;" and long imprisonment contrary to right gives the prisoner both a moral and a legal right to compass his escape, even at the cost

of his jailer's life.

The whole history of Scottish Pro testantism, therefore, after its establishment down to Mary Stuart's death, is one long tissue of insidious intrigues first at her power, then at her crown, and finally at her life, on the one ground of the interest of the religion. Here is the beam in our own eve CHARLES C. STARBUCK.

Andover, Mass.

THE MOTHERS OF PRIESTS.

Holy Week and the Easter seaso contain many things to foreshadow the great dignity and high place which are accorded to women in the Catholic Church,—the singular manner in which the Church goes far beyond, and far higher than, what any so called woman's rights association has ever done or is doing. It is as if the Church bore ever in mind the noteworthy and memorable truth that, during Our Divine Lord's life on earth, no woman ever turned traitor to Him, but that instead, from the immagniate Mother who bore Him and who stood beside His cross in His dying hours, to Pilate's wife who pleaded for him on the first Good Fri-day, and Mary Magdalene the repent-ant sinner who haunted His tomb on Easter morning, women were His loyal, taithful servants and trusted friends.

To these facts the Church draws on attention in ways that are manifold. Any scholarly mind must be struck by the high place that woman has held on earth since Christianity's advent. Even non-Catholics testify to the dignity attained by woman, ever since the Church has held up for our veneration and gratitude the immaculate, sinless and stainless virgin-Mother of Jesu

Christ. But let us note certain det ils. In the Holy Sacrifice of the Mass, daily offered as the very highest act of wor ship to Almighty God, it is not only Blessed Mary who is constantly commemorated there, but SS. Felicitas, Perpetua, Agatha, Lucy, Agr Cecilia, Anastasia. In the litanies the saints we find invocation of Mary Magdalene, Agatha, Lucy, Agnes, Cecilia, Catharine (of Alexandria), Anastasia, and of "all holy Virgins and Widows." In the long calander of the Church, not alone is Augustine

Scholastica; St John of the Cross and St. Teresa; St Francis of Assisi and St. Elizabeth of Hungary; St Joachim and

rine McAuley, Eugenie Smet, Mother Seton and Louise Marillac, to name but Join d'Arc at the head of an army and now her cause is up for canoniza

The mothers and wives in the Church, what place they hold: and especially and above all a priest's mother, what reverence is shown to her! In the deep affection, the undying love, felt for a good Christian mother by a Catholic priest, there is something so beautiful, so hely, so sublime, that one instinctively feel. sublime, that one instinctively feels that it is inspired by the love of Jesus or Mary, and that it is a communication to us of the tie that existed he tween their Sacred Hearts on earth, and that will forever endure unbroken in

living his own nother, if living, and in the memento of the dead his own mother if passed away? But far more at the Easter season—should that keenest grief of of his mother's death have laid hold of him, and gone down into depths of his nature that no other earthly love or grief will everstir,—then, oh! then how he remembers, at God's altars, the mother who gave him birth; who trained him for God; who loved him in God, with love so unselfish that she gave him away to God alone; and who, he is sure, never forgets him, but who still loves him, and desires for him nothing now but his truest and highest perfection, because now all things earthly have merged into the Vision of the real good. To be a good priest,—to be a saint,— to win many souls for heaven,—that is all that his mother asks for him now, in her perfected love.
What examples they left to their sons,

these saintly mothers! Of one of them we read, on her simple mortuary card, dated not ten years ago: "Love of truth, deep respect for the good she knew to be in every fellow-creature, and utter self-sacrifice were the inspiration of her life. May she rest in peace!"

Yes, rest in peace, ye selfless, patient, wise and loving mothers of Catholic priests, for whom your pure mother love has been the earthly safeguard of their hearts! Rest in peace! Ye have your own place in the Church's galaxy of hidden saints, and ye shall have it forever in courts of heaven.—Sacred Heart Region. Heart Review.

Fourth Sunday After Easter.

What are the topics most commonly treated of in your Christian homes? it the virtues of your neighbors that are spoken of and recounted for your own edification and your children's imitation. Would to God it were always so! But there are homes supposed to be occupied by Christians where God's holy name is never menwhere God's holy name is never men-tioned save to be blasphemed, where the neighbor is never spoken of except to recall his follies, his vices, or ever his atrocious crimes. Christian parents beware of the scandal your conversa tions may give to your family, but especially to your innecent children Remember that many a soul to day steeped in vice received its first sinful impulse from some unguarded word, some improper topic of conversation heard in the home that should have been the

And from you, young men and women, an answer might be profitably demanded ily indulge in one with the other? Are

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St. Ann.
What magnificent religious orders have been founded and carried on by women! Who can forget the saintly Madame Barat, Julie Billiart, Cathea few? and who shall omit, in such naming, Mother Katherine Drexel to-day? Look further still. What of

The mothers and wives in the

Throughout the year, what priest but remembers, first, in his memento of the

FIVE-MINUTES SERMON.

EVIL CONVERSATION. And He said to them; What are these discourses that you hold one with another? . . And they said: Concerning Jesus of Nazareth (Luke xxiv. 17-19)

Brethren: Suppose our Lord should stand in our midst to-day and demand from each one of us, as He did from these two disciples, What are these discourses that you hold one with another? Do our conversations, like theirs, contain nothing reprehensible? Would our answer be as pleasing to God as theirs was? If so, brethren, we have reason to thank God, and go on our way rejoicing. But of what do the majority of men most readily converse? It is sad that we have to confess it, but God and His works, the soul and its wants are topics anything but agreeable to most of the men of our day. And so every legitimate means must be resorted to in order to make the things of God and spiritual conversation at all

And you, fathers and mothers of nursery of every virtue.

to this important question: What are the conversations which you most read they in any way improper, or such that you would be ashamed to have them repeated in the presence of your parents? If so, then your discourses are not con-cerning Jesus of Nazareth, and you are not following the example of His disciples. But if in your conversations, following the Apostolic rule, the things that savor of uncleanness are not so much as mentioned amongst you, what is to be said about the precious time you squander in idle, frivolous talk? Remember that time is but the thres-

References as to Dr. McTaggart's profession I standing and personal integrity permitte

y;
Sir W. R. Meredith, Chief Justice.
Hon. G. W. Ross, Premier of Ontarto.
Rev. John Potts, D. D., Victoria College.
Rev. William Caven, D. D., Knox College.
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is of the highest value to you now; and this is why on the last great day we shall be held to account for every idle word. Young men and women, never admit into your company those whose conversations are unworthy of a Chris tian, and especially let your own lan-guage be always in harmony with your

high calling.
In leed, brethren, to all of us this question of cur Lord brings home an important lesson. For if we would lead good Christian lives we must not only abstain from all that is unbe-coming or scandalous, but we must also regulate with all diligence our ordinary commonplace conversations. Let them be always such that we would not hesitate to repeat them before God or his most virtuous servants. It we would have our conversations agreeable to God and men, we should make it a rule never to speak disparagingly of those absent and never take advantage of their absence to say anything which we would not dare say in their presence. And the other rule we should follow is this: never to say in the presence others anything which could scandal or leave a bad impression.

Brethren, if we think often of this question of our Lord, if we are diligent in following these rules, our con versations will be always edifying to our neighbors and useful to ourselves. Then, if called upon at any moment by our Lord, we can answer with His disciples. Our conversations are cerning Jesus of Nazareth.

IMITATION OF CHRIST.

OF THE DIFFERENT MOTIONS OF NATURE AND GRACE.

Nature is covetous, and is more willing to take than to give, and loveth to have things to herself:

But Grace is bountiful and open-hearted, avoideth selfishness, if confamilies, what are these conversations which you hold one with the other? blessed to give than to receive, (Acts, Nature inclineth to creatures, to her own flesh, to vanities, and to gadding

abroad. But Grace draweth to God and to virtue, renounceth creatures, flieth the world, hateth the desires of the flesh,

restraineth wandering about, and is ashamed to appear in public. Nature willingly receiveth exterior omfort, in which she may be sensibly

delighted. But Grace seeketh to be comforted in God alone, and beyond all things visible to be delighted in the Sovereign

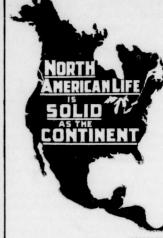
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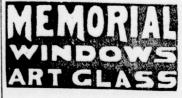
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CHATS WITH There is only on thousand of follower trail, to lean or to h who leads, but it ta nd stamina to be or decisive, to stand own feet, and to true own judgment. - O

MAY 20, 1905

Not Small in C "It is a small n say, but men are things. The man weying food to his men are standing in the eyes he would desire to he would not him down. surely put him down of such table manne in dress and manner dications of breedi and no man can affor Effective (

There are a thous do faithfully what the who can lay out a ecute it; a thouse to one who are thing to find a the power of accomity to put a thing force of originality. Whatever your follow others. Do not do things just has done them before genious ways. Syour speciality tha our speciality char cut much of a figur you will make yo Resolve that, whe much or little in t original-your own to assert yourself Originality is pow afraid to let you by being original, by leading, never olve that you wi always on the look Think to some po ways a place for S. M. in Success. The Quality The great prize

the most brilliant the shrewdest, to ner, to the men When a man is war position his shre sidered so import mdnt. Reliabilit Can a man stand and if he is thro his feet? Can h relied upon under do the right thing Has the man a lev temper easil If he under all circun be thrown off his he is the man war Who is th Each one is in of faculties, though purposes. The ends on its po and march togeth

his powers make them move to pieces. If on such as appetite better of him, power is in properties. However lacka self-contro though it takes control anythin but another na Church Calenda The Ind Some of the m men in this coudispense with t

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new appliance than in this

CHATS WITH YOUNG MEN.

There is only one great leader to housand of followers. It is easy to

trail, to lean or to hang on to the one who leads, but it takes courage, grit and stamina to be original, prompt and

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LIFE

Not Small in Consequences.

"It is a small matter," men often say, but men are judged by trivial things. The man who persists in conveying food to his mouth with his knife when eating is sure to lose place and standing in the eyes of men with whom he would desire to stand well and who sprely put him down as a boor because such table manners. Small matters n dress and manners are noted as indications of breeding and character, and no man can afford to ignore them.

Effective Originality. There are a thousand people who will do faithfully what they are told, to one who can lay out a programme or ex-ecute it; a thousand who can only to one who can lead. It is

follow to one wno can lead. It is a rare thing to find a young man who has the power of accomplishment, the ability to put a thing through with the force of originality.

Whatever your work in life, do not follow others. Do not imitate. Do not do things just as everybody else has done them before, but in new, ingenious ways. Show the people in your speciality that precedents do not cut much of a figure with you, and that Show the people in you will make your own programme. Resolve that, whether you accomplish much or little in the world, it shall be original—your own. Do not be afraid to assert yourself in an original way. Originality is power, life. Do not be afraid to let yourself out. You grow being original, never by copying; y leading, never by following. Re-blve that you will be a man of ideas, always on the lookout for improvement. Think to some purpose. There is always a place for an original man.—O.

The Quality that Counts. The great prizes of life do not fall to the most brilliant, to the cleverest, to the most brilliant, to the most long-headed mer, to the men of soundest judgment. When a man is wanted for a responsible position his shrewdness is not con-sidered so important as his sound judg mdnt. Reliability is what is wanted. Can a man stand without being tripped; and if he is thrown, can he land upon his feet? Can he be depended upon, relied upon under all circumstances to do the right thing, the sensible thing? Has the man a level head? Does he lose temper easily, or can he control himself? If he can keep a level head under all circumstances, if he cannot ethrown off his balance, and is honest, he is the man wanted.

Who is the Strong Man? Each one is in himself a whole army of faculties, thoughts, feelings, passions, purposes. The efficiency of an army depends on its power to maintain order and march together. The general must command and the ranks obey, or he will go down in defeat. A man must keep all his powers in subordination and make them move together or he will go to pieces. If one of his lower powers to pieces. It one of his lower powers, such as appetite or anger, gets the better of him, he is gone. A man's power is in proportion to his self-control. However strong he may be, if he heads a few to he had been been a self-control to he was be a man be lacks self-control he is weak. A man in convulsions is not a strong man, though it takes ten to hold him; he is the strong man who can hold himself. If one cannot control himself he cannot control anything else. Temperance is but another name for self-control.-

The Indispensable Man.

Some of the most successful business men in this country make it a rule to dispense with the services of any man in their employ, no matter how im-portant his position may be, as soon as he comes to regard himself as "indis-

the man who is up to the times, thoroughly posted in regard to the world-wide trend of the twentieth century, will realize that there are very few people in the world, no matter what their talents or ability, who can-not be replaced. It is a very rare character, indeed, that is imperatively necessary, and the man who actually reaches this point does not brag of it, nor act as if he considered himself "indispensable."—Success.

A Skilful Mechanic. A young man, who at twenty one had been before the mast, had worked in the chemical department of a mill and had lectured upon nitrous-oxide gas throughout the country, patented the rotating chamber for a pistol, says Arthur Goodrich, in the World's Work.

for defense, and he was the first to lay One day a young man from Vermont came to his works.

"What can you do?" asked the superintendent.

'I'm a machinist, a tool naker and a and stamina to be original, prompt and decisive. to stand squarely on one's own feet, and to trust entirely to one's own judgment. — O. S. Marden in diesinker, and I can play a horn in a band," was the reply. He went to work the next day. A few years later he multiplied by forty

the value of certain labor in anothe factory, and by another invention saved the company \$50,000 on contracts already made. Later, with a sewing machine company, he forged shuttles from one pione of her steel and cut from one piece of bar steel and cut previous costs in half. Since that time he has made forgings by the use of drops weighing as much as a ton drop-ping with dies sometimes six feet up on iron, steel and copper. An example of his inventive genius is the instance of his forging offhand from a single piece of copper commutator bars for electric dynamos after the electrician in charge had said that such a scheme was impossible

Some Helpful Thoughts.

Youth is the time when habits are formed which will stay during life. It is vain to think that you can be careless and lazy, and perhaps even worse while you are a boy and then become energetic when you grow up to be a man. Bad habits formed in youth are very hard to get rid of, and in most cases the disposition to get rid of them is lost before the age of manhood, and the habits stick. Get rid of them now and form good ones while you may.

Defeat is our great strengthener. Through it alore can we become fine and noble and beautiful. Adversity, which is only another form of defeat, is the universal inspirer and corrective Men generally may not realize this, and it may seem, at first thought, a careless statement. But when analyzed and considered, it looms up as about the most useful attribute life has.—Leigh Mitchell Hodges.

Thoughts which illumine, strengthen, and cheer are useful, if light, courage,

and joy are useful. A few insecure bricks at the base of a foundation will make the whole unsafe. One day wasted spoils the week. If you live a single year with no higher standard than the wish to please yourself, all the years which follow suffer Remember that youth is the time for laying the foundation. Do not imperil the future by carelessness now.

Every spring the farmer goes out his plows, plants his crops, and chooses his harvests. So the man who has a life to make, should see what he desires to reap and plan his actions accord-

The defalcations of the president of the Milwaukee bank have set the public thinking. The huge sums of money which he diverted into unlawful usages grow bigger when we consider the absolute trust and regard in which he was held by his friends and business men generally for his talents and supposed integrity. Like many before him he has tried to get rich too quickly. It is the old story of a man who thinks he can make money by dishonest methods. And now when his well-laid plans have been his ruin he has no future before him save disgrace and the common prison.

The unfortunate president has made a clean confession of his guilt. He had a clean confession of his guite. He had speculated in Wall street stocks and Chicago grain. He had plunged deeper and deeper into the market to cover the losses on his early speculations until he found himself completely swallowed up in financial disaster. His stolen money was gone. He could not possibly recover his losses. And in despair he cover his losses. And in despair he made his open confession only to save himself from being detected by those who had respected him and honored him by their confidence. The confession is no palliation of his crime. He is not deserving of pity so far as the world knows. But it is impossible not to be recorded to sorrow when a most or tant his position may be, as soon as comes to regard himself as "indistinuable."

This may seem harsh and even unaspiness like: but if we look into it, it is impossible not sorrow when a most respected citizen wrecks his own life and the honor of his family, and, were it not for the generosity of his fellow.

reduced hundreds of families to misery and starvation.

The faculties which have helped him to rise to that indispensable point. He downfall of the Milwaukee bank prise to that indispensable point. He downfall of the Milwaukee bank prise to their ability the penance imposed. Let them also receive, at least of the faithful, who has attained the age of discretion, confess secretly all their sins to their confess secretly all their sins to their own pastor at least once a year, and let them take care to perform to the best of their ability the penance im small beginnings just as all thieves do. When his first roberies were success. When his first robberies were success. When his goal their sins to their confess secretly all th superior talents and shrewdness to the superior talents and shrewdness to the quest of fabulous wealth which he must horde up only for others to enjoy? Had he resis ed the temptation to steal the first dollar he would never have been held up to the world as an embezzler of millions.—Church Progress.

OUR BOYS AND GIRLS. STORIES ON THE ROSARY

BY LOUISA EMILY DOBREE.

The Crucifixion

A FOOL'S PARADISE. A difficult life possibly, and one needing all the helps which every child of the Church has within reach. Many the Church has within reach. Many kings and queens and those entrusted with riches and power have not only been good practical Catholics but some have risen to the greatest heights of sanctity, are enrolled among the saints of God and whose prayers we implore.

They are at Ballynacoon now and intend They are at Ballynacoon now and intents to spend their summer there, relinquishing by so doing a couple of yachting tours which they had planned but felt it better to give up. For they had decided not long ago that part of the year should always be spent on the Irish estate, and there both husband and wife found, pearly to interest and occupy

found p'enty to interest and occupy them.
Giles has just come in, and has a frown of displeasure on his face.

"What is the matter, Giles?"

"Only that I am finding out more and more how shamefully my people have been neglected, and how infamously I was taken in by Jackson.

was taken in by Jackson."
"I like the look of Mr. Sanders very much better," says Cora.
"Of course, the fault is mine, to a certain extent. I ought not to have lefteverything in the hands of an agent, but have seen to things more myself after my father's death but I did not but have seen to things mire myself after my father's death, but I did not care to live here. You can have no idea, Cora, of the state of matters, says Giles, "the insanitary cottages—the want of water—the poverty and misery. I saw Father Murphy last night effor you had gone to had and misery. I saw Father Murphy and night, after you had gone to bed, and night, after you had gone to bed. Then the he rather opened my eyes. schools. As a matter of fact he had written to me pretty often about them, but I am ashamed to say that I paid n attention to his letters, and what I did send since I have been a Catholic was quite inadequate—not what I see it was my duty to give. I did not take the trouble, and I am grasping the real

at hand."

"I always thought I should hate having anything to do with the poor, and now I shall like it."

"Playing Lady Bountiful—eh?"

"Not exactly. I don't want to give indiscriminately," 'ays Cora, who has been thinking the matter and talking it over with those more experienced than a over with those more experienced than a consult FatherMurphy.

"I always thought I should hate having anything in anything of Great Britain and Ireland.

A party of nuns, eleven in number, forced to either give up their sacred calling or to leave France, had made arrangements to establish themselves in a quiet, beautiful little city of England not far from London, and started land not far from London. towards the poor—about that—and so on their journey many things; I lived in a kind of Fool's third class tickets

Giles and his wife no longer live as fools who act thus may live in a Para-dise, but it is one opposed in all its esentials and conditions to that attitude sentials and conditions to that attitude towards God, that relation to time and the things of time, which a true Catholic should have. They live in the world as they did before, but when the destroying angel of worldiness passes by the lintel of their hearts, he sees the scarlet sign and they are safe. For the note of mourning in the Church is as truly a and that is because of the Sacrifice joy, and that of Calvary.

TO BE CONTINUED.

THE OBLIGATION OF EASTER.

According to the fourth precept of the Church, we are commanded, under severe penalties, to receive the Blessed Eucharist at least once a year. The time specified for the same is at Easter that its partners that its between the time specified for the same is at Easter or thereabout. That is, between the first Sunday of Lent and Trinity Sun-day, both inclusive.

That the Church should have

found it necessary to enact such a law is certainly no compliment to man's appreciation of the sacrament. Neither does it indicate a lively faith on the acces it indicate a lively faith on the part of those who merely content them selves with the requirements of the obligation. Both, however, clearly point to the change which has come over mankind since the days of the early Christians.

The Church, always watching with a

motherly care over her children, saw the tendency. Consequently, we find the fourth general council, which was held in the Church of St. John Lateran, Rome, in the year 1216, making the Easter obligation a solemn precept.

Catholics hear the law preached to This may seem harsh and even unbusiness like; but if we look into it, we shall find that there is wisdom in this practice. Experience proves that the moment a man looks upon himself as absolutely necessary, he usually cases to exercise to the fullest extent the faculties which have helped him to the downfall of the Milwaukee bank the moment and the honor of his family, and, were it many have read the law business men, would have robbed the poor of their hard earned savings and the mother has a guarantee that however, if many have read the law business to take it. Therefore, that it may be better and more fully understood, we here quote it: "Let each of the faithful, who has attained the age of discretion, onless secretly all their sins to their own pastor at least once a year, and the downfall of the Milwaukee bank the gentleman that they cortain no opiate or harmful drug. Sold by all druggists or sent by mail they would not be asked to pay any-they would not be saked to pay any-they would not be sak

to its language and its penalties Nothing remains for the faithful but to follow it if they hope for the Christian benefits in life and death.—Church Progress.

MARY, QUEEN OF MAY.

The brightest days of all the year have come, and our hearts are filled with joy. Nature is lovely with its sunshine and flowers. The air is pure and balmy. The blithsome birds are heard on every side, singing their loveliest. on every side, singing their loveliest carols, and holy hearts rebound with joy and exultation and give renewed thanks to God for the new life and new

hope the May month always brings.

But what shall we do with all this beauty and loveliness, all this brightness, and all this joy but wreathe it as a crown for our Blessed Lady, our lovely Queen of May? She was the fairest of control of the deaphters, and so should have It was not considered particularly valuable until after the first company that made it had failed, and fights in Texas and with the Seminoles in Florida proved its worth. The Mexican war made a demand for it.

The same mechanic who did so much for early ax-making developed details in revolver making. The American plan of not hesitating at the cost of new appliances was never better shown than in this big armory. The owner was probably the first man to suggest the mining of harbors with torpedoes

of her own spirit by recalling her immaculate life. We grow noble and re-fined in our nature the more we ponder and venerate her as our Mother, for so good and great a mother must needs have pure and holy children. The saints have increased in sanctity

by communing with her, the Queen of heaven and earth, and men and women have become angelic in loving her, the Queen of Angels. "Thou art all fair, my beloved, and there is neither spot nor stain in thee," is Heaven's eulogy to her worthiness, and Holy Church takes up the strain and sings it to the farthermost ends of the earth, till it is echoed back from every holy heart. Let, then, these joyful May days find

even greater joy as we give our Blessed Mother marks of our love in the lights and flowers we bring to her altar, as with gladsome hearts we sing her praise and listen with rapt attention to all that is said to her honor and glory. As we tell her thus our love, she will love us the more and ask for us an increase of grace to make us loved of God, and by her motherly care she will bring us to that land where all is fair and beautiful, all joy and happiness in the beatific vision, in Heaven.—Catholic Union and Times.

THH KING OF ENGLAND AND THE FRENCH NUNS

A PLEASING INCIDENT REPORTED BY A PARIS CORRESPONDENT.

The New Orleans Picayune of recent state of things I hope better times are at hand."

date had, in its Paris correspondence, a story about Edward VII. and a party of French nuns, which shows how thor-

stone. Be it noted that not one spoke a word of English, not even the Mother "A case of two fools you may say,"
remarked Giles quietly, "for I was careless and indifferent to all but pleas
Boulogne to Folkstone had been rather
Boulogne to Folkstone had been rather rough, and had considerably fatigued the poor Sisters, whose first sea voyage if life had no responsibilities, and as if though created for immortality this world ought to be an end in itself. For them at Foldstone on arrival of the boat, the Sisters consoled themselves with the thought that they would soon get over the little inconveniences of the sea. Well, the boat did arrive at Folk-

stone, and the Sisters followed the crowd along the great quay to the station. Arrived there, almost among the last, because they were timid and lacked the somewhat uncouth aggress iveness of the veteran travelers, they saw the train; O yes! But found all the third class seats taken. Their feelings at this discovery can better be imagined than described when—O good fortune!— they espied a gentleman whose headgear was a white cap. As all station-masters in France white caps, the good Sisters naturally thought that this gentleman was the one to address themselves to, and the Mother Superior went to him with reverence, and asked him if he spoke French. The gentleman, taking off his cap, answered in the purest French accent, asking what he could do for her and her companions. The Mother Superior quickly explained their dil-emma, showing the gentleman her third class tickets. The Sister was assured a carriage would be immediately at-tached to the train, and that he would soon return, and see they were comfortably seated. The gentleman left at a brisk pace, while the Mother rejoined the other Sisters, all anxious to know the result of the interview. Needless to say they were all happy when the Mother had told them. Presently a locomotive came with a first class carriage, which was attached to the train. The gentleman with the white cap had arrived at the same time, and, bowing politely, bade the Sisters to get in. But the Mother Superior had noticed them repeatedly, and there is need of the constant reminder, it is doubtful, it was a first-class carriage, and again sured it made no difference, and that they would not be asked to pay any-thing extra or be annoyed on that account, the Sisters took their seats, the gentleman wished them "bon voyage," bowed, and the train left.

woyage," bowed, and the train left.

Now, King Edward was the gentleman with the white cap, according to the Picayune's correspondent. He was on a cruise, and his yacht was at Folkstone. By the merest good fortune for the nuns, his Majesty happened to be at the railroad station when they arat the railroad station when they arrived; and it goes without saying that this charming little episode had been respectfully watched by all those on the platform who knew the gentleman with the white cap was none other than

the King.
A few months had elapsed when a gentleman, who had been an admiring witness of the proceedings, was stopping, for a few days, at the place the Sisters had chosen as their new residence. Luck would have it that he met the Mother Superior, and he respectfully approached her, asking what impression King Edward had made upon her. The good soul answered she upon her. The good soul answered she did not know the King, never having met him. "Oh, yes!" replied the gentleman, "you know and have seen his majesty;" and then he related to the grateful but amazed Sister under

what circumstances she made the King's acquaintance at Folkstone.

The good lady laughingly remarked that she and her companions had unanimously voted that the French railanimously voted that the French lar-road officials, proverbially known for their courtesy, were very much out-done by their English colleagues, whose kind, respectful and generous treat-ment on the Folkstone occasion they

indsor, salt

would never forget, and she incident-ally remarked that the good King of England, though a Protestant, could teach a lesson to M. Combes! M. Combes, who has probably been in-formed of the incident, must think

WHEN IN CHURCH.

IT IS THE CORRECT THING Always to be in time for Mass and other services in church. To take holy water upon entering

To make the sign of the cross on ne person and not in the air.
To genuflect on the right knee and to

have it touch the floor. To remember that the King of kings is present on the altar and to order e's conduct accordingly. To avoid whispering, laughing and

looking about in church. To walk gently up the aisle if one is unavoidably detained until after the services have begun. To make a short act of adoration on

bended knees after entering the

To be devout and resollected at the different parts of the Mass.

To remember that mere bodily presence in the church with the mind wandering to temporal concerns, does not fulfill the precept of hearing Mass.

To pay attention to the sermon, and make it the subject of one's thoughts during the day, as also during the To remember when special collections are to be taken up, and to have a con-

tribution ready in your hand.

To give the usual offering every Sunday To teach children to make a little

offering every Sunday.

To listen to the music as a means of elevating the heart to God.

For all persons occupying a pew to move in when others wish to enter.
To avoid coughing, moving the feet around, or making any noise to the nnoyance of clergy and people.
To leave babies at home or ne or with a

eighbor when going to church For a mother who has a child with er at church to get up and take it out when it begins to cry or fret.

To be punctillious in following the ceremonials of the church, standing,

sneeling, etc., at the proper times. For non-Catholies who go to Catholie churches to conform to the services and to remember that this is a requirement of good breeding.

For Catholics to keep away from

Protestant services.

For members of the choir to sing for the glory of God and not for their

To take an earnest Protestant to hear a good sermon.

To remain kneeling until the last prayers have been said and the priest has retired to the sacristy. -The Correct Thing for Catholics.

Remember that, valuable as is the gift of speech, silence is often more valuable

SAVED THE BABY.

"I was not a believer in advertised medicines," says Mrs. Chas. VanTas-sell, Digby, N. S., "until I began us-ing Baby's Own Tablets. When my last baby was born we never hoped to raise her. She was weakly, did not have any flesh on her bones, and a The doctor who attended bluish color. The doctor who at her told me she would not live. reading what other mothers said about Baby's Own Tablets I decided to try and I must now honestly say them, and I must now honestly say I never had such a valuable medicine in my home. It has changed my poor, sickly, fleshness baby into a lovely child, now as fat as a butter ball. Words fail to express my thanks for what the Tablets have done for my child, and I can only urge that other mothers do as I do now, keep the Tablets in the house always." Baby's lets in the house always." Baby's Own Tablets positively cure all the minor ills of babyhood and childhood, and the mother has a guarantee that

THE CRICK IN THE BACK. — "One touch of nature makes the whole world kin," sings the poet. But what about the touch of rhuematism and lumbego, which is so common now! There is no poetry in that touch, for it renders life miscrable. Yet how delighted is the sense of relief when an application of Dr. Thomas' Eclectric Oil drives pain away. There is nothing counts it.

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FATHER O'REILLY ON CAPITAL AND LABOR.

At the banquet given to President Gompers of the American Federation of Labor by the labor organizations of Lawrence, Mass., on the evening of Patriot's Day, April 16, one of the principal speakers was the Very Rev. James T. O'Reilly, O. S. A., rector of St. Mary's Church, of that city. He said:

"I am much pleased with the oppor-tunity the present occasion affords to honor the numerous toilers in the rank of organized labor in our city, by con-tributing my part to the hearty wel-come to their honored and able leader come to their nonred and able leader who is our guest this evening. The circumstances do not permit of any lengthy remarks and the view points of the labor question are so many that it is difficult to say which would be the most useful and important topic to select.

*There is, however, one thing true as any dogma of faith, and that is that the interest of capital and labor are not conflicting or even independent factors in our industrial life, but so closely linked by intercommunicating influences that one may not prosper without the aid of the other. To my mind the whole labor problem is how to make them harmon ize by wisely guiding human energy and properly restraining human greed. "A man who is content that he has "A man who is content that he has been employed, and has an opportunity of putting in his time and drawing his wages without rendering faithful service and the man who exacts the greatest possible energy from his help and pays the least possible wages, sin equally against the mutual interests of capital and labor.

capital and labor. "The employer of labor who estimates all his help according to the low standard of the lazy, good for-nothing, and the disturber, belongs to the same class of narrow minds as the laborer who sees in the great corporation giving employment to thousands but the over- bearing and crushing tyrant.

"The capitalist has to remember that The capitalist has to remember that those who labor and toil by their physical strength to keep the mills grinding out dividends, are not mere machines but human being with duties and responsibilities in life that have to be attended to as well as the machines they run. Laborers should remember that the capitalist is not, as frequently represented, the heartless Moloch thirsting for blood; and crushing out the life of the poor, but any man who has his savings; invested, whether in his little home or the local savings

government bonds or as the owner of the industrial stock. "Class hatred must give place to fraternal love. Let us have more of Mt. Sinai and its commandments, than Beacon Hill with its special laws.
"Men who combine in union for muttheir strength and who use their power to crush non-union labor, are but doing what the captains of industry do when they combine in the trust to control trade by crushing out their small com-

'As all the interests of capital and labor as promoted along the same or parallel lines so they are alike destroyed by the canker worms of selfish greed and most of the difficulties that develop from time to time either in the petty strike, or in great disturbances throw ing thousands out of employment are dne rather to individual imprudence stubborness, dishonesty, and pride than to any real difference in contending interests. With labor well organized and its brightest, ablest and truest men to the pilot house we can not have too much capital or too many capitalists for the good of our country."—Sacred Heart Review.

IRISH BISHOPS AND DRINK EVIL.

The Bishop of Limerick, Dr. O'Dwyer finds 315 public houses in his decaying episcopal city, of some 38,000 inhabitants, where £200,000 a year is spent on drink, chiefly, says their Bishop, by workingmen. Nine tenths Bishop, by workingmen. Nine-tenths of Limerick poverty, he maintains, is due to the sums spent on drink. We all know Ireland is a poor country. But she has herself to blame to the extent of some £70,000,000 of an annual drink bill.

Lent's pastoral of the Archbishop of Tuam speaks of how Ireland brings extra taxation upon herself: 'The real Irish patriot is the man who seeks by every means in his power to diminish the national drink bill, which includes the vast revenue derived by the British treasury from the sale of intoxicating drinks in Ireland. . . . A reading book explaining and inculcating the mischief of excessive indulgence in

alcoholic drinks, would, without doubt, be a most effective means of diminishing this crying evil. . . . Such excessive indulgence may be regarded as the real cause of three-fourths of the crimes and sins committed in Ireland. · . . From the economic point of view it is simply disastrous to the pros-

perity of the country.

The pastoral of the Bishop of Ardagh and Clonmacnoise does not hesitate to declare that 'Drunkenness is at the root of all the material, spiritual, and eternal misery known to Irishmen. If

only this misery was removed we should have happy homes and bright and joyous faces, and but little emigra-The Bishop of Ross' pastoral says that, "While fasting and abstaining from

certain kinds of food, we should not forget the great need of temperance in the use of intoxicating drinks.

So the Bishop of Ferns would have

Irishmen "make reparation in honor of the national apostle for former disgrace ful scenes of drunkenness and rioting on his feast. . . Last year," the Bishop adds, in repeating his appeal for this year, "I appealed to the faithful to pass St. Patrick's day as total abstainers. A very large number practised that act of devotion. The sacrifice was a small one, but it gave great honor of the saint, and has drawn down upon us abundant blessings."

Generosity is more charitable than twealth .- Abbe Roux.

WHAT MAKES THE TROUBLE?

As to the school situation in Canada

one of the papers says:
"In the Canadian territories, schools both Protestant and Catholic, are prac-tically public schools under the entire supervision of the territorial govern

There can be no objection, then, or complaint as to the schools, Catholic or Protestant, on the ground that the quality of the secular instruction is not satisfactory, for as to this the Gov-ernment supervision is a sufficient guarantee. Nor is there any objection or complaint on such ground. The "trou-ble" is of a different kind, as the same

ble 'is or a uniform paper goes on to say:

"It is not the general curriculum, but
the question of the half hour of religious exercises every afternoon (which is permitted but not enjoined) that is making the trouble."

And how is the trouble made? Not by the Catholics, for they do not by the Catholics, for they do not meddle with the religious rights of others. They have their half hour of religious instruction, and the Protestants have or may have theirs, and neither may interfere with the other, nor does the religious instruction of either interfere with the secular programme as required by the State. Why, then, should there be any trouble?
Apparently only because the Catholics are allowed to have the half hour religions interest. ious instruction for their own children In short, nothing but sheer Not concern for the security or quality or quantity of secular education, but blind hatred of the Catholic Church.— New York Freeman's Journal.

THE CHURCH AND SOCIALISM.

The main object of the Catholic teachers should be to make the people understand that Socialism is not merely a system of purely economic questions but that it involves a great many mor important questions of ethics, morality and religion, and that the principles regarding these matters, as proposed by the leaders of Socialism, are in direct opposition to the teachings of the Church. Hence the Church must, the Church. Hence the Church must, and naturally will, condemn Socialism. A Catholic cannot accept Socialism

in its entirety because of some of its demands, and no Catholic can support the Social Democratic party because that organization which hopes to to fulfill all that Socialists stand for It is not correct to say without restriction that the labor unions are the hotbeds of Socialism even if the leaders in Wisconsin assert it. On the other hand, however, it cannot be denied that not a few labor unions are under full control of Socialistic ideas and that Socialists are putting forth their utmost efforts to obtain full sway over the labor union of the country.

In order to understand fully why the Church condemns Socialism it first necessary to understand just what Socialism is, First of all, it is a system of doctrines or principles set forth re-garding the Social condition of man-kind. The Church is not opposed to any of the demands of the Socialists, Even compulsory education within proper limits, guarding the rights of parents and religion, is not opposed by the Church, which has always been the promoter of education. It is a slander to say that the Church only wished the education of the rich, but not the poor Let them study the history of education and see what the Church has done towards educating the poor. No organ-ization deserves better the title of the protector of woman's rights than the Catholic Church, and no Catholic priest, layman or organization has ever opposed any legislation restricting child labor. In these matters the Cath-Church goes as far as any labor organization can reasonably go. If the object of Socialism was the betterment and elevation of the laboring class we would all be one. But the Socialist tries to hide from the unitiated that his social or economic revolution or change is to bring about the abolition of religion and Church, of State and public authority, of the family as a staple and constant social institution and of private ownership in the gods of the world.

Some Socialist writers, when address ing Christians, will tell them that they are not concerned with either Church or State; that marriage will continue, and that naturally every man must have some property. But in the inner circle they make no secret of their ultimate object to destroy Church and State, family and property, as a necessary ultimate outcome of that economic change which is the direct and immedi

ate object of Socialism.

Religion will be the private affair of each individual; the social communit will know nothing of religion or Church the State or public authority will cease as an unnecessary relic of barbarity, as all will be perfectly equal in the Socialist community.

The family, as at present, will be un-necessary, as the Socialist society will take care of the children and will leave men and woman free to follow their natural inclinations for indiscriminate unions. The Socialistic marriage is simply the temporal union of man and woman as long as they agree to remain united.

It suffices to state these fundamental doctrines of Socialism on Church and State, family marriage and education to see that there is, as the Pope says. "a difference between Socialism and Christianity; that there cannot be a greater one." This explains the great against the Church, who have publically declared that there cannot be peace between Socialism and the Cath-

olie Church. When we take up the battle against Socialism it is merely following the command of the head of the Church. It becomes the clear duty of every Catholic to study the question thoroughly and to use all his influence to counteract the efforts of this enemy of the Church.—Archbishop Sebastian

The school of adversity and the college of hard work seldom turn out any failures.

"SHE HAD NO CHARITY."

PROTESTANT EDITOR'S ESTIMATE OF LADY WHO WANTED CONVENT BALANCE SHEETS.

Henry Labouchere, editor of the London "Truth," has recently paid a graceful compliment to Catholic Sisterhoods. He relates that a lady, whom he advised to send a donation to the Sis-ters of Nazureth, said, "They are Romanists, and they publish no bal-ance sheets!" Mr. Labouchere replied:
"This is one of those exceptions that prove he rule. It seems to me that those good Sisters give a sufficient account of their stewardships in their works. There is no question here of snug managers and officals living with large families in comfortable houses on the charity they dispense; no question of heavy commissions to collectors or other management expenses absorbing a huge precentage of the funds collected The Sisters themselves live in the most meagre fashion, little better fed or clothes than the poor for whom they work. What they receive they give without taking toll for it."

Mr. Labouchere, continuing his remarks, writes: "In the case of the Sisters of Nazareth, they not only give but they work like slaves among the poor. They nurse them in sickness; they wash and dress the children; they go down on their knees and scrub floors. They go round with their vans and col-lect the broken meats—the crumbs that fall from the rich man's table hotels and restaurants, and any big houses that will supply them—the Houses of Parliament among the rest. They sort it and dish it up with their own hands, and feed with it the sick and the hungry. I do not think that any one who sees these Sisters at work and knows how they live, remembering, too, that they are subject to visitation and inspection from the heads of their own Church, will want to see any accounts. For my own part, when I see any Protestant or any other denomina-tional agency at work on the same lines, I will cheerfully grant it a dispensation from the chartered account. ant. As to the Sisters being Romanists, I felt disposed to tell my lady friend, in the words of the Apostle, that though she bestowed all her goods to feed the poor, she had no charity.'

REMARKABLE INCREASE NUMBER OF CONVERTS.

Nothing has been so apparent this vinter as the remarkable increase in the number of converts who are coming to the Church to find the religious peace that is denied them in the churches in which they have been brought up. It was not many years ago that the reception of a single convert was so interesting a bit of news that a whole column with prominent headlines was given to the news. Now they are coming by the scores. Scarcely a non Catholic mission but at least fifty or more are received. This notable increase is undoubtedly due to the impetus given to the convertmaking movement by the Apostolic Mission house in Washington. The movement that is stimulated by the training school at the university is assuming a country wide organization. Former: ly converts were made by the ordinary ministry, one by one but now the general appeal made by the non-Catholic missions brings hundreds to listen to the presentation of Catholic truth. At recent missions given at Elmira and Binghamton the average attendance of non-Catholics was over 900, and this number included many of the most prominent men in the town, such as the lawyers, doctors and school teachers. If they did not enter the Church at once they went away with many of the old antagonistic notions dissipated and with greater admiration for the Church. A non Catholic mis-sion has come to be regarded as one of the greatest blessings to a parish.

ABOLITION OF STATE SUEVEN-TIONS TO CHURCHES.

A Protestant weekly paper-"St. Andrew"-seems to rejoice at the prospect of State subventions to Catholic churches in France being discontinued. If "St. Andrew" were a secularist paper we could understand its joy. It is not. It supports the State connected with the Church of Scotland, and is thus pinned in the anomalous position of supporting in Scotland, and presumably in England, what it opposes in France: of advocating the payment of State money to Protestant churches, but objecting if the churches are Catholic. That is not principle. It is greed, or

repairs not principle. It is greed, or spite, or both.

Is "St Andrew" aware that the atheist Government in France proposes to abolish all State payments to churches no matter what their creed?

To Protestant and Jewish as well as Craballa abundles? Catholic churches? Does it rejoice over the discontinuence of the Protest ant subvention?

ant subvention?

Then just take this statement of recent "reforms" in France, applauded by "St Andrew":

"No Processions or ceremonies shall be permitted to the control of the control of

be permitted to take place outside the churches. Provision is also made for the punishment by fine and imprisonment of clerics who, by public discourses, writings, or placards, shall molest or defame any citizen in the exercise of his own functions, or provoke resistance to the execution of the law, or set one section of the citizens in opposition to their fellow-citizens.

"Our readers will fully appreciate the significance of the above regulations, and will doubtless wonder why similar legislation has not been applied long ago in Ireland, but liberty, even though

ago in relatat, attriberty, even though abused, is precious."

How extremely short-sighted! Granted that the bigots of "St Andrew" would suppress "processions or ceremonies outside churches," what

or ceremonies outside churches," what becomes of the Salvation Army or Church Army parades, what of the street corner "evangelist"?

And then if "resistance to law "is to be punished by imprisonment Dr Clifford should be permanently locked up. He is, organizing resistence to law every day in the week. To bad law, if you like, but law all the time. every day in the week. To bad law, if you like, but law all the time. The plain fact is that "St Andrew"

and the Protestantism for which it speaks would apply to Catholics re-strictions and disabilities which they would neither apply to themselves nor tolerate if applied by others. In a word, they would penalize Catholics because they are Catholics; would inflict exceptional disabilities on a man because of his creed. The name of that is bigotry.—Catholic News, London, England.

IN THE DEVIL'S HANDS LONG ENOUGH.

"This controversy over the accept. ance of \$100,000 from Mr. Rockefeller for church work reminds me," says a writer in the New York Tribune, "of the reply of the witty minister to the worldly traveling man. A commercial traveler want to church one Sunday traveler went to church one Sunday norning. Perhaps he was suffering little remorse for some deal he had through. At any rate he was there, and when the plute was passed around he put on a five dollar bill. He was commanding looking man, not uncommon among the class he represented and at the close of the services the minister shook hands with him. The conversation turned on collections, and our travelling friend said :

Now I am a very worldly man myself, "Now I am a very worldly man myself, but I am aware of the importance of church work. I gave you a fiver this morning. Can you accept it of me? "Accept it? Of course we can," said the preacher. It has been in the hands of the devil long enough." "—The Missionary." Missionary.

THE "PASSIVE RESISTERS."

Tae Nonconformists in England -Protestants who do not belong to the State Established Church—continue to offer "passive resistance" to the Education Acts of 1902 and 1903 under which voluntary (parochial) schools are aided from the school rates or taxes, though only in respect to the secular instruction imparted by them in accordance with State requirement and regulation. This the Nonconformists pretend to regard as "public money for sectarian education," and they refuse to pay the tax, many of them choosing rather to go to prison as martyrs in the cause, or suffering their house furniture or other property to be seized and sold at auction in execution of court judge-One of the most prominent and aggressive of these religious law-break-ers is Rev. Dr. John Clifford of the London Baptist community, who in a recent manifesto thus sets forth the programme of himself and his "passive resisters," as they are popularly desig-

nated: "We must offer a patient and invincible antagonism to these statutes; we can do no other. We seek the total separation of churches, as churches, and clerics, as clerics, from all State education, elementary, secondary and university. The functions of Church and State must be kept apart, in control, in cost, and, in every way. Let the churches do their own work at their and as they will; and the citizens do their in their way and at

C. M. B. A -Branch No. 4. London Meets on the 2nd and 4th Thursday of ever, month, at 8 o'clock, at their hall, on Albio Block, Richmond Street. Rev. D. J. Egan President: P. F. Boyle, Secretary,

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not offer resistence, opposition or ob jections to the payment of taxes for Protestant theological teaching in the Scotch universities, the London Scotch universities, the London University and Trinity College, Dublin. Neither do they "passively resist" the paying of taxes for the maintenance of the Protestant Established Church. Is it only against Catholic schools having State aid for the secular education they give that the Nonconformist hostility is excited? Apparently so. In short, their passive resistance is prompted by nothing else than religious intolerance directed mainly against the Catholic Church.—N. Y. Freeman's Journal.

St. Paul offers some strange creden-tials of his apostolic rights. Speaking of those who had been deceiving his converts he says:
"They are the ministers of Christ (I

speak as one less wise), I am more. In many more labors, in prisons more frequently "etc. (11 Cor. xi. 23). frequently "etc. (11 Cor. xi, 23). And then follows a long list of sufferings for Christ and His gospel. These are what the apostle offers to corroborate his vocation to teach—labors, prisons, stripes, deaths, rods and whips, stones, shipwrecks.—The Missionary.

Lecturing in Bradford on Mon-day evening on "The Rome of the Caesars and the Early Church," Fr. Gerard, S.J., said there was noth-Gerard, S.J., said there was nothing more marvellous or miraculous in the history of the Church than the way in which she stood up against the mighty Roman Empire and conquered and subdued it. Apart from the early triumph of Christianity, ancient Rome still survived in the Popes, who were the inheritors of all the magnificance of the old Roman world and the successors of the Caesars, and who had carried on the traditions of Rome in a way no other power on earth had done.—London Eng. Catholic News.

GOLDEN JUBILEE OF ST. PATRICK'S PARISH, OTTAWA.

PARISH, OTTAWA.

This, the Jubilee Year of the crection of St. Patrick's parish. Ottawa will be made memorable by the record of religious services which have marked it.

On the 15th March a Solemn High Mass was celebrated for the repose of the souls of the deceased Pastors and Curates who have ministered to its people.

On the 12th April a High Mass was celebrated for the repose of the deceased members of the congregation.

On the 2th of current month—Feast of Our Ludy Help of Christians—His Grace will administer the first Communion and confirmation to a number of children at the Children's Mass at 9:10 and will aferwards preside at the Solemn High Mass, at 16:30 which will be celebrated by Rev. Father Gray, of Kingston arch diocese, who was ordained in S., Patrick's church Nov. 8 1963, and Rev. Father Leyden, of Columbus, O., who was reared in the parish, will preach the sermon while about

harmony, and national progress."

But the Doctor and his friends do



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fifty priests will be in attendance. The deacon and sub-deacon will be former curates of St. Patrick's parish.

DEATH OF HON. MRS. R W. SCOTT. OTTAWA.

We regret that the painful duty falls upon us to record the death of Mrs. R. W. Scott, wife of the Secretary of State, Mrs. Scott died on Friday, May 12, at her residence in Ottawa. She was a most estimable and chartable lady and owing to her amiable character, was held in the highest regard by all who knew her.

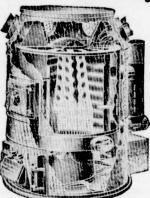
Mrs. Scott was one of a talented family of Sisters from Dublin, called the Heron Sisters, who sang in America in the early fitter, who sang in America in the early fitter, who sang in America in the carly fitter, who sang in America in the carly fitter, who say formed by Ludy Aberdeen, Mrs. Scott was sappointed as one of the executive, and was afterwards Vice-President of the local was afterward

FULFORD. — On Saturday, May 6th, 1905, at Aylmer Road, Huli To., Mrs. Fulford, aged seventy eight years. May she rest in peace; Hooley — At Dunwich, Oat, Mrs. Margaret Hooley, aged 85 years. May she rest in peace; TEACHERS WANTED

TEACHERS WANTED
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school, Nc. 3, Nipissing: holding 2nd or
3rd class certificate, to teach a small school of
about 10 attendance. Please state salary,
Hugh Keals, secretary treasurer, Judgs P. O.,
Nipissing, Ont. 388-2

TEACHER WANTED FOR R. C. S. S., No. I, Hibbert; holding a second class certificate. State salary and reference Dutles to begin on August 21st. Apply to Joseph Murphy, Sec., St. Columban P. O., Ont. 1880 2 WANTED A CATHOLIC FEMALE TEACH er for Separate School Sottion, No. 9 and 10. Wellesley. Teaching English and German. Commencing dut a after summer holidays 1975 Apply at the and state salary to Jacob Straus Bamberg Ont.

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