

"How Did She Burn Her Face"

That Was What People Asked About Our Daughter

Dreadful Itching, Burning Eruptions Cured

Smooth, Soft, White Skin Now.

C. I. Hood & Co., Lowell, Mass.

Gentlemen: Our little daughter is now four years old. When she was about three months old, she had eruptions on her face which were very disagreeable, and itched so much, especially at night, that it made her trouble a great deal worse.

Would Be Covered with Blood.

We had a great many doctors to see her, but they did not help her in the least. It was a terrible task to care for her. When we took her away from home, people would ask, 'How did that child burn her face?' She was completely covered with scabs for a long time. She suffered everything. At last we concluded to try Hood's Sarsaparilla, because I had great faith in it, and after awhile we could see that she was getting better.

Smooth and White and Soft

as that of any child. I believe Hood's Sarsaparilla to be the best family medicine that can be obtained. I take it myself for headache and that tired feeling, and I have found nothing to equal it. One peculiarity about Hood's Sarsaparilla is that it is pleasant to take and it is no trouble to induce children to take it.

Hood's Sarsaparilla

The Best - in fact the One True Blood Purifier.

ST. JEROME'S COLLEGE

BERLIN, ONT.

Complete Classical, Philosophical and Commercial Courses.

And Short-hand and Typewriting.

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REV. THEO. SPEZ, President.

ASSUMPTION COLLEGE, SANDWICH

One - The studies embrace the Classics and Commercial courses. Terms, including all ordinary expenses, \$150 per annum.

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The Educational Course comprises every branch suitable for young ladies.

Superior advantages afforded for the cultivation of MUSIC, PAINTING, DRAWING, and the CERAMIC ARTS.

SPECIAL COURSE for pupils preparing for Matriculation, Commercial Diplomas, Stenography and Typewriting.

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The London Business University

and Academy of Short-hand

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FOR TWENTY-SEVEN YEARS

DUNN'S BAKING POWDER

THE COOK'S BEST FRIEND

LARGEST SALE IN CANADA.

ALCOHOLISM - THE LIQUOR HABIT.

A new home treatment known as the "Dyke Cure" by which every victim of the liquor habit can be permanently cured of all craving for intoxicants.

In from three to five days all craving for stimulants is removed, and at the end of twenty-one days treatment the patient is restored to the condition he was in before he acquired the habit.

This is a purely vegetable medicine taken by the mouth, and can be taken without the knowledge of any other person. No injections. No minerals. No bad after effects, and no loss of time from business duties. Correspondence strictly confidential. Copies of testimonials from patients cured in many parts of Canada, by permission, sent on application. Remedy is taken as directed. Fee for treatment, \$25 in advance, which may be remitted to the proprietor of the CATHOLIC RECORD in London, Ont., or sent direct to Dr. A. McTague, 533 Queen's Avenue, London, Ontario.

We can speak from personal knowledge of the good work done in this city by the Dyke Cure for Intemperance, and the consulting physician, Dr. A. McTague, guarantees that he will do all that is claimed for it. In proof of this, he is willing that we become the custodians of each fee paid, until the end of the treatment, when, in the event of its failure to cure, we are authorized to return the same to the party who sent it.

Many cases in this city have been cured August last, and only such families can truly appreciate the great happiness they now enjoy. Thos. Coffey.

Publisher CATHOLIC RECORD.

THE SIGNING OF THE CONTRACT.

ANNA T. SAILLER, IN THE AVE MARIE.

Mathurin at the saw mill was going to marry his daughter, and the whole of the mountain village and the river village down by the Richelieu was interested.

It was regarded almost as a national event, before which the St. Jean Baptiste celebration, on the 24th, was momentarily eclipsed.

The signing of the contract was fixed for the evening of June 15; and, as a large proportion in both villages were related by consanguinity or by intermarriage to the bride, a numerous attendance was expected. Grandparents and parents, brothers, sisters, were reinforced by cousins to the fifth and sixth degrees. After that, the precise degree of relationship was merged in the obscurity which overhangs degrees of French Canadian kinship.

What a lovely June day it was! Those only who know the mountain village can picture a June day in that delightful spot. The hedges bordering the station road as it wound upward to the mountain, had burst into bloom, displaying trailing masses of wild roses. The mountain air, fresh yet balmy, was fragrant with the scent of resurrected forests and with the breath of sweet-briar and clover. The mountain was clothed anew with tender green; its hoary age had taken on the habiliments of youth. Below stretched the Richelieu, between banks of living verdure.

The mill-stream danced merrily, as if rejoicing that it had escaped "the grip of the frost." The mill itself was warmed and illumined. On its great, revolving roof pigeons cooed lazily all day, in the joy of the June sunshine. Piles of timber emitted a pleasant odor under the genial warmth. The trees around - for it was a shady spot - had not yet shed their blossoms, the delicate perfume of which blended with the fresh smell of the young leaves. The interior of the mill was festive to a degree; its big, low-ceilinged rooms were gaily festooned. Huge bowls of wild flowers rivalled bright colored plants; and by nightfall lights appeared - sconces, candelabrams, and lamps in every available place.

The supper had been arranged for an early hour. It was home-cooked, much of it the work of the bride's own hands; though skilful neighbors had assisted, and her mother had superintended everything. Pork pasties, roasts of pork or veal, hams and young chickens, were flanked by custards, jellies, and a variety of highly colored and ornamented cakes and pastry.

Mathurin looked over his spectacles at these culinary triumphs with a gratified air. The signing of his little girl's contract should be properly celebrated. Truly, his neighbors should have no cause to complain. The miller's wife - a thin, dark-skinned woman, with eyes still brightly black, and hair gray streaked - less easily pleased than her husband, ran around till the last moment to see that all was right. She had barely time to don her new brown lustrous dress before she was called to stand with her husband in receiving the guests.

The bride-elect, tall, slender, graceful, with the traditional black eyes of her race, and profusion of dark hair, stood elaborately arrayed in a costume, like Joseph's coat, of many colors; but the effect was not inharmonious.

The old mill clock, from a prominent corner of the largest room, had witnessed the signing of several contracts in its time; it had heard the tinkle of the cure's bell coming to bring the Viaticum to the dying, and had seen the shrouded form of more than one miller carried across the threshold; it had beheld children pass smiling from their mother's arms into the great shadow. Altogether, it was not disturbed by so frivolous an occasion as the present; and, having pealed out its o'clock, relapsed into a decorous tinking, despite the portentous sound of the first carriage on the stony road outside.

The guests began to appear in a steady stream. There was M. le Notaire, who lived in the river village near the church. This central figure of the occasion was a portly man of rubicund visage, and, as he lifted his calling, spectacled eyes. He was wondrous wise in the law, it was said; and the array of parchments in his office rose in testimony of his knowledge. He was accompanied by M. le Cure. The latter was hailed with great ceremony - though he came in unaccompanied by the bride and groom.

The appearance of M. Prefontaine, who comported himself with the dignity demanded of the wealthiest man in the place, was followed by that of wisdom personified. Mere Lanctot, the oldest living villager, was also the most "knowledgeable." With her came her sister, Mme. Goulet, the straw hat maker, who sat all day in summer upon her veranda opposite the saw-mill, plaiting the straw. The city folk who came to the hotel during the season commended the durability of her wares; whilst they admired the classic regularity of her features, surmounted by snow white hair and close-fitting cap.

M. Auclair, from the post office, was accompanied by his neighbor, the barber. Other Auclairs, who were, respectively, carters, farmers or orchard owners, and who enjoyed a tenth cousinship with the bride, came in detachments; those of "the stone house" taking precedence. Mme. Bourgeois came in with her handsome "Joe"; and the Mademoiselles Picard, the butter women of the lane, entered with winning smiles and the most amicable expressions. M. Larue, who owned all the bees and supplied the district with honey, was second in importance only to M. Prefontaine. However, he had one advantage or disadvantage, according to the point of view: he had a well-preserved and comely wife. M. Prefontaine was a widower. He had a son, who had been nominated for the Provincial Parliament at Quebec. He had not been elected; indeed, he had received scarcely any votes. But the glory of that nomination was an abiding aureole for the Larues.

The Seigneur put in an appearance just before the signing. This was an honor, and Mathurin and his whole household received and conducted him to a place near the notary and beside the cure. The latter greeted him with a good humored nod. The Seigneur was unmarried, young, good-looking, and a general favorite. If he were the least in the world tempted to magnify his own importance, it was but natural, when that importance was so great amongst his people. The seigneurial system is abolished, but deep in the hearts of the habitants dwell an inrooted reverence for their old lords and a sincere affection toward them.

When all was ready, the prospective bridegroom was elbowed into the room by a comrade. He was pitifully bashful; the more so that, being a stranger from another parish, he was supported only by a small contingent. His oiled hair was brushed over his forehead; his black suit, on which the local tailor had exercised his art, concealed the young man's well knit frame, which appeared so much greater advantage in ordinary working clothes. He bowed awkwardly to the cure, and seized the Seigneur's outstretched hand as if it had been a sheet-anchor. He replied to the salutations of the guests with a forced smile; and never glanced at Melanie, who sat near her mother.

There was an indescribable gayety and good cheer in that company once the formality of signing the contract came to an end. That was a very pompous affair. M. le Notaire fully upheld the majesty of the law. Having prepared his papers, adjusted his spectacles, and surveyed his auditors, he summoned the prospective bride and groom to sign their names, with much the same tone and manner he might have employed in ordering them to execution. That awful glance from over the spectacles transfixed the unhappy pair, as though they had been rank offenders. The bridegroom elect felt the full fascination of that dreadful stare, and gazed fixedly in return at the notary. But the bride-elect dropped her eyes in mingled alarm and confusion. Her very name and that of her betrothed sounded like some vague but terrible accusation against them. Parents, grandparents, cousins, petit cousins, trembled, as they were proved to be accomplices and included in that terrible list. The man of law contrived to throw the oppressive shadow of his dry as dust formalities over all present. The Cure alone was unmoved; though he, too, was a witness. He took a pinch of snuff behind his red handkerchief and boldly signed the document.

Presently the blithe sounds of a fiddle brushed away the legal cobwebs. The notary became a mere ordinary human being, like an enchanter whose spells cease at cock crow. The room was cleared for a genuine country dance, in which the Seigneur joined with right good will. The dance was followed by a ring, into which the old people laughing and protesting, were inveigled; all joining heartily in the exhilarating strain of -

En roulant, ma boule, roulant;

or the following:

Le fils de roi's en va chassant, Avec son gros fusil d'argent.

In the pause which ensued, eyes involuntarily turned toward the supper-room. M. Prefontaine gave his amiable consideration for a moment to the prospective groom, whom he regarded with patronage, as not belonging to the mountain, and as being far removed in wealth and importance from himself. This done, he called M. Larue aside, and his manner became impressive. It was magnate conferring with brother magnate on a public question. The problem was the ever-new and knotty one of the improvement of the roads.

M. Auclair was trying to make himself agreeable, after his bustling

mony - though he came in with none at all - exchanging hearty, unfeigned greetings with the bystanders.

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wheel turn, the water flow, and the mountain grow green in spring or brown in autumn? Would a time ever come when she would look back over fifty years on the signing of her contract? It was an uncanny thought. She was glad that the Cure came to say good-night.

"So, my child, you will soon be leaving us? Be good always and you will be happy. Eh, Mere Goulet, I baptized Melanie; then, a few more years gone like a breath, and I prepared her for First Communion and Confirmation; his Lordship came from St. Hyacinth for that. Now she is asking me to perform her marriage ceremony. My mistake. Bon soir, ma bonne Melanie! Bon soir, Onesime mon brave!"

The Cure having given a signal for departure, the mill door swung wide; the light issuing thence seemed garish in the flood of moonshine glorifying the mountain, silencing the mill-stream, idealizing the piles of timber, it made a shining path between the trees, along which walked the departing guests, save those who, like M. le Cure, the notary, and some others, lived at a distance.

These latter brought out their conveyances, driving downward by the station road with its rose covered hedges. But, walking or driving, all talked of the evening's event. To the old, as was befitting, it had brought memories of similar scenes in the life of the parish; of the fortunes of those who had been the brides of a quarter or half century before. To the young it brought the present - the supper, Melanie's dress, the appearance of the groom, the guests. Or they went forward into the future: the life that was now about to begin for Melanie in the parish St. Charles, and the prospects of her future husband. But all the stream of reminiscence or comment flowed around the central point - that the saw-mill had witnessed that evening, once again in its quaint existence, the signing of a marriage-contract.

Holy Water.

On entering a church all Catholics are in the habit of dipping their hands in the holy water font and blessing themselves. While the sources of information regarding this practice are numerous and of easy access it is surprising how few have ever taken the pains to enlighten themselves on this subject.

Holy water is one of the sacramentals of the Church. It does not wash the soul from sin or infuse grace, but by reason of the power given to the Church her blessing being attached to it, it aids the soul in the formation of pious desires. For this reason it is placed at the door of the temple so that all may by its use properly prepare their minds for their devotions within the house of God.

The use of it in religious rites is older than the Christian Church. It entered into the ceremonies of the Old Law. In the Book of Numbers (chapter v., verse 17) we find the following: "And he shall take holy water in a earthen vessel; and he shall cast a little earth of the pavement of the tabernacle into it." The Law of Moses speaks further of a water of expiation and a water of jealousy.

When the Church began its use we cannot say. It is a very ancient practice, and we believe that it must have been co-eval with the establishment of Christianity. Pope Alexander I., who reigned from 109 to 119, speaks of it as an established custom.

There are three kinds of holy water: Baptismal water, which is blessed on the Saturday before Easter, Pontifical water, blessed by a Bishop and used in consecrating churches, and the ordinary holy water, which a priest may bless. The authorities on the question would seem to indicate that the habit of using blessed water is not of divine but of ecclesiastical origin. It is one of those forms which the Church has adopted for the aid and edification of the faithful, the power to do which was given to her when Christ presented to Peter the keys of the kingdom of heaven and earth.

It is a fortunate day for a man when he first discovers the value of Ayer's Sarsaparilla as a blood-purifier. With this medicine, he knows he has found a remedy upon which he may rely, and that his life-long malady is at last conquered. Has cured others, will cure you.

Try it. - It would be a gross injustice to confound that standard healing agent - Dr. THOMAS' ELECTRIC OIL with the ordinary unguents, lotions and salves. They are often times inflammatory and astringent. This Oil is, on the contrary, eminently cooling and soothing when applied externally to relieve pain, and powerfully remedial when swallowed.

Throat Trouble Cured.

"I used Dr. Chase's Syrup of Linseed and Turpentine for severe throat trouble," writes Mrs. Hopkins, of 251 Balmist street, Toronto. "It proved most effective. I regard it as one of the best household remedies there is. It is easy and pleasant to take and drives out the cold with surprising celerity."

Mr. Thomas Ballard, Syracuse, N. Y., writes: "I have been afflicted for nearly a year with that most-to-be dreaded disease Dyspepsia, and at times worn out with pain and want of sleep, and after trying almost everything recommended, I tried one box of Parneelee's Vegetable Pills. I am now nearly well, and believe they will cure me. I would not be without them for any money."

Cholera and all summer complaints are so quick in their action that the cold hand of death is upon the victims before they are aware that danger is near. If attacked do not delay in getting the proper medicine. Try a dose of Dr. J. D. Kellogg's Dysentery Cordial, and you will get immediate relief. It acts with wonderful rapidity and never fails to effect a cure.

A lady writes: "I was enabled to remove the corns, root and branch, by the use of Holloway's Corn Cure." Others who have tried it have the same experience.

TEMPERANCE NOTES.

Sacred Heart Review.

The devil has every advantage over the man who drinks to excess.

No man dreads death more than the drunkard, yet how often is he heard saying that he wants to die.

The drunkard leaves behind him a ruined character, a wretched example, a memory that soon rots. He bequeaths poverty, ignorance, and the memory of a life of wretchedness and shame.

A schoolboy of Australia put his youthful enthusiasm into an effective essay on total abstinence, as follows: "I abstain from alcoholic drinks because, if I would excel as a cricketer, Grace says, 'abstain'; as a walker, Weston says, 'abstain'; as an oarsman, Hanton says, 'abstain'; as a swimmer, Webbs says, 'abstain'; as a missionary, Livingston says, 'abstain'; as a doctor, Clark says, 'abstain'; as a preacher, Farrar says, 'abstain'; asylums, prisons and workhouses repeat the cry, 'abstain.'"

Dr. A. Baer, of Berlin, a royal medical councillor, and admittedly the best informed man on alcohol, says: "Alcohol is not a food in the sense that it gives one the power of endurance or preserves strength and health." Instead of being a preventive of malaria, cholera, and other diseases, alcohol actually predisposes one to these evils. "The mental and moral effects of alcoholism are beyond description. It is a disease, it paralyzes the will and the physical energy and makes the individual a slave of his passions."

Money is independence. Money is freedom. Money is leisure. Money is the gratification of taste, benevolence and public spirit. The man is a fool or an angel who does not try to make money. A clear conscience, good health, and plenty of money, are among the essentials of a good, joyful existence. Still, unfortunately, it too often happens that people who have an abundance of money are destitute of character. While it is desirable that men should have both, notwithstanding all the advantages of money it is better to have character. The drunkard, however, usually has no character and no money.

Sunday is a sad day for the drunkard's wife. She takes her children to Mass with her while their demented father is drinking. Her heart aches when she sees other husbands and wives receiving Holy Communion together. She offers her poor bruised heart to her Saviour, and believes He will not forsake her. She begs Our Blessed Lady and her spouse, St. Joseph, to comfort her and restore happiness to her neglected family. Poor, suffering, patient wife, there is no "cloud without its silver lining." May your difficulties and trials cease. May you at last succeed in bringing your husband, repentant and forgiven, to the feet of his crucified Redeemer.

In an address before the Catholic Knights of America the president of the Nebraska council, Wilbur F. Bryant, eloquently exhorted for total abstinence. He said, among other things, referring to Paul's injunction to Timothy to use a little wine for his stomach's sake, that "it contains no more moral precept than does the request of Paul to Timothy to bring his cloak and books down from Troas."

And yet the bloated sot, lying in the gutter, hiccoughs the text from Timothy. Had wormwood occurred in the text in place of wine would the text have received any such liberal construction as has been put upon it?

The Irritable Husband.

Some homes are afflicted with an irritable husband.

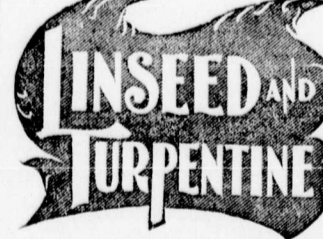
This man can be patient with all the world besides, but for his wife he has no sweetness. When he is in a good humor, his miserable trait is out of sight; but, at the least contradiction or annoyance from her, his raw to the touch and angry words pour forth from him like water from a spigot. He has no consideration for her feelings, expects no irritation in her, and endures no discomfort from her. He must be shown all respect by her, she must bear and forbear with him, she had better look to his moods and mark his whims, she must walk the chalk line in her treatment of him; but he must not be asked to put up with anything from her, to refrain from letting his temper run riot against her, to sacrifice any of his inclinations to humor her. He must be free to look black, to talk sharply, to talk, and stay "mad" for days at a time, making the whole house miserable, because of the fury and the bitterness raging within him.

And this irritable husband was before marriage gentle and deferential to the woman who became his wife. She loved him for his courtesy, for his thoughtfulness, for his self-denial in kindness to her. His tenderness towards her won her heart.

And at marriage, he vowed to love and cherish her. To cherish her! And this is the treatment that she gets - surliness for affection, rebukes for endearments, irritation for longanimity.

The irritable husband should take a look at himself in a mirror when he is in one of his tantrums - and then swear off "getting hot" at short notice, without grave reasons, against the one being he has taken a solemn oath to love. - Catholic Columbian.

Tired Mothers find help in Hood's Sarsaparilla, which gives them pure blood, a good appetite and new and needed STRENGTH.



Linseed and Turpentine is not only a popular remedy, but the best known to medical science for the treatment of nervous membranes of respiratory organs.

DR. CHASE compounded this valuable Linseed and Turpentine syrup so as to take away the unpleasant taste of the turpentine and linseed. It was the Doctor's last and greatest remedy, and more of it is sold in Canada than all other cough medicines combined.

A Banker's Experience

HEREAFTER HE INTENDS TO BE HIS OWN FAMILY DOCTOR

"I tried a bottle of Dr. Chase's Syrup of Linseed and Turpentine for a troublesome affection of the throat," writes Manager Thomas Dewson of the Standard Bank, now of 14 Melbourne Avenue, Toronto. "It proved effective. I regard the remedy as simple, cheap and exceedingly good. It has hitherto been my habit to consult a physician in troubles of this nature. Hereafter, however, I intend to be my own family doctor."

HEALTHY

Theology teaches that the soul is three fold. Monitor. First given directly and sacrifice. Indirect honor devotion were given to us. The Supreme.

Labria given Mass to God in the indirect way through the will to Mary and through the will of the saints to God and cannot be lightened or Service "even Mass."

As regards Mass the offering of the Church her common. The attention First, Internally advert and apostle priest is doing which consists of a ternal action Now intern First, To the priest. Second words and signs To God Himself. Itations.

The three maintained to the manner 1. To hear attention is cause no one present at the forms action ternal attention 2. Some in quired and Mass: because be a human, ject, a religious much interest 3. The in the above text whether to the sense of the way to God.

The reason ways the to the worship. It is truly no required because presence has been p In practice Saint Liguori of theologians ally the unit to recite in prayers at Blessed Virg exposed to one should of not have quired, since general inter (Vide "Saint Missae," N. How

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FRANCE NOTES.

Heart Review.
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While it is desirable that
have both, notwithstanding
stages of money it is better
racter. The drunkard,
ally has no character and
sad day for the drunk-
she takes her children to
r while their demented
kicking. Her heart aches
other husbands and
Holy Communion to-
fers her poor bruised
aviour, and believes His
ake her. She begs Our
and her spouse, St. Joseph,
and restore happiness to
family. Poor, suffering,
there is no "cloud
ver lining." May your
d trials cease. May your
in bringing your hus-
and forgiven, to the
sacred Redeemer.

ress before the Catholic
amember the president of
a council, Wilbur F.
ntly exhorted for total
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ng to Paul's injunction
e, that "it contains no
recept than does the re-
to Timothy to bring his
ooks down from Troas."
stated sob, lying in the
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ad wormwood occurred in
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ceived any such liberal
as has been put upon it?"

rritable Husband.
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esses, but for his wife he
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and angry words pour
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er look to his moods and
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to sacrifice any of his
to honor her. He must
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stay "mad" for days at
ing the whole house mis-
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ing within him.

rtable husband was be-
gentle and deferential to
he became his wife. She
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her. His tenderness to
in her heart.

le husband should take a
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is tauntum—and then
getting hot" at short
at grave reasons, against
he has taken a solemn
Catholic Columbian.

HEARING MASS.

Theology teaches that divine worship is three fold, says a writer in the Monitor. First, Laetitia, or the worship given directly to God, by adoration and sacrifice. Second, Dulia, or the indirect honor given God through the devotion we render to the saints. Third, Hyperdulia or the highest indirect honor to God, through the devotion we give to Mary the Mother of God.

The supreme or absolute worship of Laetitia given in the sacrifice of the Mass to God may, and does, admit in it the indirect worship of the Almighty through the worship we give therein to Mary and the saints. That worship of the saints tends to and goes on to God and cannot be called by any enlightened or pious Catholic a "Side Service" even when given during the Mass.

As regards our attention during Mass the following is the common teaching of the Church taken verbatim from her commonest manual of instruction. The attention at Mass is two-fold: First, Internal, by which we actually do the worship of the Almighty; and second, External, which consists in avoiding every external action which would impede the said application of our mind, such as conversations, sketching, etc.

Now internal attention is three fold: First, To the words and actions of the priest. Second, To the sense of the words and sacred mysteries. Third, To God Himself by praying and meditations. The three following principles are maintained by the Church as a guide to the manner of hearing Mass: 1. To hear Mass validly external attention is absolutely required; because no one can truly be said to be present at the Holy Sacrifice who performs actions incompatible with internal attention.

Some internal attention is also required and at least the wish to hear Mass; because the presence at Mass to be a human, a moral and, by its object, a religious presence, requires that much internal attention, at least. 2. The internal attention in any of the above three ways suffices, that is, whether to the words of the priest, the sense of the sacred mysteries, or in any way to God.

The reason is that by any of these ways the mind is sufficiently applied to the worship intended by the Mass. It is truly no vocal prayer is absolutely required because a religious and pious presence honors God, and nothing more has been prescribed by the Church. In practice, however, according to Saint Ligouri and the common opinion of theologians, the faithful, and especially the unlearned, are to be exhorted to recite in the first place the customary prayers at Mass or the rosary of the Blessed Virgin, lest they be too much exposed to distractions. Finally no one should have had the attention required, since it suffices to have had the general intention of worshipping God. (Vide, Saint Ligouri, "De Auditione Missae," N. 313)

How Converts Are Made.
The late Cardinal Manning, in his "Religio Victoris," gives a splendid idea of how and the series of reasons by which such men as he became converts to the Catholic Church: "I know that I am; I know that I have the light of reason, the dictate of conscience, the power of will; I know that I did not make all things, nor even myself. A necessity of my reason compels me to believe in One higher and greater than I, from whom I come, and to whose image I am made. My perfection and welfare consist in knowing Him, in being conformed to Him. I am sure that He is good, and that He desires my happiness; and that therefore, He has not hid Himself from me, but has made Himself known, to the end that I may love Him and be like Him. I find that the light of the knowledge of God has filled the world, and has been ever growing by fresh accessions of light, waxing brighter and clearer until it culminated 'in the face of Jesus Christ.' In Him God and man were perfectly revealed. In Himself, in His words, and in His Commandments, I find the most perfect knowledge of God; the most perfect knowledge of Himself that man has ever reached; the most perfect law of morals towards God and towards man, that man have ever received. All this is to be found in Christianity alone. Christianity is, therefore, the fulness of the revelation of God. Moreover, I find that the maximum of human and historical evidence proves this true and perfect Christianity to be coincident and identical with the world wide and immutable faith of the Catholic Church.

On these foundations—four square and imperishable—rests the faith to which God in His mercy has called me, in which I hope to live and die, for which I also hope that, by God's grace, I should be willing to give my life."

HOW TO WORK FOR SALVATION

The time in which the Easter Communion should be made is now drawing towards its close. All, therefore, who have not yet performed their duty should begin to think seriously about it. There is a very weighty consideration which we wish to lay before those who are still negligent. Indeed, what we have to say concerns all who remain for any length of time in the state of sin. This consideration is not merely the danger of dying in this state, and of consequently being lost forever. This, of course, is a point which no prudent man will neglect. What we wish specially to point out, however, is that, even supposing that those who are in the state of sin could recover the state of grace, and should actually do so, and so secure eternal happiness, yet, for all that, the whole of the time spent in the state of sin would have been lost. Now, this loss is no trifling one.

As you well know, Almighty God requires of each of us that we shall work out our own salvation. The happiness which we shall obtain, if we obtain it, will be the just reward of our labor. The crown of glory is not an alms thrown to a beggar; it is the payment due in justice for work done. But this is only a part of the truth. We have, indeed, to earn, to deserve the eternal recompense which God has promised; but that we may be able to do so God's grace is necessary. Not God's actual help must go before us, and accompany us in all our good actions, but necessary in the sense that he who merits must be in the state of grace.

Now, given that a man is in the state of grace, every supernatural work at least—that is to say, every work which springs from faith and hope—is a meritorious action, and deserves for him who performs it an increase of never ending joy and happiness. We may, perhaps, go even farther than this: for there seems to be good reason for thinking that not merely every supernatural action, but every good action, even though it springs from merely naturally good motives, is meritorious in God's sight. And not only are the actions of a man who is in the state of grace meritorious, but the greater part of them have also another fruit of great value. The temporal punishment to which, therefore, is reason to think, the larger number of men are liable, must be satisfied for before we can enter into the kingdom of heaven. Now, almost all the actions which are performed in the state of grace satisfy for the temporal punishment which otherwise we should have to undergo. So that the works done in the state of grace have a two fold value: they are meritorious of reward, and they satisfy for temporal punishment.

But now suppose that these same works are done by a man not in the state of grace, but in the state of sin, what are they worth? We will not say that they are worth nothing; that would not be true. But this is certain: they are neither really meritorious nor satisfactory. They do not earn for us the recompense of eternal life, which must be earned. All the works done by a man in this state are lost, and the time is lost. It matters not how difficult or how good in other respects these works and actions may be, they do not deserve eternal life: they do not satisfy for past sin. If this is so, is not this itself a sufficient reason for at once fulfilling our duty, and thereby obtaining such a reward, for our actions as to make our life really worth living.—Sacred Heart Review.

Ave Maria.
What tender associations cling around the name of mother, even the coldest and most unfeeling must admit! There is scarcely a criminal so degraded as not to feel a real sense of sorrow and shame for his crimes, if his memory reverts to the thought of a once loved and tender mother, who would grieve over his fall, yet, through good report and evil, will love and pity her erring child.

How much more must one feel sorry for those who so cruelly forget to honor her whom God Himself delighted to honor! She who from all eternity He predestined to become the mother of His Only Begotten Son, who, spotless by the will of her Creator, in all the years of her pure life, delighted to serve Him in preparation for that highest honor which God had predicted for her—her Divine Maternity. Imagine the feelings of this tender Jewish maiden when, confronted by the angel of God, she heard for the first time those words dictated by Almighty God Himself—Hail Mary!

Mary, the most perfect of created beings, is the idea which has entered into Catholic literature, Catholic thought and Catholic sentiment down through the glorious ages of faith to our own day. It rose in hymns and canticles from quiet old cloisters throughout the length and breadth of Europe. It penetrated into the Sagas of the North and was sung by Olaf and Valdimir, sweetly displacing the old pagan Freda, who, perhaps, had her origin in some glimmering of this truth. In the depths of the Canadian forest, by the Red River of the North, and near the river Carleton discovered, the Indian heard of it from the missionaries, and together their songs arose to Mary, the perfection of womanhood.

A Member of the Ontario Board of Health Says: "I have prescribed Scott's Emulsion in Consumption and even when the digestive powers were weak it has been followed by good results." H. P. Yoomans, A. B., M. D.

Catholic Aspirations.

"No one who is at all familiar with the representative utterances of Roman Catholics can doubt that it is the purpose to make America Catholic," says Abraham Herbert Lewis, D. C.

Certainly that is their purpose, just as it was the purpose of the Apostles, when they abandoned their nets and went about preaching, to make the world Christian; just as it is Dr. Lewis' purpose to make America Seventh Day Baptist, and the Methodists' purpose is to make it Methodist, and the Presbyterians' to make it Presbyterian. The only difference is that the Catholic is more frank than his Protestant fellow citizen, and labors with greater prospects of success.

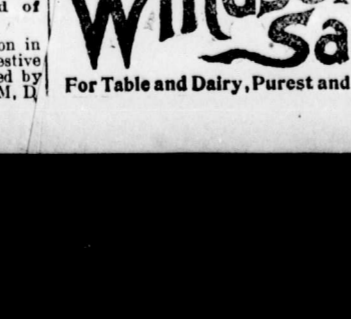
That institution is undergoing the fate of all human institutions, and is passing rapidly through the process of disintegration. Many of its ministers are openly attacking the authority of the Bible, and are applauded from the pews. They are treating the prophet Jonas, throwing it to the sharks. No, this young and vigorous nation, full of life and vitality, will never marry a bride on whose forehead are written, so plainly as to need no Daniel to interpret them, the words: "Dissolution; "Mene, Tekel, Upharsin." America is destined to become pagan, Infidel or Catholic—Catholic because Catholicity is positive, concrete, united Christianity. It is not a sentiment, a school or a sect; it is a divine organism, animated by a divine life, and, therefore, indestructible. And it is only through this divine energy of the Church that Christianity, as a religion, is to be perpetuated on earth.

This is why the Catholic loves to make America Catholic. He loves his country and its people, and wants to see them right, prosperous and happy here, and on the road to eternal happiness. Are not his hope and desire laudable? He is not exclusive. He wants to see others enjoy the blessings that he himself enjoys; to see all, including Dr. Lewis, in possession of the inspiring and well grounded hope of a happy immortality. This being his historian and the philosopher of the present and cordial attitude, he very naturally wants to see Protestantism take its proper place among the dead religions of the dead past, to be remembered only as a transient, feverish and erratic social phase, and to be dealt with by the historian and the philosopher of the future with the same remote eye that the entreats of the religion of ancient Egypt, or as the anatomist treat the inodorous and innocuous mummy.—N. Y. Freeman's Journal.

St. Peter's Sisters.
St. Peter's mother has been the subject of many popular legends in Italy, but his sisters have been almost entirely forgotten. However, the pointed little story: St. Peter had two sisters, one large, the other small. The little one had entered the convent and became a nun. St. Peter was delighted at this, and tried to persuade his big sister to become a nun, also. She would not listen to him, however, and said, "I would rather marry." After St. Peter had suffered martyrdom, he became, as is well known, porter of heaven. One day, the Lord said to him, "Peter, open the gates of heaven to day as wide as you can, and get out all the heavenly ornaments and decorations, for a deserving soul is going to arrive here." St. Peter did as he was told with great joy, and thought, "Certainly my little sister is dead and is coming to heaven to day." When everything was ready there came the soul of his big sister, who had died and left many children, who bitterly lamented her loss. The Lord gave her an exalted place in heaven, much to the astonishment of St. Peter, who thought: "What shall I have to do when the soul of my little sister comes?" Not long after, the Lord said to him: "Peter open the gates of heaven to day a little way, but a very little; do you hear?" St. Peter obeyed, and wondered, "Who is coming to day?" Then came the soul of his little sister, and had so much trouble to squeeze through the gate that she hurt herself; and received a much lower place in heaven than the big sister. At first St. Peter was amazed; afterwards he said, "It has happened differently from what I imagined; but I see now every profession has its merits and every one who only wishes can enter heaven." Very comforting for the laity!—Catholic Union and Times.

Diseases of the Throat and Lungs are extremely frequent in this climate, and their danger lies in the opinion too often entertained that they will wear themselves out. That they do not, and that hundreds are being hurried in consequence to untimely graves, is one of the most patent facts of our existence. The only rational treatment is to employ Maltine with God Liver Oil and Hypophosphites, a preparation of inestimable value in all pulmonary complaints. In addition to supplying the oil in a form in which it may easily be assimilated and without disturbing the stomach, it represents the nutritive principle of wheat, oats, and barley, and is therefore a reconstructive and tissue-former of eminent value. Not less important is the action of maltine on starchy foods. These are rendered digestible and capable of replacing the wastes of the body. This is Nature's oil and fat. Try Maltine with God Liver Oil and Hypophosphites.

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A DIMINUTIVE PREACHER.

Pere Olivier is Obligated to Stand Upon a Stool When in the Pulpit.

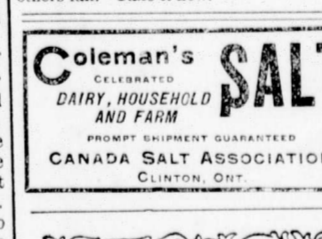
Pere Olivier, who has succeeded the late Mgr. d'Hulst as Lenten preacher at Notre Dame, Paris, is an illustration of the common belief that men of exceptionally strong intellect are of exiguous stature. It would appear that length of body is somehow opposed to breadth of mind. Pere Olivier is so short that in order that he may be able to see his congregation properly and gesticulate freely while preaching he is obliged to stand upon a stool in the pulpit. This eloquent Dominican possesses all the boldness with which short men are credited. There is no preacher of the day who hesitates less to say right out what he thinks. This partly explains the great attraction that he undoubtedly exercises upon the public. On a recent occasion, wishing to characterize the spirit of so many Catholics of the day, he said: "Gentlemen, we are afraid!" But after a moment's pause he added: "Pardon, gentlemen, it is you who are afraid, for, thank God, I am not one of that sort." The distinction that he drew might have given offense, but it did not. Such sort of day words as these are quite understandable. The subjects that he prefers to deal with are those that particularly interest society of the present day, and it is said that, monk though he is, nobody understands the world better than he.—Catholic Times, Liverpool.

A WITTY IRISH LORD.

Brilliant "Mickey" Morris Disturbs the Serenity of the Upper House.

Lord Morris, one of the Irish law Lords in the Upper House, better known as "Mickey" Morris, is well known to possess a superabundance of Irish humor. His Lordship has a brogue also as thick as a sod of turf, and doesn't he revel in it. The really brilliant member of the House of Lords made that most sedate of chambers ring with laughter a few evenings since during the debate on the new financial commission. Never was the Irish side of the question put so clearly. Lord Morris showed how Ireland had been ruined in the present century, because England saw fit to adopt free trade without considering how it would affect Ireland. You have the crops disappearing, the people disappearing and the taxes increasing. "Was there ever such a state of things in a civilized country before?" asked Lord Morris, looking down at Lord Lansdowne. There was a fine touch of humorous scorn in the way Lord Morris dealt with the argument that Ireland had been repaid in loans what had been unfairly extracted from her in other ways. "Why," he said, "most of these loans have come out of the Irish Church Fund. It is like feeding a dog on its own tail and then expecting the poor animal to bless the good Samaritan that put it in his mouth." There was also a funny bit about the argument which had never been used—that whisky should be differently taxed in Ireland and England. That would necessitate the setting up of separate customs arrangements. "And just fancy the inconvenience," said Lord Morris, in tones of deep pathos, "that such an arrangement would cause, for instance, to my noble friend the Irish Lord Chancellor, who goes backwards and forwards so constantly, and who would have the customs officers opening his portmanteau that bottle of whiskey every time he landed on either side of the Channel." This salley was too much, even for the Lords, so most of them had to hold their sides from laughter.

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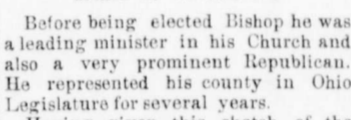


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In this somewhat noted educational center, resides Bishop Benjamin W. Arnett, D. D., a divine who is of especial prominence because of his thrilling eloquence with which he has swayed many audiences. Among the high officials of the Church no one is more distinguished than he.



Before being elected Bishop he was a leading minister in his Church and also a very prominent Republican. He represented his county in Ohio Legislature for several years. Having given this sketch of the bishop, the following testimonial from him will be found very interesting reading and fully explains itself:

"In April, 1894, while on my way home from Philadelphia I caught a very severe cold, which soon developed into rheumatism. It was impossible for me to rest by day or sleep by night. About the first of June I was compelled to take to my bed, where I remained for some time. When I was able to get up, I could only get about by the use of crutches. The fall came on and the rheumatism grew worse, lasting all through the winter of '94 and '95. I suffered as I never suffered before. I thought that the spring would bring me relief, but it did not; consequently I was forced to cancel a number of engagements to speak.

"One day in June, 1895, my wife said: 'Bishop, I read so much about Dr. Williams' Pink Pills, suppose you try them and see if they will not help you?' 'I said, 'No, there is no use of getting them, for we have tried almost everything that has been recommended to us, and none of the remedies suggested seem to help my case. 'She said no more, but went to Xenia, Ohio, and bought a box of the pills. On her return she gave me a dose at noon and another at night. She was only called one time to attend to me during that night.

"For months previous she had been called three to four times during the night. The next day I took three doses of the pills, and the second night I was not disturbed. My wife, for the first time in more than ten months, had a good night's sleep. 'I have not lost a night's sleep since that time on account of the rheumatism. I carry a box of Dr. Williams' Pink Pills in my pocket wherever I go.

"I cheerfully bear testimony and hope that others may find relief as I did. I have recommended Dr. Williams' Pink Pills to several people. 'Yours for God and Man. Benjamin W. Arnett."

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and you preserve your youth. "A woman is as old as she looks," says the world. No woman looks as old as she is if her hair has preserved its normal beauty. You can keep hair from falling out, restoring its normal color, or restore the normal color to gray or faded hair, by the use of

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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning. Arrears must be paid in full before the paper can be stopped.

London, Saturday, May 22, 1907.

THE CASE OF MANITOBA.

An anonymous writer in the Globe of the 8th inst., who is asserted to be a "competent authority," and who says that he is a Catholic, undertakes to lecture Mgr. Merry del Val on the course he should pursue in dealing with the questions he has been commissioned, or is believed to have been commissioned, by the Holy Father, Pope Leo XIII., to settle.

The writer speaks in the first place of the part taken by Bishops and priests of the Province of Quebec in regard to the Dominion elections, and next of the so called settlement of the School Question by Messrs. Laurier and Greenway.

In reference to the School settlement the writer says:

"The Manitoba School Question is closed in the sense that the Laurier-Greenway settlement cannot be reopened without the consent of the Manitoba Legislature. All that Mgr. Merry del Val can do is to counsel the Catholics up there to see if something more cannot be got from the Legislature. I for one do not believe that the Protestant majority in Manitoba or Ontario means to be unjust. No British community in modern times at least has ever failed to respond to the appeal of a minority for British fair play."

As the whole matter dealt with by the writer in the Globe turns upon the Manitoba School Question, we shall first consider the stand he takes upon this subject.

We have no desire to harp on circumstances which might lessen public confidence in the justice of Protestant majorities in any of our Provinces, but the position taken by the writer of the article in the Globe obliges us to say that from the beginning of the Manitoba trouble there has been no disposition manifested by the Government or Legislature of that Province to do justice, and the presumption is that the people of Manitoba are disposed similarly to their representatives.

The writer continues: "There is a wide difference, however, between appealing to a man's sense of justice and brow-beating him. Those who pretend that there is still hope for the remedial legislation at Ottawa are trying to mislead or are themselves misled."

While it is true that no one desires to be browbeaten, we deny that there is any browbeating in asking that the law should be carried out, and this is exactly our position in regard to the Manitoba school question. The Manitoba Act is the law which the Legislature did not respect, and no attention was paid by the Government of the province to representations made to it on behalf of the minority. The minority had no recourse but to apply to the law, and finally the law was declared by the Privy Council to be in favor of the Catholic demand.

If the Manitoba Legislature had not violated the law there would have been no right of appeal to the Governor General in Council, so the Privy Council by deciding that Catholics have the right of appeal decided that they had the right to ask from the Dominion Government a redress which Manitoba persisted in refusing.

This is not a mere matter of sentiment, nor is it an imaginary grievance of which we have to complain. It is a matter which concerns the proper education of present and future generations. Of such importance is it that during the six years of persecution the Catholic schools have been kept up, even though the Manitoba Legislature declared their abolition, and unjustly imposed a second tax upon their supporters, and refused them all participation in the school appropriation made by Government. By what right or justice does this Montreal Catholic ask that Catholics should endure without complaint this crying iniquity? It is a disgrace to our religion that there should be even nominal Catholics who advocate such a course, and we all know that it is only the self-interest which ties some men to a particular political party which could induce them to recommend it.

The writer in the Globe tells us that "Mr. Greenway promises to administer the settlement in a generous spirit, and if the Catholics can from time to time suggest any way by which we can meet their views to a further extent, we shall always be prepared to consider it." The settlement is not the thing Catholics want, and no blotching of it can make it satisfactory.

If Mr. Greenway is serious in the above declaration, and will only open his eyes, he will see how the views of Catholics are to be met. We want the Constitutional guarantees to be observed as well for Catholic as for Protestant minorities. There are at this moment Catholic schools in operation in Manitoba, and we have the guarantee of the supreme law that the supporters of these schools shall not be harassed with vexatious conditions obliging them to maintain another set of schools for which they have no use, and we want this to be carried out, and that the same Government aid be given to Catholic as to any Public schools which have been or may be established. With less than this the Protestants of Quebec would not be satisfied.

We know from past experience that the Protestants of Quebec have been always ready to complain whenever there was the slightest appearance of a wrong inflicted on them, and their co-religionists throughout the Dominion have shown a readiness to sustain their demands, the most forward of those who maintained Protestant rights being the very men who have opposed the concession of their guaranteed rights to the Catholics of Manitoba.

But the Catholics of Quebec never had any desire to treat the Protestant minority unfairly, and before the Protestant champions of Ontario had time to raise any agitation any real causes of complaint on the part of the Protestants were removed. Why does not Mr. Greenway deal similarly with the Catholics of Manitoba if he is as anxious, as he pretends, to treat them generously?

The Confederation of Canada is a very one-sided affair if, this condition of affairs is to be allowed, and for our part we say unhesitatingly we do not mean to endure patiently or silently for the sake of any party considerations, whether for Reformers or Conservatives.

We have confidence in the independent spirit of the Catholics of the Dominion that they also will not endure this injustice, thereby acknowledging that they will submit to be deprived of the protection of the Constitution, while Protestants are to enjoy it to the fullest extent. Partisans, like the writer in the Globe, may for a time throw dust into the eyes of some Catholics, but we have confidence that the protests of the independent Catholic press of the Dominion will help to enlighten the Catholic body as a whole, and to show up plainly the injustice which has been done, and will bring about a united Catholic demand that it be remedied in the only way possible, by the re-establishment of Catholic schools in Manitoba. Where the Government of a Province trespasses upon our rights we must stand firm in the demand for justice, and we feel assured that justice will be obtained in the end.

We have confidence even that the fair-minded Protestants of the Dominion will eventually see where injustice has been inflicted, and will assist in rectifying it; but we cannot expect them to take the lead in the matter. We must first show ourselves in earnest before we can expect their co-operation.

The Globe's correspondent holds up before our eyes as a bugaboo that 60 per cent of the population of the Dominion are Protestants, and that we shall discredit the Catholic Church in their eyes if we continue to agitate this matter. We have no such fears. The number of non-Catholics is not quite 60 per cent, being somewhat less than 58 per cent, and this includes unbelievers as well as Protestants; but, such as they are, we intend and propose no injustice to them. We only ask the liberty to teach our own children as our consciences tell us we should do, and we ask as a matter of justice that they concede the right. We have a right to expect that they will in the end support our demands if we remain true to ourselves.

In regard to the references of the Globe's correspondent to the part taken by the Bishops and clergy of Quebec in maintaining Catholic rights, we need only say that both in their capacity of citizens, and as guardians of the faith, it was and is their right and duty to insist upon Catholic education, and to

instruct their flocks to maintain it, and it is to be expected that they shall do so, without fear of the abuse which partisans like that correspondent will heap upon them. In regard to this abuse we shall only say that it is not by calling them ecclesiastical bullies and disturbers of the peace that he will terrify them from fulfilling their duty. He will thereby only show that he is influenced more by partisanship than by a desire to see justice done to the Catholics of Manitoba.

THAT STORY FROM MADAGASCAR.

We had occasion already, two weeks ago, to call attention to a very unlikely story related by one of the Protestant missionaries from Madagascar in reference to the French Jesuit missionaries on that island, and the means adopted by them for securing converts to the Catholic faith.

It was stated that they were securing converts by working on the fears of the native Protestant Hovas, representing that if they remained Protestants they would be regarded as rebels to the French Government, and would thus bring upon themselves the suspicions of the civil authorities, and that, besides, with the aid of the authorities, they had possessed themselves of a number of Protestant churches, which are now used for Catholic worship.

We stated that such a story was entirely incredible, even though it was impossible to arrive at once at the particular facts which have been thus misrepresented. There has been, however, some recent news from Madagascar which throws additional light on the matter, though the circumstances in detail have not all been explained.

A couple of weeks ago the question of the treatment of the Queen of Madagascar was brought up in the French Senate by M. Trarieux, who stated that he had received information to the effect that she had been banished because she had declined to become a Catholic. This was another of the charges emanating from the Protestant missionaries, but M. Lebon, who has the charge of the French Colonial office, declared that there is no foundation for such a statement.

M. Lebon has certainly no special attachment to the Catholic Church, nor probably to any form of religion, but he explained that whatever Protestantism may be in other countries, in Madagascar it is chiefly a political organization, and is made a cover for conspiracies against French authority in the island, and M. Lebon added that those who are accusing the French Governor, M. Gallieni, of unduly favoring Catholics, are really political agents of England, working with the rebellious Hovas for the overthrow of French rule.

A letter was also produced from M. Grosclaude, an able French Protestant writer, who has been on a six months' visit to Madagascar, and who is quite disinterested in the local affairs of the colony. M. Grosclaude declares that there is not really a Protestant conspiracy, but he admits that the Protestant missionaries were blamable for having openly espoused the cause of the anti-French party on the island, and encouraged their rebellion, whereby it became necessary for the Governor to restrain them.

M. Grosclaude believes that the religion of the natives is not very profound in one direction or the other, but it has been usual for the Hovas to connect the Catholic religion with France, and Protestantism with English influence and sympathies, and it was on the ground of their Protestantism that the Hova rebels appealed to England against France. The British Government, however, left France to manage its own affairs on the island, but some of the Queen of Madagascar's officials openly proclaimed that the French Governor would not dare to punish the Queen or her Ministers for their rebellion, as Great Britain would not allow it.

General Gallieni appears to have been induced partly by such boasts to show once for all that France is an independent country, and that England has no control over French colonies, so as to make it be understood that he acts independently of all foreign influence. He, therefore, surprised his own Government by sending the Queen into banishment, and by putting to death two of her Ministers for treason, soon after his arrival on the island.

While it may be admitted that the banishment of the Queen was a high-handed measure, M. Grosclaude says that the Governor is an able and just administrator, and that he delivered the island from an intolerably oppress-

ive rule of the Queen and her court, and he adds that if French Protestantism unfortunately allied itself with France's enemies it must take the consequences.

M. Grosclaude declares that as a Protestant he knows of many instances when General Gallieni would not allow any advantage to Catholics which he would not allow to Protestants, and he denies that the General is at all partial to Catholics in his dealings. This sets at rest the assertion of the Protestant missionaries that the Jesuits had been backed by the French authorities in forcing the Hovas to become Catholics, or in taking possession of Protestant churches. The tale of religious persecution, told by the missionaries, bears upon its face the evidence of its falsehood, and this view of the case is confirmed by M. Grosclaude's narrative, which states that it would be a serious mistake for the Government to recall Governor Gallieni, and would compromise French authority in Madagascar.

The French Government has been persecuting the Catholic Church in France for the last twenty years, and it is not at all probable that its officials would uphold the Church in the colonies, for the sake of suppressing Protestantism as a religion; but it is easy to understand that they would be intolerant of a political Protestantism which aims at the subversion of French rule.

PALESTINE.

When the present condition of Palestine is compared with the description of it given in the Bible, it is difficult to believe that it is the same country which thirty-four centuries ago was described by Moses as a land flowing with milk and honey, and which to-day is a mere waste. If it was so rich and fertile as the Bible describes it to be, how does it come to pass that with the same climate, and being as favored as ever as far as the gifts of God conferred through the laws of nature are concerned, it is now such a barren waste that the Jewish colonists who have recently settled there through the colonization efforts of Baron Hirsch, the Rothschilds, and other wealthy Jews, have had but poor success in agriculture?

So difficult of comprehension is the fact that Infidels like Col. Ingersoll and others have seized upon it and paraded it as if it were proof positive that the Bible is merely a myth, and that the books of Moses were written hundreds of years after he was smouldering in dust.

An interesting article in a recent number of the Literary Digest gives a solid and simple explanation of the paradox. It is quite possible to-day to make Palestine what it is described to have been so early as in the time of Moses, and the means of making it the fertile tract it was then are easily within reach of any fairly enterprising settlers; but under the rule of the Turk it can never be anything but an arid and barren waste for there is so little encouragement to industry and serious cultivation of the soil that as soon as a resident becomes fairly well off in worldly goods he is made a prey to the hungry officials of the Government, and is soon robbed of all he possesses, unless he belongs to the favored minority of Turks who are the ruling race, and even then he will frequently not escape.

There is evidence, too, that in former years it was well cultivated. Before the Bedouins of Arabia took possession of the country, there were hundreds of villages and cities scattered through all its extent, and their ruins are still to be seen. There is evidence also that it was artificially irrigated, and it would be a most easy matter to irrigate it again, for nature itself supplies the means for so doing.

There are abundant rains during the winter months, and there are natural lake beds which become filled with water, and which with a little aid from industry would be sufficient to supply an immense population with a sufficiency of water for all their needs during the dry season. There are also numerous wells, and runs of aqueducts, all of which were formerly used for irrigation, so that the country must have been highly cultivated, and consequently fertile. Finer oranges, cotton, sugar cane, tobacco, oils, dyes, and grapes could be raised there than in any other country in the world, and all sorts of vegetables of the best quality can be grown there. But to bring back this state of affairs good government is required. Palestine could easily support millions of inhabitants, but it will not do this until the end comes to Turkish domination.

THE ENGLISH VOLUNTARY SCHOOLS.

The Voluntary Schools Bill introduced into the British Parliament by the Government has passed the ordeal of the House of Commons, and is now before the House of Lords, in which it is certain to pass, as the Lords are known to be in favor of giving to parents the power of deciding in what way their children shall be educated.

At the Voluntary schools about two-thirds of the children of England are educated, notwithstanding that the Board schools have been favored with larger Government patronage. The present bill, however, will increase the grants to the Voluntary schools, and, though the increase is small, this will undoubtedly enhance their efficiency.

The Voluntary schools for the most part are established under the control of Anglicans, Catholics and Methodists, and many of them will be much benefited by these small grants.

It is noteworthy that Mr. John Morley, though opposed to the principle of the bill, during the debate paid a high compliment to the Catholic Voluntary schools, which, he said, "owe their existence to the splendid self-sacrifice and devotion of the poorest among the population of England, who are for the most part the poor Irish."

The contrast between the course of British statesmen and that of statesmen of lesser calibre is very marked. The statesmen of Great Britain understand the rights of parents, and seek to give them every opportunity to educate their children in accordance with their conscientious convictions, but the small fry of Manitoba and Ontario deem it proper to interfere with parental rights and to harass parents in the performance of their duties to their children. But there is this difference between the two cases: The English denominational schools are for the most part Protestant, while in the case of Manitoba and Ontario only the Catholics want religious education. The motive of opposition to the Catholic demands is clearly an unwillingness to concede to Catholic parents even the right of doing what is their duty according to the natural law.

AN UNEXPECTED CONVERT TO HOME RULE PRINCIPLES.

The Reverend Dr. Kane, of Belfast, has created a sensation among the Ulster Unionists by a recent sermon which he preached on the death of the Anglican Primate of Ireland, Lord Plunkett. The doctor praised the Archbishop for his personal qualities, but still more for his patriotism in standing on the same platform with the Catholic Archbishop of Dublin to denounce the injustice with which England has treated Ireland in the matter of overtaxation.

Dr. Kane said that "many Irishmen speak as if it were criminal and treasonable to regard England as capable of treating Ireland unjustly, as if England could not be unjust to the weaker partner to the Union. But," he continued, "it is quite reasonable to suppose that England is dealing unjustly with Ireland, inasmuch as history is full of instances of the cruellest injustices to Ireland. The Archbishop was a patriotic Irishman and an honest man, and his speech on the question of overtaxation was as luminous and convincing as any that has been delivered on the subject in or out of Parliament."

The doctor's concluding words were especially strong, and if they were sincere they would seem to betoken a determination on his part to co-operate in future with the Nationalists in demanding justice for Ireland.

He said: "We are living side by side with people who love Ireland dearly, though they differ from us in religion, and we cannot but lower our religion in their estimation if we are indifferent to Ireland's welfare, or if we prefer the welfare of another country to that of our native land."

What gives special significance to these utterances is the fact that Dr. Kane has hitherto been a power in Belfast and throughout Ulster, in keeping the Orangemen in opposition to Nationalist demands for justice to Ireland. He was, besides, the leading figure at all Orange demonstrations, and the most violent of anti-Catholic preachers. Every twelfth of July he preached and delivered most inflammatory and intolerable sermons, or addresses, and when Mr. Gladstone introduced his great Home Rule measure, Dr. Kane protested that the Orangemen of Ulster would be ready to die, the last man in the last ditch, rather than submit to such a law if passed. It is no wonder that his present attitude has created a

sensation, but his sincerity is very seriously doubted. His present kind words for Catholics have also caused surprise. If ever there was an Irishman who maintained all the injustices of England, Dr. Kane was the man.

THE ASCENSION.

On Thursday, the 27th inst., the feast of the Ascension of our Lord Jesus Christ into heaven is celebrated with great solemnity.

St. Mark's Gospel speaks of the Ascension briefly. After relating the many appearances of Christ to His Apostles after His Resurrection from the dead, and His instructions and the commission given them to go into the whole world and to preach the gospel to every creature, the Apostle says: "And the Lord Jesus, after he had spoken to them was taken up into heaven, and sitteth at the right hand of God."

St. Luke gives further particulars of the Ascension in the Acts of the Apostles. He tells us that during forty days after His Resurrection Christ remained on earth, showing himself alive, and speaking of the kingdom of God. It is thus indicated that He remained so long on earth to show the reality of His Resurrection, and to prepare the Apostles for their missionary work by instructing them in the way of salvation that they might be able to teach others, and it was while they were in the very act of receiving instruction and Apostolic authority that the moment of the Ascension arrived: "And when He had said these things, while they looked on, He was raised up, and a cloud received Him out of their sight."

And whilst they were beholding Him going up to heaven, behold two men stood by them in white garments, who also said: "Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from you into heaven, so shall He come as you have seen Him going into heaven." This occurred on Mount Olivet, and the spot from which He ascended is still pointed out.

The Apostles then returned to Jerusalem and remained in prayer and retirement in an upper room till Pentecost Sunday, when His promise was to be fulfilled that He would send the Holy Ghost, the Spirit of truth, to teach them all truth and to abide with them forever.

The Ascension of Jesus to heaven in this manner was foretold by the prophets. It is referred to by David in the 67th Psalm which thus speaks of Christ's triumph: "The chariot of God is attended by ten thousand thousands of them that rejoice: the Lord is among them in Sina in the holy place. Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts in men." By His Ascension heaven, shut against mankind by the sin of our first parents, is re-opened, for with Jesus the saints who died before Christ, and to whom He announced the glad tidings of redemption, ascend into heaven, being delivered from the Limbo where they had been detained, even as St. Peter tells us, from the time of the deluge. These are the rejoicing thousands of whom the prophet speaks.

The Ascension of Christ is therefore not only a triumph of Jesus Himself, but the occasion of man's liberation and triumph also.

The feast of the Ascension was celebrated by the Church from a very early date, for it is mentioned in the early regulations known as the Apostolical Constitutions. It is not certain that these laws come from the Apostles themselves, but they originated very nearly in Apostolic times. The feast was, however, universally kept at all events in the fourth century, as St. Augustine at that period declared that its universal celebration then was proof of its Apostolic institution, and he ranks it with Easter and Pentecost in importance, adding that "whatever is universally celebrated, being prescribed by tradition and not by written laws, must be held as coming from the Apostles or, ordained by general councils." A celebrated canonist reasoning on these words says: "But no general council ordained these festivals" (that is Easter, Pentecost, and the Ascension, which are enumerated by St. Augustine), therefore they come to us from the Apostles themselves." The devotion of early Christians to the mystery of the Ascension is further shown by the fact that when St. Helena, the mother of Constantine the Great, visited Jerusalem early in the same fourth century, she erected a church on Mount Olivet in remembrance thereof, and Venerable Bede states that in the East the celebration of the feast of the Ascension was

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EDUCATION.

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A Life Lesson.

There, little girl, don't cry. They've broken your doll, I know, And your tea set is blue...

MODERN SPIRITISM.

The spiritualists have been celebrating in Rochester the forty-ninth anniversary of modern spiritism. It is called modern, not because it differs essentially from the necromancy, sorcery and goety of the past...

Intercourse with intelligences beyond the sphere of physical existence has been known as far back as history traces the human race. All peoples have believed in the existence of invisible beings capable of harming or of serving them.

"Neither let there be found among you any one that consults spirits, or fortune tellers, or that seeks the truth from the dead. For the Lord abhorreth all these things."

From these and other prohibitions it is evident that the evil practice was common enough among the Israelites to attract the attention of this great Law-giver.

There are many instances of the same spiritism in the New Testament. Matthew tells us that "they brought to Him (Christ) many that were possessed with devils, and he cast out the spirit with His word."

It is to be noted that these spirits that possessed or observed men are invariably called devils or unclean spirits in the New Testament.

"And there was in the synagogue a man with an unclean spirit, and he cried out, saying: 'What have we to do with thee, Jesus of Nazareth? Art thou come to destroy?'"

In Acts 16-19 we find the following account of one of St. Paul's experiences: "And it came to pass, as we went to prayer a certain girl, possessed with a pythonical spirit, met us, who brought her masters much gain by divining. This same following Paul and us, cried out: 'These men are the servants of the most high God, who show you the way to salvation.'"

Modern spiritism has been set up as a sort of religion, a ghastly caricature of the true religion, pretending to be a third dispensation that is to supersede the Mosaic and the Christian.

The Church has always condemned this superstition, whether in its ancient pagan form or in its modern phase. The Council of Laodicea and that of Carthage condemned it under pain of excommunication, and would not admit pagans who were guilty of it to baptism unless they promised to renounce it forever.

WISEMAN PREPARED THE SOIL.

The Great Cardinal's Work Resulted in the Glory of Catholicity.

The Rev. William Henry Sherman, writing from Oxford to the North-western Chronicle, on historic incidents connected with the University of Oxford, says:

Cardinal Wiseman, as I have already observed, led the English people through the gateway of art to the temple of Catholic truth. For three centuries they had wandered in the wilderness created by Protestant iconoclasm, when this prophet appeared and pointed out the beautiful gate of the Temple. Art was his life-long study, and in those days he was probably one of the best art critics in Europe.

At the very outset he called the attention of the British public to the ancient cathedrals so rich in Catholic memories, so disfigured now by "reformatory hands"—the pristine beauty marred by whitewash, by huge wooden boxes and by all kinds of eighteenth century abominations.

Here at Oxford is a fine specimen of these early monuments of Catholic piety—Christ Church cathedral.

It witnessed a visitation from the spirits that Wiseman exorcised, but is now "restored" according to the lights of Anglo Catholicism; the whitewash and wooden boxes are removed; horses are no longer stabled in the stalls, and its marble decorations are no longer burnt for lime.

But rampant Protestantism destroyed much of the historic treasure before the Wiseman exorcism drove it abroad; it demolished St. Frideswide's statue and shrine; it cut down and burned priceless paintings which hung on the wall; it smashed the mosaics and hacked the beautiful redos to pieces; it made fragments of the choir glass, and lime of the marble statues of the twelve apostles; and thereafter paying like respects to other cathedrals in Old England it crossed the sea in the May Flower and borrowed the paint brush of the Indian and the dialect of the negro, to cover its nakedness!

Christ Church cathedral was built on the ruins of Frideswide's shrine, about the year 1015. The priory which this saint founded at Oxford had been in existence 300 years when the foundations of Christ Church were laid. Shortly after it was completed a band of pillaging Danes anticipated the destructive Puritan by several centuries, and reduced the cathedral to a shapeless mass of ruins.

Wolsley made a great mistake in shortening the nave and encrusting the great vault and arches with Greek lintels and pediments. In taste, if not in politics, this celebrated Cardinal seems to have been a precursor of Puritanism.

Yet, notwithstanding his bad composition of Greek and Roman styles, the cathedral in its main features, reflects the artistic glory of that age especially the Norman masonry of the tower, the beautiful arcades of the nave and the great northern transept. From Merton meadows on a bright afternoon one may gain a complete view of the high pitched tower, roof and spires, in which there is a delightful blending of Romanesque and Norman elements.

It was to these light-houses of art, solid and unmoved through the centuries, while the mad waves of Protestantism chafed and broke at their feet, that the Cardinal pointed. They spoke, so he said, even in their de-facement, of the faith which had been in England of the older time and would be again, please God! as soon as the unclean spirits were driven out. The Faith of their Fathers! It taught the Sign of the Cross which formed the ground-plan of those mighty monuments. The predestined vandals might hack and burn and mangle and slay; Puritanism might sanctify itself by such good works as the demolition of an altar or a shrine or a statue; reformers rioting in righteousness, might bring in the horse and the wooden box and the whitewash. Yet the Sign of the Cross which the Cathedral typified, outlived in stone all the riotings of righteousness. It outlived all the delirium of protesting depravity, and now when those Art hating hordes of Calvin and Cromwell are mouldering, cold

and low, the Cathedral speaks its symbolic language to a people who understand once more the Sign of the Cross. Wiseman was their great instructor; he taught them the symbolic art which was a portion of their Catholic heritage, and as they became enamored of the eternally Beautiful, they were brought to love the eternally True. And if the name Catholic is revered to day throughout Britain, and the term Protestant considered an epithet of contempt and a synonym for vulgarity and depravity, this radical change is due to the initial efforts of Cardinal Wiseman. In his day and generation he was a Titan. He opened the eyes of Englishmen as no man before his time had done. I venture to assert that when the Catholic Revival has scored a complete victory the British public will raise a magnificent monument in his honor, and a suitable design, it seems to me, would be a massive marble figure with one foot on the head of the sixteenth-century serpent.

How many memories of bygone years come thronging as we gaze upon these old cathedrals or linger beneath their over-arching roofs! Kings and saints have knelt and prayed where we stand and marvel. Here from generation to generation have come the warrior in his strength, the old man with his gray locks, the sinner with his burden, the maiden with her joy. Here generation after generation bowed in lowly thanksgiving while the priest offered up the living sacrifice for the quick and the dead, and the great laudamus rose on organ wings to heaven. Gone are the mighty multitudes that moved, age after age, down those stony corridors to eat the Bread of Life; gone, the consecrated priest and the consecrated Host, the incense, the altar boy, the lighted candle, the long procession, the shining Cross; gone, the confessional and the cowl, the golden chalice and the gorgeous cope; gone the creed that gave Altar and assemblage a meaning, and the Architect himself, inspiration. All are gone of that communing multitude and sacrificing priesthood, and in their places the awestruck, solitary visitor—perhaps a pilgrim from the Western world—whose footsteps echo in silent, gloomy aisles, while anon perchance the legalized ghost of the ancient Faith flits white and lonely to some ancient shrine, there to mumble a meaningless commemoration as if in mockery of the dead.

But over the stony gloom and mumbled mockery the dawn is breaking—the dawn of which Wiseman was the herald star. To the English people Catholicism has spoken the beautiful word of her Founder—*resurgam*.

TWO PROTESTANT ADMISSIONS.

Here are two Protestant admissions, one taken from the Living Church and the other from the Independent. In an editorial that lately appeared in its columns, the former Protestant paper had this to say on the difference between Catholicism and Protestantism:

"One thing is clear: namely, that the difference between Protestantism and Catholicism is a radical one. It is there that we come to the parting of the ways; there that the choice must really be made. Catholicism is a religion of authority, of which the Holy Catholic Apostolic Church is the living embodiment and the perpetual witness. It is here, and here only, that the idea of a real revelation and a supernatural religion have their true, logical relations. Here they rest upon a secure basis—a basis both historical and rational. The difficulty with Protestantism is that, beginning with a revolt from the only principle of authority Christianity had ever asserted, it proceeded to invent a new basis of authority, and to construct a substitute for the Church. Such a basis is insecure, it could not be logically reconciled with the original asser-tion of private judgment, and the Church so formed could inspire no absolute loyalty. Hence the growth of sects and the multiplication by degrees of unattached individuals who have not ceased to consider themselves Protestant Christians."

The reader hardly needs to be told that the Living Church affects to believe that the sect which it represents constitutes a part of the Catholic Church, whereas it is nothing more nor less than a curious phase of Protestantism. In fact, that denomination is but one of those almost innumerable sects of which the Independent makes this humiliating confession:

"The division of our American Christendom is its sad reproach. Our Roman Catholic brethren never tire of declaring that they are Catholic, and that we have inherited the unfortunate name Protestant are split into a hundred competing and conflicting sects. It is true that we are. Some of these sects recognize and fellowship each other in a limited way and others do not. Yet most of them are ready to admit that others besides themselves are true and regular Christian churches, and are willing to receive from them courteous messages at their national meetings. Yet these hundred and more denominations have no public, visible, formal bond of union—the Evangelical Alliance is hardly such. For all the world can see they are rivals, and such they very often are. They do not come together in towns, or cities or counties or states or in the nature of affectionate fellowship and consultation. Their more Christian young people's societies may do so, but the churches themselves do not. Now this attitude of scarce more than armed truce is simple wrong. It is a sin before God. It ought to be corrected."

And yet the Independent, which clearly recognizes that the present divided condition of Christendom, for which Protestantism is primarily and wholly responsible, constitutes a sin in God's sight, opposes the adoption of the only method which can correct that sin—to wit, the recognition by all Christians of the one supreme authority which Christ constituted in the Church which He established for the salvation of all mankind.—Sacred Heart Review.

CATHOLICS AND SOCIAL UNITY.

The Right Rev. Matthew Harkins, D. D., Bishop of Providence, R. I., at the closing festivities in honor of the tenth anniversary of his episcopate, made a strong plea for the increase of the community spirit among Catholics.

"If I were called upon," said the Bishop, "to construct a platform for the Catholic body in this diocese for the next ten years, my first and strongest plank should be that of social unity. I could build on the union of faith and the union of discipline. These are assured. Now I desire to see you come together as a Catholic body in distinctly Catholic unions and clubs and societies, where, meeting one another outside of the church, the laity may grow into the knowledge of their own strength and self-sufficiency."

This advice is as applicable to the Catholics of every diocese in America as to those of the Diocese of Providence. Catholics, even in our great cities, where they are often the majority of the population, hardly realize their numerical strength and its significance. Apparently, the bulk of them never think of what they could do for their common betterment, intellectual and material, or for the furtherance of any good cause, if there were any parity between their social unity and their religious unity.

Why are some Catholics of fair means so slow about giving the benefit of their names and membership fees to approved Catholic organizations? Why are they blind to the merits of rising men in their own ranks until these are discovered and stamped with the seal of non-Catholic approval? Why is their criticism of Catholic educational and charitable work always of the destructive and never of the constructive order? Why do they consider that their social importance increases exactly in proportion as their social intercourse with members of their own Church diminishes?

The true answers to these questions are not flattering to the intelligence and self-respect to the Catholics in question.

All this anxiety for the social countenance of non-Catholics; all this abject fear of social identification with the children of that Church which alone of all religious bodies is large enough for poor and rich, betrays a painful and doubtless well-founded consciousness of personal inferiority.

That the best of the non-Catholic element, especially in New England, takes this view of the case is evident from their comments on the Catholic who seeks to advance himself by depreciating his religious constituency.

No one is counselling Catholic social exclusiveness. Let Catholics advance themselves on citizen lines, as John Boyle O'Reilly, most loyal and self-respecting Catholic, advised them. Let them do good to all men, though never forgetting the primary claim on their helpfulness of those who are of the household of faith. But let them remember what Bishop Harkins expresses so well:

Surely the Catholic view of life is such that it includes every department of human activity and brings it about that Catholics naturally ought to get on better with one another than with those who differ radically from them on the root questions of life and death.

If prosperous Catholics throughout the country united in patronizing Catholic educational institutions; in joining Catholic literary and benevolent societies, if only to secure the right to amend from within what heretofore they criticized from without; in standing by the business enterprises of their fellow religionists, how our force for good in Church and State would be multiplied! Reproaches made against us with some show of justice in certain sections, would be speedily taken away; popular misconceptions of Catholicity dispelled; and attempts at religious proscription in politics made odious to the entire body of American citizenship.—Boston Pilot.

A good conscience can bear very much, and is very joyful in the midst of adversity. —The Imitation.

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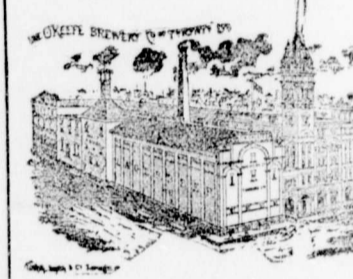
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The Ascension.

The joy of our Blessed Lady on the day of the Ascension—a joy tempered with fond regret—is happily described by Father Faber in the following lines:

Why is thy face so lit with smiles, Mother of Jesus! Why? And wherefore is thy beaming look So fixed upon the sky?

From out thine overflowing eyes Bright lights of gladness part, As though some gushing fount of joy Had broken in thy heart.

Mother! how canst thou smile to-day? How can thy face be bright, When He, thy Lido, thy Love, thine All, Hath vanished from thy sight.

His rising form on Olivet! A summer's shadow cast: The branches of the hoary trees Drooped as the shadow passed.

And as He rose with all His train Of righteous souls around, His blessing fell into thine heart, Like dew upon the ground.

The feet which thou hast kissed so oft, These living feet are gone; Mother! thou canst but stoop and kiss Their print upon the stone.

Why do not thy sweet hands detain His feet upon thy way? Oh why does not the Mother speak And bid her Son to stay?

Ah no! thy love is rightful love From all self-seeking free; The change that is such gain to Him Can be no loss to thee!

True love is worship: Mother dear! Oh gain for us the light To love, because the creature's love Is the Creator's right.

FIVE-MINUTE'S SERMON

THE CONSTANT STRUGGLE.

Be prudent, therefore, and watch in prayer. (St. Peter iv. 7.)

What a happiness many Christians have at the Easter-time through Confession and Communion, and how desirable it is that this happiness should continue! I will tell you how to be always thus happy. Wage a constant warfare against your evil passions; for sin is the only thing that can deprive you of the joy which you now have. But you will say, "It is hard to be always striving." I answer, that the victorious in any contest do not notice the labor which their triumph costs. Defeat is what makes warfare painful. For your consolation, remember that you have only to be resolute and arm yourself with God's grace, which is given most abundantly, and defeat is impossible. God has provided help for you in all possible difficulties. He will not abandon you unless you throw down your arms. You have already gained much in obtaining God's friendship. Your hardest fight was when you were doing penance to get this friendship. What a pity it would be to throw away what has cost you so much labor!

"Be prudent, therefore," and do not let yourselves be ensnared again by evil. Consider the great happiness which you now have, and compare it with your great misery when you were in danger of being lost for ever. Experience is a great teacher, and it is folly not to profit by it. See how it has been with you. When you consented to sin you were cheated by a pleasure that you found to be unreal, you had to suffer an hour of pain for every moment of gratification, and your soul was agitated, depressed, and sorrowful. Besides, in this unhappy state you deserved only everlasting pains.

Now that you have the happiness of being in God's favor, how you ought to strive not to lose it! Show your gratitude by "watching in prayer." Since the Paschal Communion have you watched yourself? Or have the old habits of neglect once more begun to appear? Have those morning and evening prayers been omitted? Watch. These are the beginnings which prepare the way for a fall into sin. Your prayers are your chief defence. God's assistance is continually necessary for all, and it is granted through prayer.

The assistance of God continues while the habit of prayer lasts, but no longer. Pray, and all will be well with you. If you do not pray, nothing can save you. Watch for your failings in the duty of prayer, and continually repair and correct them. No temptation can move one who is faithful to prayer. Such a one's salvation is infallibly certain. If you do not pray, you are without excuse, because all, even the greatest sinners, can pray. It is a maxim of the spiritual life that one who is faithful in prayer is faithful in all things. Prayer cures all the disorders of the soul, diminishes the punishment due to sin, increases one's merits, and finally conducts to Paradise.

Father Clark, the Paulist missionary, describes in an attractive way the story of a missionary campaign through Arizona in the May Catholic World Magazine.

Truth in a Nutshell.

Impure blood is the natural result of close confinement in house, school-room or shop. Blood is purified by Hood's Sarsaparilla, and all the disagreeable results of impure blood disappear with the use of this medicine. If you wish to feel well, keep your blood pure with Hood's Sarsaparilla.

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OUR BOYS AND GIRLS.

Little Things.

It was only a little thing for Nell To brighten the kitchen fire, To spread the cloth, to draw the tea, As her mother might desire— A little thing; but her mother smiled And banished all her care And a day that was sad Closed bright and glad With a song of praise and prayer.

'Twas only a little thing to do, For a sturdy lad like Ned To groom the horse, to milk the cow, And bring the wood from the shed, But his father was glad to find at night The chores were all well done, "I am thankful," said he, "As I can be For the gift of such a son."

Only small things, but they brighten the life Or shade it in its care, But little things, but they mould a life, For joy or sad despair, But little things, yet life's best prize, The reward which labor brings, Comes to him who uses, And not abuses The power of little things. (Selected.)

For the Boys to Join.

Almost every boy or young man wants to "belong" to something. It may be a club for collecting stamps, or a boys' bicycle club, or anything which has a name, officers, badge, or uniform, will strike him favorably. It may be well to note this. When a man is fishing, he does not question whether the fish is foolish or not, but whether it will bite, and if a young man's society desires to reach boys at a time when they are likely to get into foolish and hurtful ways, a good thing is to have something for them to "belong" to.

Our Lady's Month.

Catholic Standard and Times. "Tis like the birthday of the world, When earth was born in bloom; The light is made of many dyes, The air is all perfume; There's crimson buds and white and blue; The very rainbow showers His radiant to blossoms where they fell And down the air with flowers." —Hood.

Delicate May is here to drap the world in blossom garments. How long we have been "weary waiting for the May." Now that it is here, let us enjoy its dawn like freshness before it warms into the dazzling glory of June. There is a bud opening into flower; observe the beauty of its uncurling petals; here is a tree shining in the gloss of its new leaves; there is a bird upon a lower branch, watch his sudden spring to the topmost bough; see his poise as he prepares for the aerial flight which must ever remain a mysterious power to wingless humanity. All this we may see without the eye of science, although it is an added pleasure to examine the bud-yellow magnified or to follow the bird-flight with a field-glass.

But blossom-time is not only a feast of beauty; it is also a time to inspire thought. May is youth. The blossoms in the orchard are promises of the fruit to come, just as the thoughts and the studies of youth are to ripen some time into the fruitful actions of maturity. When blight falls upon the blossoming orchard there will be no autumnal fruit; when neglect withers the blossoms of youthful promise, no fruitage shall crown the tree of life. There's a little sermon for human blossoms!

As we may liken the leaves to thoughts, the blossoms to words and the fruit to deeds. All three are beautiful, all three are necessary to complete perfection. Now there are many young people who think good thoughts and who are ready to do good deeds, but who are ashamed or afraid to say good words. That is omitting the blossoms. Some of us are so afraid to appear flattering or deceitful that we hesitate to say a word of appreciation when that word might greatly comfort and encourage another. It is one thing to give undue praise or to say what we do not feel; it is quite different to voice our appreciation of real merit. There is no harm and there may be much good in the kindly little "I like what you have done, because—" That is not flattery; it is merely acknowledgment, and the development of the "because" proves its sincerity. Unappreciated work has its leaves of thought and its fruits of accomplishment, but it sadly misses the invisible flowering of unspoken words. The idea is better expressed in Lucy Larcom's "Apple Blossoms":

Words are more than little seeming Blossoms of good-will.

O Rose of May! thy blushing brings The tufted mouth of love, that rings To music of the lilac bells, Where love lies bleeding in the dells, With pale-marked jasmint's starred wings.

Thy soul a liquid sweetness things Around where dew-dropped tulip swings; With seraph's breath thy gold heart swells, O Rose of May.

O Rose of Sharon, from thee springs The hallowed peace of life that sings Thy praise, and, sweetly soothing, quells The passionate heart Thy love dispels The awe that round thy splendor clings, O Rose of May.

—J. Elmo Berry.

May is the month of Mary, that Blossom of Galilee, whose fruit was Christ. Upon her myriad altars the wide world over May flowers are heaped, blissfully content to die at Our Lady's feet. As Father Ryan sings: Methinks that the flowers that were fading— Sweet virgins that die with the past, Like martyrs, upon her fair altar— If they could they would pray with the priest, And would murmur "Our Father," "Hail Mary," Till they dropped on the altar in death, And be glad in their dying for giving To Mary their last sweetest breath.

Humility is not necessarily the companion of ignorance; for ignorance is often arrogant, while ripe learning is, quite as often, patient and gentle towards the unlettered and dull of understanding. —Eliza Allen Starr.

CHATS WITH YOUNG MEN.

How to Succeed.

President James H. Canfield, of the Ohio University, gives the following answer to the question What are the characteristics that will give a young man a welcome and active and helpful place in this world of ours to-day? In the first place he must be an active and energetic young man.

To take any worthy part, to hold his own at all in the ramping, roaring, swelling tide of this century, he cannot loiter by the wayside. The world has no time to wait for him to have his own house, and who rarely uncovers his play-spell. If he is to lift at all he must keep at the front; if he is to put his shoulder to the wheel he must keep up with the wagon. He cannot fall back on his family or on his pedigree. To wait till the people recognize the past of some ancestor as ground for his own preference is about as enterprising as to expect to hatch out added eggs by placing them under a tin weathercock. We know no kings in America, except that American sovereign who puts a man under his hat every time he leaves his own house, and who rarely uncovers except when addressing himself. We know no elite of the race in the sense of some special governing class, or some class which is by reason of birth to be given precedence and right of way on the track. Our "registered stock" is scattered all through our pedigree counts as it ought to count, when it gives men clearer hands and swifter feet in the service of their fellow men; but it counts for very little because it happens to appear in some human "herd book" and for even less because it chances to be found on the muster roll of state or national officials. The world will not ask from those who have you sprung, but what are you, and what can you do? The world, with all its faults, is quite in accord with Whittier when he sings:

The stream is clearest at its fount, And blood is not like wine; Greater by far than he who heirs Is he who founds a line!

And to-day all things are done in haste—not always wisely or well, not always in the most dignified manner, not always with due regard to the proper relations of time and place and action, but always and everywhere done quickly. The ox team gives way to the quick-stepping horses, and the horses to steam. The mail becomes weekly, then semi-weekly, then tri-weekly, then daily, then almost hourly—and even then is largely superseded by the telegraph and the telephone. The old-line merchantman gives way to the clipper, and the clipper to the steamer, and the latter to the best of its kind, the ocean greyhound. Travel continues by night as well as by day. The world is constantly brought closer and closer together. All men have the advantage of all markets; the reports of buying and selling of the world is on your breakfast table. Men think no more of "running up" somewhere five hundred or eight hundred or a thousand miles, to attend to some business, than they once did of a day's journey by stage. You may leave Chicago, that marvelous city, after a full day's work is done; be in Omaha early the next morning; have an entire business day there; run up to St. Paul that night; attend to whatever may interest you there on the following day—and be in Chicago again on the morning of the third day. Your journey has covered a distance nearly equal to half across the continent, and you have not lost a business hour!

The alertness and nimbleness of mind that have made this possible have been pressed into service by equaling alert and nimble minds in the business world, the race between the two being constant and intense and straight to the finish. The slow man and the idle man are crushed out between the two. He may be fortunate enough to secure a place by favor, but he can never hold it so, in this day. The fellow who hangs on behind the civilization of the nineteenth century as a boy hangs on to a farmer's wagon on a cold morning, now running a little, now dragging his feet and grasping with his hands while he takes breath, then running again, then begging and whining to be taken in, and then dragging again—anything but getting in and taking the lines—the man who hangs on in the century in this way is practically lost from the very outset. No! Now is the time more than ever before for the clear, cool dominant eye; the ready brain, the quick perception, the mental and physical alertness, that must win if there is to be such a thing as victory. We live an age in a day. We annihilate distance, we master time. Life never meant so much before. The opportunities for creative genius, for administrative skill, for executive ability were never so great. Be a man, and enter into this part of your inheritance in the spirit that knows no failure, no standing at the foot of the ladder with your mouth open and longing, but always and everywhere knows hard work. Have aspiration—plenty of it, always, everywhere—but do not forget that you need perspiration as well. Remember, that

"The energy of life may be likened to a fire that does not burn; He who flings it not in the early strife, From strength to strength advancing—only he."

His soul well knit, and all his battles won, Minus, and that hardly, the least one.

Young men must be active, energetic in order to succeed. They must be also intelligent and well-trained young men if they are to get on at all. There never was a time when intelli-

gence counted for so much. There never was a time when there was greater impatience—sometimes unreasonable, unsympathetic impatience—with the man who can bring into the market only his muscle. In the economic world—do not misunderstand me—in the economic world—he is but little above the brute. Nay, even at times below the brute, as the brute can bring in more muscle than he can command. All processes have become more intricate, all relations more complex. Inventive genius never before had such incentive, and never before has it in turn so spurred men on in all production and transformation of material things. Never in the world's history has there been so little more drift, so little acceptance of things as they happen to come, so much of plan and of purpose, so much determination to lead a masterful existence, even though it be not a righteous existence. Never before have we understood what divine intelligence means, and never perhaps, have we come nearer putting ourselves in touch with it.

The man who is to-day master of the three R's and in all else is as unlettered as the other side of a tombstone, has almost no chance at all for anything but the most wearisome and unremunerative lot. The common school was once sufficient for "common people." But we are in an age which demands uncommon people, and the man who stops with the common schools is but a common man. He who is spurred by higher thoughts, which come as an inspiration with all higher culture, has some chance of attaining a higher life. But the man who does simply what is expected of him, what is put before him, in a dull and listless way, soon goes down.

A man is worth to himself just what he is capable of enjoying, and he is worth to the state just what he is capable of imparting. These form the greatest positive strength and value, therefore, must always be associated with the greatest positive and practical development of every faculty and power. Without this, a man wrongs not only himself, but the state.

He withdraws himself from the very highest and purest pleasures. Finding contentment in lower and more material things, he may not recognize the loss; but the sad fact of loss still remains. In this way state and society are deprived of valuable thought life and work. Men cease to get life, and think only of getting a living. And men who from necessity or choice fall at this point are a constant menace to all forms of social and political existence.

Modern civilization has no use for Bourbons—the people who are never open to a new idea, and who are simply incapable of taking on death. You must "come out from among the stuff," young men, if you expect to be anointed king and stand head and shoulders above your brethren. The ignorant man is as much out of place to-day as one of the awkward squad on dress parade or in skirmish drill. He can neither mark time nor march, and is soon hustled ignominiously out of the battalion. May God have pity on him, for man has none!

If a young man is to succeed he must not only be active, energetic and intelligent, but he must be unselfish and independent.

By this unselfishness I mean that if he wishes to surely hold a fifty dollar position he must do sixty dollars' worth of work. He must always be ready to do a great many things for which he will receive no direct and personal reward. The best and most lasting work of this world after all that is which is done gratuitously. All public services are largely of this character. All practical manifestations of interest in public affairs, taking as they must to be successful time and means to a greater or less extent, come under the same category. All over the country are men interested in public and private schools, in the administration of municipal affairs, in the care of public parks, in the maintenance of libraries and art galleries, in the erection of hospitals, in the direction of churches and Sunday schools and missions—in a thousand and one things from which they will never receive any material returns. Someone must take the places of these men as they pass off the stage. They are not necessarily very rich men, nor very old men; they are never idle men; they are simply intelligent and unselfish men. Without such lives the world would be a great deal more of a workshop and less of a paradise than it is to-day. These are the men who know something of the inspiration that is to be found in the higher walks of learning, who believe that the world ought not to be dead level or commonplace with nothing but the sweat of labor, and that everywhere, that we should not be content with a simple multiplication of vulgarities and a substitution of quantity for quality, and a bartering of the dignity of life for mere creature comforts, that civilization means far more than more to eat and more to drink and more ribbons to wear, that we ought to get life rather than a living. The places of such men must be filled, and you of the coming generation cannot shirk the responsibility nor safely neglect to take up the work!

It is for such labor that you receive the richest benedictions, that there comes to you that which is the greatest of earthly rewards—the remembrance of the thousand loving hearts who, when you have passed within the lowly tent whose curtain never outward swings, will keep your memory green. And I think he should be an independent young man. "Lion-hearted, proud, and take no care who chafes, who frets, or where conspirers are."



Waverley Bicycles were sold last year at \$85 each—right price for the finest bicycle of the year. New principles of construction involved in 1897 Waverleys make them so expensive to build, the price must be \$100. Worth more than \$100—They have the only true bearings on any bicycle.

Still making 1896 Waverleys, improved and perfected. Saving in tools and labor cost brings the price to \$75. A safe, reliable bicycle for marvellously little.

Catalogue free from us or the dealer. INDIANA BICYCLE COMPANY, Indianapolis, Ind.

Say what we will, the world is not in love with the man who dares not say his soul is his own. There is really very little demand for these fellows who are neither impressed or impressing, who neither give nor receive save passively, who are mere ciphers among the figures that go to make up the sum of life; who are dependent upon their party for their politics, and on their next-door neighbor for such ideas as are profusely floating round in that small and decidedly nebulous mass of gray matter bestowed on them by a wisely frugal Providence and kindly spoken of by their relatives and friends as their brains. These are the drones in the hive—the cowards in the regiment, who are soon drummed out of camp. We need men who, in their professional, social, political and commercial worlds, will determine where their pains ought to lead and resolutely go that way without one backward step—who will urge others to go with them, kindly, firmly, persistently—but falling of companionship and satisfied of the tightness of their choice will go alone if needs be, without one backward look, well knowing that God and one are always and everywhere a majority; men who will turn their ship's prow toward the bright horizon of justice and mercy and truth, and sink their craft in mid-ocean rather than make port under the enemy's flag.

"Men whom the lust of office does not kill; Men whom the spoils of office cannot buy; Men who possess opinions and a will; Men who have honor—men who will not lie; Men who can stand before a demagogue And damn his treacherous flattery without winking!"

It is not an integrity that is confined to some particular time or place or creed, that is put on with one's Sunday clothes and disappears with Monday's working garb. It is an integrity that means full weight, full measure, no adulteration, good quality, and no credits other than those that are met with prompt payments.

Men have already begun to see that business cannot be conducted successfully or intelligently when it is conducted under the simple impulse to get money at any rate and in almost any way. The vast counterfeiting of honesty is in itself a good sign, for men were never known to counterfeit a worthless dollar. The fact that the men who are themselves engaged in the most questionable transactions employ only the most tried and faithful servants, proves how vital a matter integrity has become in the world of to-day. There is a very general feeling, not always expressed in words but clearly recognized to exist, that right thinking and right feeling and right action are absolutely essential to lasting success in any field. In public life and in private life men have found that God's thunderbolts follow a straight track without shadow of turning. The stars may govern men, but God governs the stars. We know that in the long run trickery and chicanery and fraud must go down. He who devours the substance of the poor will find at length a bone to choke him. God does not pay at the end of every week, but He pays at last. He needs a long spoon who would sup with the devil.

Great uses prove the great merit of Hood's Sarsaparilla. Hood's Sarsaparilla sells because it accomplishes GREAT CURES.

Advertisement for 'NO ONE KNOWS how easy it is to wash clothes all kinds of things on wash day with SURPRISE SOAP, until they try. It's the easiest quickest best Soap to use. See for yourself.' Includes an illustration of a woman washing clothes.

Advertisement for 'BICYCLE' with details about parts and services.

Advertisement for 'C. FELL & CO. ENGRAVERS' and other services.

Advertisement for 'The Co. of Toronto, Ltd.' and other business services.

Advertisement for 'High-Class Church Windows' by Hobbs Mfg. Co.

Advertisement for 'BIBLY BIBLE' with details about its features and price.

Advertisement for 'BIBLY BIBLE' (smaller version) with details about its features and price.

Advertisement for 'THOMAS COFFEY' and other products.

C. M. B. A.

Tenth Anniversary of Branch 56. Branch 56, Hamilton, Ont., celebrated its tenth anniversary by holding a smoking concert in their hall on Tuesday evening, May 11. The chair was occupied by a happy...

Athens in its glory. Athens in its glory, and Rome in her imperial youth, was not arrayed with the mantle of charity which so befittingly covers the humblest Christian organization.

During the evening, songs were sung by Messrs. E. G. Payne, W. M. O'Brien and B. J. Conway, J. M. Bayes and J. P. Morrisey played instrumental solos and P. McGarrity and P. Obermeyer contributed recitations.

Resolutions of Condolence. At the last regular meeting of Branch 27, Petrolia, the following resolutions were unanimously adopted.

At a regular meeting of Branch 27, Petrolia, held on Tuesday April 23, 1907, the following resolutions were adopted.

Resolved that, while bowing to the will of Divine Providence, we, the members of this Branch desire to express sincere sorrow for the sudden death of our late Brother, and to convey to the wife and family of our late lamented Brother our unfeigned sympathy for them in their bereavement.

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A. O. H.

On Sunday, May 9, Division 1, Ganouaque, was organized. The organization of this branch is due to the efforts of Bro. J. J. Flanagan, who has been elected Kingpin, and Bro. J. J. Flanagan, who has been elected Kingpin.

C. O. F.

St. Joseph's Court, No. 370, meets every second and fourth Thursday in each month, in Dinman's Hall, corner Queen and Broadview. The meetings are largely attended.

Eligible applicants learning the aims and objects of our noble order become imbued with the desire of joining at once. From our official organ figures tell us close on four thousand members have been initiated since January 1897, to May 1st, 1907.

Mr. P. J. Neven, of London, representing the CATHOLIC RECORD, was in town this week calling upon the subscribers of that excellent journal. The CATHOLIC RECORD is a first class, all around family newspaper, and every one of our Catholic friends should subscribe for it.

COMPLIMENTARY.

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ARCHDIOCESE OF TORONTO.

THE FORTY HOURS IN BARRIE.

The Forty Hours adoration was opened in St. Mary's Church, Barrie, on May 11, with a solemn High Mass, celebrated by the pastor, Very Rev. Dean Egan. Fathers Martin and Sweeney assisted as deacon and sub-deacon, with Father Colin as master of ceremonies.

Two very eloquent and instructive sermons were delivered on the occasion—one on Tuesday evening by Rev. Father Laboureaux and the other on Wednesday evening by Rev. Father Mayna.

Those devoutly mentioned were assisted in hearing confessions by Rev. Fathers Kieran, Duffy, Canning, and Father Killeen who celebrated the closing Mass.

The large number (over five hundred) who approached the sacraments and thronged the church while our Blessed Lord was exposed gives ample evidence of the faith and devotion of our people, and cannot fail to bring a benediction upon the parish.

On Friday last the forty hours devotion began at St. Lawrence. Solemn High Mass was celebrated by Father Brady. Father Kreitz, the eloquent Carmelite, conducted the mission exercises, the minister of the Holy Sacraments, was present.

After the solemn service was over the Bishop announced that the Bishop would give the Papal Benediction, with Plenary Indulgence attached, which he was empowered to give at three places in the diocese over the Holy Sacraments.

The Guelph Mercury of April 20 says that a pretty wedding took place in that city on the 17th inst. The bride was Miss Mary Thos. P. Heffernan, the well known grocer on West Market Square, son of Mr. Thos. P. Heffernan, who has been a member of the Holy Sacraments.

Mrs. JOHN AMYOTT, ST. THOMAS. We are pained at being called upon to chronicle this morning, the death of Mrs. John Amyott, who, after two weeks painful illness, departed this life on the 12th inst., at her late home, St. Thomas.

Mrs. CORBETT, ST. THOMAS. The almost sudden death of Mrs. S. Corbett, widow of the late Stephen Corbett, of St. Thomas, was the cause of much poignant grief to her surviving orphan children, as it was a surprise and a shock to the very large circle of surviving friends.

Mrs. CORBETT—Mrs. Hampton—was born in this parish sixty years ago. Her respected father, Michael Hampton, long deceased, was one of the first occupants of a comfortable homestead in the county of Elgin.

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The deceased belonged to a priestly family, his uncle, Rev. D. O'Flynn, having been at one time parish priest of St. Thomas. A solemn High Mass of Requiem was celebrated, Rev. M. J. Brady, P. P. of Woodstock, being celebrant, assisted by Rev. P. P. deacon and Rev. P. Quinn, P. P. of West Lorne, sub-deacon. Mrs. C. Broderick and Mrs. Jas. Brady sang at the Offertory and Communion appropriate selections.

MINSTRELS AT MERRITTON. THE CAMERA CLUB BOYS PLAY TO A CROWDED HOUSE. A couple of carloads of the Camera Club Minstrels visited Merritton on Thursday night and gave a couple of hours entertainment in their town hall. The building was packed with an appreciative audience who, to judge from the applause, thoroughly enjoyed the programme presented.

ST. PATRICK'S SETTLEMENT. Dear Sir—Allow me for the third and last time to thank you for the valuable publication. Since my last letter published in the CATHOLIC RECORD I received a great many kind and complimentary notices from the river, better known perhaps as 'St. Patrick's Settlement,' at the head of the Lake Temiskaming.

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He dauntlessly dared to resist Henry of Germany; and, also, as we are told, "from the very commencement of his pontificate was full of the thought of driving the Mohammedans out of Europe, and of delivering the Christians from the yoke of the Saracens." God accepted his heart's desire, for, on the very day that he died in Salerno, the conquering armies entered Toledo, and replaced the sign of the crescent by the sign of the cross, after four centuries of Saracen bondage.

May 25 is the feast of Our Lady Help of Christians, that title added to her other glorious titles by the saintly Pope Pius V., whose feast we kept on May 5. He added this title in thanks-giving for the victory gained by her intercession over the Turks at Lepanto.

His holy successor, Pius VII., instituted the feast in memory of his triumphant entry into Rome, after his five years' captivity under Napoleon I. God, in whose hand are times and seasons, ordered it that Napoleon should die May 5, that very feast day of St. Pius V., whose name was borne, and not unworthily, by the meek pontiff whom the French emperor had insulted and imprisoned.

May 20 is the feast of St. Philip Neri, who founded the religious community known as the Fathers of the Oratory. In our own century it was this community which the illustrious convert, Cardinal Newman, joined, and which he introduced into England. To this, also, Father Faber belonged, and Father Bowden, and Father Delgairns, to name no others. We must mention, moreover, that May 27, the eve of St. Augustine's feast, is this year, Ascension Day; and on his feast we begin that first of all novenas, the novena to the Holy Ghost.

Thirteen hundred years ago, the Benedictine monk Augustine came to England, sent by another Benedictine, Gregory the Great, Pontiff and saint. Gregory would have gone gladly on that missionary journey, but he could not; so he bade Augustine go instead. Between them was the tie, not only of brothers in religion, under the one Benedictine rule, but not only of followers in the one Church of God; there was another link in the three-fold chain which can not easily be broken, the link formed by the power of mission and jurisdiction on the one hand, and of loyal submission and loving unity on the other. In that union is strength; England became Catholic; and she became, moreover, the Island of the Saints. Man could cry: "Sing to the Lord a new canticle. His right hand and His holy arm hath saved us."

Where is the Island of the Saints, the Dowry of Mary, now? The saints are few to-day on her calendar, for the bond of submission and unity was snapped asunder, by the will of a guilty king, on an evil day. They who spurned the unity of the Christian Church on earth, ceased to ask the prayers of the blessed one gone on to God, and their comprehension of what "the Communion of Saints" implies grew dim.

The thirteenth century celebration must make men thoughtful. They will ask: "Who was this saint? Whence did he come? What did he do in England? Who sent him there?" They will learn that he is not, as is sometimes ignorantly supposed, the great author of the "Confessions," bishop of Hippo in Africa; and also they will learn that each St. Augustine looked to Rome, taught with Rome, and obeyed Rome. They will ask themselves whether, in case the St. Augustine of St. Benedict and of England could return to their land again, he would feel at home with their Anglican Bishops; or whether he would take his place with the cardinal and the papal legate, missioned, like St. Augustine with his forty monks, from the successors of St. Peter in the holy city of Rome.

"Whom the gods mean to slay," says the old proverb, "they first make mad." Looked at from human standpoints, the men would seem wrapped in proof armor of invincible blindness, who could convolve the Anglican assent, which has been summoned for St. Augustine's year. We must pray, as we have never prayed before, that the darkness of their minds may pass away, that they may receive with meekness the engraved word that is able to save our souls; and that, loving only what He commands, and desiring only what He has promised, we may all become of one heart and mind in Him.—Sacred Heart Review.

NEW BOOKS. A second series of books for juveniles has been issued by the enterprising Catholic publishing firm of Messrs. Benziger Bros. New York City. They are productions of some of the best Catholic writers in America, and published as they are at an exceptionally low price, are within the reach of all. To those of our young readers who appreciate good stories we recommend "The Fatal Diamonds," written by Eleanor C. Donnelly (price, 30 cents); "My Strange Friend," by Rev. Francis J. Finn, S. J., author of "Percy Wynn," "Tom Playfair," "Harry Dee," etc.—stories which have delighted thousands of youths throughout the country; and "The Boys in the Block," by Maurice Francis Egan (price 30 cents). Our young girls will, we are sure, enjoy "A Summer at Woodville," by Anna F. Sadler (price 30 cents), and "Three Girls and Especially Ours," by Marion Ames Taggart (price 30 cents).

TEACHER WANTED. CATHOLIC TEACHER WANTED FOR Public School No. 2. One holding a 2nd or 3rd class certificate. Must be thoroughly conversant with the French and the English languages, and prepared to take charge of school on August 10, 1907. Address R. Reaume, Sec., Dover South, Ontario, 970-tr.

NEALON HOUSE. 197 and 199 King St. E., TORONTO. J. O'Connor, Proprietor. Lately renovated and furnished throughout. Home comforts. Choice brands of liquors and cigars. Terms \$10 per day.

MARKET REPORTS.

LONDON. London, May 20.—Wheat: 72 to 73 1/2c. per bushel. Barley: 1 1/2 to 1 3/4c. per bushel. Buckwheat: 1 1/2 to 2 1/2c. per bushel. Corn: 22 1/2 to 23 1/2c. per bushel. In the most market first class beef sold at 20c. per cwt. Veal: 10 to 12c. a pound by the carcass. Mutton: 10 to 12c. a pound. Yearling lambs sold at 20c. to 25c. a pound. Dressed hogs: 20c. per cwt. The only poultry were fowls and spring chickens. The former sold at 10 to 15 cents a pair, and the latter at 15 to 20 cents a pair. Butter was dull at 11 to 12 cents a pound, the former for cream, and the latter for best full by the basket. Eggs: 12 to 14 cents a dozen. Potatoes: 25 to 30 cents a bushel. A few barrels of good apples sold at 10 to 15 cents a barrel. Hay: 20 to 25 tons a ton. A number of milch cows were offered at 100 to 150 apiece.

TORONTO. Toronto, May 20.—Wheat white, 77c; wheat, red, 75c; wheat, coarse, 65c; barley, 24c; oats, 20 to 21c; peas, 18c; rye, 13c; buckwheat, 12 to 13c; turkeys, per lb., 11 to 12c; ducks, per pair, 40 to 50c; chickens, per pair, 30 to 40c; geese, per lb., 8 to 9c; butter, in lb. rolls, 15 to 16c; eggs, new laid, 10c; potatoes, per bushel, 12 to 13c; potatoes, per bushel, 12 to 13c; apples, per bushel, 10 to 11c; timothy, \$12.00 to \$13.00; straw, sold \$8.00 to \$9.00; hay, 10 to 12c; beef, fore, 2 to 3c; lamb, carcass, per lb., 10 to 12c; veal, carcass, per lb., 10 to 12c; mutton, per lb., 10 to 12c; dressed hogs, \$3.50 to \$4.00.

MONTREAL. Montreal, May 20.—Wheat: Fairly active demand; oats, No. 2 white, 30c; No. 3 white, 28c; No. 4 white, 26c; No. 5 white, 24c; No. 6 white, 22c; No. 7 white, 20c; No. 8 white, 18c; No. 9 white, 16c; No. 10 white, 14c; No. 11 white, 12c; No. 12 white, 10c; No. 13 white, 8c; No. 14 white, 6c; No. 15 white, 4c; No. 16 white, 2c; No. 17 white, 1c; No. 18 white, 1/2c; No. 19 white, 1/4c; No. 20 white, 1/8c; No. 21 white, 1/16c; No. 22 white, 1/32c; No. 23 white, 1/64c; No. 24 white, 1/128c; No. 25 white, 1/256c; No. 26 white, 1/512c; No. 27 white, 1/1024c; No. 28 white, 1/2048c; No. 29 white, 1/4096c; No. 30 white, 1/8192c; No. 31 white, 1/16384c; No. 32 white, 1/32768c; No. 33 white, 1/65536c; No. 34 white, 1/131072c; No. 35 white, 1/262144c; No. 36 white, 1/524288c; No. 37 white, 1/1048576c; No. 38 white, 1/2097152c; No. 39 white, 1/4194304c; No. 40 white, 1/8388608c; No. 41 white, 1/16777216c; No. 42 white, 1/33554432c; No. 43 white, 1/67108864c; No. 44 white, 1/134217728c; No. 45 white, 1/268435456c; No. 46 white, 1/536870912c; No. 47 white, 1/1073741824c; No. 48 white, 1/2147483648c; No. 49 white, 1/4294967296c; No. 50 white, 1/8589934592c; No. 51 white, 1/17179869184c; No. 52 white, 1/34359738368c; No. 53 white, 1/68719476736c; No. 54 white, 1/137438953472c; No. 55 white, 1/274877906944c; No. 56 white, 1/549755813888c; No. 57 white, 1/1099511627776c; No. 58 white, 1/2199023255552c; No. 59 white, 1/4398046511104c; No. 60 white, 1/8796093022208c; No. 61 white, 1/17592186044416c; No. 62 white, 1/35184372088832c; No. 63 white, 1/70368744177664c; No. 64 white, 1/140737488355328c; No. 65 white, 1/281474976710656c; No. 66 white, 1/562949953421312c; No. 67 white, 1/1125899906842624c; No. 68 white, 1/2251799813685248c; No. 69 white, 1/4503599627370496c; No. 70 white, 1/9007199254740992c; No. 71 white, 1/18014398509481984c; No. 72 white, 1/36028797018963968c; No. 73 white, 1/72057594037927936c; No. 74 white, 1/144115188075855872c; No. 75 white, 1/288230376151711744c; No. 76 white, 1/576460752303423488c; 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