Catholic Record. The

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

VOLUME XXVIII.

LONDON, ONTARIO, SATURDAY, MARCH 24 1906

The Catholic Record.

LONDON SATURDAY, MAR. 24, 1906.

THE CATHOLIC ENCYCLOPEDIA

We have received specimen pages of the Catholic Encyclopedia, which purposes to give its readers full and author. itative information on the entire cycle of Catholic interests, Catholic action and Catholic doctrine. This work will be useful to both the Catholic and non-Catholic. To the non Catholic it will present us as we are-our doctrinesthe part we have played, and play, in history-our attitude towards the Sea. latest results in every department of human activity. Too often the church has been travestied, unconsciously mayhap, but more the less effectively by many who have, with wondrous credulity, accepted the dicta of the past about us. Scholars, however, of repute will enable them to brush the canvas clean and to paint in the whole truth, free from prejudice, national, political or factional. At all events there will be no excuse now for misconceptions of anything pertaining to the church or revamping of old charges. To Catholics it will be a treasure-house of erudition, strengthening their faith and showing them what churchmen and Catholics in general have done for the truest interests of mankind. His Excellency the Apostolic Delegate to Canada says of it:

"The greatest enemy of the Catholic church is ignorance of her doc-trines and practices. The better Catholicism is known the more it is appreciated and esteemed. Assuredly of the means to attain that end is a Catholic Encyclopedia.'

The work will consist of fifteen volumes of 800 pages each, making a complete library of 12,000 pages. Each page will average 1,250 words, making in all 15,000,000 words to the complete set. In each volume there will be an average of 20 full page half-tones (in black or tint); 3 full page three-color plates; 5 maps; 130 text line cuts; making 150 illustrations to a volume, or over 2,000 to the complete set. The editors are Charles G. Herbermann, Ph. D., LL. D., Edward A. Pace, Ph. D., D. D., Conde B. Pallen, Ph. D., LL. D., Thomas J. Shahan, D. D., John J. Wynne, S. J., assisted by numerous collaborators.

The Catholic Encyclopedia will be sold only by subscription, and it can be obtained direct from the publishers, Robert Appleton Co., Publishers, 1 Union Square, New York City.

A SAFETY VALVE.

The Spanish match serves as a species of safety-valve to the pent up emotions of some of our ministerial friends. That disturbing the atmosphere in this wise is in bad taste may be believed by many; but all will agree, we think, that the expulsion of the noxious vapors which tend to play havoc with the clarity of the ministerial mind is to be commended. The is that the expulsion may take

a missionary should read this volume. Not that the author dilates on his privations; but we can read between the lines and understand what a man can do in the line of duty-neither for money nor for fame, but for souls. The words before us, however, radiate pleasure at work well done; and the pages descript ive of the snow and silence of the Artic are brightened by the sunshine of humor. In fact the author seems to have been " all things to all men,' as much at home with the motley thou

sands of Nome's gold seekers as with the bronzed miners who haunt the creeks running down into the Behring On one occasion he has to take a trip via a gasoline barge yelept the Kee

walik Flyer, which flow by the way twelve miles in four or five hours and was put ashore, portable altar and all, down on a log, an object of platonic interest to a couple of Eskimos. Platonic tion to the following words : is good. And however discouraging such an interest may have been to a very wet missionary on a log under the ored. shalow of the Artic Circle, it is refresh-

ing to learn that the planet can still boast of individuals who have no desire to annex oneself, or one's property. quote: But later on Father Deviae was given welcome by a woman from Donegal. "And why did you take to mining ?" he asked her. " Because," said she,

"taking gold from the ground is taking what belongs to nobody but God. He gives it to us direct; and this is the honestest way of making a living."

On another occasion he met an old veteran who had searched vainly and for years for a " pay streak." But Father Devine's homily on the perish ableness of gold had no effect on the grey haired miner. He was after the yellow dust : the fature might take

care of itself. In reading the author's descriptions of the silence of the Artic we thought what a blessed thing it would be to dwell therein and so escape the tongues of the wagger and gossip. We should have to contend with the cold and the snow and the awful dogs with a gift for midnight oratorios, but all this would be pleasant as compared with the talk which breeds mischief and wounds hearts, and the spectacle too often before us of persons who, calling themselves Catholics, show by their words and deeds, a rare hypocrisy or unpardonable ignorance of the doctrines of the church. Says the author :

"Another fact which life in Alaska brings home forcibly to one, is the few-ness of our real needs in this world. There is nothing wasted, nothing thrown away. A few years' residence in a miner's cabin would suffice to convince a man that his real needs are few, and that there are nobler uses for wealth than that of gratifying one's appetites or decorating drawing rooms with bar baric splendor.'

teaders.

We commend this volume to our

Many Eskimos drank to excess ; and, with an X Ray's eye trained in the denizens of the Artic, would appraise their mental and moral worth to a nicety. For they are very competent persons! Of those the Scripture says : "The heart of fools is in their mouth . . The fool when he walketh in the way, whereas he timself is a fool, esemeth all men fools."

A NUISANCE.

The tale bearers and detractors are detestable nuisances. But how to repress them is the question. They might be deported to some desert

island or prevented by law from troubling those who have work to do, or branded so that all might know and avoid them. But as these measures are not practicable they could learn what the Holy Scriptures say of them, in the mud in a drenching shower of and what fate is reserved for rain. It was still carly morning, and the bad tongue. For instance, when the settlement was asleep. So he sat these good Christians open their news-bags we might call their atten

"The tale bearer shall defile his own soul and shall be hated by all . . . silent and wise man shall be hon

When they proceed to retail malicious stories about their neighbors-just for amusement, you know-we might "The whisperer and the double

tongued is accursed, for he hath troubled many that were at p-ace." When detracting hypocrites begin the recital of some scandal or other, we might silence them with the declar-

ation of the Bible : " The death of a wicked tongue is a most evil death; and hell is prefer-

NO PARDON WITHOUT SATIS-FACTION.

One word more. In taking away the good name of a neighbor, detractors act the part of a thief. They may regret it, but they will do well to regu-

late their regret by the following in struction which we take from the Council of Trent : (Part iii. C. 9) "For as the calumniator or detractor

is not pardoned unless satisfaction be made to the injured person-a difficult duty to those who are deterred from its performance by false shame and an empty idea of dignity-he who continues in this sin is doubtless doomed to everlasting perdition. For let no one indulge in the hope of being able to obtain the pardon of his calumnies or detractions, unless he first makes satisfaction to him whose dignity or reputation he has depreciated publicly in a court of justice or even in private and familiar conversation."

Finally, detraction and calumny and gossip are not confined to one sex, nor to any particular class. The taint pertains to males and females alike, to the rich as well as to the poor, and to the lettered as well as to the unlettered. If a distinction were to be made we believe the cultured and the wealthy would compare unfavorably with the

other classes. SERMON CRITICS. "the Son of Mary, the brother of James and Joseph?" And if the Master was scorned, we need not be surprised that St. Paul was treated with contempt. Some of the Corinth-ians said of him that he was diminutive in statue, and contemptible in speech.

Your first duty when you come to hear the Word of God is to put yourself in bouch with the speaker, and to be in harmony and sympathy with him, and to regard him as he really is, as the minister of Christ, and the dispenser of the mysteries of God.

The Lord is pleased to make use of us His instruments, notwithstanding ar personal infirmities, or rather beause of them: "The foolish things of he world hath God chosen, to confound e wise, and the weak things of the orld hath God chosen to confound the trong, and the base things of the orld and the things which are des-ised hath God chosen, and the things hich are not, that He might bring to haught the things that are, that no lesh may glory in His sight."

Provided the wine is good, you should ot care whether it is presented to you a golden or a pewter goblet. If your ea or coffee is palatable you will not riticise the cup which contains it. The Scripture tells us that the VIOH Prophet Elias was nourished with food by an angel in the desert. And church istory informs us that Paul, the first was fed by a raven in the wilderermit. ness in Egypt. Now though there is an tense distance between an angel and raven, the bread which the raven supd to Paul was as nutritious as the lood which the angel served to Elias. The food of the Word of God is as nutrive to your soul when furnished by the humblest of God's servants, as if it were offered by an angel. Hence St. Paul praises the Galatians because they received the Gospel he preached to them with as much reverence, as if it had been announced by an angel from

heaven. When the Queen of Sheba brought from the far East large presents of gold and precious stones to Solomon, the King on accepting those rich treas-ures, did not find fault with the camels fection 1 that carried then, nor the harness in which they were caparisoned. Now, my brethren, the words of Carist

treasure-far more precious that gold and silver and precious stones; ve are but pack horses that carry it to "We bear this treasure in earthen ou. vessels." Christ the Lord is the living Fountain of Grace. He is the delicious wine that cheers your hearts. We are but the channels by which it is conveyed

your souls. He is "the Bread of Life that cometh down from heaven." We are the minis-down from beaven." We are the minis-ters that serve the food to you. He is the Shepherd of your souls. the pipe that He uses to call His sheep together. Our words sounding in the pulpit are but the feeble echo of the roice of the Spirit of God that purified the Apostles on the day of Pentecost. Fifty years ago, Chief Justice Taney

vas a regular and devout worshipper in this cathedral. One of the clergy of Archbishop's household told me that he always felt a certain embarrassment in preaching before the great jurist. One lay he remarked to the judge himself his sense of trepidation in observing him among the hearers. The jurist re-plied : "I always listen to the Lord's appointed with attention and reverence regard all sermons as good when Christ is extolled and virtue praised. Indeed, I never heard a bad sermon in my life.'

This is an example worthy of imitation. To proceed : There are many found in

He was despised by some of His hearers on account of His lowly origin and avocation, and because He was not re regarded as a man of letters. "Is not this the Carpenter," they said, "the San of Sara the backers of penance the stains from your sonl. from your soul. Now, can you imagine, my brethren

that after hearing so many exhortations, you manifest as yet so slight a moral improvement, that after so much seed is sown in your hearts He discovers so little fruit of sanctification that after so much is lavished upon you there is so small progress in your spiritual life ?

For, remember that every sermon you hear is a special grace, and every grace abused is a crime. God will not be content with so scanty a harvest, for He declares to us by the Prophet

Isaiah that His word shall not return to Him void, but as the rain bringeth forth seed to the sower, so shall His word bringeth forth fruit in our hearts. And by the Prophet Ezechiel He says to His minister: "If thou give warning to the wicked, and he bo not converted from his wickedness and his evil ways, he indeed shall die in his iniquity, but thou shalt save thy soul."

What would be the feelings of a farmer on seeing that a field that he ad cultivated with the greatest care, had enriched with fertilizers, and in which he had planted excellent seed, had brought forth nothing but weeds, Would he not be thorns and briers ? tempted to curse that field as the Lord cursed the barren fig tree, saying "Let no fruit grow upon thee for What did our Lord mean when ever.' He struck with blight the fruitless e? Surely He was not angry with tree ?

it. He intended, no doubt, to convey to men the forcible lesson of the terrible consequences which follow from hearing the word of God without fruit hearing the St. Paul indicates the same lesso under a like figure : "The earth," he says, "that drinketh in the rain which often fails upon it, and bringeth forth thorns and briars, is rejected, and is nigh unto a curse whose end is to be burned." How bountiful has the divine Husbandman been in planting in the fields of your hearts the seed of His word, which He has copiously watered with the rains and the dews of His grace. Oh, if you had cultivated that field with diligence, how abandant now would be your harvest of Christian per-

But if the condition of these persons who have not the courage to amend their lives is to be deplored, how much their lives is to be deplored, how much more wretched is the state of those who are so blind that they will not see their iniquity! These men look on themselves as immaculate and exempt from human frailty, and they have not the humility to persuade themselves that the denunciations of God's minister can in any manner apply to them. These persons are usually exercising their minds during the sermon in trying to designate those to whom the censures of the priest may be referred. While the speaker is reproving those in while the speaker is reproving those in general who are guilty of certain vices, without having anyone particularly in view, these self righteous critics will thus commune with themselves: "That blow was intended for my neighbor or my right; this stroke was aimed at my friend on the opposite side ; that othe reproof was levelled at the individual in front of me-and richly he deserves it." And thus they go on from the beginning to the end of the discourse, without ever searching their own hearts.

Now my brethren, this is unjust and uncharitable. This is imitating the hyporracy of the Pharisee, who stalks with uplifted head into the temple and thanks God that he is "not like rest of men, extortioners, unjust, adulterous as the Publican." Never apply to anyone except your

one spot that should be free from the taint of sycophancy. From this sacred pulpit God's anointed minister must ever hold up to you the mirror of trath

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without fear or favor; for, " better are the wounds of a friend than the deceit-ful kisses of an enemy." That sermon, my brohren, is the most profitable, indeed that sermon is alone worthy of the name, which enlight-one our minds and marge one hearts is ens our minds and warms our hearts in piritual things, which arouses in us a ove of God and of our neighbor, and which inspires us with a hatred and contempt of ourselves. King Louis XIV. of France had listened to a good many discourses from courtier prelates. But ther was one man, Massillon. Bishop of Olermont, who always spoke to the King with the freedom and authority with which Nathan spoke to David. One day Louis remarked When I hear some other preachers I am pleased with the speaker, but when I listen to Massillon, I am displeased

It is a fearful thing to receive the grace of God in vain. According to the testimony of Christ Him-elf, it is a sign of reprobation to have a distaste or aversion for the word of God. He said to the Jews, "Ye hear not the word of God because ve are not of God. And God makes this threat by the mouth of His Prophet: "I called and you refused, I stretched out My hand, and there was none that regarded. You have despised all My counsel, and have neglected My reprehensions. I also will laugh at your destruction, and will mock when that shall come to you

which your fear." On the other hand, it is a mark of divine predilection and predestination to have a relish for the word of God. "He that is of God," say: our Saviour "heareth the words of G d." It is a sign of good bodily health to have a keen appetite for food. And it is a sign of a healthy soul to have a taste for spiritual food, It we have a yearning for our heaven'y country we will be glad when it is mentioned before us, and when the way to reach it is pointed out. Oh, that the holy spirit would burn

my lips with His sacred fire as He burned the mouth of Isaih with a burning coal, that I might brand in your hearts the saving Gospel of Christ! Would to God that the Lord would in spire me to speak, and inspire you so to hear, that you would all be filled with the companction of the multitude that listened to John the Baptist in the Desert, and cry out with them : "What shall I do to be saved ?"

May the precepts of the Gospel exert so sweet, so strong, so sovereign a sway over your minds and hearts that the parting words of Christ tenderly speken to His Apostles may be fulfitted in you: "If any man love Me, he will hear My words, and My Father will love him, and we will come and will make our abode with him." May the word of Christ reigning in the kingdom of your souls be a pledge and an earnest that He will reign over you in the kingdom of His glory.'

CATHOLIC NOTES.

Baroness Monteiro has been received M. A., at the Church of Oar Lady of Lourdes, London.

Dispatches have been received from China by the Congregation of the Pro-paganda, stating that five Marist missionaries have been massacred and their mission destroyed.

The Jesuit Fathers in charge of the Shanghai Catholic Mission, in their recent annual report, annunce an in-crease of 6,375 converts received dur-ing the year 1905 into the church.

Patrick O'Shea, the Nestor of Catholic publishers in America, died sudden-ly at his home in Summit, N. J., on

a long time.

Preachers, however, should not was too eloquent in decadent and dying nations. They should not use the standard of wealth to rate the worth of a people. For a nation poor in the trophies of the mart and the countinghouse may be in a healthy condition, and, so far as true civilization goes, may be instinct with vitality. Spain has fallen in the estimation of the world; but a country does not die of its wounds. And we dare say that many cannot view the sullen, discontented unemployed thousands of England as a sign of bounding national life.

Commenting on the betrothal of the King to the Princess Ena, Mr. Labouchere, in a recent issue of Truth, writes as follows :

"Many thousands of girls of all creeds have done the same thing before. Whether they are right or wrong is a question between themselves and their onsciences and concerns no one else in this world. "For any one to express an opinion

on the lady's conduct in such a case is pure impertinence, and that any London newspaper should open a correspondthe subject, especially when the lady and her family are in a posi tion which preclades them saying a detence, seems little less word in her than a cowardly outrage."

" ACROSS WIDEST AMERICA '

WITH IMPRESSIONS OF TWO YEARS SOJOUEN ON THE INERING (COAST, PROFUSELY ILLUSTRATED, BY EDWARD J DEVINE. S J. MONTREAL, 1995, — THE CANADIAN MESSENGER.

Well written, useful and of historical value withal, this book may well be a worthy companion in an hour of leisure. They who wish to know what two years' work in the Artic means for

TALE-BEARERS.

"They have no business to mind if they had a mind to mind it, and no mind to mind their business, if they had any business to mind."

So wrote a humorist of the makers and carriers of stories - the persons who prey upon and ravage a parish. We know that the gossip who reads the above quotation will think how applicable it is to one of his or her neighbors; for dyed in the wool gossips never believe they are gossips. They may be known as such and dreaded on account of it. They may work carly and late replenishing their news bags with anything, from family squabbles to public scandal, howscever loath some : They may spin stories about their acquaintances, and so, sunder friendship and indulge in unkind criticism-but gessips, never ! In fact, the

practised gossips abhor other gossips. This may be due to resenting encroach ment on their preserves, but many venomous tongued persons preen themselves upon immunity from talking about others. They are, however, known and black-listed in every house that aims to conserve its peace.

We are told :

" If any man say he loves God and hateth his brother, he is a liar. For be who loveth not his brother whom he seeth, how can he love God whom he seeth not ?"

THE ARTIC FOR THE TALE-BEARER.

To our mind detractors would be the individuals to search for the north pole. Barring accidents they would discover it ; and, more, they would dig ups'ories anent former explorers, and malicious aneodotes about the natives. cape the shafts of adverse criticism.

THE CARDINAL'S TOPIC. Baltimore Catholic Mirror.

Cardinal Gibbons delivered one of his usual forceful sermons last Sunday before a large congregation at the High Mass. His Eminence dealt with a common practice-that of criticising our preachers-in an uncompromising The full text of his sermon was

as follows : "And wo helping do exhort you, that you receive not the grace of God in vain." (Ep. 2. Cor. vi. 1.) You are all aware how fruitful was

You are all aware now fruitin was the preaching of the Apostles two thousand years ago. You know that after one sermon of St. Peter, three thousand souls were added to the disciples of Christ.

Why are conversions and moral reformations not so abundant now as they were then? The fault is not with the seed of the Gospel ; it is as prolific now as it was in the primitive church. The ault is with the hearers. I propose this morning to set before

you some of the causes which are ob stacles to the growth of faith and piety Let each one consider in in our bearts. umself how far these causes interfer with his advancement in righteousness, and let him courageously remove the impediment, so that the Holy Spirit may have free access to our souls. The first obstacle to the salutary in

fluence of a sermon may arise from an anconscious prejudice against the

preacher himself. He may be regarded as ungainly in manner, he may be registered criticised for slowness or hesitancy of speech, or he may be despised because of his youth and inexperience, or what

is worse, his sacred character may overlooked in his humble exterior. The critic may be tempted to say what Goliath said to David : "How can this young man with his sling and pebble presume to overthrow me am a giant in intellect ? How can this youth with the infirmities of our comwon nature hope to reclaim me from

the error of my ways ? In fact Christ Himsell did not es-

our days who regularly attend the Hou of God, who listen with attention, and sometimes even with holy joy to the acred truths which are here announced They admit that the solemn declarations of Christ's ambassador regarding their soul's salvation are strictly true, and cannot be denied, and under the influ

sionally make some efforts to conform their lives to the standard of the Gospel. But unfortunately the words they have heard did not take deep root in their hearts. The seed of the Gospel was choked by "cares and riches and pleasures of life." The evil spirit, the The evil spirit, the father of lies, is on the alert, ready to seize the first opportunity to snatch, like a bird of prey, the newly-planted eed from the souls of his victims. insinuates to them that the exhortation they heard is applicable only to monks and nuns and persons of advanced life ; that it is yet too soon for them to re

nounce the pleasures of sin, that they must enjoy life for some time longer, that they must pluck some more flowers from the garden of sensual delights, that they must sow their wild oats like other and that later on they will have ample leisure for repentance and mora reformation. Yes, while you are young and vigorous, suck the orange, and throw the rind to God in your old age. The Apostle St. James descries

an admirable comparison these persons who do not profit by the sermons they hear. "Be ye doers of the word," he says, "and not hearers only, deceiving yoarselves; for if a man be a hearer of the word and not a doer, he is like to a a hearer of man beholding his natural countenance in a glass. For, he beholdeth himself and got th his way, and presently forgetteth what manner of man he was.

Are there not some of you present to whom these words of the Apostle can justly apply? Do you not admit that the description which the speaker gives of the sinner exactly fits yourselves? Do you not acknowledge that the picture is persed and Achab was slain. There are hundreds of false prophets is well drawn, that every sentence is a stroke portraying some fea-ture in your character? And yet you you by fallacious hopes. But there is drawn

happily you are innocent of the sin is condemned, humbly thank your Maker. But if there is any shadow of guilt on your conscience. point your finger to your own heart, and say what the Prophet Nathan said to David : "Thou art the man." Thou, David : my soul art uilty of the offence. Thou must amend thy life. St Chrysostom complained in hisday ence of these convictions they occa

that many persons came to the temple of God, to criticise the sermon, to ap plaud or condemn it, instead of listening to it with the reverence of a dis ciple. That class of hearers, alas 1 is not yet extinct.

Some enter the church of God as they would walk into a theatre, and lis.en t the sermon of a priest, as they would hear the declamation of an actor on the stage. If the preacher tickles their ears, excites their imagination, or inthem dulges their humor, they express selves as highly entertained. But if on the contrary te tells them some whole some but unnalatable truths, if he puts them in mind of their faults with the view of correcting them, they grow un easy and chafe under the ordeal, and they say in their hearts what Achab said of Micheas: "I hate him, for he

doth not prophesy good to me, but evil. The impious King Achab before en gaging in war with Syria consulted four hundred false prophets about the issue or the campaign. They gave him the flattering answer that he would go the ly be victorious. But the pious King osaphat, the ally of Achab, convinced of the hypocrisy of the false prophets, asked " is there act some prophet of the Lord to be consulted?" Achab 'There is one man named replied : Micheas, but I hate him for te doth not prophesy good to me, but evil." Micheas was summoned. He foretold the destruction of Achab's army. The prophecy was fuifilled. The army was

March 3rd. Mr. O'Shea, had he lived until March 17, would have reached his seventy-fourth year, having been born in 1832 in Kilkenny, Ireland.

Mrs. Marion Longfel'ow O'Donoghue, well known in Washington literary ety, is a daughter of H-nry W. fellow's elder brother. She is a writer of verse and a translator of stories. In 1896 she founded the "League of American Pen Women."-The Casket.

Lord Bramoton, once better known as Judge Hawkins, and a recent convert to the Catholic Church, has made the handsome contribution of £1 000 to the building fund of the new Catholic cathedral at Westminster. It is not the first evidence he has given of interest in the structure, because he has also presented a side chapel at a cost of \$25,000.

The reception into the Catholic church of Sir Cyril Stanley Rose, Bart., is of peculiar interest to Ireland, from the fact that the young baronetnot much over thirty — is a direct descendant of Thomas Addis Emmet, one of the patriots of 1798. His grandother was a Temple Emmet, the wife of his grandfather, the first who was an eminent Canadian lawyer and statesman.

In the last Parliament, seventy-two of the one hundred and three members were Catholics, and five of the four hundred and sixty five English members. In the new H use of Commons seven of the English representatives are Catholics : Lord Edmund Talbot, Sussex ; T. P. O'Conner, Liver. pool; Rowland Hunt, Shropshire; Helaire Belloc, Salford; C. J. O'Donnell, Walworth : E. Lamb, Heretorshire ; Color el Ivar Herbert, Monmouthshire. The four last named are Liberals.-Antigonish Casket.

field of education.

Because God is its foundation and His honor and greater glory its aim, lies the secret of Catholic supremacy in the

THE CATHOLIC RECORD.

no avail.'

A DAUGHTER OF NEW FRANCE.

obedient wife to observe the com

was no response.

wer, and a great fear for her clutched

scarcery has thus somewast render-antly relinquished my precious burden, and as I stood for a moment striving to get the smoke out of my lungs and eyes, a figure brushed past me-a

eyes, a figure brushed past me-a lithe slight figure shrouded from head

to feet in an Indian blanket.

Involuntarily, yet impelled by a potent providence, as I believe, I stretched forth my hand, caught at the cloak, and pulled it away from the vis-

age of the wearer. As I did so, a low exclamation of astonishment broke from me. The fall-

ing back of the mantle revealed the long, plaited black hair of a woman; and the face that looked out at me in

then with a taunting smile slipped away, leaving the cloak in my grasp.

dove soars into the sunlit skies.

before it:

haps you know

new so well.

as too late.

fought.

ran forward.

smoke

Jacques !"

of agony.

Therese.

BY MARY CATHERINE CROWLEY. CHAPTER XVIII.

THE MYSTERIOUS FIRE. " Fire ! Fire !"

2

\$

The awful cry rang out in the night, breaking the silance with sharp dis-tinctness, and, borne onward by the wind, carrying terror to the hearts of white settlers upon the shore of Le Detroit. There was but one other evil to be more feared, an attack from the savages : and the colonists, aroused from the depths of sleep by the sudden warning, knew not but this flery visita stil tion m ght be a forerunner of a Accor and more crucily releates for. The house of Frere Constantin, where I lodged, was outside the pairsade, the good Father having wished that his cabin and the church might be so that the Christian Indians well as his French parishioners might have free access to this little sanc tuary in the wilderness, and be able to define the same to the tuary in the wilderness, and be able to claim the ministrations of the mission ary at any time. "Fire! Fire !"

The shout of the sentinels quickly The shout of the sentines quere by bed of buffalo pelts. I hastily dressed, and passing beyond the curtain of deer skin that separated my room from the main apartment, opened the door of the cabir

cabin. As I wont out, some one laid a hand npon my arm. It was Frere Constantin in his gray cassock and cowl, calm, but as ever prompt and resourceful, thinking only of hastening to the assistance of those who might stand in need of his services, physical or spirit-

Once in the road, we saw before us bright light, like a become of fame, which proceeded from the centre of the fort, while the air around us was thick with smoke and flying sparks.

I exclaimed It is the manor ?' a frenzy. "I scarce think so," replied Frere

Constantin, "but you may be right. God protect those who are in danger." Together we ran to the gates of the paliside. Seeing us, the guard threw

open the wicket, but no sooner had we entered than he closed and barred it with a swiftness which I noted as an ce that he had been warned not to relax his vigilance at his post even though the heavens threatened to fall

In truth, we had not advanced more than a few paces ere I perceived that all the watches had been doubled. all the watches had been doubled. "What is alre-the house of the Commandant?" I demanded of one of

the sentries. "No, Monsieur Guyon, it is the

small storehouse'' he answered ; " but, alack, the wind-" We did not wait to hear more, but

hurried down the street of Ste. Anne, guided by the flerce light, which, re fected in the heavens, stained them deep crimson. It was as if a blood red cloud hung over the settlement.

Yes, the smaller storehouse aflame, and about it thronged the settlers, some striving to quench the with buckets of water from the wells, many of the more energetic even attempting to bring it from the river, while others stood despairingly idle, lamenting the quantity of corn and grain (more precious than gold) which was fast being consumed by the flery grain (m cormorant.

Inadequate as were the means of fighting the devouring element, so well did the majority of the men work that, had the night been still, I doubt not they would have been able to keep the destruction from spreading.

and the face that looked but at he in malignant hatred was the face of the Indian girl Ishkodah. "Imbecile ! Dupe !" she hissed in a venomous whisper that minded me of But there had been a storm the day before, and a high autannal wind was blowing from the Lake of the Eries. From the burning building the flames the old tradition of viper's honey, and

leaped up in angry defiance of the toil of the workers. Like spirits of Evil, or the furies of the pagan Hades, they fung up their long, cruel arms to the sky, or else, ever stretching out farther farther, grasped at whatever they

give the alarm." All this which I have set down hap-pened quickly. Only three or four minutes had elapsed since I came out of the burning house. There might of her lord to stay at home, even when the rafters are burning over her head,' cried Sans Remission in wonder, as we I the burning nouse. There might still be time to succor the boy. I sprang for ward, but some one sought to restrain me. 'Nonsensel' cried a man who him soll (meand no Cadillac was now the first to reach the door. It was barred, but with the strength

of a great dread and excitement he and I together broke it in before the others self feared no danger; "nonsense would you lose your life for the sake o came up ; and as the heavy oaken bara miserable redskin ?"

rier fell, there poured from the in-terior a dense volume of blinding It was Dugue. I shook off his grasp; I was deter mined to make the attempt. But as I broke away from him a woman's cry folse, Therese, Antoine, cried La Mothe, in a voice

lowed me-Normand ! No, no, no ! It is too late ! Oh, my God, I have sent him to his death !"

Our Sieur wrapped his scarf about his head to escape sufficient, and dashed into the house. Observing the It was the voice of Barbe-Barbe, in an agor y of fear for my safety, calling me back. Nevertheless I shut my ear dashed into the house. Observing the same caution-for otherwise of what service could we be to those we hoped to its pleading, for in my heart still thrilled the words she had uttered a to save? I followed him close. We found Therese sunk upon the settle in the salon, her boys beside

moment before : "Oh, the poor little child ! Oh, the poor little child !"

her. How it happened that she had not made her escape at the first appearance of the fateful cloud, seemed then inex-Like the sweet tones of Frere Con stantin's silver altar bell, they re-minded me that civilized and savage plicable. Afterwards it was most plain Cadillac caught up his wife, and bat

are alike before the Infinite. "A life is a life," I said to myself tling through the smoke, carried her inte the open air. I followed with young Antoine; and Frere Constantin, who "A life is a life," I shat to mysen as I sped away. (How much passes in the mind during a few seconds !) "If my friend, if Pere Marquette and others have braved privation, hardship,

Antoine; and Freie Constant, the had pressed in close beside us, brought little Jacques. No sconer had I transferred the stupefied older boy to Sans Remission, the Lorence Compared that torture nay, martyrdom itself to save the souls of dying Indian children, is it whom I met as I was coming out, than not meet that I should do my utmost whom I met as I was coming out, thus, having inhaled a good breath of the clear atmosphere, I covered my head again and rushed back into the house, groping my way as best I could toward the roours farthest from the entrance. "Barbe ! Barbe!" I called. Barbe!" to snatch from the flames the body of this poor little slave, if yet there be life in it? Have the years I spent with the Recollets, the lessons of self-sacrifice and devotedness that they they Not the faintest sound came in an-

taught me, been utterly wasted !" "The small Pani slave," I cried, as I reached the house again—" he is withd I made for the door.

at my heart. Alas, if I should not be able to find her ! Confused in my dark groping, I was 'Hold ! it is madness," shouted Cadillac

coming back, not knowing which way to turn to seek her, when I tripped over Frere Constantin had sunk down on the grass with a broken ankle. "I must go, not you, Normand,"

something on the floor. I fell upon my knees; I felt the fine texture of a woman's dress; my hand touched the soft hair whose ringlets said. I thrust him back as he strove to rise. To go in by the main entrance was now impossible; through it the smoke and and shining braids, or cadenettes, I lamo were rolling out in great waves Yes, thank God it was Barbe. My There was, however, still a chance to soul had cried unto Him, and He had reach the interior through a window on the north side, where the fire had not nercifully guided me to where she

There was not a moment to be lost yet made headway. The shutters were barred : Sans Rethe flames broke out around us ; she mission and others aided me to break them in. As the draught of cold outer was unconscious ; perhaps, after all, I Swiftly I raised her in my arms, and air penetrated into the room, a volume of smoke poured forth, driving us back. "You cannot go in, Monsieur Guyon," declared Sans Remission ; "it is folly

essayed to make my way out. The smoke wellnigh overcame me; I stumbled. But-I triumphed over the fury of the element against which I to try." For answer I signed to him to hand I approached the door ; I staggered

me the cloth dripping with water which he had made ready. He oid so, and on-beyond the burning ring of the gallery, out upon the green, and gently laid the lifeless form of the young having fastened it over my face I sprang having instemed it over my face I sprang into the burning apartment. The heat was withering; already my throat felt parched and dry, the smoke penetrated into my eyes and ears and nostrils. Should I turn back? No; beyond was a "poor little child," whom I could not heave to perish. Chatelaine of Chateauguay upon the Chatelaine of Chatelagusy upon the beaver skin which a good woman who had been ministering to the others spread for her upon the grass. Scarcely had I thus somewhat reluct-

I crept along the floor where the smoke was less dense; I fell, and for a second must have lost consciousness. Again I revived and dragged myself on ward. Was the struggie, was this in tense suffering to be all in vain? Alas I could battle against such fearful odds with a moan I sank prone on the floor; I stretched out my arms despairingly, thinking my last hour was come. Truly I believe this would have been my end had not it been decreed other vise. when, as though in an appeal to Heaven to witness that I had done my best, thus flung out my hands, I brought them down upon a small moccasin. I stretched them farther and graspe

a little foot. I had found the child. The excitement of the discovery re-newed my strength. I drew myself along a few paces more, and put an arm around the limp form of the boy; then, Ere I could follow, she had disappeared amid the confusion. "Ha, ha, my pretty cockatrice, perolding him fast, I strove to retrace my way across the floor to the window, being guided by the repeated calls of more of the origin of the men without, though I could not

without from their purpose, they would not listen to a messenger from the skies. You would but throw away your life to rearrief. in fierce warning. n fierce warning. "Osawwanemekee," he said, "if ou tell not the truth, and the whole you tell not the truth, and the whole truth, I will have you torn link from limb, and your body I will deliver over to be burned." "My father, I will tell you the truth," answered the Yellow Thunder.

ecause we wished to open the gate

the ' Mcon of Flowers.'" "The forest maid was Ishkodah,"

was a greater enchantress than she. Ishkodah resolved to take revenge on

"But with this alone

up when this speech had been inter-preted to him. "So this infernal Red

Dwarf is one of your Medicine Men ?'

perturbably. Cadillac broke into a harsh laugh.

"The Red Dwarf is the Demon of the

if he is so great a curiosity, I will send

him as a present to Onontio. Perhaps

he may stir up troubles among my enemics at Quebec which will prevent

them from meadling with me and my affairs here. As for this girl, see that

she be apprehended with all speed. She shall be flayed alive ! She shall

be consigned to the stake and suffer

worse tortures than those she designed

shall have no soporific to deaden them. A fury indeed she is, thus to seek to

ingly did harm to her nor to any one.

and children her victims as well

La Mothe stopped short: the extent

La Mothe stopped short, the of the plot was truly appalling. "Yes, my father," proceeded the chief, reading his thoughts; "the chief, reading his thoughts; "Our

will be heavy with sleep, and cannot

white as the snows of the wilderness in

the iens, such as is the heart of this

Osawwanemekee, divining the orders of Cadillac from his gestures. "The

he would kill her rather than let he

There

French

her away

of Cadillac from his gestures.

glances she cast at the man. He has taken her

muraured my brother, in

order the French soldiers when we

braves whispered together. 'C father too will fall under the power

the dream blossom,' they said ;

she

for Madame de Chateauguay, since

destroy a lovely lady who never

A fury ! she would have made my

rejoined Osawwanemekee, im

vomen.

preted to him.

Strait,"

And

girl.

again."

• The

It was only too evident that the shurch must burn without a hand being raised to save it. Our Sieur quickly adopted his plan o

truth, answered the Yellow Thunder. "There are those, my father, who wished to take me by the end of the finger, those that yeu have held by the hand. They would not open the defence. So unflagging were his watch fulness and the strictuess of the discip-line maintained since he had knowledge hand. They would not open the gates, indeed, but they were not angry line maintained since ne had knowledge that the savages were ill disposed toward us, that even during the con-flagration the garrison had been kept under arms and arcse ready for the Yet were they minded to put our war riors off for a while. Our warriors would not be put off. They found some

emergency. Now they received orders not to open fire upon the enemy until the Indians should be close to the palisade.

All at once, however, the sharp crack of a shot from a fusee above the whizz Cadillac started. Cadillac started. The report was followed by another,

The report was followed by alcohor, and then a third. "Sacre, who has supplied the red devils with powder and ball?" he ex-claimed with flerceness. "There has been treachery within the fort as well as without.'

the Frenchman by witchcraft; her spells were in vain; the white woman The savages were now close upon us Clamoring ominously, they beat against the palisades with their battle axes and strove to force the gates. The shricks of the women and chil-

the woman. She invoked the Red Dwarf; she came to a Medicine Man dren within the enclosure, the spectacle of the burning church now a pillar of flame, the doom that to all appearances of the tribe, and telling him her story, asked what she should do to be rid of awaited the fort and all who were gath ared therein, were enough to appall the stoutest heart. La Mothe remained, notwithstanding,

ndismayed. His anger died away with absolute colness he gave the word

to his troops. A volley of musketry poured down A volley of musketry upon the fees now at such short range. Ere they could recover from their sur prise, for they thought us unprepared, another volley swept through them with excellent aim, we judged, from manner of their falling back.

Unaccustomed as they were to the use of firearms, happily, their fusces sometimes failed them, whereas even their terrible average more to factor their terrible arrows were ineffective before the deadly bullets of our sold

They renewed the attack again and snining hair would taste of the sweet meats, she would sleep; her beautiful body would be consumed in the fire, her soul be carried off by the Blue Spirits of jealousy who came to the aid of the daughter of the forest." ""Fiend !" cried Cadillac, springing me when this areach had been lister again, each time with a more desperate fury. Had the Hurons and Outawas of the surrounding villages joined these disaffected Pottawatomies, doubtless the fate of Le Detroit would have been sealed.

But those strange neighbors remained passive and indifferent; during the conflagration that had dyed the heaven with blood, during the pandemonium of the attack upon him by their red brothers, their forts showed not a light.

The strength of the savage besiegers vas broken. Our soldiers still kept up a brisk peppering with their muskets, and in the streets of the little town the women and children knelt and prayed. Frere Constantin, despite his dis abled foot, dragged himself about, abled foot, dragged himself about sustaining the courage of the men; and though an arrow grazed his hair he was not in the least perturbed. "He should have been a soldier," I said to myself; yet, after all, did not his calldemand as great valor as that o

the bravest warrior? With the fine firelock I had brought from France, I blazed away at the red skins as persistently as any of the men. At length, finding themselves worsted they turned and fied to the woods they had counted upon taking us un awares; instead, we repelled and put

them to rout. Our shout of triumph caused the forest to ring again and again, and was a taunt in their ears as they ran-those who were left of them. As a pre-caution against their return in greater numbers, Cadillac kept the men still at their posts.

It was broad day ere he permitted the gates to be opened and the wounded brought in as captives.

come down upon them.'" "And providentially, I supped last Among the prisoners was the Chief Osawwanemekee, Yellow Thunder, who, night with Frere Constantin and you, being slightly disabled, had been aban-Normand,' doned on the field. "You are Osawwanemekee?" ques an aside to me.

Then, turning toward Yellow Thunder, he continued: "You see, Osaw wanemekee, the great Manitou of whom la la Mathe when the warrion

people had married her, she fied from him, and cast herself it to the Lake of Otsiekitah. (Ste. Claire.) 'Tis said that from the depths of these placid waters may still be heard, on autumnal evenings, the sad voice of the unhappy daughter of the forest, by turns wail-

ing, despairing, or repentant; and the answering lament of her Indian lover from the shore. TO BE CONTINUED.

THE ONE WHO FAILED.

This is the story of two men, one good, the other bad. It is a true story, and the events happened many year one to do their bidding. A daughter of the forest had given her heart to the ago. What impresses one most, perhaps, in the tale, is the curious, com-plicated moral it possesses, and the evidence it furnishes of the fact that, of the forest had given her heart to the white chief of the sure aim (Dugue.) But the white chief scorned her for the sake of the woman whose check is like the red and white of the blossoms in the the set for the blossoms in taking it all in all, there is a certain law of compensation in this world.

Charles Edell was an American scalpor who had lived all his life in Rome He was a good man; strictly honest, thoroughly moral, untiringly industri muttered under my breath. "Ishkodah, the Fary," repeated Osawwanemekee, albeit my lips had ous, a practical Catholic, a diligent scarce framed the name. , "The maid tried to win the heart of student, and a man of sweet and even He was a staunch friend, and temper.

no one's enemy. Now, that man's life, from a worldly standpoint, should have been crowned standpoint, should have been crowned by success. The very opposite was the case. He was a dismal failure. He lacked talent even, and no amount of steady perseverance or industry seemed able to make up the deficiency. Perhaps he was the round peg in the square hole. The probabilities are that the flower faced woman with shining hair. The Medicine Man was in the counsels of the warriors. He put her he might have been a success had be chosen some other occupation, but as a sculptor he was a failure, utter and off, saying he would consult his Mani-tou. He told the braves what he had learned, and they commanded him to bid Ishkodah set fire to the fort. complete. All his friends knew it, admitted it to themselves, but never to him, and the pathetic part was that, as Fary, he was well advanced in middle age, the suspicion of his incapacity began to was not satisfied ; the woman with hair like the silk of the maize might escape. The Medicine Man knew Ishkodah often dawn upon him when it was too late to choose another profession. The heads went to the kitchens of the white men's lodges with berries and plums for their and figures which he turned out in clay, and afterward laboriously fash-ioned in more enduring marble, were He gave her a powder made from the leaves of the poison blossom and bade her spill it in the dish of commonplace and worthless. No one ever thought of buying anything by sweetmeats the Pani woman is wont to prepare for the table of my father-Edell. Happily, he had a small income which kept him alive, and enabled him strange powder that causes heavy sleep. The fair faced woman with shining hair would taste of the sweet now and then to purchase a block of marble to spoil.

It happened that one night, as he labored late, some one fell against the door of his studio, which, not being too securely fastened, burst inward, and a mar; staggering forward, tumbled at the feet of the startled sculptor.

Edell was greatly alarmed. If he had been more of a man of the world he would have recognized that his in the last stages visitor was merely of intoxication. He rapped on the wall to arouse his next neighbor, also a sculp. tor, and asked him to run for a doetor, but the friend, instead, came around to Caddinac broke into a narsh haugh. "Chacornacle, have search made again for this Nain Rouge. We will show the savages promptly that he is no more than human," he said. Ma foi it he is so great a conjustive and the open front door, to see what was the touble. "It's all right, Edell," he said, as

he stood over the prostrate man, with h's han's in his pockets; "you need not send for a doctor, I know this fellow. He is a young scapegrace who has been loafing around Rome for the last month or two. He is drunk, which is his normal condition. Take my ad vice, and turn him out into the streets. If you keep him here, he will try to borrow money of you in the morning, so that he may get drunk again; or, failing that, he will steal whatever can lay his hands on. He is utterly orthless.

Edell was deeply pained at the cynic-

ism of his friend. "I cannot turn this man out to die in the streets," he said. "I shall make a

the streets," he said. "I shall make a bed for him here in the studio." "As you please," replied the other, shrugging his shoulders. "I am sure I wish you luck of your new tenant."

And so Edell and the drunken man were left alone together. The sculptor fastened the door, gathered together some rugs and matting, placed them be-side the fallen man, and rolled him ver upon them.

Charles Edell now, for the first time, saw the face of George Penfold. It was the face of a young man premature-

As it turned out, he was everything that Edell was not. There was not a ly aged.

MARCH 24, 1906.

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could reach, their hot breath a menace of death to those who would restrain mysterious fire tha of !' I muttered to myself, and would have cried out to prevent her escape among the throng, but at this moment them, their touch a seal of ruin and desolation.

Within a few minutes a brand cast high into the air from the caldron of fame fell back upon the larger struct-ure called the King's Storehouse, there tender hearted Francoise, my sister's little waiting maid. where was kept the main quantity of grain garnered for the winter. Here was indeed an appalling mis-

fortune.

they speak of Barbe? I drew near the group, feeling that I must needs chal-lenge and combat with death for her as How the Commandant, officers, cur and people toiled to arrest the ruthless havoe which threatened the very exis-tence of Fort Pontebartrain 1 I had fought with the fire. "Poor lady, she is breathing her last sigh," continued the affrighted

Monsieur de Cadillac was here, and there, and everywhere. Father del Halle worked with the strength of a warrior, encouraging his people by his brave hopefulness, his tireless energy, his promptness to see and seize upon any position whence the flames might be fought with the best chance of success.

ss. For me, what I did in the beginning I scarce know, but I trust I was not be-hind in my duty, and afterwards many le Moyne is not dying; the cool air and the freshness of the wind are grickly reviving her." of my efforts in terms of praise. spoke All at once, however, from struggling

on with mechanical earnestness, I was recalled to a strange acuteness of all my mental faculties by a cry that went ear me. up n

Another fire has started ! Now it o rise. is the manor ! See the smoke issuing from the house of the Commandant!" would come," she faltered, as if for-sooth no one but I could have rescued

Therese—her children—Barbe 1 With a shout I led the way to rescue her.

creature who slept outside my door ?" I knelt down beside her. "What-whom do you mean, dear them. When called out by the alarm, our Sieur, had, it seems, enjoined his family to remain within, deeming them safest baneath the shelter of their home roof, Barbe ?' I inquired anxiously. "Oh, the poor little child !' she sobbed, and turning away put her Barb for at this time the manor was in no hands over her face as though to shut out from her mind the picture that danger from the conflagration. fire had been this second

That kindled separately and was the act of arose before it: "Madame means the little Pani slave, Jales, who pesters her with his childish affection and is wont to bring update about a page wight an incendiary, was proved by the blaz ing mass of straw which we found piled against the walls of the kitchen.

against the walls of the kitchen. The straw had communicated its flame to the thatch of dried grass, stealing along on the under side so that its ravages had not been apparent until in a light cloud of smoke and dame it broke out above. his mat of rushes and sleep every night before her door," volunteered Fran-coise. "The servants are safe; they slept in a separate cabin. I had a bed in a room beyond that of Madame le Moyne. I discovered the fire and havme it broke out above. "Verily, Madame Cadillac is a most flame it broke

reply to them.

At the present, of a truth, I cannot tell how I accomplished the terrible journey. In the end, those who were near the window must have pressed forwas a commotion among the " Madame is dying," wailed the

ward and drawn us out. This is all I know - I am still alive and the Pani is alive. And, albeit, he long ago received his liberty, he per-My heart also ceased to beat. Did long ago received his indersy, no per sists in regarding himsell as my slave, and as my major down here in Louisiana guards my interests like a faithful watch dog. For the foolish fellow says, to me belongs the life I gave him be by bringing him out of the fire at Fort Pontchartrain.

last sigh," continued the anighted maider, compassionately. Miladi lay upon the pelt, her head pillowed upon the breast of an older woman; truly it seemed as if her gentic spirit was about to wing its way to the land of the hereafter, as a white With the laying of the manor in ashes the disasters of the night were not over. While the house of Cadillac was yet while the noise of cathlac way yes burning, another cry arose; the church was in flames. And scarce had the realization of this catastrophe come home to us, when a blood curdling whoop resounded above the din and con-The woman, who gently chafed the lady's hands and wiped her brow, was not disfusion of the scene. The disaffected Indians of the neighborhood had comquieted, however. "Chut, chut," she said ; "Madame bined to attack us. "I will go out and bid them disperse

I will go out and bid them disperse; I have ministered to them, they will heed my words," announced Frere Con-stantin, boldly. "Besides my duty to you, my people, I must do my utmost to save the church." Happily it was so; the next moment Barbe opened her sweet eyes. Her glance fell upon me, and she struggled

But, even as he spoke, the pain of his 'Normand, Normand, I knew you uld come," she faltered, as if forbroken ankle caused him to sink down upon the bench outside the barracks, whither I also had been led, weak and " And did you save also the little dizzy from the smoke of the fire and my late exertions.

Another savage yell rent the air, and a rain of flint headed arrows pelted

against the palisade. "Pardieu, my good friend, in face of such a storm, how many paces do you think you would get from the fort, though you were as swift as Hermes?" " Rest a returned Cadillac, grimly. "Rest as sured, though your feet were shod with wings and you were gifted with immor

tality, I would not open the gates for you now, nor for any one, unless it were to admit some unfortunate French to admit some unfortunate French settler who found himself on the wrong side of them and yet stood a chance of yne. I discovered the fire and hav-called to the ladies, rushed out to for your hope to dissuade the fiends

was led before him The Yellow Thunder sadly bowed his

head. I am Osawwanemekee," he replied haltingly. "If you will provide me a faithful interpreter, I will tell you what-ever I know that may be of service to you; my people abandoned me, I will have vengeance upon them."

De Lorme was accordingly called, and through him the Commandant addressed the old chief as follows :--

for her at once; she must be still in "Yellow Thusder," he inquired with frowning sternness, "how is it that you hiding within the fort, for how could have forgotten the obedience you

pledged to Onontio, your great father at Quebec, by many necklaces; that you have forgotten the branch of porcelain you brought to me as a peace offering not long since? Had you no Bright Bird does not stay to be cap-tured; it flies away over the woods pity upon the women and children of your tribe? Now your life is in my it will mate in another country. There is a young warrior who loves the beau-tiful Fury. He like not the love hands; your furs must be given up to me; your children shall not have so as a bone to gnaw.

began the wily Osaw-"My father," began the wily Osaw-wanemekee, "I am so filled with shame, I know not if I shall have strength to speak to you. Have pity on me, father, for I am in despair at the bac conduct which I have committed. I have risked everything, but I will die by the hand of my father. My people have field from his anger, and from the anger of Onontio. They abandoned me because I am old, but I will show them I am not too old to take vengeance will tell my father everything. him seek out and punish those who have offered him necklaces with one hand and drawn them back with the other.

Know then, my father, this attack on the fort of our white brothers was

of the cure, and the church. long planned. "But our great chief Mawkwa, the Bear, needed an ally inside the fort, for the palisades are firm as the trees of the forest, and the gates are strong. Some one the warriors needed to create erceive his disaffection toward our Sieur, and they had counted for success upon this lack of cordial relations between the Commandant and his capa confusion like the dicing of Yen ad dizee, the Storm Gambler, within the tain. As for the Indian maiden, we found no trace of the handsome but malicious nd then when this conflict should fort, a Ishkodah. It was afterwards reported be at its height to open the gates to s." that having been carried away beyond that having been carried away beyond the woods by the brave to whom her

trace of honor or of modesty in his whole composition. Yet those who knew him in Rome believed that Pen-Father Constantia has told you guards and protects me. The charms and herbs of your Medicine Men are power fold had in him what Edell so conspiculess against me. They could not harm the fair faced women of our fort, be cause the hearts of these women are

usly lacked-genius. In the morning Penfold was grateful to the stranger who took him in. gladdened Edell's simple heart with winter, not black with hatred, like to a apparently sincere promises of reform. He had neither friends nor relatives, he nest of serpents in a noisome hole of said, and no one on earth to take the Chacornacle, have search made slightest interest in him. If some one had given him a friendly or a helping hand, his condition would not now be she escape?' "You may search, my father, but you will not ind her," interposed what it was; but the world was callous and selfish, and all were down on the

under dog. He ended by borrowing That night he entered the studio

again about the same hour, in very much the same fashion, and then Edell did not call for help, but sadly made him comfortable.

And thus the strange acquaintance ship of two dissimilar men went on. No other man in Rome would have stood the growing impertinence of the return to look upon this white chief youthful drunkard. He bullied Edell,

imposed upon him, acted as if the studio Thus was the plot laid bare. There were his own, and his benefactor his could be no doubt that Monsieur de Tonty if not directly implicated, yet How Edoll managed to dependent. How Edell managed to live when his slender allowance was be was not averse to any uprising of the Indians which would cause the ruin of the post. True, it is probable he was ing absorbed by this man, who had no claim upon him, is a mere matter of conjecture. Many suspect that in those anxious to stave off the attack until the spring, when his wife and children days he starved. Yet he always be-lieved there was some good in Penfold. So he was untiring in his efforts to rewould be on their way to Montreal. whither he intended to send them for a time. And assuredly he did not deform him, and get him to work even for a few hours a day. Once he offered to sign the destruction of his own house, which was burned to the ground as well give him instructions in modeling, and Penfold looked at him for a moment in as the manor of Cadillac, the residence amazement. He was sober that morn-Bat he had allowed the Indians to

ing and in a nasty temper. "You fool !" he said to Edell. "you offer to give me lessons ! What do you know about modeling ? Who ever buys any of your inanities ?"

Then he laughed sneeringly, and said :

"I'll show you what modeling is." Edell made no reply, but turned with a sigh as Penfold put a blouse over his clothes, and began to work feverish-

MARCH 24, 1906.

ly at the clay. He worked as he drank with vicious energy — and Edell was astonished to see the face that began to grow under his fingers. He sat fas covered it with wet cloths. There was no lack of conceit in the man

When you think of offering lessons again, he should be and learn modesty. It is yours. Set it up and study it." And so Penfold departed — for good, again

he said. Edell's neighbors congratulated him npon the desertion, but the sculptor felt saddened to think that his efforts

helt saudened to think that his efforts had been of so little avail. "I believe there is good in him," he said to the sculptor next door. "Here is a bit of work he did before he left," and Edell removed the cloths from the

"By Jove!" cried the other in amaze ment. "This is the most striking thirg that has been done in Rome this year—or anywhere else for that matter. Do you mean to tell me that that fellow 'Yes, he did ; and in an incredibly

"Yes, he did ; and in an informing short space of time. Something I said about giving him lessons in modeling irritated him, and this was the result." "If I were you," said the other, "I would have the head done in marble.

would have Galotti is the man to do it. He will the model faithfully, and will get that expression on the stone if any man can.

The traditional bad penny always re-turns. In six weeks' time Penfold came back, and as Edell looked at his flushed face and wild eyes he set his lips grim-

ly. "No, old man," cried Penfold, placing his hands on the shoulders of the one who had been his friend, "you are ne who had been his friend, "you are mistaken this time. It is not brandy. I am ill, frightfully ill. I am going to die. I feel it in my bones. I want a place to lie down. place to lie down.

This time Edell sent for a doctor, and this time a doctor was needed. Penfold had what is termed the Roman fever. No man can lie about on the streets of Rome at night and escape it. The sculptor nursed the sick man as

The scurper narsed one sick man as tenderly and as assiduously as a woman. Penfold did not die as he had expected, but arose, a gaunt shadow of himself. The doctor said, "You must get him out of Rome. Is he an Englishman or an American 2"

an American?" "Eoglish, I think."

" Then get him back to England. A

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sea voyage would be best." will take him to Nap'es," said Edell, "and put him on one of the Eng-

lish liners." Edell had come to the end of his own esources, but his credit was good. Everybody in Rome knew his honesty, and he borrowed ruthlessly, promising

to pay. He took Penfold with him down to Naples, bought his ticket to London, saw him on board, and gave him what

Penfold watched him depart in a Fentola watched nim depart in a small boat, and then, immediately fol-lowing him, sold his ticket in Naples for what it would bring. Nature may be tried with once too often. It is a legend that if a man with a Roman fever goes to Naples, or if a man with Neapolitan fever goes to Rome, he a Neapolitan fever goes to Kome, he dies. One city will not tolerate the poison of the other. Perfold felt the touch of death, and, hailing a cab, drove to the hotel Edell, which he had stopped at. When he arrived he sank into the porter's arms, and had just strength enough left to name the man strength enough left to name the man who, through good and evil report, had been his friend.

Edell at that moment was standing on the balcony before his window, watch-ing the retreating steamer, and thank-ing Providence that the young fellow on board. When he was called

priest," said a gentlemen recently. enever my hand feels the clasp of the priestly fingers I experience strange thrill of mingled awe and pleasure. It seems to me that as Vi tue emanaed from the Divine Person of the Master as He walked among men, purifying, healing, strengthening, so must His worthy servant diffuse some thing of this subtle influence as he threads his daily way among the multitude. However it is with others, there is more to me in the handshake of a priest than in that of other men, at I always feel better afterward."

ARCHBISHOP GLENNON ON IM MORAL PLAYS AND SALACIOUS BOOKS.

St. Louis Church Progress

One of Archbishop Glennon's most eloquent and timely sermons was that re cently delivered, in which he severely arraigned the popular attendance at im moral plays and the reading of salacious books. The baneful influences of, both

It has always been a difficult and delicate task, His Grace said, to bring the various methods of amusement and recreation within the bounds of decency and the moral law. Indeed, amusements always appear to be more popular in proportion to their deviation from the trict code of morals-while those who think they have a mission to criticise or oppose them apparently only advocate them and gain neither gratitude nor results.

And this is specially true in the field of literature and the drama. The author or the actor generally introduces his book or play, by doing something to attract attention - a libel suit or divorce court finds the greatest favor - then omes the production fitted to maintain the lost character of the author, and the dear public flock to applaud for genius what is simply a salacious story. And yet I don't think that the actor or author is primarily to blame for what or autor is primarily to biame for what is admittedly the low condition of popular literature and the present day drama. If the people did not purchase bad books or patronize cheap and vulgar plays they world not have such pre-sented. We get what we want. It is

the old law of supply and demand. I was speaking once to an actor of national reputation, a very respectable man (and there are such on the stage,) and our conversation drifted to his art, its uplifting quality, when the people behind the tootlights try to show not oaly a consecration to their art, but a conscience in their production. He said to me that all modern art, in so far as he knew it, resolved itself into dollars and cents. Art for art's sake was dead, and commercialism, represented by the gate receipts, was supreme dictator and

lirector. Now, if this were even partially true, it is much to be regretted, and gives us room for pause, in the face of the fast growing book-reading and theatre going If it be a thi g of bargaining habit. we ought to bargain for the best Otherwise we will lose our last distin guishing American trait of being good traders.

What books, then you may ask me, should you buy, and what plays ought you to see? I would say, first of all, by way of limitation, that most of our make many bacon says that people read too much. Bacon says that 'reading makes a full man.'' I believe hat the popular reading of the books that the of the day fills the reader with non sense, and to be full of nonsense is neither a restful nor hopeful condition. And the same may be said of theater-going. To go night after night to the theater is one of the surest marks of decoderse, and

decadence ; such decadence as afflicted old Rome when her citizens sold their birthright, their liberties and their glories for the " bread and games " which their tyrants gave them.

was on board. When he was called down to the death bed of the delirious man, his faith was the only thing that kept him from breaking down. He end. Perhaps the quiet fervor of Edell awcke the spirit of religion in a beart that had ence here Catholic. Hadied your own decisions. The book (I speak of works of fiction) or the play has its dramatis personae; characters who tell their own stories, work cut the plot, deliver themselves of certain opinions, by the way, and, pe red as a contribution in the last issue of Mark S. Hubbell's Truth. Though the beautiful picture bears the word "contributed" at its head, we think we can see tracings of Mr. Hubbell's own artistic pen throughout anposedly, represent people taken from real life. For the time being they are the companion advisers, entertainers and friends of the reader or the audithe delicat lines : There is a sanctury to which I often resort on a Sunday, drawn thither by its quiet peace and restful, harmonious eice. Supposing these characters were, by Supposing these characters were, by some strange metamorphosis, to become real citizens? Would they still enjoy your friendship? Would they be your advisers, your companions? Some of you have fine residences and give recep coloring. It is the Bishop's Chapel, to which flock the devous adherents of the which flock the devous adherents of the Roman fsith, Sunday after Sunday, week after week, year after year. The perfect peace of the little chapel, set modestly back from the st eet, as if shrinking behind the more pretentious episcopal residence, t e warm and glowing tints of the windows, the low but earnest voice of the windows, the low but earnest voice of tions. Would you invite these dear friends of your book and stage acquaint ances? And if you did, what a group you would have there, quite a collection of adulterers, murderers and tion of adulterers, murderers and general scoundrels, whose lives are lies and with whom all morality is a worn the priest admonishing his hearers to out tradition.

THE CATHOLIC RECORD.

come with me to one of these institu-tions, to the bedside of the cancer patient. The doctor will be there, and patient. a kindly nurse somewhere in the back They are there as a matter of gr und. They are there as a matter of duty and charity. But you are there for amusement. Lift off the linen bands and the rolls

of lint; watch the face of pain of the patient there; see the great, seething wound, a very crater of corruption, emitting foul odors and putrid decay; see the dark and red edges of the crater, the hardened rim, the great ibrous radiation all around, the roots of the cancer. It is interesting, isn't it? Quite entertaining! Would make you laugh! So amusing that you want to stay to watch the victim die. Two ong hours are short in costemplation

or such an amusing picture ! Now, I ask you what is the difference between this scene and the one pre-sented by the vile play on the modern stage ? Only this; that one is physi-cal; the other is moral. One comes, perame, through no fault of its misting of such an amusing picture ! ernaps, through no fault of its victim ; he other is created for the amusement of such of the public as er joy it. woid the cancer hospital and the pest house, while, night by night, you rush madly to enjoy the sad procession of

moral lepers expose, amid the plaudits of the multitude, the cancerous growths, the deadly vices, that destroy the souls of men. Rone and demimondaine are depicted

with startling realism, and men's de-pravity and women's shamelessness are held forth as the expressions of genius and fit means for entertaining a Chris tian people.

You say, even still there is genius back of it all. Yes, perhaps. But it is only the genius that guilds the tomb; the phosphorous that accom-panies the last stages of putrefaction. No; we want honor, virtue, truth in our hearts and homes. We want these also in our books and theaters. And for the Lenten season we might limit our reading to the "Imitation of Christ," and our love for the tragic to the coatemplation of that sublimest tragedy in the world's history, the tragedy in tragedy of the cross.

RELIGIOUS EDUCATION.

Catholics know that religious teaching will be for the greater number the only means of insuring right living to correspond with right belief. Formed habits of life, politeness, good form, policy, fear of exposure, care of health and other motives may keep some in the way of good morals; but for most people, and in the long run, religion must furnish the strong mo tives. You might as well expect the tiny ridge of sand, which has been dug iny rage of sand, which has been adg up by the child's shovel on the sea-shore, to keep back the powerful waves, as to hope to hold man's passions in check by any such fragile barriers as mentioned above. Vainly, too, will you hope to induce man to trample you hope to induce man down the flerceness of pride cr break through the narrow barriers of selfish-ness it you extinguish the fires of hell and close the gates of heaven and erase from the world's memory the life and death, the love and sacrifice of Christ, the Son of God.

No counting of bricks, no reckoning of expenses, no numbering of schools or pupils can estimate the good done to our country by religious teaching. Every Catholic saved to his faith and to our country by religious its practices and requirements is one saved to law and order-one who will respect authority, one who will rever-ence the home. The Separate school is ence the home. The Separate school is thus one of the greatest powers for good at present among us. It is the school of the people and of all nationalities. It is a tactory of the truest and highest type of citizenship. If the million children in our Separate schools are true to the principles taught them, if they profit by the religious teaching mparted, if they grow up true Catho inparted, it may grow up true Catho-lie men and women, then we may rest assured that a great leaven for good has been intreduced into the mass of our population.

IN THE BISHOP'S CHAPEL.

of incense from the swinging censers

member. The bright sun poured in raciantly through the brillians win-

dows, transforming the sorrowful pro

cession of the stations of the cross upon the walls to the dazzling yet pathetic

gleamed through the opalescent vapor

hushed its note to listen. Like healing ambrosial dew, following the impelling soprano, came the pure, calm notes of the alto, penetrating the senses with the passionate, haunting the scheders of the violin, full of a pain and sadness unntterable. My heart contracted with a suffering sense of sorrow and with a suffering sense of sorrow and there came a choking in the throat and a salty something in the eyes as I dimly saw the faded woman in rusty black in the pew before me bend sud-denly down and press her lips to the check of the wondering boy by her idea of the wondering is by a sufficient to the source in the sufficient to the source in the test is the source in the source in the source in the source is the source in the source is the source side, and then, with tear dimmed eyes, and reverent, bowed head, count again

the beads upon her rosary. She, too, had felt the sad, sweet in fluence-the influence which recon structs again the panorama of the past ision of the futureand projects the the influence which pervades and subjugates all who worship, seldom cr often, in the Bishop's Chapel.

PRIEST AND PENITENT.

DOES THE CONFESSOR EVER USE THE KNOWLEDGE OBTAINED IN THE TRI-BUNAL OF PENANCE ?

(1) " Do priests treat persons differently outside confession on account of the sins they acknowledged in the tri-

bunal of penance? (2) "Do they ever think of the sins they hear in contession? Anxious." 1. It is strictly enjoined that con ssors shall not by any sign, or mode of action, or treatment, by word, look, or behavior, manifest in the least that they are aware of what has transpired in the confessionsl. To do so would be a sort of revelation of the secrets con-fided them as "ministers of God and dispensers of His mysteries." It is only an ignorant or badly informed person, or one with a suspicious fancy, that would interpret the relations of confessor and penitent in any fashion that would seem to affirm that a confessor used the knowledge obtained in the tribunal of penance. The priest would die rather than reveal a sacra mental secret. He cannot speak of the sins confessed to him, even to the pen-

itent outside the confessional. 2 The answer to the second question

is embodied in the answer given the one. But to satisfy curiosity about the physiological condition of the confessor, it would require the con-fession of a most luridly heinous and most inhuman sort of a sin to cause him to give it a second thought. The priest's memory is taken up with too many important burdens to permit him to charge it with the recollection of the frailties and immoralities of poor sinners.

If any recollection should obtrude it would be accompanied with admiration of the sincerity and humility of the poor penitent who had opened to his gaze the wounds of his soul ; and, if any treatment of the penitent after confession be in question, the treatneat would rather be accentuated by kindly rather than by repellent manfestation or sign.

Never worry over such empty problems as are put herewith. When you confess, rest assured that as you con-fessed by God's ordinance, and to God, and to your spiritual father, God and your kindly confessor will keep silence and shroud the secrets you whispered in sorrow under a veil impenetrable to mortal vision.

The Easy-Going Parents.

Commenting on the crowds of young men and boys — and of girls, to — who attend the cheap theatres which infest all cities, the Montreal True Witness says: "Are the parents entirely miltless 2 We fance not Far in guiltless? We fancy not. For in nine homes out of ten we will notice a guiltless ? conspicuous absence in the evening of the children. Where are they? One is here, the other is there, another, Well, I don't know where Harry is. Well, I don't know where Harry is. He never says where he is going when he goes out. He always turns up at bedtime anyway !' What disinterest-ness ! The night will come when the boy will not return, maybe. Then, mint complete the boy will come the boy will not return. midst searching of heart and shedding of tears, will the parents realize that they were to blame for the sorrow The following graceful tribute ap brought upon them by the wayward-ness of their child."



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

Catholic Scriptural Calendar For Year 1906

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

Educational at by a German paper because he had never been present at a battle. But he possesses moral courage of the highest THE. BUSINESS quality — and that is a sure test of stamina. By going to San Sebastian with his young relative, the Princess Ena, on her way to be received into the Catholic church, after having been

tenal. Toronto

plain why a Deering machine harvests in right way. These local agents are found ev-where, and will be pleased to give informa-

awcke the spirit of religion in a heart that had once been Catholic. He died with the Name of Christ upon his lips.

After burying his friend in Naples, Edell returne : to Rome, apparently ten years older. He had done his best, and had seemingly failed absolutely, as he had failed in everything he attempted during his life. But when the striking head was done in marble, its fame ran like wildfire through Rome. An Amer-ican millionaire bought the first copy, and paid a large sum for it, much more than idell had ever spent upon the un fortunate man who modeled the head.

For years Edell tried to find the relatives of the dead man to whom he could pay the money, but no one knew what Penfold's real name was, and Edell was never able to discover anyone belonging to him.

to him. So much for the one who failed, and the one who was a failure. "The greatest of these is charity."-Benzi-ger's Magazine.

THE PRIEST'S FINGERS.

A group of travelers, returning from their ascension to Vesavius, stopped at an ian by the road. Be fore taking their meal they wished to wash their hands. The hosters hastened to comply with their request But as to comply with their request But as she noticed that one amongst them was a priest, she did not want him to use the towel that had been used by all the others. "Please, Father," she said, "give it back to me, it is not meet that the futures which held the buff of "give it back to me, it is not meet that the fingers which hold the body of Jesus Christ be wiped with this coarse licen." Upon this, quickly she went to the cupboard, whence she brought a piece of fine embroidered mustin which she tendered to her priestly much file for each other priestly guest. The foregoing incident relat ed in Emmanuel, recalls the action of guest. one of the saints, St. Thereas, if we remember rightly, who when a priest desired to wash his hands, brought desired to wash his hands, block of him a basin of periumed water, giv ing the self same reason for her act as did the good woman of the Italian imn. Here we have the reason of the ian. Here we have the reason of the Jtalian diseases are treated; you have the St. Catholic's profound reverence for the Rose Hospital for Consumptives, and person of Christ's minister. Nothing is to good for the prisst, because he is an "alter Christer" is a contact of the second second

You ay you are eninently respectable people. Yes, but waen you read a book you surround you with the people who figure in it; you speak with them; you give them your sympathy; they are for one time being your closest acquaint ances. And why, then, would you want to disowa them before yoar other o: incease from the swinging centers together and singly, full one into a drowsy reverie, in which the pano-ramo of the past and the vision of the future flit before the clouded eyes like the wraths of buried hopes and the to discowa them before your other friends? Is it not bypoerisy to thick with one crowd and talk with an en tirely different one?

tirely different one? But you say you go to see plays and you read books that are a little off color just for amusement. Virtue, you say, i o do a little viciousness in the back b ckoning mirages of an ever surviv-ing ambition. One beautiful Sunday I especially rereads a fittle victousness in the back ground to bring it out in its two value. It is necessary to know good and evil. And in all these plays and books you invariably find a moral which is all the invariably and a moral which is all the more impressive because of the anguish and the vice through which it emerges. I would ask you to consider a parallel case, in answer, which may serve to illustrate what I mean: glory. The ornaments on the priest the shimmering vestments of the priest

of ascending incense with a shadowy fire, touched and softened into preter-You have in this city-thanks to the generosity of her charitable people-a oncer hospital, a hospital where skin natural beauty of the sunshine, trans-muted through the painted window. The flamboyant voice of the soprabo sequences protound reverence for the moment is protound reverence for the bits of the city has a pest house, whither are song to good for the priset, because he an "alter Christus." "I like .o shake the hand of a You who are looking for amusement, and the minister. Nothing in the city has a pest house, whither are song had soared to heaven in a ringing, tri- unphant anthem, and died away in a trilling whisper, and the bird out side the window, whose clear song had soared to heaven in a ringing, tri- unphant anthem, and died away in a trilling whisper, and the bird out side the window, whose clear song had soared to heaven in a ringing, tri- unphant anthem, and died away in a trilling whisper, and the bird out side the window, whose clear song had in death.—Bishop Grant. "I like .o shake the hand of a You who are looking for amusement, and the window, whose clear song had in death.—Bishop Grant. "I like .o shake the hand of a You who are looking for amusement, and the window. The prise of the window whose clear song had in death.—Bishop Grant."

THOUGHTS ON ST. JOSEPH.

Sacred Heart Review.

March is St. Joseph's month. St. March is St. Joseph's month. St. Joseph's month, and all that concerns St. Joseph, must be very dear to the Heart of Jesus; for, to the Heart of Jesus, St. Joseph was dear from the first moment on earth, and grew dearer each day through his life-and what is he now in heaven?

May St. Joseph, on his part, obtain for our cold and sinful hearts a little of that love for Jesus that filled to burstthat love for Josus that infea to barso ing his own most generous and magni is an theart, till at last it broke, and died of love --love for the Sacred Heart. Father Russell, S. J.

the priest aumonianing his nearess to walk in the paths of peace and righteousness, the subdued rustice of silken gowns-for here the quality of the artistocratic section, the Faulbourg S int Germain of Buffalo, repair for St. Joseph was as humble as he was sinless. He never thought of himself, but always of the Infant Saviour, Whom he carried in his arms .--- Cardinal New worship-tue faint but pungent odor man.

Spend your life in honoring St. Spend your life in honoring St. Joseph, and yet your love and homage will never equal the love and homage paid to him by Mary; it will approach never so distantly to the obedience, the love, the homage, paid to him for thirty years on earth by the Son of God.-Cardinal Vanghan.

In proportion as your heart grows towards St. Joseph in the reverence and unbounded confidence of a son, will you trace in your soul a more faithful copy of the Incarnate Word.-Cardinal Vaughan.

St. John Berchmans had peculiar devotion to St. Joseph, not only because votion to St. Joseph, not only because he was head of the Holy Family, and, as such, foster-father and guardian of the Invarnats Word, but because he considered him the perfect model of a hidden life of love and prayer and

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Meditations on the Sacred Heart

The Sacred Heart of Jesus accord-ing to St. Alphonsus, or Meditations for the month of the Sacred Heart, tor the First Friday of the month and for a Novena to the Sacred Heart of Jesus, taken from the words of the Holy Doctor. by the Rev. Father St. Omer, of the Con-gregation of the Most Holy Re-deemer.

Price 50 cents, post-paid The Catholic Record, London, Ont. CATHOLIC HOME ANNUAL FOR 1906

In Enlarged Form With Colored Frontis

In Enlarged Form With Colored Frontis piece of the Chief Jesu. The Catholic Fume Annual, Hangeger's popular Annual for 1966, can now be had. It is considerably enlarged and contains a bean-tiful colored frontispiece of the Child Jesus. Handseney filtustrated throughout This Annual is even more interesting than in form-ry pears. In point of originality it cannot be surpassed, the centributors being some of our best Catholic authors. The following are some of the articles: "Behold He Comes," (poetset "The Birthplace of Father Jogues," by Rev. T.J. Cambell 8.2. (illustrated). "The Lord 8 Anointed," by Grass Keon. (Illustrated).

"The Lord & Albented, of Monted, "The Lord & Alberted, "The De Profundis Bell" by Conrad Kum-mel, (illustrated), "The Great Simplon Tunnel," (illustrated), "Two Exiles,' by Katharine Tynan Hinkson, (illustrated), "Conradol 12 scenas in

"The Great Simplon Tunnel," (illustrated). "Two Exiles, by Katharine Tynan Hinkson. (illustrated). "Madam Barat," (illustrated) 12 scenes in the Vonerable Foundress's life. "Mary Nealon's Silence," by Magdalen Rock, "B. Anthony of Padna," (illustrated-eight scenes in the life of the Wonder Worker of Padua). "Saved by an Inspiration " (illustrated). "The Lifting of the Cloud," by Mrs, Francis Chadwick. "The Infant Mary," a brief account of the devotion to the Infant Mary (illustrated). "The Seven Rooms of Satan." a Ghost Story With a Moral, (illustrated). "Stop! "(illustrated). "Stop! (illustrated). "Stop! (illustrated). "Stop! (illustrated). Some Notable Events of the Year 1904-1905. Illustrated). New Bishops. The Dead of the Year. The Dead of the Year.

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Che Catholic Record. Published Weekly at 484 and 486 Richmond street London Ontario. Price of Subscription-\$2 00 psr annum.

MEY. GEORGE R. NORTHGRAVE . Author of " Mistakes of Modern Lafidels." THOMAS COFFEY. ublisher and Proprietor, Thomas Coffey

Mosers. Luke King, P. J. Neven and Miss Sarah Hanley are fully authorized to "societo subscriptions and transact all other business for THE CATHOLIC RECORD. Agon. for Newfoundland, Mr. James Power of St. John

Rates o Advertising-Tencents per line each ale measurement. and recommended by the Arch-ronto, Kingston. Ottaws and St. e Bishops of London, Hamilton, h, and Ogdensburg, N, Y., and the short the Boulders Approved T

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the chamber, and this was given by

THE LORD'S DAY BILL.

305 to 197.

Bonnice, the Bishops of London, Hamilton, Polerborough, and Ogdensburg, N. Y., and the Slergy throughout the Dominion. Corresp ndence inhended for publication, as woll as that having reference to business, should be directed to the preprietor and must reach London not later than Monday morning.

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

To the Editor of the CATHOLIC RECORD, London Ont.

London Ont. My Dear Siri-Since coming to Canada Ihave been a reader of your paper. I have noted with satisfaction that it is directed with initelli-gence and ability and, above all that is im-oughy defends Catholic spirit. It stream-ungly defends Catholic spirit. It stream-ungly defends that the same time promoting the best interests of the conury. Following these lines it has done a great deal of good for the welfare of religion and com to rand it will do more and more, as its wholesem influence reaches more Catholic but the set of the same time of the same time of the stream to rand the same time of the same time of the same wholesem influence reaches more Catholic but the same time of the same time of the same time of the same to rand its will do more and more, as its wholesem influence reaches more Catholic but the same time of the same time of the same time of the same to rand the same time of the s

suffering upon him.

therefore, earnestly recommend it to Cath milice. my blessing on your work, and best for its continued success. Yours very sincerely in Christ, DONATUS, Archbishop of Reheaus, Apostolic Delegate.

Subscribers when changing their addres abculd notify this office as soon as possible i order to insure the regular delivery of the

Agents or collectors have no authority io Agents or collectors have no authority io stop your paper unless the amount due is paid. Matter intended for publication should be matted in time to reach London not later than Monday morping. Please do not send na Monday morping. Please do not send na bootry Obitvary and marriage notices sent by subscribers must be in a condensed form, to imapre facertion.

LONDON, SATURDAY, MAR. 24, 1906.

HIS LORDSHIP RIGHT. REV. T. J. DowLING, Bishop of Hamilton, and Rev. Father Mahony, Rector of St. Mary's cathedral, were in London on last Saturday, and were guests of the Bishop of London. The Bishop of Hamilton is entirely better of his recent sickness and is as vigorous and genial as ever. His many friends in London were delighted to see him, and wish him many years to continue his force the law regarding the separation work in the flourishing diocese of Hamilton.

CABLE DESPATCH FROM ROME.

Some time ago a Roman correspondent sent out a sensational report regard. ing an interview that was said to have taken place between the Holy Father, Pius X., and the Right Rev. T. S. Byrne Bishop of Nashville, Tenn. At the time several Catholic papers warned their readers to pay no attention to the despatch as many things mentioned were evidently not true. In due time Bishop Byrne returned home, and gave out the following to the Press, showing how untrathful the report was. The

Bishop says :

" On my return home, I read for the first time a cablegram purporting to come from the Roman correspondent of the press of Turin, giving an account of an interview which I had with the Holy Father, Plus X. I wish to say is not a shred of truth in any thing this Roman correspondent says. either of the Holy Father or of myself. During my interview with the Pope not a single subject mentioned by this cor-respondent was spoken of or referred THE CATHOLIC RECORD.

cursions shall not be deemed travellers tween outside powers and the church to within the meaning of the act. a degree greater than they are already Parks and pleasure grounds shall not strained with France. They are more e opened on the Lord's day, where likely to keep a discreet silence, unless any charge is made for admission or the circumstances should require that for any privilege in connection therethey should be outspoken in their conwith. Shooting at a target or other demnation of what is taking place. object is also forbidden, and it is also

The fact that M. Sarrien has forbidden to advertise any of the things ssumed power after a vote of the forbidden under the act. Chamber of Deputies condemning the

There is undoubted y a divergence of harsh measures of M. Rouvier would pinion in Canada in regard to many rather lead us to the belief that M. acts, whether they are lawful or unlaw-Sarrien's policy will be at all events ful on the Sunday or the Lord's Day, more moderate than that of his prebut Mr. Fitzpatrick's bill has carefully avoided stepping upon any debatable We are confirmed in this view by the ground in this respect, by not interferfact that already the government withing with the liberty or conscienticus drew its officials from the cathedral of convictions of the people in general, or Marseilles when with a large military by interfering in the least possible deforce at their back, they demanded the gree. The only notable exception to keys of the tabernacle and sacred this that we notice at present is that objects of the cathedral, but were re-Jews and Seventh Day Baptists may fused. The Bishop of the city, it is claim that their convictions are dissaid, came to the sanctuary in his regarded in the proposed legislation. official robes, and declared that he was But this could not be avoided if there ready to resist the sacrilegious demand is to be any day of rest at all for the of the state officials, even though they Canadian people in general. As it is were to kill him on the spot, or to send generally - almost universally - conhim to prison, or inflict any other ceded that such a day is needed,

small minority should yield Furthermore, the fact that the electheir convenience to that of tions are close at hand may make the the great majority of the people. government more circumspect about On the other hand, there is really no rousing the dormant religious feeling very serious hardships inflicted upon of the French people by the continuthose who believe that some other day ance of the arbitrary measures hitherto than the Sunday should be kept holy, adopted, which do violence to the first and as a day of rest. The small minor principles on which a true Republic is ity should not insist upon their being founded, the liberties of the people. allowed to do all kinds of servile work There is a comical side also to the on the day on which the great bulk of matter. The announcement of the new the people desire a complete rest, so ministry was made on March 14th. far as this is attainable under reasonthough the list of Ministers was made able conditions. If the minority must up on the 13th, on which day it could keep some other day than Sanday holy, have been announced, and it is said they are not prevented from doing so ; that the reason for the delay was the but they should at least so far respect general impression that the number the religious convictions of the great

thirteen is an unlucky number. The majority as not to interfere with the remark is attributed by the news proper observance of the day which agency to a Roman ecclesiastic " that nearly all Christians in a Christian country wish to be observed. This M. Fallieres announced his policy in would be the case if they were allowed the Chamber of Deputies to this extent to carry on secular pursuits at will on that the new government intends to enthe day which is observed by the vast majority of the population. of church and state, and we have no It is admitted by all that with one

doubt they will do this, though perhaps day of rest out of seven, people are not so brutally as was done by M. better able to work during the rest of Ronvier. He also announced that in the week, and this fact justflies the its foreign policy, the course of his observance of one day under legislative predecessor will be strictly adhered to, enactment. If there are some few who that the alliance with Russia will be would desire another day to be kept incontinued without change and all the stead of Sunday, their views ought not friendships which have been contracted to prevail against those of practically with other powers will be preserved. the whole population of the country. He asked for a vote of confidence from

DOUBTFUL BAPTISMS.

Archdeacon Ker of Montreal preached on Sunday, March 11th, it Grace church, Point St. Charles, Hoch The Hon. Charles Fitzpatrick has introduced into Parliament a bill for elago, on the conversion of the Princes Ena, declaring that "multitudes of Eng the better observance of the Lord's Day which to our mind will meet ad- lish church people have read with great regret the accounts given in the mirably the needs and demands of the people of Canada, and which is more in papers of the re-baptism and re confirmation of an English Princess illusaccordance with the desires of the whole population than anything which trious alike by her birth and her virtues."

has hitherto been attempted by legis He asserts also that the church of lation on this subject. England has special claims upon the There are fifteen clauses to the bill. love and loyalty of those who are in It forbids the sale, or offering for sale, places of high authority, be they clergy or purchase of any goods, chattels, peror laity. He continues onal property or real estate, or the ened, tolerant, liberal, her yoke is easy be joined by an external bond of union, carrying on or transaction of any busiand her burden light. Following the ness of one's ordinary calling, or to employ any person to do on that day ancient customs, she does not rebaptize those who coming to her from any work, business, or labor, except without, have been already baptized such as the bill specially provides for. with water in the name of the Holy Works of necessity and mercy are allowed, such as whatever is necessary Trinity, no matter by whom the baptism may have been administered, or customary in connection with divine worship, the sale of medicines, the relief whether by Presbyteriau or Methodist, Baptist or Congregationalist, Greek or of sickness and suffering by physicians, Latin, nor does she re-confirm those the transmitting and delivering of telewho have been already regularly congraph or telephone messages, the confirmed elsewhere." This, he declares, veyance of travellers and her Majesty's to be the ancient custom of the Chris mails, keeping up fires or doing urgent repairs in cases of emergency, or incitian church. As regards baptism, we at once admit dental work essential to any manufac. that it is the ancient faith of the church turing process which could not otherthat this sacrament once properly wise be carried on during the rest of the week : the continuance of railway given is not to be repeated, but it is not to be decided as a question of tolertrains on their journey, if they are in ation or liberality such as the Vener transit when the Lord's day begins, the transit of live stock loaded for immediable Archdeacon makes it. ate shipment at any ocean port, or per-The question is always as regards shable goods, and the carriage to the baptism, whether it has been properly administered before, whether it be priest next divisional point on a railway, or to or layman; for the Catholic church the next port of call, of any freight admits that a baptism administered which is in transit when the Lord's day properly even by a layman or by one who is not a Catholic, is valid. In the province of Quebec, sales But it is known by experience that which are customary to be made under in the Protestant churches, where the the provincial laws at church doors in the country parishes, are permitted : Christian faith is loosely held, baptism is very carelessly and very often in also whatever is at present permitted by any Provincial Act of any province validly given, the proper mode of giving baptism being not observed. of the Dominion. Sunday sports are prohibited for This being the case, and owing gain, or where any prize or reward is to the necessity of the sacrament offered, or where any fee is charged, as the first means of grace, the Catholic church deems it necessary to and where there is a fee for any service or privilege in connection with the give conditional baptism to those coming into her fold from any sect or de same, or conveyance of persons to or from the place by the proprietors, the nomination wherein baptism is careless ly administered, or is not administered charge for such conveyance being according to the traditional necessary deemed as an indirect payment of a form. That this carelessness is found

tism is administered conditionally to members of the church of England who become Catholics. The same rule is followed for those who enter the Catho. lie church from the other Protestant denominations mentioned, by Rev. Mr. Ker, which are even more careless than the church of England in the administration of this important sacrament. Is not the Rev. Mr. Ker aware that

here are many in the church of England, and even among the church of England clergy, who do not believe in he regeneration of the soul by baptism? restoration. This being the case, does it not follow as a matter of course that such clergy men will administer the sacrament carelessly? And the same reason applies with much more force to the other Protestant denominations mentioned, because they do not really believe in baptismal regeneration at all. We are, therefore, surprised that an Archdeacon of the church of England should blame Catholics for baptizing converts from those churches; and for so much the greater reason as we understand it to be the practice of the church of England not to recognize lay baptism at all, and they certainly cannot regard Presbyterian, Methodist and Congregational ministers as clergymen, as they have

never had ordination by a Bishop-a condition which the church of England requires as essential to make a clergy. man.

In regard to confirmation the case is different. How careful the Rev. Mr. Ker is neither to assert nor deny that the church of England would accept confirmation administered by Baptists, Presbyterians, etc. ! The fact is it would not accept it at all. And is it on this account intelerant or illiberal? According to the Archdeacon's reasoning this should be so, but it so happens that these sects do not confer confirmation at all, so that by a suppression of the facts he is able to " speak for the

galleries. " The Princess Ena was confirmed be cause confirmation must be adminis tered by a Bishop, or at least a priest who has been duly authorized to confer it, and it is well-known that the Catholic church does not admit that the church of England possesses these orders by valid ordination.

CONTRACTOR OF THE OWNER OWNER OF THE OWNER OWN CHURCH AND STATE.

Enquirer, of Detroit, Michigan, asks

"Why is it that the Bishops of France, and apparently those of the world generally, including the Pope, are opposed to the law recently passed in France separating the church from the state? And is it not better that this separation should take place, that the church may be entirely free from state interference as is the case in the United States, and that the clergy be sustained on the voluntary system ? Answer. It seems to us advisable to begin our answer to these questions by quoting from the Syllabus of errors issued by Pope Pius IX. in Dec., 1864, along with his celebrated Encyclical 'Quanta Cura," the following conlemned proposition :

This does not mean that under all

MARCH 24, 1906.

mena which seen to be inexplicable by its purpose, not only was the country any known natural laws, but these are drenched with blood, but even almost so mingled with trickery that it is everything was swept away which difficult for any outsider to say exactly might remind the nation that it was at what point jugglery ends and diaonce Christian. The Christian era was bolical intervention begins. But we bolished, and that of the French cannot imagine that good spirits should Republic substituted for it. The make a practice of the aimless and property of the church was confiscated, trivial tricks which the spirits of these and churches were used for a sort of sectaries perform, or are supposed to pagan worship of the goddess Reason.

This state of affairs lasted but a perform. Natural magic or surprising tricks short time. In 1801 Napoleon restored which are produced by the aid of religion, and the Concordat with Pope lights and lenses placed in a certain Pius VII. was signed to complete this way, or of electricity, secret machinery

or manual dexterity, which is known as The dissolution of the Concordat prestigation is, of course, lawfui, when enacted by the present Chamber of performed meraly for self instruction or Deputies and senate, again confiscates amusement, but the consultation of the property of the church, and deevil spirits, the calling up of the dead. prives the clergy of their salaries, and similar manifestations are never lawful; and neither is it lawful to ply the trade of a juggler for dishonest pur-

poses or the actual deception of the public. Still less is it lawful to make of such practices a religious cult as the Spiritualists have done, substituting their human or diabolical manifestations, or both together, for the Chrisway in these pretended spiritual manifestations, or to encourage them by being present at them, at all events when their promoters c'aim to receive revelations from the spiritual world, or when there is good reason to believe tations, or when they are made a means

them of their property. Innumerable instances of these frauds have occurred within the past few years, as when a brace of impostors appeared at Grand Rapids, Mich., calling themselves Professor and Mrs. D. Preston. These persons proclaimed themselves to be "great occult wonders, palmists, astrologers, and clairvoyants, especially upon matters of love, marriage, divorces, wills, deeds,

sales, mortgages and sickness." These impostors, either by hypnotic influence or glib persuasion induced a Miss Qaimby to deposit in their keeping a considerable sum of money, about \$600, with valuable jewelry, which she had worn, on pretence that these articles were needed in order that the vision of the astrologers into the past and future might be sharpened, by studying on them for a night. By next morning the astrologers had decamped with their plunder.

New York, Berlin, Chicago have had frauds of somewhat similar character, though differing in detail from the above ; and it is well known among the dealers in the black arts of spiritualism that there is in Chicago a depositary where the paraphernalia necessary for carrying on spiritualistic seances from the simplest to the most elaborate scale are sold at prices to suit the

purses and wishes of every one. We do not mean to assert that in the case of the fraud which has recently been exploded in London, the scientific investigating committee would have been deceived, but we may take it as a certainty that if the investigation had gone on, every effort would have been made by Eldred and his co-workers to befog them, and if the committee should have been unable to explain

MARCH 24, 190

THE TEMPERANCE IN MONTR

We are pleased to Temperance Crusade o Grace Archbishop Bru with great success, a temperance societies ized in many parishes as in the rural parishe in a very short time th ties in every parish That these will flour elude nearly all the diocese, appears to be sion, as in those paris have been started, un

bers have taken the s

The parish priest of be the director of th ion, and the Archbis dent of the whole ass There will be th society : one compri their First Commun eighteen; the seco from eighteen till the the third married pe No money contril from the members, h selves to total abs holic drinks except physician in case se of heads of far pledge themselves of such drinks in th frequent saloons, a the evil habit of tre

It is expected that has within it mem will have a large ing a place of ho the symbol of the s

The vice presid of each parish as monthly to discu apon the temperan issuance of license the laws, and prec to prevent intem times and on ot there is reason t drinks may be us than usual. A c proceedings will and a copy will bishop as preside The parish soc sional meetings special devotions an instruction, Most Blessed St a year all the th

shall hold a sin mon. All members o requested by the themselves to inducing others culcating tempe they can influen are asked to do teachers in the civic authoritie orators, physici

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which were not a gratuity from government, but a restitution of only part of the property which had been confiscated by the former Republic. We see, therefore, in all this, most valid reason why the enactment of the late government of France is displeas-

ing to the Pope and the Bishops. 1. The purpose of the government n enacting the separation of church tian religion. It is, therefore, unlaw and state was to destroy religion, just | ful for Christians to take part in any as the republic of 1792 had this same intention.

2. France is still at heart a Cathoic nation, though Atheists have for the time being become the rulers of the country. It is much to be desired that the religion of the people should be diabolical intervention in the manifes upheld by the state, instead of being suppressed by persecution so far as the of deluding the public by defrauding government can do this. The ideal relations between church and state, as we have described them above, should be preserved in a Cataolic country. 3. The confiscations made by the recent law are glaringly unjust, and are therefore most properly denounced by all Catholics.

4. We must add that experience has already shown that the persecution of the church is demoralizing the people. This is shown by school statistics which have been taken from time to time. For example, youths who have been educated in the state schools, without religion, have been shown to be adding largely to the list of criminals, while the names of those who were educated in the Catholic schools are but rarely found on the criminal records.

Other reasons might be added, but these will suffice for the present. CONTRACTOR OF THE OWNER VELOPINE

ANOTHER GREAT SPIRITUAL-

ISTIC FRAUD. We have from time to time called the attention of our readers to the more gross deceptions to which so-called spiritualistic mediums have recourse in order to deceive the public. It is not that we imagine for a moment that our Catholic readers are liable to any considerable extent to be led away by these deceptions that we have done

this ; but because the impostors engaged in holding spiritual seances are so persistent that it is necessary to be always on the alert against these frands, and to put even the few who might be ceceived, on their guard against them. The New York Sun of the 10th inst. has a special cablegram from London, England, which gives an account of a rcumstances church and state should novel instance of the exposure of a

"The church should be separated from the state, and the state from the church.

respondent was spoken of or reto, either directly or indirectly.

THE NEW FRENCH GOVERNMENT.

It did not take much time for a new ministry to fill the places of that of M. Rouvier which recently resigned its portfolios owing to the adverse vote arising from its violence in enforcing the law secularizing the church property in France. M. Jean Marle Ferdinand Sarrien on March 10 informed President Fallieres of his acceptance of the task, and within a couple of days all the portfolios were taken up. Premier Sarrien has been hitherto a

" Moderate Republican " so called, but in the face of the majority of Deputies which maintained the anti Christian policy pursued successively by Messrs. Combes and Rouvier, it would be rash to predict that his administration will be to any very great extent an im provement upon those of his predeces sors. There is this, however, in M Sarrien's favor that he was deemed by the Catholic party in the Chambers a more desirable candidate for the Presidency of the nation than President Fallieres, and it is to be hoped that he will, at least, not go to the length

to which M. Rouvier was carried in his hatred of religion. A cablegram from Rome states that the accession of M. Sarrien to power has not given satisfaction to the Vatican, and that some eminent ecclesiastic of the Pope's environment has said : " We have got out of the frying pan into the fire." We are not disposed to give much

credit to this statement--1st, because the cablegrams from Rome sent by the agents who there furnish the press with items, are ever disposed to give a pessimistic account of matters which concern the church; and, 2ndly, because the eminent ecclesiastics who are atfee.

tached to the Holy Father's court are not prone to make statements which are calculated to embroil the relations be-

pegins.

in the church of England has been Excursions for a nusement or pleasure as the principal or only object are pro- amply proved by the testimony of many hibited, and persons going on such ex- oredible witnesses, and this is why bap. destroy Christianity, and to carry out to be remarked that there are pheno- means to perseverance in virtue.

for there are circumstances which Oliver Lodge and other prominent would render such a bond unadvisable scientific gentlemen who have made a loudly proclaimed that the spiritual and even impossible; but it means that we cannot maintain that a union of church and state is essentially wrong for the fact that the fraud was exposed and should in every case be dissolved as soon as possible.

In fact, the ideal relation between the church and state at any time would be sphere to teach the law of God, and that the state should also obey that law protecting the church where that protection is needed, and aiding her in her divine work of propagating the gospel, and enforcing the divine law. The Empire of Charlemagne was based upon these sound principles, and came nearer to this ideal than any

other government which has existed to the present time. But it is evident that under the conditions now existing in such countries as Great Britain, Germany, the United States, etc., this ideal is impossible, as a great majority of the people do not belong to the Catholic church. The relations between church and state in such countries, so far as the Catholic church is concerned, must be entirely different from those which existed in Charle.

magne's Empire, which was named officially "The Holy Roman Empire of the German nations. "

In France, when France became : distinct nation there remained a union between church and state, but the cordiality of the relations between the civil and religious authorities varied according to the extent to which various monarchs claimed to exercise a right to interfere unduly with the internal discipline of the church.

Under the French Revolution of 1792 Atheism was temporarily dominant. The government endeavored to

deception of this kind to which Sir specialty of investigating occult matters, were to be the victims, were it not before the investigation was held.

It was arranged between the medium

and the scientific investigators that a series of experiments should take place that the church should be free in her during the present week. The medium was to be Charles Eldred, who for the last six months has held many seances, his voice to the chorus demanding the establishing his reputation as the most union of Religion and Education. He gifted spiritualistic operator in Great Britain, and his performances in the way of bringing forth materialized spirits to the platform were so remarkable that even the Spiritualists regarded him as a leader in the art.

the house of a fellow-spiritualist named Braily, a chair which he had used while bringing forth "spirit forms" from a cabinet. An examination of this chair by Braily revealed a keynote hidden in the plush, covering a hollow seat which contained spirit faces, masks, wigs, transparent drapery, an electric lamp, powder and other articles commonly used by spinitualistic mediuns.

Braily being himself a medium, ap pears to have been influenced by professional jealousy to expose Eldred, and

at the next seance given by the latter. Braily denounced Eldred as an impostor, pointing out that the spiritual. istic chair used by Eldred contained the paraphernalia employed in the production of the latter's spiritual manifestations. Eldred ; admitted the charge, and thus the proposed scientific investigation which was to have been held has been indefinitely postponed.

In connection with Spiritualism, it is

satisfactorily, even one or two of the delusions, the Spiritualists would have character of their show was demonstrated.

THE KEY - STONE OF THE EDUCATIONAL ARCH.

Rev. Jas. C. Hodgins, Unitarian Minister, Milwaukee, Wisconsin, in the course of a sermon entitled "Religion and the Spirit of Secular Inquiry "adds said in part:

"There is much to be said for religion plus education. Secular education is not enough. The child that is kept from a high reverence for things unsee and eternal is defrauded indeed. It is not a bad thing, it is distinctly a great But a few days before the scientific thing to proceed on the assumption that test was to be applied, Eldred left in education without ethics and religion is a dreary Sahara. There is something in man besides the purely logical facul-ties. He is not a clever machine whose business it is to grind out so much work He has a soul to save. The real reason why religion in its grand and simple outlines is not being taught in the (Public) schools is because of the vary ing sects. The so-called godlessness of the schools is the scandal of the creeds. If all the different churches would come together and sink out of sight matters of controversy we should be able to prove that religion and education are not opposed to each other, but are in essence one. Religion is the keystone of the educational arch. It is too much to expect that this will ever take place ; but on one point all sects might agree, and that is the crying necessity for some form of ethical culture in our schools. The need of the age is for con-science."

"Slowly, but none the less surely," says the Columbian, commenting on our Unitarian friend's utterance, "our separated brethren are coming to see the wisdom of the Catholic viewpoint."

Frequent Communion is the sure

MARCH 24, 1906.

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Grace Archbishop Bruchesi is meeting with great success, and that already temperance societies have been organ ized in many parishes of the city as well as in the rural parishes, and that within a very short time there will be societies in every parish of the diocese. That these will flourish, and will inlude nearly all the Catholics of the diocese, appears to be a foregone conclusion, as in those parishes in which they sion, as in those parishes in which duey have been started, unprecedented num-bers have taken the society pledge. The parish priest of each parish will be the director of the parish organiza-te ded the Bishop. After the Mass have been started, unprecedented num-

tion, and the Archbishop will be president of the whole association.

There will be three classes in the society : one comprising children from society : one comprising children from during taring the society is and as "one good turn deserves their First Communion to the age of City; and, as "one good turn deserves another," he offered up the Holy Sacrieighteen; the second, young people from eighteen till they are married, and the third married persons.

another." he offered up the Holy Sacri-fice of the Mass for them all that morn-ing. His Lordship said he saw a great many boys and girls while he was away, and in very few places were the children as well taken care of as they are in this city. In very few places have they as good schools and ira hers who take the same interest, and in very few places were the trustees and No money contribution is expected rom the members, but all pledge them. selves to total abstinence from alco helic drinks except as prescribed by a few places were the trustees and physician in case of illness. In the parents willing to spend the money se of heads of families, the members parents whing to spend the money necessary to keep up the schools. So we have a great deal to be thankful for. Even the Holy Father when he was a boy did not have the pledge themselves not to allow the use f such drinks in their families, not to frequent saloons, and to refrain from the evil habit of treating.

It is expected that each family which has within it members of the society will have a large black cross occupy. ing a place of honor in the home, as the symbol of the society.

The vice president and counsellors of each parish association will meet monthly to discuss matters bearing upon the temperance cause, such as the issuance of licenses, due observance of the laws, and precautions to be taken to prevent intemperance at election times and on other occasions when there is reason to fear that alcoholic drinks may be used more plentifully than usual. A careful account of the proceedings will be kept on record, and a copy will be sent to the Archbishop as president.

The parish societies will hold occasional meetings in the church for special devotions, which shall include an instruction, Benediction of the Most Blessed Sacrament, etc. Twice a year all the three classes of members shall hold a similar meeting in com-

All members of the society have been requested by the Archbishop to exert themselves to aid the good work by inducing others to join in it and by inculcating temperance upon those whom they can influence. Especially parents are asked to do this in their families, teachers in their schools, journalists, sivic authorities, municipal councillors, prators, physicians, etc.

It is likewise directed that antialcoholic instruction be given in schools of both sexes, and young girls and mothers are urged to be zealous in promoting temperance by their example

but in religion, "he goes on, "we can rever compromise with our con-sciences without being faithless to God and traitors to them. Speak, I must, though hearts most dear to us are sorely wounded. Those who live in a mixed marriage, and have remained faithful as Catholics, will not be dis-

civious and blasphemous.

thus they would be condemning them-

We are confident that this movement

into which Archbishop Bruchesi has

entered so heartily will be productive

selves to a life of misery.

of an immense amount of good.

THE CATHOLIC RECORD.

not the force for good in the commu-that they should be -- True Voice.

CHURCH.

as deacon and subdeacon respectively. Rev. Father Tobin assisted His Lord-

At the termination of the Mass the

over the

 THE TEMPERANCE MOVEMENT IN MONTREAL.
 the new members of this last named section or branch there are eighteen out of the twenty one members of the municipal council.
 and divine law, has always opposed mixed marriages and urged her min-isters to preach against them and to do all in their power to prevent them.
 can, therefore, safely attend where others could not. Can t ey? Is it nothing in their eyes that others are sendalized by their conduct? Have they co duty to set a good example for bidden them by the decrees of her or anablishop Bruchesi is meeting
 can, therefore, safely attend where others could not. Can t ey? Is it nothing in their eyes that others are sendalized by their conduct? Have they co duty to set a good example for bidden them by the decrees of her oxample ? This taking inter account

sters to preach against them and to do all in their power to prevent them. From the earliest days she has for-bidden them by the decrees of her general and provincial councils, and the declarations of her pontiffs. THE BISHOP OF LONDON AND THE

"If the church grants a dispensa-tion she never approves of such a dis-A pleasing event took place in St Peter's cathedral, London, on last Thursday when the pupils of the Separ-ate schools were assembled to assist at

tion she never approves of such a dis-pensation, she never approves of such a marriage, but merely tolerates it to avoid a greater evil, and only after the priest has made every effort to dissuade the Catholic party from the iaithful to religious and moral duties, dissuade the Catholic party from the marriage and assurance has been others will not find in our conduct an given that there be no unusual danger excuse for doing evil; nor will those of perversion. The church has no blessing for a mixed marriage; the gates of the savred edifice are closed closed against it; her consecrated bells are bushed in silence at the sad event; in sorrow and humiliation the priest as-sists without sacerdotal garb, hoping against hope and praying that the non-Catholic party may find his way on some future day into the true fold

of the church. "No Bishop of the Catholic church can grant such a dispensation in his own name and power. The vicar of Christ, however, may delegate the Bishop to dispense for grave and urgent reasons. Such a dispensation is not issued unless the non-Catholic party swears and subscribes to a promise of The solemnity of the feast of St. Joseph was fittingly observed at St. Mary's church on last Sunday by the celebration of Solemn High Mass in presence of the Bishop. The pastor, Rev. Extern Markov Markov, Solema Solema Solema Markov, Solema Markov, Solema Markov, Solema Solem swears and subscribes to a promise of avears and subscribes to a profile of not interfering with his future consort in the exercise of the Roman Catholic religion, and to allow the children to be baptized and educated in the Roman Catholic faith. Many a sincere Pro-testant halls at these conditions and testant balks at these conditions and refuses to accept them. Who shall blame him? Others subscribe without the least intention of keeping their promises. They regard them as priest-ly presumption, and apparently submit promises.

He had to walk several miles in the merning and several in the evening. No doubt some of our boys and girls " It is the duty of Catholics, priests and people, to be frank and charitable toward their non Catholic fellow-citi zens, and to tell them that marrying a Father. His Lordship the Bishop began by thought it hard to walk a mile to school. However, continued the Bishop, I am very glad to be home and glad to see you and glad to hear good reports of you, and I hope Gcd will blees you all. Work harder in the future even than in the past. It is impossible for the teachers to make you good scholars un-less you yourselves study. Study hard and you will be sure to succeed and be good boys and girls. The same thing applies to the singing as to the studies. I am glad the boys are in training to sing at the saying that he was very glad to be once more in the midst of his own people Catholic generally means a life of misery for them. Protestant ministers should denounce boldly marriages of Protestants with Roman Catholics, and although "the right of private judg-ment" in religious matters deprives them of the basis of an absolutely imthem of the basis of an absolution in mutable conviction, still the sad pros-pect of an offspring lost to all Christian-ity and of a life of discord should in-duce them to prevent people from takthe boys are in training to sing at the Holy Sacrifice. This is according to the ruling of the head of the church.

ing the unfortunate step. "It would be useless to deny that certain mixed marriages have led to favorable results, even to the conversion of the non-Catholic party. Chil-dren of such marriages have been raised as model Catholics and are to day the can have this is to begin with the chil dren. Pay attention, therefore, said the Bishop in conclusion. Do not im-agine that the singing makes no differ-ence. Be obedient and God will bless pride of the church. The non Catholic has kept his promise faithfully, and has ever encouraged the Catholic training of his children in a Catholic school. ence. Be obtained and God with boost you and you will be a success. It is a great honor to be able to sing properly the praises of God. You all expect to go to heaven: and that is what you will when the time comes Divine Providence has watched over a Divine Providence has watched of a few mixed marriages that were appar-ently forced on by unavoidable circum-stances, and the merciful Gud gave special graces for the preservation of go to neaven: and that is what you will be doing there. When the time comes around to visit you again—and Father Egan will be sure to remind me— I hope I will find you all as well as you are this morning. May God bless you!

special graces for the preservation of faith. They are the exceptions. Will a sensible man take the exception as his rule of conduct? "Suppose your friend was forced to jump from a four story building and escaped unhurt, can you hope to do the same without breaking your neck? Holy church, with an experience of nineteen centuries, tells you there is great danger in mixed marriages, and will you maintain there is none? 'But the non-Catbolic is not against the In his recent rastoral on "Marriage and Divorce," which has been widely quoted and commented upon, Right Rev. William Stang, Bishop of Fall River, Mass., is especially emphatic on the subject of mixed marriages. The topic, the non-Catholic is not against the church: he goes to no church.' So much the worse, if he is indifferent. The most bigoted Protestant is prefersubject of mixed marriages. The topic, as he prefaces his remarks upon it, is a most delicate one from the fact that Catholies in this country live among non Catholies who are considerate and generous towards the church for the most mart, and who share in so many able to the polished and tolerant unbeliever; there is some Christianity in the former while the latter is dead to all supernatural life. "Mixed marriages lead to indifferent-

most part and who share in so many ism in the most essential concerns of life and eternity. Indifferentism in religious matters is the curse of the age. There are men in our day who "But in religion," he goes on, "we blasphemously maintain ' One religion is as good as another ; all churches are branches of Christ's church ; it makes no difference what a man believes, pronave carried the light of the gosper to Scotland, to Germany and many other countries. In fact the Irish priest may be found in every land on which the sun shines, and even where it seldom or even shines. ever shines.

How grateful then, you ought to be, example? This taking into account the welfare of others as well as our own should never be neglected. We my dear friends, to God Who has made my dear friends, to God who has made St. Patrick so great, and chosen Ire-land as one of the greatest of mission-ary nations. Most of us owe our Cath olic faith, under God, to St. Patrick. are not isolated atoms that receive or Let us then thank him for that price-less treasure. Let us thank God for His goodness to the Irish people. Let us be true sons of St. Patrick-true sons of Erin. Let cherish with jealous care the heirlo Let us who, knowing the obligations of a Cath of the faith, which our fathers have handed down to us, and pass it on with-out spot or blemish to future generaolic, and expect Catholics to live in accordance with those duties, have often to complain that Catholics are nmunity tions.

TALKS ON RELIGION.

BISHOP MCEVAY AT ST. MARY'S THE PRECEPT OF THE SACRIFICE OF THE

Sunday is the Lord's Day and we re-spect it as such. Blessed Thomas Moore even after he had been im-prisoned as a victim of the King of England, always dressed himself with especial care on Sandays. Some one asked him the reason of this, since Rev. Father McKeon, acted as cele . brant, and Rev. J. T. Aylward, rector of the Cathedral, and Rev. Mr. Arnold there were so few to see him in prison. He answered : "I have always dressed myself with care on Sundays, not to please the world or through a desire to attract the attention of any mortal, but through respect and love for God, pastor of the church in a few well-

but through respect and love for Gol, because it is His day." The example of the Chancellor of England should induce us all to have greater respect for the Sanday. The profanation of Sunday is an injustice. A farmer who observed Sun-day conscientiously sought to reclaim one of his neighbors who usually worked on that day. He succeded by means chosen words, expressed his own joy and the joy of St. Mary's congregation over the safe return of His Lordship after his long absence in Rome. He also thanked him for having come so soon after his return to see his children of the east side of London and to grant to them the blessing of the Holy on that day. He succeeded by means of this story; "A man of generous disposition one day met a poor man pleaded for assistance. Having \$7.00 in his possession he gave \$6.00 to the man in want. Not He had seen many places whilst away, He had seen many places whilst away, but none he loved as much as his own Canadian home. "I might," said His Lordship, "describe to you the many holy places I visited in my journey. I might tell you about Rome, the Holy City set on seven hills. I might describe to you the many heavily satisfied with the generous offerings the poor man snatched the remaining dollar and disappeared in a nearby woods. What do you think of such conduct?" The neighbor answered: "The scoundrel should be appre hended, scourged, and imprisoned." "Well," said the tarmer, "what of your own case? God has given you six days in which to labor, and has re served only one for Himself, and of that one day you rob Him by servile work on Sunday and by your failure to assist at Mass." While nature tells us thay we must $d\epsilon scribe to you the many beautiful churches it contains, the tombs of the$ Apostles and other holy shrines in which it abounds, and at which I made a remembrance of you all. I could delight you also by recourting the charms that hang about the famous grotto of

Lourdes and Paray - le - Monial. You would, I am sure, also be de -lighted to hear about dear old While nature tells us that we must worship God, it also tells us that worship which tell of its grand old roug glory; about its magnificent churches, its holy wells and other sacred shrines. But," said His Lordshin, "the sacred shrines. to be complete must be something more than mere words. Man has ever been prompted to offer something to God, mething suitable to His dignity, some-But," said His Lordship, "the de scription of all these interesting things, I will leave to Father Aylward, who at thing that will adequately express his omage, submission and dependence upo his Creator. Hence sacrifice has marked the pathway of men whether we con template them in civilized society of some later date will come and tell you all about them." The Bishop then referred to that

template time in formation offered to as barbarians. A sacrifice is something offered to God, dedicated to Him and expended in His service as a token that He is the Supreme Lord and Master of all. Words are not adequate. We read of the sacrifices of Abel and dots. When Naah went out of the

of Cain. When Noah went out of the ark, he expressed his thanksgiving by

The B shop then referred to that great saint whose feast the church was observing. St. Joseph, said His Lord-ship, is a model for all men, and especi-ally for the workingwan. He was a workman—a carpenter. God had con-terred a great honor upon him in choos-ing him to be the foster father of the Incarnate Word; and yet He left him and his little family dependent upon the labor of their hands. Joseph worked, Mary worked, Jesus Himself worked. The labors of the Holy Family, especially those of Jesus, have ennobled all labor. Labor is now something honcrable and not a thing to be ashamed of. But some people make offering sacrifice. When God chose one people for Himself, He commanded them to offer to Him whole burnt offerings, holocausts ; Him whole burnt onerings, nonceases + sacrifice for sin and ignorance; peace offerings and offerings of thanksgiving, and a vast number of other sacrifices. Here we find a distinct and positive something honorable and not a thing to be ashamed of. But some people make distinctions. Certain kinds of labor they consider honorable, other kinds they consider degrading. They think that it is all right to work in a bank or in some big mercantile establishment, but would not labor on law emanating from the source of all

Yet all these sacrifices were types and figures and entirely dispropor-tioned to the majesty and omnipotence tioned to the majesty and omnipotence of God. He alone could provide a sac-rifice worthy of Hinself. "Sacrifice and oblation thou wouldst not, but a body thou hast fitted to me; holocausts for sin did not please thee. Then said I, behold I come; in the head of the book it is written of me, that I should o Thy will. O God." (Heb x 6) a bank or in some big mercantile establishment, but would not labor on a farm. Many of our girls imagine that working in offices and factories is quite honorable, but consider domestic service beneath them; but these silly notions all come from a false idea shout notions all come from a false idea about book it is written of me, that I sho do Thy will, O God." (Heb. x. 6.) The Sacrifice of the Mass is the one

have carried the light of the gospel to ing Mass two things are required : in-

tention and attention. An earnest intention requires earnest thought. You will bear Mass acceptably in proportion to the earnest-ness of your intention. A Catholic who is present in the church for some who is present to the chirch for some purpose, and keeps to that purpose, for instance, to sketch or to write, could not be said to "hear Mass," or to "assist at Mass." The intention is included in going to Mass for that suppose as such as

The intention is included in going to Mass for that purpose, as such an intention is virtual, but a distinct in-tention is better. Attention is to apply our mind to what we are doing. Otherwise we would deserve the reproach God made to the Jews: "This people honoreth Me with their lips, but their hearts are far from Me." (St Matt. xv. 8) When distractions are only another

When distractions are only anothe name for carelessness, they are sinful. name for carelessness, they are similar Distractions may come without our fault and then they are not sinful if we seek to overcome them. Coming late for Mass is a source of distraction to for Mass is a source of distraction to others. If you really wish to be de-vout at Mass, you ought to try to be in your place a few minutes before Mass begins. "Before prayer proin your place a few minutes before Mass begins. "Before prayer pre-pare thy soul and be not a man that tempteth God." (Eccl. xviii., 23.) The nearer your pew or place is to the alter the less liable you are to be tempted during Mass. Too many want to see and to be seen. Masses can be properly heard with-ont any particular form of prayer.

Masses can be properly heard when out any particular form of prayer. You may read the "Devotions for Mass," you may recite the rosary, considering the mysteries you may meditate on the Passion, or you may follow thoughtfully the priest at the altar. Bat be mindful of the sacrifice and guard yourself by proper intentions and attention.—Catholic Universe.

TIRED OF ANTI-CATHOLIC BOOKS. WRITER WHO MAKES A CESSPOOL IN

MIDST OF EVERY WORK. In one or two recent novels the "wily Jesuit "figures again. Some writers of books would have to shut up shop and go out of business, says the Sacrad Heart Review, were it not for the "wily Jesuit." He is their bread and butter. We compared have have had a

butter. We ourselves have had a rather wide acquaintance with Jesuits, but we never found any of them more but we never found any of them more "wily" than other people. However, that's another story. The New York Evening Post reviews a pair of such books, and dismisses one of them in a few words—" with its hackneyed plot, fn which the wily Jesuit priest stops at nothing to make converts of two rich Protestants." To the other it devotes not much more space, but what they do say of it is well worth remembering. We shall not mention this book by title, but it is written by Richard Bagot, but it is written by Richard Bagot, whose nime to every well-informed Catholic is synonymous with the rank-est anti Catholic bioster

Catholic is synonymouth est anti Catholic bigotry. "This is the kind of novel Bagot al-ways writes," says the Evening Post. "The scene is laid in Italy, and is balefully overshadowed by Roman Catholicism. It tells about a young income and a staded to the villain by Catholicism. It tells about a young heiress who was traded to the villain by heiress who was traded to the villain by a priest, and, after many staircase adventures, it goes on to tell how she fell into the arms of the right man at last. But it is not a novel. There is a difference between having an idea, and being able to dramatize it. Mr. Bagot has a drumhead full of ideas, but he knows as much about demonstrating them in action and personality as Jon them in action and personality as Jon-athan Edwards did about the actual actual attan Edwards did about the actual experience of dancing. And it is pre-samptuous to write a monologue about half a dozen characters and call it a novel. Another reason why Bagot will never please as a literary artist is the fact that he is simply a gall bladder of Backerart spite in his relations to the Protestant spite in his relations to the Roman Catholic church. He makes

originality of virtue. We are intellect-nally tired of vice, of anybody's vice, whether Catholic or Protestant."

CHILDREN.

the Holy Sacrifice of the Mass cele-

their fields, the Sisters of St. Joseph, and their friends. Several hymns were

tended the bishop. After the hass His Lordship spoke in his usual happy manner. He thanked the chil ren, their teachers and parents for the prayers said for himself and the Rector

during their absence in the Eternal

advantages that the children have here.

No doubt some of our boys and girls thought it hard to walk a mile to school.

While the Holy Father would have liked this morning to have the whole

congregation singing, the only way we can have this is to begin with the chil

BISHOP STANG ON MIXED

MARRIAGE.

for

brated by His Lordship the Bish

wo of the ould have spiritual as demon-

F THE CH.

arian Minin, in the "Religion uiry "adds anding the ation. He

d for religr education that is kept ings unseen leed. It is ctly a great mption that d religion is thing s som chine whose much work. real reason and simple ght in the of the vary dlessness f the creeds. would come ight matter be able to , but are in e keystone of too much to take place might agree

necessity for ture in our ge is for conless surely," enting on our ance, " our

oming to see viewpoint." is the sure virtue. church in the city, the occasion being pleased with the shepherd who does to inaugurate the Temperance Crusade his duty. Marriage means union of two per in the parish. There was a very large

sons for life, a real union of hearts and the association as approved by the Archbishop were read by the Rev. Father Tranchamontague, chaplain of mith enother events and mixed marriage? St. Ambrose answers Father Tranchemontague, chaplain of with another question: 'How can the local branch. All the priests of there be union of affection where there is discord of faith?' And our great American philospher asks how a woman the church were present besides some from other parts of the city. An elequent sermon on the evils of intemperance was preached by the pas-tor, the Rev. Father Groleau. He all unions with one who she knows has ahowed by many examples that habit-ual drunkards place themselves below the brute, and become habitually las-civious and blasphemous. riages are, and always have been, for tidden by divine and coclesiastical law. "What a wretched sight it is," said

"According to a recent statistical study of the religious conditions prethe preacher, "to see a young man bright and neatly clothed in the mornvailing among American young men tween the ages of sixteen and thirty ing, found in the evening staggering tween the ages of sixteen and thirty-five, the following facts have been published, proving the less to Catho-lics as the result of mixed marriages : 'Where the father and mother are both Octability. and drunk on the street! And a friend meeting him in this condition does not know what to do with him. He cannot leave him where he is, to Catholics, 8 per cent. of the young men are not church members. But where one of the parents is a Catholic and the other a Protestant, 65 per disgrace his religion, his family, his race. He cannot take him home to and the other a break the heart of his mother, and cent. of the young men do not belong to a church.' (Review of Reviews, December, 1901.) It is, then, an apbring sorrow upon his father ! There is but one thing to be done. The poor

palling fact that in the majority victim of intemperance has made a mixed marriages the children are lost mixed marriages the children are lost to the Christian faith. This is espec-ially true when the Catholic party dies while the children are young. The non-Catholic party rarely insists that the children be brought up in the Catholic faith. beast of himself, and he can be treated only as a beast. He must be caged behind the iron bars of a prison cell !" Finally the Rev. Father appealed to young women and girls never to Catholic faith. marry a man addicted to drink, for

" There is a spiritual deformity in a

mixed marriage. The real though mystericus union of Christ with His church, of which Christian marriage is a type, is disfigured in a mixed mar-riage. Such people, as St. Augustine riage. Such people, as St. Augustine observes, 'have their food at home in common,' but the table of Christ they caunch have in common. Great is the scandal, great the devil's triumph, and

It is stated that practically the the Temperance society, and nearly the entire parish of Chambly. Among

vided he is honest.' There is faith and one church for which the Blessed Saviour died,

'If-may God prevent !--- any of our flock should be so unmindful of their baptismal vows as to seek the services of a Protestant minister or civil magistrate to tie the nuptial knot, let such unfortunate people know the depth and ignominy of their crime from which the Bishop alone can absolve them. Should they die in their sin, the rites of Chris tian burial will be denied them. If God grants them time and the grace of true repentance, they must make a public reparation of the scandal given according to the lorm prescribed by diocean statute (No. 101), before they are admitted back to the communion of the holy church.

THE CATHOLIC WHO GIVES BAD EXAMPLE.

HE DOES HARM TO HIMSELF, TO THOSE HE MEETS, TO HIS RELIGION.

It is common to hear Catholics urge n extenuation of their conduct that others do the same. The business man who resorts to sharp practice says he is at least no worse than his reighbors. sharp practice in business is looked upon by many as allowable, and therefore some Catholics think they are justified in adopting the same methods. How do others regard them as representatives of their religion ? How does their practice square with their pro-fession? That is a different matter, and one that cannot be neglected. Wrong is wrong, but a Catholic lending. himself to the practice of wrong does barm not only to himself and to those e meets in a business way, but to his

religion. Again, the movement that is now on foot in certain parts of this country to purify the stage has brought out the fact that Catholics are not always so scrupulous about the character of the scrupilous about the character of the plays they attend and countenance by their presence as others expect them to be. Catholic women attending plays of a doubtful character shock not only Catholics, but non-Catholics as well. Perhaps they argue that they them-selves suffer no harm, and that they

or. St. Joseph, by his life, gives us right idea, namely, that all labor honorable and that all our labors

ould be consecrated to God. Furning to St. Patrick, whose feast have just celebrated, His Lordship aid that he was a most remarkable aint. God is wonderful in His saints, ind in none more than in St. Patrick. Due remarkable thing about the work Ireland's Apostle is the manner in hich it was endured for filteen cen-tries. St. Augustine, the great ishop of Hippo, died about the time hat St. Patrick landed in Ireland. that St. Patrick landed in Ireland. The former was a great writer, a great preacher, a great Bishop, a great ruler, and he made the church flourish in Africa in his day. But to-day there is scarcely a trace of his work left. The scene of his episcopal labors is to day under the rule of the infidel Turk. St.

John Chrysostom, the silver tongued Bishop of the ancient city of Con-Bishop of the ancient city of Con-stantinople, also did wonders in his time for the glory of God and the cause of religion. But his former see is to day also in the hands o' the wily Mohammedans. The same is true in a measure of St. Boniface, Apostle of Germany. Little trace is left in the modd of his great doods. How differvorld of his great deeds. How differworld of his great deeds. How differ-ent, my dear¿people, with St. Patrick! He is a living force to day as Le was when he trod the green sward of Erin. His name is not an

empty one, but as familiar to day as it was fifteen centuries ago. And the faith which he planted in the soil of Ireland on that day long ago when he first spoke to the Irish people from Tara's Hill is still as fresh and vigorous n the hearts of his spiritual children as the little shamrock which he gave to them as the emblem of the Triine God. Yes, the Irish people have

never lost their faith ; through persecu tion and famine, through exile and a thousand other calamities, they have clung to the faith of their fathers, and handed it down undimmed and un-tarnished to their children. Ireland is as thoroughly Catholic to day as it was as thoroughly Cathons to day as it was centuries ago, and no doubt will ever remain zo. Not only that, but Ireland has given the faith to other lands. Irish missionaries

great sacrifice which takes the place of the many sacrifices ordained in the Old Law. These sacrifices of old were representations by which Oar Lord's sacrifices area sacrifice was made present not in reality, but in effect. But our sacrifice, the Sacrifice of the Mass, makes our Lord's Passion present in reality as well as in effect. St. Paul says as went as in energy. St. Faut says: "For as often you shall eat this Bread and drink the Chalice, you shall show the death of the Lord until He come." (1 Cor. xi., 26.) It is well for all to remember when

It is well for all to remember when they assist at Mass or have Mass offered up, that it is offered up for four ends. First, to give supreme honor and glory to God; secondly, to thank Him for all His benefits, thirdly, to ob-tain mardon for all our sing; and tain pardon for all our sins; and fourthly, to obtain all blessings and graces through Jesus Carist.

People frequently use expressions the real meaning of which they do not appear to comprehend. They speak of attending Mass, assisting hearing Mass, etc. We must not be hearing Mass, etc. We must take part in mere lookers on; we must take part in the Mass. We must take part with the priest in offering a great sacrifice to God. We should unite not only where mean we see as cele with the priest whom we see as cele-brant, but with our Lord Jesus Christ, the great High Priest of the good things to come." It is He Who offers

things to come." It is He Who offers Himself upon the altar. The celebrant reminds us of our par-

ticipation when at the Orate Fratres he

ticipation when at the Orate Fratres he turns to the people and says: "Breth-ren, pray that my sacrifice and yours may be acceptable to God the Father Almighty." During the canon of the Mass, the celebrant says: "Remember, O Lord, thy servants and all here present, whose faith and devotion are known to Thee, for Whom we offer, or who offer Thee, for Whom we offer, or who offer to Thee this sacrifice of praise for them selves and all that belong to them, for the redemption of their souls, for the the redemption of their sours, for the hope of their salvation and safety, and render their vows to Thee, the eternal, living and true God." To really fulfil the precept of hear-

MUST BEGIN AT THE BEGINNING

"Current newspaper talk of restoring the 'public sense of virtue' is mostly rubbish," says the Mcnitor. "The public sense of virtue is depen-The public sense of virtue is depen-dent on the private sense of virtue in the unit of the community. The pub-lic conscience if such a thing exists, can not rise to a higher level than the private conscience in which it has its source. The work of reform and re-generation must therefore begin at the root, which is the character of the individual component of the great social mass. That is what the Catholic Church mass. That is what the Catholic Church alms to encompass by developing sound moral instincts in the pupils of its relig-ious schools. The only practicable method of setting about the reforma method of setting about the reforma-tion of public sentiment on this point is that adopted by the Catholic Church. The fact is gradually commending the recognition of those who think. You might as well try to preserve the foliage of a plant by artificial means while rob as to imbing its roots of moisture, prove the moral quality of society while denying its youthful members the essential elements of moral health and growth.

"In all my missions I preach a sermon on the Holy Eucharist and I explain the true significance of the Mass. It stuns the non Catholics, for where Christ is, there must be His church. It leaves them bewildered in regard to their own position. Some of them tell me that they believe in the Real Presence, but I say to them not Real Presence, but I say to the to to let their pastors know it or they may turn them out of the church." So writes Father Waters, on the Vir-ginia missions. It is true that there is dorm of the church no more attractive dogma of the church than the ever believing presence of Christ among us, and if the non Catholic people could only be convinced of it they would give a good deal to possess it. -The Missionary.

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

there were many monks in whom the love of God and Christ extinguished

love of God and Christ extinguished evil desire. To be sure, he tells us that they were in a state of damnation. Yet he does not allege that their perdition came from their having sunk out of their purity of life. He assures us that they were damned because they lived too early to have opportunity to be saved by his gospel of justification by faith without either love or good works.

Here, we see, we have two contradic-

to that part of this declaration which

dishonors himself. Luther, indeed, cares little for holiness, or for the reputation of holiness, but it is not in

human nature for a religious leader to

Pecuniary disinterestedness, freedom

from ambition, and courage in helping the plague-stricken, are unquestionably

virtues of Luther. Trutbfulness is no part of his moral

Papist, being only one degree from an actual devil, can not possibly be sland ered, and that a Protestant who will

prefer truth to the advantage of the

Reformation, is a contemptible crea-ture. He applied this to Philip of

Hetse, because the Landgrave, having

tracted a bigamous marriage, would not

solemnly deny that he was a bigamist, and would not declare that his second-

ary wife was a mere concubine. Towards the common people he, and

Melanchthon also, have nothing but a

merciless contempt. They would fain have them reduced to slavery, "bought and sold like other cattle," "kept on

floggings and short rations, like asses,

or driven hither or thither like hogs.

or ariven nither or thinker like hogs. The princes are exhorted to be unre-mitting in "hanging, heading breaking on the wheel." So only, the two Re-formers declare, can the German

the enslavement of the peasants is even

worse than the passionate outbreaks of

The character of Luther, therefore,

CHARLES C. STARBUCK.

and sold like other cattle,'

Luther.

with Luther's reluctant consent, con

He declares that an active

profess himself worse than he is.

creed.

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BY A PROTESTANT THEOLOGIAN. CCCXCVI.

As Principal Tulloch remarks, to avoid blunders entirely is quite im-possible. We must content ourselves with making as few as we can, and with making as few as we can, and with correcting them when we notice them. I observe that I have made Cardinal Allen translate the first book of Hooker's Ecclesiastical Polity to Pope Urban VIII, the Pope remarking thereupon that it was worthy to endure until the last fire consume all learning. Of convert WIII, not Of course it was Clement VIII. not Urban VIII, who said this. Allen had

Here, we see, we have two contradic-tory passages from Luther concerning unmarried chastity. Of course then one of them is what he would call an "edifying and salutary lie," for the benefit of true religion. Of course we can not find the lie in his eulogy on the chaste ronks. That would not be working in his interest. We must find it on the other side. Yet, as Bossuet remarks, we can not attribute falsehood to that part of this declaration which Urban VIII, who said this. I who when been dead almost a generation when Urban came to the chair. Dr. Faulkner of Drew Seminary, having examined Wycliffe's English works, finds no declarations against the Drew Charles and the seminary of salvation of Saints Benedict or Bernard or Francis. He promises to examine his Latin works. If none should be found in them, the conclusion will be that Wycliff was condemned mistaken-ly on this count.* As the eminent Romen Legnit Derman court Roman Jesuit Perrone says, neither Pope nor Council is infallible concern

Pope nor Council is ing "personal facts." Of course the condemnation of Wycliff rested chiefly on his denial of Wycliff rested chiefly on his denial of creed, if he can be said to have a moral Transubstantiation. The pute that he denied this.

Protestants excuse themselves from paying attention to the damning facts adduced by Janssen concerning Luther and the Lutheran Reformation, and to some extent concerning the Calvin istic Reformation, on the ground that he garbles This is a very convenient plea, especially when no proof is given, as none is offered even by Professor Nippold. However, the assertion bars us from citing passages the sense of which might be changed by fuller quotation.

Nevertheless, unluckily for Luther, and sometimes for his associates, there are a good many passages which speak asantly in themselves to be too unpl ruled out in this way. I will give some of these, and if anybody can prove by their context that they do not mean what they say, let him see about it. "Failh justifies before love, and

without love. This passage is not sheltered under any plea of an altering context. We are only assured that it does not mean

formers declare, can the German peasantry—a people singularly mild and submissive—be kept in some sort of order. The peasants' revolt un-doubtedly somewhat palliates, but noth-ing can excuse this hideous lan guage. The detailed and cold blooded manner in which Meianchthon proposes the cally some of the neasants is even hat the words say. Why? Nobody disputes that Luther has an extraordinary command of lan-

guage, and is perfectly capable of makgage, and is perfectly capable of max-ing his meaning clear. But, it is pleaded, Luther is too good a man to have taught that we can be justified by an unloving faith.

certainly does not contradict the na-tural meaning of his formula of justifica-

John Wesley was too good a man to teach this, but the very point in question. Andover, Mass.

tion is this, was Lather a good man? He was undoubtedly a very religious man, but the Bible teaches us that reli gion without morality only deepens our The ancient votaries of ondemnation. Bacchus and of Venus were profoundly religious. Their orgies were regular revival services, but their religion only fitted them for a deeper hell.

"[Should Dr. Faulkner not find this erroneous beaching in Wycliff's Lxin works Mr. Star buck's conclusion. namely, that "Wycliff was coademaed mistakenly on this count," does not follow. Not to mention other reasons, the nearly two hundred years' controversy that arose over the question whether the five con-demned propositions taken from the Augusticus of Janssen could be found in that book forbids this conclusion. If Dr. Faulkner cares to find a tolerably full tist of Wycliff serrors we recom mend him to read the Latin work "The Coun cits of Greats Britaniand Ireland." by the Pro-tostant Wilkins. Most, if not all, of the mod-ern editions - Lvin and E.gilsh.-of Wycliff's works have ben to highly colored by relig-flous bigury to be act much value. For instance that sacred relie in the British Museum, labeled "The Eaglish Bible, Wycliff s Trans-lation," worshipped by all orthodox Protest-ants, is now shown to have been the work of Catholize. It is simply a Catholic Bible. "Only the Gospials" say the learned, " can with any probability be assigned to Wycliff imself." "The Kava. In our own time Henry Ward Beecher was a very religious man, but his religion did not restrain him from adultery, as Mrs. Tilton herself at length con-He finally flung out angrily bessed. Sessed. He finally hung out angrify against the Ten Commandments from his very pulpit. "Can't we have some-thing better than this everlasting not?" he exclaims. Unfortunate this, for a man who is sufficiently shown, cording to the familar phrase, to have taken the not out of the Commandments and put it into the Creed.

Luther was no adulterer, yet Melanchthon represents his relations to the ransway nuns who harbored with him as being, in his own words, by no means those of "a decent man, " although he those of "a decent man, " although he seems to imply that the matrimonial hopes of the ladies made them careful

THE CATHOLIC RECORD. THE HOLY SEASON OF LENT.

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the baby-and you can't

nurse the little one-

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tute for mother's milk.

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to the substance, as they find to their cost before they have travelled very

far on this road. They have but escaped from a light and easy yoke to

take on their necks one far heavier and

nore grievous, and which becomes more and more so every day. They have left the service of the kind and

good Master to whom they belonged and entered into that of a hard and cruel tyrant instead. He has filled

them with base and beastly passions,

and made them slaves to these

yoke upon us ?

earth.

always the same.

mothers.

feed only

A POWER The problems of life require reflection for their solution. Success in commercial pursuits cannot be at-tained without serious thought. The same is true in regard to our supreme business on earth, which is the salvation of our immortal souls.

salvation of our immortal souls. With this end in view, the church has set aside a portion of the year for our particular profit. This period is designated as the holy season of Lent. And during this time she errnestly so theirs are dear and a for the arts of licits us to draw aside from the cares and pursuits of commerce, from the ordinary pleasures of life, that we may meditate upon matters which pertain to eternity. To think seriously of what is to become of us when we have gone from all these things. What a fitting preparation, then, for

the work, is the ceremony of the open-ing day of the season, Ash Wednesday. How well calculated to provide proper thoughts, the words, "Remember man, that thou art dust, and unto dust thou shalt return;" which accompany placing of ashes on our brows.

Forty days of serious and reverential thought on the life, passion and death thought on the life, passion and costs of our Saviour. How profitable it should be for the soul. To make it such, read and follow the diocesan reg ulations prescribed for the holy sea-negative provide a source of the source o son. If you think yourself physically unable, submit the matter to your con-fessor. Do not exempt yourself. You have no authority to do so. Attend faithfully the exercises arranged by your pastor. Many other admonitions might also

be given. But in this it is best to seek the counsel of your confessor. Do seek the counsel of your contensor. Do this on all matters concerning which you have a doubt. Then will your thoughts be fruitful. Then will you have complied with the wishes of the church. Then will you have profitably observed the holy season of Lent.-Church Progress.

AS TO MEDICINES.

If Dr. Osler's condemnation of the prevalent incrdinate desire to take medicine could be as widely circulated as was his quotation, from Anthony Trollope, about the advisability of chloroforming sexagenarians, considerable amelioration might be looked for in the state of the world's health. a recognized eminent authority in the domain of medical science, the doctor speaks, in the following extracts from s recently published writings, of what he knows; and most of our readers, perhaps, will do well to give heed to his words: "Man has an inborn craving for

medicine. Heroic dosings for several generations have given his tissues a thirst for drugs. As I once before remarked, the desire to take medicine is one feature which distinguishes man the animal from his fellow creatures. the animal from his fellow creatings. It is really one of the most serious diffigulties with which we [medical doctors] have to contend. Even in minor ailments, which would yield to dieting or to simple home remedies, the doctor's visit is not thought to be and as we get more sense, dosing will be recognized as a very minor function in the practice of medicine in comparison with the old method of Asclepiades

tioned as a more effective remedy in many ailments, than is recourse to powders, pills, and liquid drugs,--a statement the truth of which might well



MARCH 24, 1906.

THERE should be a power of some kind on every farm. It saves labor, time and money, and increases the earning capacity of the farm. It will work the raw material of 1 the farm into a finished product. All up-to-date farmers agree that the modern gasoline engine is the Horizontal-(Portable and Station Horizontal – (Portable and Station-ary), 4, 6, 8, 10, 12 & 15 Horse Power, Vertical – 2, 3 & 5 Horse Power, Specially adapted to cutting dry fodder and ensilage, husking, shred-ding and shelling corn; threshing and grinding feed; sawing wood, correcting cream summingwater etc the modern gasoline engine is the best farm power. Our I. H. C. gasoline engine is the **best gasoline engine**. It is strong, durable, long lived and is of full rated, actual (not estiseparating cream, pumping water, et Indeed there is no service requ mated) horse power. It is easy to operate and is easily of a power that will not be perform most satisfactorily by this engine. kept in working order, It developes the maximum of power

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MARCI CHATS W

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WASTE There are experience of and among that which Author o the things no faithful to p

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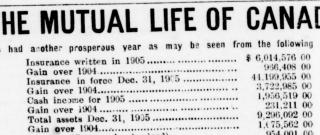
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a matter of great importance to your dependants, and the informa-tion will cost you nothing.





They are given over, brdy and soul, to impurity, gluttony, or drunkenness, or it may be to a mean and miserable greed for money. At last, perhaps, they try to turn back and shake themwhich have fastened on them, and are

draining the very life blood from their souls; but it seems that they cannot do so. They set out to do as they pleased, and how has it ended? In

their being bound, hand and foot, in the slavery of sin. But what was their mistake ? Were they altogether wrong in wishing for

is not a mistake. We are right in wishing for liberty, hoping for it, and trying to secure it in the right way. But the mistake these foolish people of

liberty? Is the desire for freedom, which is implanted in us, all a delu sion? Are we never to do as we desire but always to have a restraint and a No, my brethren, the idea of liberty

passions.

whom I have spoken made is in going the wrong way in the search for it : in looking for it in the wrong place. Where, then, is liberty to be found a I will tell you; and you may be sur-prised at what I say, for it does not

betray t

I have seen the following cited us I have seen the following cited us from Luther, quite in Henry Ward Beecher's style. "Christ came to abolish, not the Ceremonies only, but the Commandments." However, as I the Commandments." However, as I have not verified this, and as Jansson does not quote it, we will let it hang as apocryphal, although it is in full agreement with Luther's general doe ne of Justification.

Really we should suppose, from some people's talk, that Lucher was such an idiotic innocent, that his own followers did not know what he meant, but took ap an immoral doctrine of justification quite against their Founder's intention. Certain it is, 'that, even in the next century, George Calixtus, conciliatory as he was, had to acknowledge that Lutheranism, while urging love and good works — is was a passing Luth-eran school which warned the faithful indicial to salvation-nevertheless held in they are not absolutely necessary to justification, "either in life or in death." It is Bossnet who has drawn attention to this, which is doubtless a

main reason why Protestaats dislike the Variations so much.

The passage in which Luther de-onnces unmarried chastity as an nonnces hypocritical protence, a mere moral and physical impossibility, is too long and too emphatic and too variously expressed to be set aside on any pretext of garbling, while it is too fearfully in decent to be quoted. I once undertook to translate it for a male friend, but for very shame had to desi t. This gives Bossnet occasion again

for one of those pungent thrusts which are so very uncomfortable to us. This particular stroke is the more oflous because so incontestably justified by the fact. The great Bishop remarks, that when a man proclaims to all the world that unmarried chastity is as hypocrisy and an impossibility, he does not in the least prove his contention, but that he is unquestionably a competent witness against himself. Now Luther was born in 1483 and married in 1525 He tells us

the searching in the searching is the searching in the searching is the se

"Only the Gospois." say the tender, with any probability be assigned to Wycliff himself." The Kav. Mr. Starbuck appears to give us in the last sentence of this paragraph a further reason way Wycliff may have been 'con-demned mistakenly." when he quotes Perrone as saying: 'Neither Pops nor 'Council is in-failtble concerning 'personal facts.' This statemast of what Perrone asys is boo vague for us to understand. This theologian asys that the church or the Pop; is the infallib e indge of the correctness of any doctrinal or moral teaching, whether this theologian says that the church or the Pop; is the infallib e indge of the correctness of any doctrinal or moral teaching, whether this theologian cou-ter or and the says is the the data "personal facts " comes perhaps to this, that the Church does not notice notice a man's opiniona, theories, or even his errors—al.' personal facts "-while he keeps them to himself. She leaves him to his con-science, to his confessor, or to an altenist. The momank, however this same man attempts to be a teacher of religion he enters of his own ac-cord the dom sin of the church and his teach-ing necessarily comes under the supervision of her to whom Christ entrusred His entire revisition and whom He made its guardian, winces teacher and interpreter—EL Review.

FIVE MINUTE SERMONS. Fourth Sunday of Lent.

LIBERTY OF SPIRIT. By the freedom wherewith Christ has made

These, my dear brethren, are the concluding words of the epistle read at Mass to day. They ought to be of unusual interest to us, for they speak of a nation which we all care very much about, which some care so much about that they are willing to fight for it, and to die for its sake. If you have listened to these words

of St. Paul, which I have just read, you know what this is of which I speak, and

for which we all care so much. It is freedom or, as we often call it, liberty. Many, as I just said, will even die, if be, rather than abandon it ; and indeed thousands, nay millions, have actually done so. Man fee's that he must have it. Life, liberty, and the pursuit of happiness he claims as his

righs Especially do people nowadays ask for liberty, and insist on having it. The child is no sconer out of his The child is no sconer out of his mother's arms than he wants and tries in all things to have his own way. Obedience is a lesson that he seldom willing'y learns. He thinks that when he is a man he can do as he pleases and he does not see why he should not even now. Sometimes he succeeds in having his own way, in spite of his parents; he runs away from school and, when a little older, from church; he pisses his life among such companions as he chooses, who help him to get the liberty which they think they have

of his monastic, or in the earlier part of his reformatory life. Yet _uther elsewiere assures us that It is to true liberty only as the shadow

erjy doing it most perfectly. They have got rid of all the hindrances that, more or less, prevent every one here below from doing what he wishes. And, of course, those who try to walk in the path of the saints here on earth also have much of this freedom. The more they learn to do God's will the more they love it ; and so they are

always doing more and more what they like, and more and more easily all the time; and that is just what liberty is: to do what you like, and to do it without pain or difficulty. The servants of God, then, have

ound as if it could be true ; but it is

true, nevertheless. True liberty, then, is in the service of God. Those who

erve God best are the freest men on

But how can this be? I answer it

plainly. For those who serve God

est of all-that is, the saints in heaven -always do just what they like, and

their liberty, because they have got free from sin, which is the only obstacle to it. And this freedom from sin is the gift of Christ, it is the fruit of his Passion ; it is, then, the liberty which has given us. It is ours if we wish it. Try, then, my dear brethren, in this holy season of Lent, when His graces are so abundantly poured out, to gain that freedom which they will surely give us. that "freedom wherewith Chri-t has made us free.

Princess Ena and the Church We have high ecclesiastical authority for stating that Princess Ena has for many years past expressed a desire to join the Catholic Church, and that there is no doubt she has been well and thoroughly instructed in the faith. Her marriage affords the first instance on secord of an English Protestant prin ceas marryigg a C tholic king.-London Catholic Herald.



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

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RECORD, London. Dr. McTargart's vogetable remedies for the iquor and tobacco bablis are heal htu; sa's inexpensive home treasiments. No hypodermic injections : no publicity : no loss of time from busines; and a certainty of ours. Consulty the groups our construction of ours.

MARCH 24, 1906.

CHATS WITH YOUNG MEN WASTE NOT, WANT NOT."

OUR BOYS AND GIRLS.

THE MISER'S HAND.

A STORY OF MICHAEL ANGELO.

"Let me go! I must die in peace!"

"Get out of this? Out of my house,

"Get out of this? Out of all hearts, beggar !" The young man did not stir. "Have you finished?" he said, in a good humored tone. "Wherefore there hard words? Have you never loved, Signor Giannettini? Have you totally forgotten the feelings of your youth? Know you not that, since I was ten years old and Maria five, we have loved eash other fondly? Will you not, then

years old and Maria nye, we have loved each other fondly? Will you not, then allow us to hallow your old age with grateful blessings, or must we water your path with tears?" "I don't want to have a crowd of hereare for my croudshildren." said

The man in the corner had hearkened

attentively to the dialogue. He arose and touching Barbarigo's shoulder,

"Well spoken, gondolier. Courage brings success and perseverance con-quest. Maria shall be thy wife."

presence!

and said :

stored.

There are many wise sayings which experience of the ages has suggested, and among them stands prominently that which heads this article. God, that which heads this article. God, the Author of life and the Creator of the things necessary to sustain it, is faithful to provide a sufficiency for man's needs, and there is no real want, man's needs, and there is no real want, generally speaking, from His part ex-cept in some few failures of the cropsat cept in some lew latteres of the crops at rare intervals, and even here He sup-plies for that misfortune and the suffering it entails, by larger and more fruit-ful crops of the same kind in other

ountries. But there is want which men bring upon themselves. It is not from the lack of the necessarles, but it is from wasting them. And this want is as vast, almost, as the numbers which make up the human family and is as widespread as the land they inhabit. Every class and condition of society contributes its thousands and millions to the ranks of those who feel want in one degree or other, because in every class human nature and its weakness class human nature and its weakness are the same, and there is want felt and its consequent pain and hardship, be cause there is waste of which it is the fruitful source.

'A wilful waste makes a woeful "A wiltal waste makes a woeful want," says the old adage. And ex-perience proves the trath of it. It seems to be God's way of punishing man for the wastefulness of His gifts. What we have is given us by Him. It is gratuitous, we have no right to it. God has given it like life itself, out of His goodness and His mercy. It is all His, "tor the earth is the Lord's and the fullness thereof," as He declares in Holy Writ, and these gifts, even the

Holy Writ, and these gifts, even the least of them, are great, and required the power of God to create them, and

so God will not permit them to be ruth lessly wasted without punishing the one

that wastes them, by having him somer or later find the need of the very things

or later find the field of the very things he threw away. Nor is this rule applicable only to the things necessary to sustain or, even more, which contribute to its well being and happiness, but likewise applies to the energy and endeavor with which one must use his opportunities and his more to gain these things which life

powers to gain these things which life

powers to gain these things which he needs and legitimate desires crave, for here often is the prime cause of want, the waste of time that God allots and the neglect of using the health and strength which He gives not only to

supply one's needs, but even to give a superabundance for every want. God condemns this idle existence,

for He says, "if a man will not work, let him not eat." The law of nature is labor, for man is to eat his bread in the

labor, for man is to est this break in the sweat of his brow, as told us on the very dist page of the holy scriptures. And there is plenty of work for everybody; one tills, another sows; one is herding, the tills are the gravery. The

one tills, another sows; one is herding, aother is storing the granery. The architect is designing, the mechanic is building; the merchant is buying, the clerk is selling; brave captains and stardy seamen are exchanging the pro-ducts of the different countries. There is work for all and every one should do a part.

Health itself demands activity, and

deniable truth. More die of inertia than of activity. It is the hard worker that usually lives the longest, whether in the field or in the shop, at the store or in the office, and so it is the waste and the destruction of one's life and movers rather than the saving and upper

powers rather than the saving and pre

servation of them, and the sluggard pays

the penalty in an early grave. Nor are the evils attending waste of

Colton in Catholic Union and Times.

the law of labor which God imposes in the law of labor which God imposs is what nature requires to be fulfilled for its health and happiness. "It is better to wear out than to rust out," is an un-deniable truth. More die of inertia

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ung Ladies whe are hat is Proper in the eddings, should seed easking. Latest ppe k. Lynn Side Press,



SCANDAL.

THE NAME GIVEN TO ALL SINS WHICH INJURE THE SOULS OF OTHERS. Scandal is the name given to all sins which injure the scalls of others. It is "a stone of stumbling or a rock of of fense." It is hard to exaggerate the tense." It is hard to exaggence the enormity of this sin. The murder of the body is not so bad as the murder of the soul, yet scandal tends to the murder of the soul. The giver of scandal injures the Al-

A stort of alternal another another a one evening, many years ago, a female, completely enveloped in a long, black mantle, was wilking towards the bridge of the Rialto, in Venice. Her steps were weak and uneven, and at in tervals she looked around with a hurried tervals she losked around with a married frightened glance. She paused at the centre of the bridge, and looked down with a shud-der on the clear blue waters of the Adriatic; then, closing her eyes, and The giver of scandal injures two ar-mighty by depriving Him of the glory and service which belongs to Him by robbing Him of the love and service of His creatures. The scandal giver co Antonio — adieu !" Antonio — my Antonio — adieu !" she prepared to throw herself over the parapet.

and solves and service of His creatures. The scandal giver co operates with him who "goes about as a roaring lion seeking whom he may devour." It is no wonder that our Lord says: "Scandals must come, but woe to him by whom they come." He continues : "It were better for him that a mill stone were hanged about his neck, and he were cast into the sea that he should scandalize one of these little ones. (St. Luke xvii., 1.) Retribution will be demanded : "The wicked man shall die in his iniquity but I will require his blood at thy hands." (Ezech, ii., 18) Some men are diabolical in actually plotting and planning against the innothrow herself over the parapet. Just as she was failing a man rushed forward, seized her with a powerful grasp, and drawing her back, said: "Girl, destroy not the life which has been given you! If you are unhappy enter your church, kneel on its hal lowed pavement, oour out you sorrow and thank your Maker that you have been preserved from rushing inte His

been preserved from rushing into His The girl tried impatiently to shake off the strong kind hand that held her, In another moment she tottered and fell to the ground, where she lay with

Some men are diabolical in actually plotting and planning against the inno-cence of others, because, like the devil, they hate good. Sometimes it is done by weakness and without any premedi-tation. Amendment cannot be too quickly or too thoroughly made. It may be well to know that there tell to the ground, where and all when out sense or motion. Her preserver raised her head, and, in order to give her air, drew back the veil which con cealed her features. They were lovely and the man gazed on her with wonder and admiration as she was gradually re-By degrees she told him who she was and where she lived. Her history might be summed up in a few words :

might be summed up in a few words: An avaricious father, a poor lover, a mutual but unhappy love. Vainly had Maris pleaded with her father, a rich innkeeper in Venice, the cause of her lover, Antonio Barbarigo, the hand-somest gondolier plying beneath the Bridge of Sighs. The person who had saved her led her gently to her home, and, having given portunity presents itself, a person so dispensed ought to make that explana-

The perion who had saved her ied her gently to her home, and, having given her up to her father, seated himself in an obscure corner of the hostelry. Giannettini received his child with rude reproaches; and, bidding her re-tire to her own apartment, he cast a There are some Protestants who

As Maria turned to depart, a young As Maria turned to depart, a young gondolier appeared at the door, and furtively approaching her, said: "Dearest! Dearest!" Giannettini rushed forward, shoutdices against the Church.

ing of the bed ridden man on the Sab bath. Our Lord rebuked them, saying bath. Our Lord rebused them, saying: "If you have an ox or an ass fall into a pit on the Sabbath day will you not immediately draw him out on the Sab-bath day ?' We ought to remember that scandal may be given by omission as well as by commission, as when peras well as by commision, as when per-sons in authority fail to perform duties sons in authority fail to perform duties incombent on them. Parents may give scandal by failing properly to instruct their children or by not keeping them from bad company or bad reading, or when they permit them to take situa-sions in which faith or morals will be endapgred, or who do not firmly corsions in which faith or morals will be endangered, or who do not firmly cor-rect their faults and failings. We need scarcely refer to the times that parents "I don't want to have a crowd of beggars for my grandchildren," said Giannettini, roughly. "Certainly you are rich," replied the young man; "but what hinders that I should not become so, too? A stout arm, a brave heart, an honest soul, will, with the help of heaven, do much." actually give scandal by bad language by instigating their children to lie or to steal. Teachers and others in posi-tions of authority should remember their responsibilities along these and similar lines.

similar lines. Good example is opposed to scandal. Our Lord teaches us this duty when He says : "Let your light shine before men that they may see your good works and glorify your Father Who is in heaven." Then the prophet Daniel says : "They that instruct many to justice shall shine as stars for all eter-nity." (Daniel xii., 3.) "The Lord has left two important of-

the penalty in an early grant waste of Nor are the evils attending waste of any kind merely material; if so, lament, able as they are, they would not be so deplorable, but, alas, they are usually fraught with eternal consequences. Idleness is well called the devil's work shop, and the slotbful lay themselves open to many temptations. From what class is made up the vicious and de-praved? Largely, if not entirely, from those who will not work. Sloth is a barrier to all spiritual progress; it is one of the seven deadly sins and leaves sin of all kinds in its train.

unity which is almost sure to result

quickly or too thoroughly made. It may be well to know that there are nine ways by which persons may share or co-operate in the sins of others. These ways are: By connsel or sugges-tion to sin ; by command or by using authority over others to make them committ sin ; by consent ; by provoca-tion; by praise and flattery ; by conceal-ment : by partnership ; by silence and by defending the ill done. Scandal may be given innocently, as for instance, when on account of ill-health a person may have a dispensa-tion to eat meat on a fast day. If op-portunity presents itself, a person so

dispensed ought to make that explana-tion. Then, again, on account of ignor-ance or weakness some may take scan-dal when that is done which is perfectly lawful. This is the "scandal of weak brethren."

ure to her own apartment, he case a suspicious glance at the person who had brought her home, whose athletic, manly figure and firm countenance, however, deterred the innkeeper from addressing him in a hostile manner. have prejudices. They have exaggerat-ed notions of Sunday observance and consider it sinful to play the plano or to toss a ball or to have any anuscement on Sunday. As far as possible we should try not to increase their preju-

Then there is "parisaical scandal" as when the Pharisees were scandalized at the actions of our Lord, as the heal-ing of the hed widden men the Sch actually give scandal by bad language

SURPRISE disastrously. "It is not the time to stop a mixed The is not the time to stop a mixed marriage after the bride has her clothes and her hat selected and the bride-groom has built and furnished a home. If the church refused to marry persons then they would go to a minister or a magistrate and have the ceremony per-formed. The time to prevent them is formed. The time to prevent them is during the courtship, when the man outside the faith begins paying his attentions to the Catholic girl. Then should the girl say that her faith forshould the girl say that her faith for-bids such a course and settle the whole matter. That is the time to prevent the evil and parents, you have your duty, for when the bridal clothes are ready and the bridegroom has built his house it will be too late." HARD TO CONDUCT A DECENT SALOON

"Personally," says Rev. J. T. Roche, "I would rather stand by the open grave of a Catholic young man than see him engage in the saloon business as it is conducted in America to day. Apart is conducted in America to day. A pair from the spiritual danger arising from co-operation in another's sin, no form of easulstry can justify a business whose profits are largely dependent upon de-priving defenseless women and innocent priving defenseless women and innocent priving actenseless women and innocent children of the means of livelihood. Added to this the necessity of consort-ing with the lowest elements of society and the further necessity of alding and abetting in the physical and moral des-tenction of an law a propertion of the truction of so large a proportion of the young manhood of the country, and you have a few of the difficulties confront nave a tew of the atmentities controlation ing a Catholic who is desired of con-ducting a decent saloon. He may do it and save his soul, but it is an ex-tremely hazardous undertaking. "Time and again I have heard it

asserted that a majority of the saloonkeepers are Catholics. This assertion we all know to be false, but we know at the same time that there are altogether too many of them in the business for their own good and for the good of the cheir own good and for the good of the Church. It goes without saying that many of them try their best to conduct their places in conformity with the die-tates of conscience, but for many of them the business has been a curse and a blight.

A QUESTION OF CONSCIENCE.

The letter of the Protestant Bishop

The letter of the Procestant Bishop of London with regard to the approach-ing marriage of the Princess Ena to the King of Spain is an insult not merely to the Princess, but also to the Catholic church. The Protestant Bishop protests that he would have nothing to say against a "genuine and penalty on account of conscience. penalty on account of religious freedom. And yet it is the prayer of an official Protestant organization to the head of the Protestant church to-day. Of nothing to say against a "genuine and convinced acceptance of the tenets of the Roman Catholic church." Since the Roman Catholic church." Since he has something to say, the implication is clear. It is that Princess Ena, who is about to become a Catholic, cannot give "a genuine and convinced acceptance" of the Catholic Falth. The Bishop of London cannot possibly have any means of knowing anything whatever about the conscience of the Princess, and therefore his letter is an insult as unmanly as it is unwarranted. As Catholics, we resent course, the King will pay no heed to it. He can prevent the marriage, but not even he can prevent the matriage, but not even he can prevent the conversion. And although he was found willing to mutter some obsolete profanity on his accession-as a condition precedent to accession—as a condition precedent to wearing the crown—he is not a bigot and cannot be made one. Speaking for the Catholics of the country, we indignantly resent the imputation that the Catholic church unwarranted. As Catholics, we resent unwarranted. As Catholics, we resent it, because apart from personal con-siderations, it implies that the Cath-olic church would admit a convert whose acceptance of Catholic doctrine was merely formal and not sincere. The church would not do that. That is not the Catholic practice. Unlike our Protestant Friends who are accustomed in Ireland to imputation that the Catholic current would accept an unconvinced convert. Ordinary manliness impels as strong a protest against the baseless imputation that Princess Ena is acting unworthily and insincerely in returning to the faith of how not sensitive appositors. faith of her not remote ancestor. London, England, Catholic Herald.

"Buy up sowls with penny rowls And chunks of hairy bacon"-

Religious controversy makes but few

converts. Catholic example and Cath

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olic literature are now the two great the Catholic church places no value on a forced, or on anything but a conscienfactors in the work. tious and willing conversion. Pro-testants say that the Catholic church is a testants say that the Catholic church is a church of formality. As a matter of fact, in no church is the inward sincerity of the individual held of more account. It is Catholic teaching that not alone the ontward form but the in ward disposition of the individual is necesy for the proper reception of any rament, and since Princess Ena has en instructed in Catholic doctrine e cannot fail to know that it would something approaching empty crilege, from the Catholic standpoint, to accept the sacrament of baptism



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much

sum. So saying, he drew from his pockat a piece of parchment and a crayon, and turning to a table, began rapidly to sketch a man's hand. It was repre-The industrious man is the useful and The industrious man is the useful and the happy man, and when he has the Ohristian faith and lives up to it, he is the true and ideal mnn. But a man does not become such in a day. He grows up to it, grounded in it in his youth by wise parents and guardians. The sins of wester heir own sketch a man's hand. It was repre-sented open, impatient, with hollowed palms, as if expected a shower of gold pieces. It had, so to speak, an avar-icious expression, and one of the fingers The sins of waste bring their own punishment. Individuals themselves suffer who are guilty of them, or bring

icious expression, and one of the fingers was encircled with a massive ring. "Tis my hand!" cried Giannettini. "And your history," said the artist. Giving the sketch to Antonio, the author desired him to carry it to Pieto Benvolo, librarian at the Palace of St. Mark, and demand in exchange for it 600 pistoles. want and suffering of some kind or other where and suffering of some kind or other upon those who come after them. Religion suffers, society suffers, for it is a subversion of the divine law and the law of nature. It is a vice found in every class, but it is among the rich that it most prevails. Wealth gives it more opportunities and even avenues its

of St. Mark, and the match of the for it 600 pistoles. An hour passed; then hasty, joyous steps were heard, and Antonio ap-peared, bearing in his hand a bag. "Take these coins and weigh them," said the unknown, as he threw the bag more opportunities and even excuses its Vagaries and calls it by a lighter name.

extravagance; but stripped of its gild-ing, it is simply waste, to be followed some day by its punishment, want-of one kind or other. toward Giannettini. Antonio Barbarigo stood before his benefactor, pale and trembling with

joy. "One favor more," he said ; "who

are you ?" "What does it matter?"

some day by its punishment, while or one kind or other. Work for body and work for soul must go hand in hand. We must share the fruits of our labors with God's poor; the rich must give out of their abund-ance, the poor of their need. No man must be idle, for God has work for all. Go ye into My vineyard. He says, and I will pay you what is just. "Work while it is day for soon the night cometh when no man can work." Every idle word must be atoned for, every day wasted will be avenged, for God is a just God and "He will render to every man according to his works."-Bishop Colton in Catholic Union and Times. "What does it matter?" "What does it matter, say you?"— oried the gendolier. "Much, much to me! Tell me your name, signor, that I may love and honor it to the last moment of my life!" "Men call me Michael Angelo!" As to the graven sketch of the misor's

As to the crayon sketch of the miser's hand, it was taken from Italy by a solhand, it was taken from Italy by a sol-dier in Napoleon's army, and placed in the Louvre. During the invasion of 1814 it was unfortunately lost, and, so far as can be ascertained, has never been recovered. The story of its pro-duction, however, still lingers among the traditions of Venice. As you would that men should do to

you, do you also to them in like man-ner. (Luke vi-31.) We brought nothing into this world,

star led the Wise Men to the stable of Bethlehem. St. Gregory says: "A large portion of mankind is more moved to the desire of heavenly things by example than by argumunt."-Catholic Universe.

MIXED MARRIAGES.

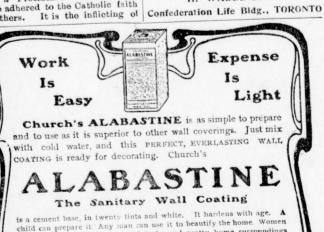
Rev. Francis H. Gavisk, rector of St. John's church, Indianapolis, and chancellor of the dioceso, gave a pracchancellor of the dioceso, gave a prac-tical talk on mixed marriages recent-ly. "If there is no other thing which the Catholic church has a scom-plished for the good of the world," said Father Gavisk, "it has held up the marrlage bond as sacred. The church does not like mixed nor clan-destine marriages. It is not necessary you should employ a brass band and make abundant outery to let the public know you are about to get married, but know you are about to get married, but since the marriage of people is somesince the marriage of people is some-thing which concerns more persons than themselves alone, it is necessary that some publicity should be given the event in order that impediments to the proposed marriage, if any exist, may be ascertained. "Marriages should be entered into in the church, hefore the altar, at

"Marriages should be entered into in the church, before the altar, at Mass, and if possible the persons entering the contract should be spirit-ually prepared. The church in its ruling is not trying to place an impedi-ment on matrimony, but is trying to have persons act deliberately and not hurry as the case so often is. The hurry as the case so often is. The church objects to mixed marriages, not church objects to mixed marriages, not because of any dislike to our brothren outside the faith, but because there cannot be the bond of sympathy be-tween persons believing different faiths The that shall deny Me before My Father who is in heaven. (Matt. x-33)

unless sne is a sincere believer. The appeal of the Imperial Protestant Federation to the king to forbid the marriage because of the conversion of the princess shows how slight is the

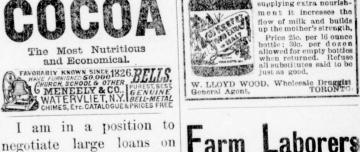
the princess shows how slight is the Protestant love of individual liberty, Protestantism, above all things, pro-fesses to give play for private judg-ment. Yet here it is petitioning King Edward to deny liberty of action to his niece because she exercises her private judgment in the matter of her

This is quite an old spirit which blaced fine and spoliation on the daglish Catholics who in the Elizabethan ime refused to attend Protestant tervice; quite of a piece with that provision of the Irish penal laws which church property at low provision of the Irish penal laws which gave an estate to the younger son who because a Protestant instead of the heir who adhered to the Catholic faith of his fathers. It is the inflicting of



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No. 437.

NON - CATHOLIC MISSION WORK. The following interesting correspond ence has recently passed between Father Doyle, the Rector of the Apos-tolic Mission House, and the Grand Knight of the Indianapolis Council

Knights of Columbus, Indianapolis Council, Feb. 19th, 1906. that flows out in relation to the different

pulses in the youth, in the aged man, in the healtby and the sick ought necessarily to lead to a truer knowledge

of the disease, one weight being proper to one infirmity and a different weight

"The manufacture of watches with

second-hands has since given us a simpler method of counting, but the merit of introducing this useful kind of observation into clinical medicine belongs to Nicholas of Cusa.

He is buried in the church from which he took his title, St. Peter ad Vincula

he took his title, St. Peter ad Viacua. Devotion attracts many people to this church, and a love of art, since it contains a great work of Michael Angelo, many others, and science adds a third interest in the monument of this improver of clinical medicine.

His tomb has no ornament but its inscription ; yet it is not improper to consider that he has a more lasting me

morial in his commemoration over the

of observation which he was the first to complete."

PROTESTANTS AND LENT.

We are pleased to note that many of the Protestant churches which formerly

And here it may be said that it is a

son is becoming more and more genera

son is becoming more and more general as the years go by. Ministers of all denominations delight to throw open the doors of their churches, while in this city the devotees of Wall street basten to assemble at the noontide

hour and listen to the preacher's voice

business stress the soul can find times of spiritual refreshment. It may be, at

fast, at least abstain from sweets and

spirit of the holy season and the grace which leads them to begin a good work may lead them to perfect it in the Lord

RECEPTION TO THE RECTOR.

Rev. J. T. Aylward, Rector of St. Peter's cathedral, London, on last Sun

day afternoon, by special permission of His Holiness Pius X., imparted the

ure at having their director once more in their midst after his absence of over

(chorus), after which an address was delivered by the President, Miss Brick

Jesus Christ .- Catholic Universe.

is

whole globe wherever medicine in practised by the simple clinical method

to another.

Very Rev. Father—The Indianapolis Council No. 473 Knights of Columbus at a recent meeting unanimously ap proved and authorized a contribution proved and authorized a contribution of \$100 to the Catholic Missionary Union for the work of the Apostolic Mission House in the training of diocesan priests to be missionaries to non- Catholics. It gives me therefore the greatest pressure to hand you herewith a check for the amount mentioned and to re-quest that our council be enrolled as an honorary member of the Catholic Missionary Union. Acknowledge receipt on the enclosed voucher and return same to me. Yours respectfully, C. A. O'CONNOR, G. K. Acknowledging the handsome dona-

Acknowledging the handsome dona-tion of the Indianapolis Council Father Doyle replied :

Mr. C. A. O'Connor, G. K., Indian-apolis Council 437 K. of C.

scouted Lent, as they did Christmas, as a popish invention, have opened their doors and recognize the season as Dear Sir and Brother Knight — The directors of the Catholic Missionary Union thank you and the Knights of your council very warmly for your recent donation of \$100 for the Aposa fruitful time for reflection, prayer and preaching. The New York Evangelist (Presby tolic Mission House and its work of preparing missionaries for the non-Oatholic Mission work. terian) says : notable as it is an encouraging fact, that the observance of the Lenten sea

We are glad to have the name of your council associated with this great your council associated with the group providential work, and we believe the more you watch its remarkable growth the more you will become fascinated with its enthusiasm. It is good to look into the future and hope for the when America will become domin antly Catholic.

hour and listen to the preacher s voice in old Trinity calling to prayer. There is not a religion but has its stated times of worship, and it is well that there come other days than the stated Sabbaths when, in the midst of the There is every promise of it now. There is every promise of it now. The breaking up of dogmatic Protestant-ism gives us our opportunity. If the American people could only be per susded that in the Catholic church there is everything to satisfy their religious yearnings, there is nothing under the sun that will keep them out of the church it is said, that fasting is not enjoined It is said, that fasting is not enjoined in the Bible." Quite a number of Protestants re-trench or eliminate their worldly amusements, and some, if they do not of the church.

accomplish this work what is principally needed is the persuasive voice of the Catholic Missionary. Let things for which they have a special fondness. They thus enter into the us get a few hundred well trained us get a few hundred well trained missionaries out among the non Catho-lic people of this country and it will not take long to remove their prejudices and prepare the way for a wholesale conversion of the people to the church. If the Knights of Columbus everywhere mend only adout the Mission work as would only adopt the Mission work as a special feature, as you have done, in a lew years the wonders of conversion would astonish us. The interest in the work will warm up our own hearts and give a new vigor to our religious life, I we would all of us be the better Catholics for having won so many victories for the church. Again thanking you and wishing you every bless

Sincerely yours, A. P. Doyle, Rector Apostolic Mission House

PRINCESS ENA TO THE HOLY FATHER.

OFFERS HERSELF AS HIS MOST LOYAL AND DEVOTED DAUGHTER.

Rome, March 8.— Princess Ena of Battenberg, King Alfonso's flancee, who was yesterday formally received into the Catholic church sent the fol-

lin, at the conclusion of which the Past President, Miss Derr, presented a beautiful floral offering. A solo, "Face to Face," by Miss Durkin, and a hyma (chorus) to St Joseph, completed the programme—under the direction of Miss Morre arguint. The following is lowing telegram to the Pope: "At the moment of entering the Apostolic Roman Catholic church I dere humbly to thank Your Holiness for all your fatherly goodness to me. I also wish to offer myself with all my heart as your most devoted and loyal Mis the address : daughter. Asking again your prayers and your apostolic blessing.

CARD MILLS FAILTHA." Welcome-a hundred thousand times wel-come home. dear Father Aylward. Neys rever those simple but braniful words --atall times so sugg stive of joy and happi-ness-faught with uner sentiments of hearti-felt rijdcing for the home-coming of a zealous and dearly loyed nastor, than they are to day "VICTORIA EUGENIE." San Sebastin, Spain, March. 8.ss Ena received First Communion to day.

THE CATHOLIC RECORD.

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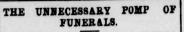
SOCIALISM AND SHARKS.

To a man overboard who was unable To a man overnoard who was unable to swin, a shark's back would offer a possible place of security. It might be a kindly shark and stay on the surface until a vessel hove in sight - who knows. To lots of people Socialism makes a somewhat similar appeal. It has appro priated to itself the title of panacea for all the existing evils of society, and with this bait dangling before the public it has won r any supporters from the ranks of popular discontent. Some are fool-ish enough to believe that Socialism can do what it claims, and those who are skeptical about the practicability of its reforms defend their position by saying that any change in our present corruption, no matter how radical, will

be for the better. The remarkable thing about Social ism is that it is thriving on ignoranc Take ten men who talk enthusiastically about it and eight of the number, when you pin them right down to it, cannot you pin them right down to it, cannot give you an intelligible explanation of what Socialism really is. "It is going to give us better times," says one. "The poor man won't be taxed and the rich man go free," says another. "One man won't have a chance to own the earth, then," opines a third. "It'll man wont have a chance to own the earth, then, "opines a third. "It'll kill the trusts," remarks a fourth, "give the working man shorter hours and more money and the land and public utilities will belong to every.

Papal Blessing to the members of the Sodality of the Blessed Virgin Mary, of which society he has been the zealous body." director for nearly seven years - in fact, ever since he came to our Forest City. And so the canvas is unrolled, disclosing ever new scenes of a veritable heaven on earth and the people are foolish enough to believe them real. A pleasing reception was afterwards tendered the Rev. Father in St. Peter's school, this being the first opportunity But when it comes to the backbone of the affair — that is the means by the Sodalists had of showing their pleaswhich Socialism is to accomplish these millenial reforms the glibness of the public departs and they are ignorant of the very platform of the four months in Europe, in company with His Lordship the Bishop. The pro gramme consisted of a Welcome Song ignorant of the very platform of the movement they esponse. A paragraph of Coventry Patmore's, which we chanced upon recently, is particularly worth quoting in this connection. He

"What most people call 'deep and earnest convictions' on political and social topics are generally muddle-headed medleys of knowledge of fact and opinion. They know that such and such a thing is an evil, and they opine that they see a way to amend it; and if wiser people point out to them that the evil would not be so amended or that greater evils would accrue f om the attempt, they only feel that



"That was a unique funeral which took place in South Chicago, Ill., recently, when no hearse, no long train of hacks and carriages, were in sight," says the Catholic Transcript. "The says the Catholic Transcript. "The body was placed on the street car, and the mourners bearded the trolley for the cemetery. The whole affair was marked by extreme simplicity. Respect for the dead was quite as pronounced as in the procedure which custom has so long ordained in American towns and cities. All this according to the cirections left in his last will by the Rev. Martin De Laar. This is an ex-ample worthy of imitation. How many homes have been rulned by the debts incurred through extravagant uncord extravagant. debts incurred through extravagant iuneral expenses? Relatives will not be charged with any want of regard for their dead. It is the one occasion that would seem to call for moderation. Deepseated grief does not run to external pomp. The panoply of sorrow comes high, but Americans must have it. What with flowers and casket and yards of crape and the long line of carriages the trappings and suits of woe mount well up into the hundreds. This Chicago pastor, eschewing all that savored of extravagance, preaches powerfully against a tendency of the owe fully against a tendency of the age. During life he may have in-veighed against the practice all too common amongst Cathelies who are given to elaborating the burial of their dead. His own modest inneral stands out as a vigorous protest against the abuse."

MARRIES CATHOLIC JAPANESE.

On the day of the Longworth-Roose velt wedding at Washington a unique and unusual ceremony was performed in St. Joseph's church, Washington, when Dominie J. Sonayma, of Japan, and Miss Margaret Sherry of that city were married. It is not often that such an event takes place in a Cath olic church.

Mr. Sonayma comes of one of the with the men and women of this race, can trace his progeny back many cent turies. He is first of all, a Caristian, and in this connection he has declared to friends that his family has been numbered among the Christian fold for very nearly three hundred years. It

is a matter of pride with Sonayma that his family was converted by St. Francis Xavier, at d fifty years after the advent of St. Francis when thousands of Christians were slaughtered at the hands of the Buddhists, a number of his family survived and fled to the mountains. Here the refugees formed a colony and lived for many years. Mr. Sonayma has an uncle in the priesthood, Father Fukaheri, in Naga saki.-Catholic Sun.

Catholics near the King.

The Ave Maria says: "King Edward always wishes to have at least one Catholic peer among his Lords in waiting; and, owing to the recent change of Government, Lord Camoys will now succeed Earl Denbigh. Lord Camoya is non young being ind Camoys is very young, being just twenty one years old; but his family has been for years connected with the court. His grandmother, Lady Stonor, was Queen Alexandra's first Lady inwaiting; and his aunt, the Marquis d'Hautpoule, is the Queen's intimate friend; while his uncle, the Hon. Harry Stonor, is King Edward's tavorite equerry. We are informed that all are strict Catholics."

Rev. Mr. McFaul's Want of Good Manners.

If a Catholic is desirous of seeing a priest confute a Protestant preacher be should try to arrange a meeting between them by mutual agreement But if he brings the minister to the priest's house without permission, or if the minister's zeal gets the better of his good manners and he thrusts him self in of his own accord, he need not be surprised to be shown the door, as lately happened to the Rev. Mr. McFaul, "evangelist" to the French-Canadians of Ottawa.—Antigonish lasket.

MARCH 24, 1906.

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RIVERSIDE, N.B., CAL MARY I., DALY. Mrs. Mary Goodine, of U. Kingsclear, N.B. Ca, writes: Pastor Koenig's Nerve Tonic has don me lots of good. I recommend it to everybody. A Valuable Book on Nervous Distance and a Sample bottle to any address Poor patients also get the medido Irce. Prepared by the REV. PATHIN ROW by the KOENIG MED. CO., CHICAGO, ILL. Sold by Druggists at \$1.00 per bottle, 6 for 15.8 Agents in Canada .- THE LYMAN BROS. & CA, LTD., TORONTO: THE WINGATE CHEMICL Co., LTD., MONTREAL. 0. M. B. A. -Branch No. 4, L

Right Rev. Robert Brindle, Bishop of Nottingham, who officiated at the core-mony yesterday, has presented to the Princess an autograph letter from the Porce and other gifts from Rome. The King gave his future bride a magnificent present as a souvenir of her abjuration.

Rome, March 9-King Alions) has

Kome, March 9 - King Allons) has telegraphed to His Holiness, saying: "With filial and grateful affection for the new and important proofs of the benevolence of Your Holiness, I announce my engagement to Princess Ena of Battenberg. My future bride is happy to call herself a devout daughter of the Catholic Apostolic Roman church, and she joins with me in asking Your Holiness' benediction so the Lord may concede us His favor in this and the future life."

PROPOSED BY CARLINAL NICHOLAS.

Writing in a recent issue of the Catholic Times of Liverpool, J. C. McWalter, M. D., says: In the Fitzpatrick lectures delivered

at the Royal College of Physicians in London Dr. Norman Moore made the following reference to a famous Cardinal "Nicholas of Cusa was a man of varied learning and of a scientific habit of mind. He was a theological writer, a mathematician, and an observer of natural phenomena. He made an original examination of the Keran and critically discussed its contents, and in medicine he introduced an improvement which in an altered form has continued in use to this day. This improvement was the counting of the pulse, which up to this time had been felt and discussed in many ways, but never counted. The first method of a new invention is often unnecessari'y cumbrous, but this does not detract from the merit of the

man who first discerns its principle. Nicholas of Cusa proposed to compare the rate of pulses by weighing the unable face of pureos of weighing the grant gran degree in which the pulse of a you be patient under humiliations, for 2,000 frances. 'The weight, therefore, of water Calvary. The weight therefore, of water Calvary. an old man.

felt rejoicing for the home-coming of a zealous and dearly loved paster, than they are to day coming from your children of the Sodality of the Blessed Virgin Mary. Daily, during the long four months of your absence in the Eternal Ciry and at other world-renowned centres of historic interest, have our prayers followed you and our Revered Chief Pastor. And now that the time we so ardently looked for ward to has at last arrived, and we have our faithful friend with us once again, words are all too feeble to express our hankfulnets. Added to our jay is the feeling of gratitude, for we know we were almose constantly re-membred—and in a manner of all others the best.

Moore, organist. The following is

' CAED MILLE FAILTHA.

10. We know we were sinded constantly femembered—and in a manner of all others the best. You prayed for us at the holy shrines, and—we can be the system of all -celebrated the Holy Surfice of the dass for us the fease of the dass of the second state of the second se

bear rather, we wish you many, many years happiness smong us in the exercise of your oly vocation, and the blessed endless years of sernity with God,

Although taken by surprise, Rev. Father Aylward cordially thanked the Sodalists for their kindly seception, and greatly pleased them by his interest. ing description of some of the most noted shrines of the Blessed Virgin particularly that of the Holy House of Loretto, which he had the happiness of visiting in the Old World. Rev. Father Aylward then presented

each of the Sodalists with a silver medal of the Immaculate Conception, blessed by Our Huly Father.

The way of the cross is the road to Heaven. For what is virtue but fortitude to suffer ? Self denial is the law of love. Sacrifice is the measure of sanctity. Can you endure pain, can you give up your own will, can you bear grief, can you stand shame, can that each individual would possess

tteir 'convictions' are affronted opposed by cold-blooded calculations. This kind of opinion is often as con-fident as actual knowledge."—Baltimore Mirror.

TNE WELL-BELOVED ABERDEENS.

Says the Catholic Standard and Times: "Lord Aberdeen and his wife received a very cordial welcome in Ireland as representatives of the crown, and their first action tended to prove that they are still worthy of good wishes on the part of the Irish people. One of the first was the revocation of the Coercion Act, so far as twenty localities are concerned, and the next a decree ordering an alteration of the Land Act so as to permit of a large number of evicted tenants availing themselves of its provisions, and making other modifications in the direction of justice and common sense. Lady Aberdeen is very busy in her own sphere—the promotion of Irish industries, of which she has always been austries, of which she has always been one of the most generous and self sacrificing devotees and patrons. Both these estimable aristocrats are greatly beloved in Ireland for their insection and una "feated devt." incerity and unaffected ways.

The Socialists believe in division and then in general addition. Equality is to be reached by pulling down and by lifting up. There who have not to be reached by lifting up. and who worked not are to receive until a level is reached as it is reached in a leck canal. Baron Rothschild had in his service a valet named Alphonse. He was first class in his service but a 'red' and a very regular one at that. Once a week he obtained permission to attend the meeting of his

Socialistic lodge. After a time the Baron noticel that the valet did not desire his off night. The Baron on inquiry found that the valet's Socialistic colleagues had fig ured it out that if all the wealth of

ARCHDIOCESE OF OTTAWA.

ADDRESS AND PRESENTATION.

A number of the people of Sheenboro waited on the Rev. J. A Harpin on the afternoon of Sunday, the 4th inst. and presented him with the following address accompanie d with a urse of money on the occasion of his departure from the parish, where he hed b en temporarily fill ing the place of Rev. Father Tracey during the sbeence of the latter. The address was read by Mr. M. C. Foley and the presentation was made by Mr. Michael Hayes: To Rev. E ther Harbin Sheenboro.

To R. v. Father Harpin, Sheenboro : Rev. and bay Mr. Michael Hayes: To R. v. Father Harpin, Sheenboro : Rev. and Daar Father, -We, on behalf of hocongregation of S: Paul's of sheenboro, aftercur short as quaintance, bog to approach yourr verence to express our regret on learning ofyour intended aparture from our midst. forshort though our stay has been with us, stillwe can faily appreciate your earnest endeavorsat d your uniting zail in administering to ourspiritual welfaire ouring the absence of ourown beloved pastor, father Tracy.In your remarks to-day you said the people ofthis parish would always retain a warm plac-it your neart, and in return we beg to assur-your revence that whereacver your priest-ly oders may call you you shall always bekindly rem mbered by the people of Sneenbro.

In conclusion we beg your acceptance of the accompanying purse as a slight token of our

regard. We are pleased to know that Father Tracy is improved in head hand feels well, though somewhat fatiguid after his travels.

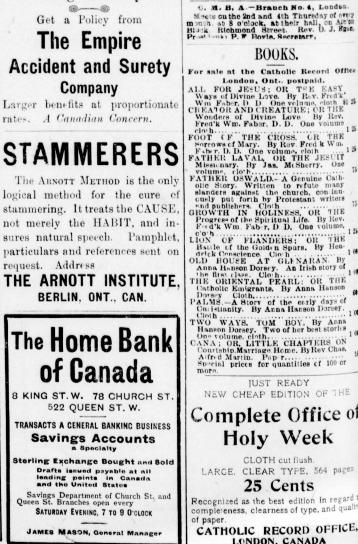
NEW BOOKS

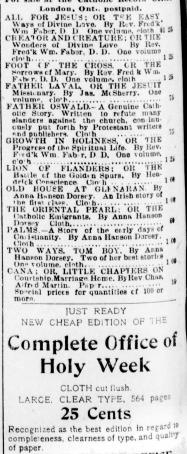
"The Holy Season of Lent " by Rev Ferreol Girardey, C. S.S.R., published by Benziger Bos., 36 Barchay Street, New York City, P.ice 25 cents.

P.ice 25 cents. "Confession and its Benefits," by Rev. Ferres (Grardey, C. SS R., issued by Benz-ger Bros. 36 Barclay Street, New York City. Price 25 cents. "Taoughts and Aff-ctions on the Passion of Jesus Crists" for every any of the ytar, taken-from Holy Scripture and the writings of th-"theres of the Church by Fra Gaetano M Borgamo, Capubin Translated from the train, Published by Benziger Brob. Price \$2,00

"St. Francis of Assisi, Social Reformer [b] Leo L Dubois S. M. has recently been pub lished by Benziger Bros. With Implimatu of the Archbishop of New York. Price \$1.25

CATHOLIC DIRECTORY.-We have received from M. H. WHIZUB Company. Publish rs. Milwaukee, Wis, the Official Cathohe Direc-tory. It contains a list of the clergy in the United Starts. Canada. Newfound and Great Britain and Ireland; etc., and will be found, as usual, most useful to the clergy and religious communities.





BOOKS.

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