

THE FRUIT OF A SINGLE MASS.

Some years ago, in the hill country of Western Pennsylvania, two wealthy farmers, brothers, owned their broad acres side by side. They were of the sturdy and pious race of men of intelligence, abundance, fine moral training and physical strength. They loved nature and higher things, God-fearing and with a thirst for books hard to satisfy in the remote mountains where their life-work held them.

preference to anybody else. Besides I feel so well to day.

"Thank God!" said Mr. K. "I will go at once, Michael." He did not trust himself to say another word, but left the house without speaking to either the invalid's wife or his own, who stood in the doorway of his house as he passed. Ere long the good pastor who was rejoiced at the news, stood at the bedside of the invalid who had resisted every grace, apparently, and seemed to have no thought of dying in his sins.

LORD EDWARD FITZGERALD.

After the arrival of the Normans in Ireland many of the territories which had been apportioned to them by Henry, and after some difficulties arising out of the natural desire of the lawful Irish owners to keep their land more gradually settled down in their new surroundings.

on his family's estates. In one letter he asks his people to keep out certain men who would harass the Kilrush town.

After leaving Quebec and visiting Niagara Falls, with which he was enraptured, he arrived in Detroit. There, having made friends among the chief Indians of the Bear Tribe, he was adopted by their chief as one of their chiefs in the accompanying form: "I, David Hill, chief of the Six Nations, give the name Eghindia to my friend, Lord Edward Fitzgerald, for which I hope he will remember me as long as he lives. The name belongs to the Bear Tribe."

meeting of the Directory of the United Irishmen was broken up and all present arrested on March 12, 1798.

Lord Edward declined to flee. He said: "Too late, too late. I have brought these people into danger, and I must share the danger with them." For almost three quarters of a century the knowledge of the person who sold Lord Edward kept from the public, but through the efforts of Mr. William J. Fitzpatrick, author of "Secret Service Under Pitt," the identity of the "Judas" was made known.



St. George's Baking Powder. I tell you, Ma'am, you ought to use St. George's Baking Powder. It is whole, pure and healthy.

Educational. Assumption College. BERLIN, ONT. THE STUDIES ENBRACE THE CLASSICAL and Commercial Courses.

St. Jerome's College. BERLIN, ONT. Commercial Course. Preparation for Matriculation and Professional Studies.

Central Business College. A commercial school of the highest grade. A school without a superior in the Dominion.

\$12 WOMAN'S SUITS, \$6. A negro arraigned in a New York court the other day, while his wife was giving evidence against him.

JUST READY! CATHOLIC HOME. ANNUAL For 1907. Price 25 Cents.

His Eminence Cardinal Gibbons—Reminiscences of the Cathedral of Baltimore. Katherine Tynan—Queen's Road. A Poem. Marion Ames Taggart—The Island Priest. A charming story.

Little Folks' Annual. For 1907. Stories and Pretty Pictures. Price 10 Cents. Catholic Record, London, Canada.

Works of the Very Rev. Alex. MacDonald, D. D., V. G. The Symbol of the Apostles. The Suffering of the Day. The Suffragan of the Day. The Suffragan of the Day.

A New Orleans woman was thin. Because she did not extract sufficient nourishment from her food. She took Scott's Emulsion. Result: She gained a pound a day in weight.

Church Decorating. By a highly skilled staff of Artists and specially trained artisans. Colored sketches and designs submitted free of charge.

The Thornton-Smith Co., 11 King St. W., Toronto

The Catholic Record

Price of Subscription—\$2.00 per annum. THOMAS COFFEY, Editor and Publisher.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

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

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

THE FRENCH REVOLUTION. We have received from a correspondent a copy of the Machinists' Monthly Journal for June.

ANSWERS TO CORRESPONDENTS. Our first correspondent wishes to know whether we are in conscience obliged to pay duties.

THE VULGATE. Some few weeks ago it was announced that the Holy Father had resolved to have the Vulgate Bible revised.

A PLEASANT OUTLOOK. We take it to be a most gratifying sign of the times to find that the general synod of the Irish Protestant Church have unanimously passed a strongly-worded resolution against the injustice of the treatment accorded to Ireland in the matter of grants for primary education.

WHAT WILL COME NEXT? This is the question in the minds of all men in the British Isles, and indeed in many other portions of the universe.

A GOVERNOR WHO GOVERNED. Governor Beckham, of Kentucky, who has just been nominated to the United States Senate, has made all the saloons of that State close and keep closed on Sunday.

THE KING'S COURT. If we are going to make a formal call on some one, and especially if that "some one" is a person high in authority we are eager to appear at our best.

LATEST FROM IRELAND. The latest advices from London, England, gave us the information that, at a meeting of the Irish Parliamentary Party in the House of Commons on that day, it was decided to fight the Government both in the house and in the constituencies.

BEWARE OF YELLOW PAPERS. Time was when the average man would believe almost anything he read in a newspaper.

ROMAN EPI. SOVEREIGN PONTIFF. PROOF OF HIS PEOPLE OF FRANCE. Generosity and Catholic works in acterized Pius X's crisis began in the week gives another pathy with the position that, cost ion shall not suffer the 600 francs has been Holiness, with the Cardinal Richard, establishment: "Despotic of the laws assured you course to the liber for all that is neces tenance of divine often find it diffic new demands, with expenses which, th indispensable. "We do not an economy in anythi any detriment to th for it must not be things that may be level with those cost, must be pres "It is easy to b circumstances, the others, near the g ated to a great ex and guidance of forced into public seems, have been their souls every Very well. We power to keep the "Therefore, no Catholic Instit have hitherto mai sustain, and in tim as you wish for th "In the superio been founded for of combating Cat is necessary that analogous training fessors capable adversaries. The foregoing e igit Pontiff, cle thorough confide his hope in the tr in every departm His Holiness ecce nariats the nece theology and phi broad and pro Thomas of Aquin THE P. I. I will surely b learn that a dau most rabid anti- M. Clemenceau, on becoming a n mother and oth family favor her of her receptio This news surd anger of God. There is a divin How low the n France at the p THREE AN It is not of brought togeth be wondrous at the Vatican "I thousand year every corner i cannot possibly On Saturday honors, H. R. E Saxe-Coburg Russia, and no Edinburgh) was audience, in a ter, Princess Be Prince Leopold the Queen of Pontiff, Pius X With kindn Holiness recei asking question knowledge he vast dominion the royalties, sented to the party proceed the Cardinal carried on an several langua OFFICIAL ITAL The power France, and t have involved seems to be a coil on the Italy. One n was proved as tion of how g into the R leading Maso tion of the good Mason a quite compatib y anybody w the body. H influences ver usually show —are surely a ers. For in the Italian proaching the thly and me Nicodemus o should disco fact that a g men in Rome livers, at l licen. And religion and ized in Rom powerful M not alone b but by the out-scouring Italy." of more than is but too w experience. Within t been circula the An anted an necessities the "new strangely e ter comes One feels s reports, fo end for an American G also is the

ponents of civilization: a spectacle new in history."

Where were the workmen, the people, in all this spectacle? They had caught up the example of the others, and had done their best to extinguish Christianity within them.

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that half a chronometer is not better than no watch, that the Birrell measure is unwelcome, and that its failure would reflect unfairly on Ireland's capacity for Home Rule.

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Time was when the average man would believe almost anything he read in a newspaper. But there has been a material change, and this change has been caused largely by the reckless conduct of a few men who have brought to the profession a scant sense of honor and a love of truth which is anything but a predominating characteristic.

THE KING'S COURT.

If we are going to make a formal call on some one, and especially if that "some one" is a person high in authority we are eager to appear at our best.

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FIVE-MINUTE SERMONS.

Fifth Sunday after Pentecost.

A PROFITABLE SUMMER.

Brothers: Summer is here, and that means for many a great relaxation of attention to their religious duties.

And this powerful, crafty spirit is our enemy. A choicest prospect, you will say, I say, not a very alarming one, if we but "watch and pray."

We are fond of ourselves and of our comfort, especially in the summer months. We forget that we have all eternity wherein to rest, if we do now the work each day brings us.

Against all these dangers we must take a bold stand. We should not act as if we believed that there was one set of commandments for the winter and quite another for the summer.

What do you think of one who will climb big mountains week days, and be unable to walk a mile or two of pleasant country road on Sundays?

Take your reasonable recreation during the hot spell, but don't fail to go to Mass every Sunday, and go to the High Mass, if not every Sunday, at least several times during the season.

Do this, and then you can say with the Hebrew children: "O ye sea and heat, bless ye the Lord; praise and exalt Him above all for ever."

CHRIST AND HIS BRETHREN. That there are some things in the Scriptures hard to be understood, we know from the testimony of St. Peter himself.

METHODISTS AND PRAYERS FOR THE DEAD.

"The Hereafter and Heaven" is the title of a book written by Dr. Levi Gilbert, a Methodist, and in that book appears a passage which runs thus:

"It is claimed that definite supplication for the dead is ruled out by the theology which teaches that it is utterly useless and unavailing since it would effect nothing—since the dead are in a fixed condition of joy and have all consummation of blessings."

And if so, can we represent our profoundest wish that our departed ones may advance by sure steps through the circuits of their orbits, unto a higher height, a deeper deep?

While there is in heaven no "possible growth into larger and fuller bliss," yet here we have this Methodist divine plainly hinting at the reasonableness of prayers for the dead.

PATRIMONY OF THE HUMAN RACE. The man who is behind the anti-Christian movement, so vigorously pushed not only in France, but in other European countries, are doing their best to get control of every educational institution from the primary school up to the university.

Mr. Turinax, Bishop of Nancy, in a recent open letter, informs us what sort of "education" the youth of France are receiving at the present moment.

Such teaching as here described, which aims at dissipating what Cicero graphically describes as the "patrimony of the human race," cannot come into for any length of time without producing its natural consequences.

One can easily imagine what kind of persons these clubs will be when they shall have reached man's estate.

THE MOST EFFICIENT CHURCH. Rev. Dr. Walker, editor, the executive secretary of the Federation of Churches and Christian Organizations in New York City, talking at the Federation's annual meeting in Calgary, Episcopal church said:

zation, will have been squandered so far as they will be concerned. Religious, civil and social ideals will not exist for them.

THE POWER OF THE PRINTED WORD. A few weeks ago we reproduced the words of a Protestant editor showing the great importance Protestants attach to the support and spread of Protestant papers.

A DAUGHTER'S APOSTOLATE. Rev. Richard W. Alexander had a wealthy man, Mr. Fortane had smiled upon him.

Kitty's father had a very good heart. He was a good, and God would reward that. But to think that her dear father had been for so many years a Catholic, and now now now...

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Catholic gentlemen. More than one marble tablet has recorded (to his chagrin) his deeds of charity and generosity to God's House, and God's poor.

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PAGE ACME White Fences. Any height to 8 ft. Any length you say. Gates 16 cents a foot. Gates to match from \$2.50. Last month. Easy to put up. Get Booklet.

A Lease of Life. The protection afforded by a policy of life insurance in a strong company such as the North American Life is just what you should have for this purpose.

NORTH AMERICAN LIFE ASSURANCE COMPANY. HOME OFFICE: TORONTO, ONT. L. GOLDMAN, A.I.A., F.C.A. JOHN C. BLAIKIE, President.

The Church Decorators. The Church Decorators are the only Canadian Firm making a Specialty of Ecclesiastical Design and Decoration.

32 Richmond Street east, Toronto. This always met with quick response. At the close of the revival each year I appealed to all new converts to take a church paper.

Royal Crown Witch-Hazel Toilet Soap. You know how good Witch-Hazel is for cuts and scratches.

Get This Gold Pair Free. SPECTACLE WEARERS! Listen! I want to prove to you beyond the shadow of a doubt that the Dr. Haux famous Perfect Vision Spectacles are really and truly ever so much better than you have ever used before.

CHATS WITH Y. Nothing is Free. The world-to-day has for the thought of preparing upon the earth, the provided the comfort of the facilities of luxuries which you would not even you gave you not even thought, and yet you world over this that you owe it nothing that there are some not purchasable with will get something the laws of the universe.

claim a living for have on your back covers your head of thousands of people endure hardship produce all of beautiful things, to enjoy without.

A Chicago girl doing a large job as its president years ago started by working as a present salary commenting upon former associates of the company.

the move as a wherever he was thing should be. This is not. Many an officer of diligence at hustle that did is marked for a few employes forest in the on the go—in a lad who does asked to do, and add thior time, and never is the boy the first promoter makes the real boy, he little by little, as a quiet, upon a thing more for his wages has been helped career through the hard work upon their own as a wash type of man wise, who busting, and the meridia departments, once a boy a standpoff.

Of course different, their work, all day and grudgingly, but jotted into an account it had time to better that. There is duty about it, but the competency opportunity and themselves.

The man in life old his hand if, might foes—he for them, by the of his you a book his habits the light though or

NOTE:—The above is the largest Mail Order Spectacle House in the world, and absolutely reliable.

JUNE 22, 1907.

CHATS WITH YOUNG MEN.

Nothing is free. The world is not a free lunch. If all the workers and all the wealth of the world to-day had been employed for thousands of years for your special benefit, to prepare for your reception upon the earth, they could not have provided the comforts, the conveniences, the facilities, the amenities, the emancipation from drudgery, the luxuries which you enjoy, and for which you were born, and for which you gave not even a penny or a thought, and yet you say that the world owes you this and the other, and that you owe it nothing!

Did you ever think, my dear friend, that there are some things which are not purchasable with money? Do not deceive yourself by thinking that you will get something for nothing. All the laws of the universe are fighting such a theory.

You must open an account with the world personally. No one else can pay the debt you owe. Whatever money or advantages your father or any one else gets for his own efforts, nature has stamped "untransferable." The law of the universe recognizes only one legal tender, and that is personal service.

Whatever you get of real value, you must pay for. The things that are done for you are delusions. You are a personal debtor to the world. When you were born, civilization opened an account with you. On one side of the ledger you find "John Smith" debtor to all the past ages for the sum total of the results of the toil of the men and the women who have lived and toiled before him. Debtor to the privileges of those who have bought freedom from bondage, immunity from slavery, emancipation from drudgery.

You are debtor to all the inventions that have ameliorated the hard conditions of mankind and which have emancipated you from the same hard drudgery and "stitch" conditions, the same narrow limited life of your prehistoric ancestors.

his course for a time, he will never drift, he will get back into the true channel, he will keep ever headed toward his harbor. When he will reach it, how he will reach it matters not to him. He rests in confidence knowing he has done his best.—Our Young People.

Do it cheerfully, even if it is not on our mind. Do it in the spirit of a stone to something higher. Keep yourself in condition to do it as well as it can be done. Endeavor to do it better than it has ever been done before. Make perfection your aim and be satisfied with nothing less. Do not try to do it with a part of yourself—your weaker part.

Recognize that work is the thing that dignifies and ennobles life. Regard yourself as a co-worker. Accept the disagreeable part of it as cheerfully as the agreeable. Choose, if possible, the vocation for which nature has fitted you.

Believe in the worth and dignity, no matter how humble it may be. Its member that work well done is the highest testimonial of character you can receive.—Church Progress.

OUR BOYS AND GIRLS. Fearless and Honest. A Scotch lad arrived in London, and had only a sovereign in his pocket.

"Well, Sandy," said a fellow passenger who had befriended him during the journey from Glasgow, "don't you wish you were safe now with your mother in Scotland?"

"No," he said, "I am pleased to hear that I would be fearless and honest. I have her fortune to make as well as my own, and I must have good courage."

"Well, laddie, what can you do?" asked a kind voice behind him. "I can be loyal and true to anybody who will give me something to do," was the quick response.

the fair sex, who seem to think their affairs intensely interesting to a young man. It may be a great satisfaction to Miss Giddy to have a young party gown, yet it is to be questioned whether the man opposite to her takes the same lively interest in her wardrobe. If our girls would only realize that refined manners weigh at all times against anything having a tendency towards the ostentatious or vulgar, they would lower their voices, wear plain clothes in the street, and no time be led into trouble through a desire to "show off."—Sacred Heart Review.

What We Can Do. We must all realize that this life is full of sorrow, and if you personally have had the good luck to escape your share of it, you are a very fortunate person.

But do not get that account, allow yourself to grow cold hearted and unsympathetic to others. Their lot is often so hard—so lonely—so full of misery.

We are here to "heal the wounds and bind the broken heart;" and the only way we can do this is by being kind, loving and sympathetic.

A few words of love will do more to help a sufferer than money some times.

For heart sickness is much harder to help than hunger and poverty. Show interest in others; lighten their burden of care; help to lighten the burden of their heavily laden.

Remember that we all look at life from a different standpoint, and what might appear like a grain of mustard seed in your path to you is an almost insurmountable obstacle to your weaker sister.

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Truth is dependent upon the obedience of her laws and traditions which she insists upon as the priceless legacy left to us by Jesus Christ Himself. So while the Church teaches a responsive obedience in every human heart she makes no concessions to error; she is above all, candid with the world, with her all, candid with the world, with her all, candid with the world, with her all.

The influence of the Catholic Church is not strange, therefore, but natural, as she is the one Church founded by Christ. And it is only by reason of this natural adaptability of the Church and the ever present guidance of the Holy Spirit, who keeps her from error, that the Church grapples to herself with hooks of steel men and women of every rank of society and every grade of culture.—Providence Visitor.

MINISTERS PRAISE THE CATHOLIC CHURCH. In Chicago on a recent Sunday the members of the Pilgrim Congregational Church heard the Catholic Church lauded as the only Christian Church which has adhered consistently to its original doctrines.

At the New Jersey Conference of the Epworth League, held in Millville on May 1, the Rev. J. Morgan Reed, of Trenton, said:

"We are blind if we do not see that we are facing a serious problem. A problem is how to reach recruits for our church. There was a time when almost every Methodist church was reaching out, but there is not so much of it to-day, and we must admit this fact. The Roman Catholic Church is certainly the wisest and Church I know of. They have more real good sense than any of us. They know how to locate their churches and run them. Roman Catholicism is holding well. What is the secret? The reason their churches are filled is that they emphasize the Church in a strong manner. They do not let people join the Church and then leave it. Some of our folks here have a nightmare in our watch chain. We were a cross on our people the importance of attending church every Sunday. There are a great many who join our church, come a Sunday or two and pay the dues, and some even do not do that. The church must save the world even politically."

CONCISELY PUT. The Catholic, or rather a Catholic, aspect of the Irish Nationalist movement is thus presented by a correspondent in the Catholic Times in reference to the hostile attitude thereto of the native English Catholic element:

"What is the Irish question if it is not a Catholic one? Why is Ireland as she is to-day? Because of the Catholicity. Why is university education of the character required by the majority of the people in Ireland? Because the majority of Ireland's representatives ignored? Because they are the chosen of Catholics. Why are the minority treated so differently? Because they are Protestants. Will any intelligent man maintain that if Ireland is to be saved by the Catholic element, it is not a Catholic one?"

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and were Protestant she would be as she is to-day? Not one. She is suffering for her faith, bleeding to death! And yet English Catholics would not help to staunch the wound! But does not history attest that before Protestantism appeared in the world—when England as well as Ireland was all Catholic—the English persecuted and oppressed the Irish people. Was it not in those times that to kill "a mere Irishman" was no crime according to English law in Ireland?—N. Y. Freeman's Journal.

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History of the Reformation in England and Ireland. (In a series of letters) by William Cobbett. Paper, 50c., post-paid. Catholic Record, LONDON, CANADA.

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A SHRINE OF THE CROSS.

For the CATHOLIC RECORD. There are many places on this un-hallowed earth sanctified by a direct and evident manifestation of God's holy presence and by visible proofs of the sovereign rule of the Creator over the creature. In our times, as well as in the years of His public life, Jesus Christ is present in the world, and walks among the children of men, "going about doing good." Even in our days of little faith and physical malady, who, in spiritual and sympathetic Saviour, call upon by their faith, they are made whole, for at many a shrine and sanctuary the blind see, the lame walk, the deaf hear, the paralytic is quickened, and a thousand other ills are cured. Hundreds of those shrines have become famous in time and place and their names are familiar. The sepulchre and the holy places—Loretto, Lourdes and the hundred miracle-famed edifices and the hundred shrines of the Apostles Peter and Paul in the Eternal City and St. James in Spain we have all heard of. Their miracles, their wonders, their marvels and their more than earthly atmospheres fill the atheist with awe, the heretic with a sad isolation and the Catholic heart with gratitude that it sees a palpable and indisputable reason for the faith that overwhelms it. Besides the great shrines and holy places known to fame there are hundreds of others, the report of whose graces goes not beyond the confines of a lonely village, nor is re-echoed beyond the threshold of a simple fisher's home. A shrine of the last named class I wish to speak of. Newfoundland would never be suspected by the passing tourist to possess a sanctuary. Its stern coast-line, its unwinding head lands, the fog, the menace of sailors, all give the erratic passenger who sails out of the Gulf of the ocean liner negative ideas of the holy or the sublime so far as the lonely sentinel of the St. Lawrence is concerned and yet in this North land—at a distance so cold looking and unattractive—the Catholic missionary will find hearts as warm in faith and ardor as those of the primitive Christians of the Catacombs on the Appian way or the martyrs of the Colosseum. On the South-West coast far up in one of the magnificent bays that beautify our Island home is Conn River once the wigwam rendezvous of the restless Micmac, but now outwardly having the appearance of a white man's plantation. Among those poor children of the forest is a strong faith and an ardent charity rarely found among people who have had better opportunities. There, also, the missionary is forcibly reminded of his Eternal priesthood—for the enthusiastic reception of the chief and tribe could only be extended to the ambassador of Christ. Not far from this camp is another Micmac bivouac subject to the chief at Conn River. The place is called Bay du Nord. After two hours' hard work scaling the almost perpendicular cliff and penetrating a pathless forest the visitor is arrived at the Shrine of the Cross. On a level table land formed of solid whinstone, which nature had admirably prepared for the purpose, a large cross is traced and formed. It is outlined by hundreds of small stones or pebbles which are laid with great precision along the stone surface. The shape or form of the cross is most peculiar: it is neither Greek, Latin or Celtic but perhaps a combination of the three. It bears the mark of great antiquity. The Indians who are classic in tradition and folk lore can give no human explanation of its origin. To them it is simply a cross placed there by the hands of the ministers of grace—the angels—to keep alive their precious faith in days when it was proscribed and when the priests' footfalls were rarely heard in Terra Nova. It is surely venerable, the small stones have left a deep impression on the cliff top which alone could but have been the process of a couple of centuries. An inquiry amongst the older settlers avinced the fact that in their grandfathers' time the origin of the cross was wholly unknown. The Indians venerate this spot and hold it in holy reverence. Before setting out for the hunting-grounds they visit the cross and place themselves under its protection. Here also comes the sick Indians to be cured—and the foot of the cross has monuments of crutches and sticks to show that their prayers were not unavailing. Even the Protestant settler, sometimes goes to pray at the shrine and returns feeling inwardly that the place on which he stood was holy. After our visit the Indian guide fell on his knees and so did we all and we came away feeling the Omnipresence of the Almighty, Whose immensity fills the world, and is equally felt amidst the loneliness of the silent forest and the throb and noise of humanity's mighty meetings places. M. F. POWER. Harbor Breton, Nfld. June 7th, 1907.

WORSE THAN RIGHTEOUS WAR.

ARCHBISHOP IRELAND IN MEMORIAL DAY SERMON DECLARES THAT A NATION CAN SUFFER WORSE CALAMITIES THAN WAR. In a Memorial Day sermon preached in the Cathedral of St. Paul recently, Archbishop Ireland who is the national chaplain of the G. A. R., and one of the few surviving chaplains of the Civil War, defended righteous war and took the ground that nothing would so bring home to the people a sense of righteousness and awaken in them the spirit of self-sacrifice so necessary to the life of a great and high minded nation. The Cathedral was crowded with old soldiers and officers and enlisted men from Fort Snelling and members of the National Guard. The Archbishop said in part: "A pure and high-minded patriotism will ever keep a people great and noble. It will guard a people from reaching down to the mere earth as their final destiny. It will teach them that the voice of duty must be supreme in the soul. You can ever trust a people of whom it is said they love earnestly their country, and when you read of a people that they have allowed the sweet rose of patriotism to wither and decay you can say in all truth the nation is ready to die. "In Rome's great empire its standards were borne in honor to the foremost ends of the earth while Romans were patriotic, but when the daily cry was 'bread and play' despair was settling fast upon the vast regions once honored by noble virtues, and the hordes of barbarism appearing on the frontier there was no successful soldier awaiting them and the empire of Rome died. PATRIOTISM EXALTS. "The virtue of patriotism lifts upward every noble mind, every generous heart, even to the skies where reigns the Omnipotent, and there it hears the divine voice: 'It is I who made man and bade him live within the family, within the country.' The Lord God blesses patriotism, blesses those who honor their country by their courage, their spirit of self-sacrifice, and are ready if need be to offer their very lives for its salvation. The highest mark of virtue is the giving of one's life. The incarnate Saviour has said of his own mission, 'Greater love than this no man hath, that a man lay down his life for his friend,' and the proof he held out to the children of men of his own divine love was that His life was at their service. "The highest embodiment of patriotism is in those who are soldiers of their country, ever saying to it: 'Speak and I am ready, even unto death.' Hence, the honor which we owe to country and to the country's flag is due to the men who are by special mission the guardians of the flag, whose work every day is a work of supreme devotion. NOBLE MISSION OF SOLDIERS. "Soldiers, your mission is noble; your mission deserves from your countrymen honor and homage. Caesar in olden times said to the ship upon which he was stepping, 'Thou carriest Caesar—a supreme honor to the ship. Soldiers of America, you are the bearers of the banner of America. To those banners all citizens owe service, but you have detached yourselves from ordinary avocation of life to be its special defenders. Hold in high estimate your vocation as you hold in high estimate your country. Be you disciples of the purest and best patriotism; carry in your souls all the sweet and noble virtues which go to constitute high-minded, truest patriotism. "To all Americans I say: Give honor to the soldiers; be generous of gratitude toward him. Where the soldier is not honored I fear for the warmth of patriotism. Where the official defender of the country is not welcomed with delight I fear for the country. We cannot dissociate the soldier from the flag as we can not dissociate the flag from the country. Americans have a duty most solemn, most sacred, to the army and navy, the abiding defense of the flag. Let it be the boast of America that her soldiers are loved and honored. PEACE IDEAL FAR OFF. "America needs its soldiers. Much is said of universal peace, of methods of arbitration by which peace shall be secured without recourse to the sword. We bless peace, we pray for its coming. When the infant of Bethlehem was born angels sang: 'Glory to God on high and on earth peace to men of good will.' Peace is ever the ideal, but will the ideal ever come until we have crossed the threshold of the kingdom of the skies? "No doubt we should work for universal peace, holding up ever before our minds the ideal; we must labor so that war is not necessary, so that when war does come it will be in forms least cruel. Let us cultivate among nations love for one another, so that war shall never be declared by one against another unless there is absolute necessity; so that when on the very battle fields the soldiers of one army meet the soldiers of another, whether that other be his captor or his captive, he will still say 'We are brothers.' "No nation should declare war when by any measure it may be avoided and certainly war must never come with the tinge of injustice darkening its edicts. It must ever be a nation's last resource. LOVE PEACE, BUT KEEP ARMY. "We welcome the tidings of the great international congress to meet in the capital city of Holland, we bid goodspeed to its deliberations. But we retain our army and our navy. Peace is the ideal. But as men and nations are made we never know when war will come and we must remember to be ever ready for it. What sublime courage is required of the soldier when the bugle sounds and he is hidden advance! A last thought to father, mother, wife and child. A last glance at all that life can offer of joys and hopes, and onward he rushes into the jaws of death. "War is terrible. He only can tell who has witnessed the battle, who has seen the brave men fall thick and fast

REVISION OF THE VULGATE

To the Editor of the Guelph Mercury: Dear Sir—If I mistake not, it is the prevalent sentiment in a mixed community like ours that religious controversies are to be deprecated. We are broad-minded enough to agree to differ and to confine our differences to our church walls. What seems to me an uncalled for paragraph in the Vulgate version of the Bible, over the signature of your contributor, The Blacksmith, in Saturday's issue, demands in the interests of truth a word of answer and refutation. I think it were difficult to gather in an equal space such a number of inaccurate statements. First, so far from the revision of the Vulgate the old Latin edition of the Bible, "implying an abnegation of infallibility," as a matter of fact the Council of Trent decreed such a revision, and the succeeding Popes carried it out. Sixtus, in particular, having appointed a commission of learned Cardinals for the purpose, on receiving and examining the result of their labors found it so defective that he ordered another revision. This was undertaken by his successors and accomplished in such a thorough and perfect manner by Clement the VIII in 1592, that no emendation has been since called for. If the Council of Trent and the line of Popes succeeding till the time of Sixtus, following the lead of Damasus, who in the end of the fourth century entrusted to Jerome the task of correcting the Vulgate, are to be considered as containing nothing contrary to faith and morals, and as substantially representing the original authority of the Bible, a fair and accurate rendering of them in all important particulars. This does not mean that errors obscurities and mistakes of various kinds have crept into the Vulgate through the numerous copies, translations and editions; and consequently that critics are not free to point out such errors and manuscripts and note such errors in their commentaries. Again, when the Council and the Popes rendered the Vulgate authoritative in the daily exercise of the Church ministry, in lecturing, preaching, exhortation, this implied no condemnation of other versions, if not erroneous in faith nor prohibition on critics and Biblical students to recur to those other sources of scriptural sense. We have, in fact, since the Clementine revision of the Vulgate, many new Latin versions of the Bible, done directly on the firmest and clearest of time and printed with the approval and commendations of the Pope. The very English edition of the Bible which has been dug out of homes of the faithful," as Blacksmith quotes with a flourish, is not from the authorized Vulgate, but from the Rheims edition translated before the authoritative text of Sixtus appeared. The superiority of the English Authorized version (King James) over the Vulgate, there are two opinions even among learned Protestants, and Blacksmith is entitled to his preference. One thing is certain, if King James' version was all that could be desired, there would have been no call for the Revised Edition of the nineteenth century; and one point that is in controversy, it is a much nearer approach to the old Latin Vulgate than the Authorized Edition. CATHOLICUS. NEW BOOKS. "Madame Rose Lammie," by Della Giesson. Published by Burns and Oates, 28 Orchard St., London, England. Price 7s. 6d. "The Holy Hour of Adoration," compiled by Right Rev. William Stang D. D., Bishop of Fall River. Published by Benziger Bros., New York, Cincinnati and Chicago. Price 20 cents. "The Mystery of Cleverly," a story for boys, by George Barton. Published by Benziger Bros., New York, Cincinnati and Chicago. Price 25 cents. "The Catholic Church and Modern Christianity," by Rev. Bernard J. Otten, S. J., published by H. B. Schermer, 17 St. Andrew St., St. Louis, Mo. Price 25c each or \$2.25 per dozen.

MODERN CHRISTIANITY.

A great number of Methodist ministers are preaching the new theology. This while some are coming nearer to the Church of Rome others are moving farther away from all Christianity. In this respect the Methodist and Episcopal churches are alike. So that while on the one hand the prospect looks bright for Christian reunion, on the other hand it becomes more and more evident that at the time when reunion may be hoped for there will no longer be any Protestantism left in the world—those who will not have been received into the Catholic Church will not be Christians in any sense. A prominent New York Methodist minister declared last week that "the people of to-day cannot be saved by old-fashioned methods." That is, we cannot expect men at the present stage of civilization to give their assent to doctrines and dogmas which have become obsolete, which have been scorned by so-called scientists, which smelt of early Christianity and are un-entirely educated minds and harmful to the material aggrandizement of the nation—the dogma of the divinity of Christ, for instance, and the Virgin birth, and the Trinity. Higher criticism has not been able to prove that Saint John wrote the last gospel—therefore it is unworthy of belief on the part of an educated man; we cannot understand the mysteries of the Incarnation and the Trinity—therefore, these mysteries are impossible. To such logic has the world become. No wonder the more Christian Protestants in sheer despair seek safety in Rome.—Providence Visitor. Getting On In Society. Eugene Kelly was a prominent Catholic and millionaire in New York. His daughter, a practical Catholic, married however, against her mother's wishes and counsel, Frank J. Gould, a multi-millionaire and bad Protestant. Mrs. Gould is now seeking separation from her husband on the ground of cruelty. She married in haste and will repent at leisure. She had better have wedded some Catholic young man, with practical piety and not much money. It is an old story, but many Catholics who are rich want to get in the 400, and become richer still. There is not a poor and pious Catholic girl in New York who is not happier than Helen Kelly Gould.—Morning Star. HELP WANTED. WANTED—YOUNG GIRL TO ASSIST WITH HOUSE WORK—apply, 122 Kent St., London, Ont. CATHOLIC ORDER OF FORESTERS. At the meeting of the provincial court of the Catholic Order of Foresters, held at Chatham on the 15th Dr. Connally, the retiring provincial chief ranger, was presented with an address and a purse of gold. The presentation was made by Father Basanelli, Mr. Montreuil, Controller Ward of Toronto and Mr. Chisholm of Cornwall. The retiring officers were elected: Provincial H. C. R.—L. V. McBrady, K. C., Toronto. Provincial V. C. R.—Albert Montreuil, Walkerville. Provincial Secretary—Vincent Webb, Ottawa. Provincial Treasurer—Geo. W. Saguin, Ottawa. Provincial Trustees—Rev. J. J. Feehey, Acton; J. G. Foley, Ottawa; Dr. W. B. Cavanaugh, Cornwall; and R. Giguere of Pontiac. The delegates to the International convention were appointed as follows: Revs. Fr. Basanelli, Walkerville; W. Saguin, Ottawa; D. St. Pierre, North Bay; C. Bourque, Ottawa; J. Chisholm, Cornwall; F. Moran, Toronto; Rev. P. McGuire, Downeyville; J. G. Foley, Ottawa; A. D'Arcy, Collingwood; Dr. J. J. North, Port Hope; H. E. Noonan, Port Hope; J. J. Feehey, Acton. Tissue Paper Novelties. Send ten cents in stamps and we will send you post prepaid a fancy tissue paper hat in pretty designs and colorings or a large tissue paper fan which opens out to the size of an umbrella used for room decoration. These goods are entirely new. Send for catalogue, write to-day, The Brantford Artificial Flower Co., Box 45, Brantford, Ont.

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VOLUME The Catho LONDON, SATURDAY A TRACT FOR The Christian School Faul, of Trenton, is principles which are by our educators. is a subject, importation, is a truism; a so called, which sads and feeds it on m of religion, is losing without the fold, may the pronouncements Catholic authorities. The Bishop insist that it to educate whole being, religion ated from any curric The Catholic must than the formation usal culture. His must be based upon destiny. He must man is created to likeness; that this stone to the next. education must not mere physical, ethi development; it higher, nobler — fits for eternity a More learning is o out that fear of the beginning of wido is trained to pick to the law of G without God! is passion and pride TO BE RE So many theories education are prop prints that we m Catholic may app cation for the you from the Catholi power of the Chu confines itself to the things affecting or which is prim these things. Pope Pius IX. Archbishop of F XIII. in the oc February 8, 1884 on the principle just cited. THE Some parents schools for diver most potent is school is, so fa and enabling the world, far This they belie contrary. Whe non-Catholic see faith they main struction, exam guard their chi point is that a judgment of th note virility of speaks it is the obey. Sending lic schools where of our own be Catholics intere the non-Catholi that we have o educators nor The true Catho for guidance o word. The ch who, imaginai creased truste our schools a Catholic—is n owe no allega have heard on say at a publi that all the ac tion were in ligious. And commented u regarded as the efficiency in Ontario i "Col." to sh other parts o things as th of Orangelan in praise o son are heard