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

VOLUME XXV.

LONDON, ONTARIO, SATURDAY, MAY 9, 1903

The Catholic Record.

LONDON, SATURDAY, MAY 9, 1903.

"SCIENTISTS" AND RELIGION. It is diverting to note the newspapers' estimates of men who are more in the rugged old heart there must or less prominent. Here and there have been a lot of sunshine. For the there is an essay to sound a critical note, man whom a woman called "her dear, professions of the writers' sympathies granite. And this woman—a mother fall in with their preconceived ideas he ants thereof. is awarded approval done up in doses of gorgeous superlatives. It may be that the atmosphere of many editorial sanctums bodes no good to the judicial

the business, and may be pardoned for his prepossessions and fancies, while he thinking that a nothing is a substitute | colored them beyond recognition.

oratory work. A visit to the grave- Carlyle's married life. As we hinted scientific men now and then might con- connubial bliss should be put down to vince him that pots and pans, retorts force of circumstances. and bad gas are not necessarily the sole

apt to notice his limitations and to more than paganism can — which also have a suspicion that where others lingers in some countries. But indeed, have stumbled he may not be sure- it is with these things as with the ebbfooted. The knowledge that thousands have a chastening effect upon him and where it is—look in half a century his impatience to explain the mysteries which lie at his door may constrain him to move circumspectly among mysteries of a higher order. But let him keep on theorizing, only be it remarked that theories may or may not represent

a senseless scattering of brain force. And if a broadminded man of science thinks that his theory is better than Christianity, the best advice we can offer him for its success is that which Talleyrand gave to a broadminded man of his day. Said the statesman:

ligion, I suggest to you that you be crucified and rise again on the third day—if you can." "Sir, if you wish to found a new re

THE CARLYLES.

Some years ago young people used to grow sympathetic over the domestic miseries of Jane Welsh Carlyle. It was quite a fad at the time. They pitied a fine-fibred woman at the mercies of a grim dyspeptic and said so in various ways, in manuscripts that were wet with salty tears. Mr. Froude "boomed" the fad and induced individuals who had little emotion to spare to sniffle at mention of the neglected wife's name.

But we always thought that Thomas side of the question was not given a fair presentation. He was not, we imagine, a man calculated to take honors at a tea shine or to weave gossamer nothings about the weather. Neither was he an entertaining conversationalist. Still he could, when so inclined, talk, and to the point. Bentham and Mill and the others who as-

able swine trough: and Huxley as the fellow who says that men came from monkeys. At other times he probably felt that Mrs. Carlyle could talk eaough for the household. But down

but the estimates are in the main but dear son " could not have been all or prejudices. Accordingly we have taught herself to write so as to be able rosy or sombre pictures. The politi- to talk to her Thomas: and her letters, cian who does not see eye to eye with we ween, made him forget for the mothem on any question is meted out ment the task of manufacturing denuasarcasm or denunciation. Should be ciation for the world and the inhabit-Then again, Mrs. Carlyle was a very

bad cook. A man may be a philosopher, but when hunger waits on a woman who cannot bake a loaf of bread, and is, as she herself states, sixteen miles from a where the properties and an ingrained dislike for the little and in little and in the little and th belief in the soul, because he cannot put it on the end of a scalpel, or in the supernatural because he cannot see it through a telescope, is invariably given this title.

But it seems to us that the man who wants us to accept any scientific conjecture for the dogmas of religion is the most narrow-minded of mortals. He is allogathen to the will take the marifal recompton to the most narrow-minded of mortals. He is allogathen to the will tend to relation to the will tend to relation to the will take the marifal recompton the most narrow-minded of mortals. He is the marifal recompton to the will tend to relation to the will tend to relation to the will take the marifal recompton the most narrow-minded of mortals. He is the marifal recompton the most narrow-minded of mortals. He is the marifal recompton the most narrow-minded of mortals. He is the marifal recompton the most narrow-minded of mortals. He is the marifal recompton the most narrow-minded of mortals. He is the marifal recompton the most narrow-minded of mortals. He is the marifal recompton the most narrow-minded of mortals. He is the marifal recompton the most narrow-minded of mortals. He is the marifal recompton the mortal marifal recompton the mortal the mountain section of South Carolina, far up in the north-western corner, border their life to go nowhere that they cought to make it the rule of their life to go nowhere that they cought them. But or experience, dear brethren, is not a new one. It has been, generation at the pountain section of South Carolina and Georgia. Here there are turbulent mountain section of South Carolina and they ought to make it the rule of their life to go nowhere that they cought them. But our experience, dear brethren, is not as four the properties of their life to go nowhere that the view of the into the salour them on the properties of their life to go nowhere that the view ought to make it the rule of their life to go nowhere that the view ought them. But our experience, dear brethren, is not ask our Lord to go with th altogether too serious, and should take writes the introduction to the Letters, to heart the advice of the immortal tells us nothing new when he says that "Laugh and the world Froude began in hero worship and endlaughs with you." He seems to take it ed in a study of demoniacal possession. for granted that any theory with facts He rarely saw the true meaning and infor or against it is good enough to tent of any matter that he studied, but supersede religion. But the man of wrested facts from their exact shape science is, so it is said, a bad hand at and nature and made them conform to

We are willing to believe, without What he needs is a respite from lab- any Letters at all, anything good of yard of forgotten theories might also above, he had troubles of his own, and do him some good. A talk with un- hence any discord in the hymn of his

But as a prophet, he was not a sucequipment of a founder of a new relig- cess. Popery, said he, "can build new chapels - welcome to do so, to all Furthermore, a broadminded man is lengths. Popery cannot come back any us in regard to this matter. ea : for minutes you cannot look askance at his theories may also tell how it is going: look in half an hour where your popehood is."

'LOS VON ROM" IN THE DIVORCE COURT!

From the London Monitor and New Era. For some years Catholics in these countries have been not a little percountries nave been not a little per-turbed by the persistent rumors of the spread in Austria of what is called the "Los von Rom" (Away from Rome) movement. It was represented that the movement was a serious secession from the Catholic Church, and that it was proceeding at a rate that would soon prove serious for Catholicity in Austria. Now comes the truth. The Tables in

a recent issue writes:
"The 'Los von Rom' movement in Austria has received a serious blow in the persons of some of its foremost leaders. The Deputy Wolf, the Grand Organizer and Chief of the movement, Organizer and Chief of the movement, has just been the defendant in a divorce suit on the part of his wife, which has disclosed a series of the most scandal-ous facts regarding Wolf himself and others of his fellow-leaders. Serious breaches of morality have been revealed on the part of Wolf, for which his only defense was drunkenness. Moreover, he himself, writing to a Gratz newpaper, alleges very serious misconduct on the part of his wife with two other prominent organizers of the 'Los vo party, the Deputies Schoenerer and Stein. The whole unsavory business is of such a public and disgraceful nature as to most seriously shake the confidence of the most ardent partisans."

History repeats itself. The man who leaves the Catholic Church usually quarreled with the Ten Commandments first, although that may not be imm diately apparent at the time of his breach.

In the calm and sweetness of a good conscience the trials of life become light; for the virtue of patience ren sumed that sensuality was the aim of ders their burden easy.

to his appeals for temperance; and conscious that continued efforts should be made in this direction, he renews the appeal and prays that all Catholics will repeat the release to the second of the s eschew the saloon. Archbishop Keane is strong in his denunciation of the liquor evil and calls attention to the liquor evil and calls attention to the ratings of the Council of Baltimore on the subject. In closing he urges all Catholies to join C. T. A. societies. This is the first pastoral letter that Archbishop Keane has addressed to his people, and it will be read with interest. Speaking of his discessor visitation est. Speaking of his diocesan visitation and his observations, Archbishop

Keane says:

THE CURSE OF DRINK.

But in very many localities I have been grieved by what pastors and people have told me concerning the ravages wrought among young and old by the abuse of drink. And in every case the evil has been traced to the permisely influence of the salegon. Keane says: standards of politics are not trustworthy criteria. Advertising contracts
and an ingrained dislike for the little
"tin gods" of others may also be responsible for editorial meanderings.
However, it is certain that many of the
estimates which we happen upon in
newspapers indicate that, so far as criti
baker—and he a bad one—well, the
philosopher, as our Yankee friends say, is
"up against it" and likely to talk
some—not necessarily for publication.
We try to feel sorry when we read the
account of Mrs. Carlyle's wrestling
with that loaf of bread. It is sad to
think of her fooling with the oven and

standards of politics are not trustbaker—and he a bad one—well, the
by the abuse of drink. And in every
case the evil has been traced to the
pernicious influence of the saloons.
We herever they exist, they are public
the wherever they solicit,
they allure to this dangerous indulgence, and it is not to be wondered at
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they allure to this dangerous indulgthey allure to the utmost of their power
to remove the occasions of sin from
themselves and others. Let them nosthemselves and others. Let them nosthemselves and others. Let them nosthemselves and others. Let them he oven sell intoxicating drinks to the
yell intoxicating drinks to the oven sell intoxicating drinks to the
they allure to this danger

"Let pastors frequently warn their flocks to shun saloons, and let them repel from the sacraments liquor dealers who encourage the abuses of drink, especially on Sunday. 'And since the worse scandals owe their origin to excess in drinking, we exhort pastors, and we implore them

we deem worthy of praise the zeal of those who, the better to guard against excess, pledge themselves to total ab-stinence." (Nn. 469, 470.) And when, in 1884, the Bishops of United States were again assembled the United States were again assembled in Plenary Council, they deemed it necessary to dwell at still greater length on this evil, which they saw everywhere working sad havoc among their flocks. The decrees of this Plenary Council approved by the Holy See, are to this day the law of the Church in our whole country. Listen, then, dear brethren to what they enjoin upon

us in regard to this matter.

PLENARY COUNCILS TEACHING.

"One of the evils most to be lamented in this land is, without doubt, the abuse of intoxicating drinks. This "One of the evils most to be lamented in this land is, without doubt, the abuse of intoxicating drinks. This abuse is a constant incentive to sin and the prolific source of much m sery. It accomplishes the ruin of numberless morning. I found them—at 9 circles. the profife source of much in sery. It accomplishes the ruin of numberless individuals, brings whole families to pitiable need, and drags innumerable souls to eternal destruction. And, since the scandal given to those outside of the fold when this vice is found to exist among Catholics, hinders to a great extent the spread of the true religion among our compatriots, the love of country as well as the love of religshould stimulate Catholics to use

all lawful means to uproot and banish from our midst an evil so destructive. "In this work we look for aid in an especial manner to the priests of the Church, to whom God has committed the preaching of the word for the edi-

fication of the faithful. "The priest should be insistent in admonishing his people—particularly during the times of special spiritual exercises—to avoid not only the sin of drunkenness, but also all its dangerou occasions, for 'he that loveth danger shall perish in it.' (Eccl. iii, 27.) Mindful, too, of the doctrine of the Apostle, he should teach the people Apostle, he should teach the people committed to his care that it is writ ten, that drunkards shall not possess the Kingdom of God. (1 Cor. vi, 10.) Moreover, since example teaches more effectively than precept, the priest who according to the Apostle, i the pattern of the flock, should himself be a model of the virtue of temperance. POWER OF EXAMPLE.

"Following in the footsteps of th Fathers of the former Council of Baltimore, and supported by the of the Angelic Doctor, (II, II. q. 149, 3) we approve and heartily commend the laudable practice of many persons, who, in our times, abstain altogether from the use of intoxicating drinks in order the more effectually to repress the vice of intemperance, and to ward off the dangerous occasions from themselves, as well as to give to others the we freely bear testimony to the good already effected by the example of those persons, and from their zeal in the cause we hope for much

out to them the path of Catholic duty.

SALOONKEEFERS ADVISED TO GUIT.

"Finally we warn all the faithful engaged in the lighter traffer.

engaged in the liquor traffic to seriously consider that, though this pursuit is not in itself illicit, it is nevertheless surrounded with many and very great dangers and occasions of sin. Let them choose, if possible, a more honorable means of sustenance, otherwise let them endeavor to the utmost of their power

here the forests are primeval in their density, and the roads are in many in-stances but blazed trails through which even the frequent traveller may and

does lose his way.
Of this I was forcibly reminded one for the love of Jesus Christ, to devote all their energies to the extirpation of the vice of intemperance. To that end was accompanying and piloting ou I was accompanying and piloting our Right Rev. Bishop (Bishop Northrep) on one of his episcopal tours through this portion of our missions. The day before he had confirmed a class of twenty-one — mostly adults — in Walhalla, the county seat of Oconee. This legist repution is a town of I might mention in passing, is a town of about one thousand five hundred inhabitants, with but one Catholic! itants, with but one Catholie! We, to digress a little, secured a hall over a store, and, with the aid of the proprietor, a Protestant, managed to get things in some kind of shape for the imposing ceremony to take place there. The whole town was invited to attend, but only about sixty accepted the invitational ball of those were the Catholic and ball of these were the Catholic and ball of the catholic and ball of the proposition morning, I found them-at 9 o'clockjust taking out their mule at the vil-lage pump, delighted, in spite of their fatigue, that they have got there in time. And think of it, the old folk had come fasting that they might go to What faith, and Communion! what a sermon for those who have every advantage and who too often lack ap-

The Right Rev. Bishop let himself out—so to speak—on this occasion. He preached at the Gospel and he preached pefore the administration of the Sacraent-thus filled up two hours and halt!—and then he preached to each one of the Catholics separately before e left the hall. The people naturally did not want to let him go, but it was near 3 o'clock, and he had not broken his fast; so I had to insist on

is leaving.
But to return to my "losing-my-way" story. Far up in the mountains, forty miles from Walhalla and just across the North Caroline line, dwelt a Catholic and his wife, with eleven children, none of whom had been confirmed. They were too poor to go to even the little expense necessary to make the trip down to the "City." I had explained this to the Bishop, and he, in his zeal and goodness of heart, said he'd shoulder his crozier and go up into the wilderness to them. So the next morning, after the Confirmation ceremony just described, before the "glorious morning had flattered the mountain-tops with sovereign eye or gilded the streams with heavenly alchemy" (even the re-collection of this rightly-named Valhalla region provokes one to quote poetry!), we started out, with our baggage behind us, and a horse before us that was guaranteed to tear hame-string, collar, and single-tree to bits string, collar, and single-tree to bits rather than stop at any obstacle. All honor to that horse, for he nobly did his duty! He had mud to pull through that all but loosened the shoes on his feet and the tires on the buggy wheels, and hills to climb compared to which Parnassus were a race-track. I had

life were referred to as teachers who regarded the universe as an immeasurable swine trough; and Huxley as the label swine trough; and the sacred Thirst Society, we another swine trough; the sacred the universe as an immeasurable swine trough; and the sacred Thirst Society, we another swine trough; the sacred the universe as an immeasurable swine trough; and the sacred Thirst Society, we another swine trough; the sacred the universe as an immeasurable swine trough; and the sacred Thirst Society, we another swine trough; the sacred the universe as an immeasurable swine trough; the sacred the universe as an immeasurable swine trough; the sacred the universe as an immeasurable swine trough; the sacred the universe as an immeasurable swine trough; the sacred the universe as an immeasurable swine trough; the sacred the universe as an immeasurable swine trough; the sacred the universe as an immeasurable swine trough; the sacred the universe as an immeasurable swine trough; the sacred the universe as an immeasurable swine trough; the sacred the universe as an immeasurable swine trough; the sacred the universe as an immeasurable swine trough; the sacred the universe as an immeasurable swine trough; the sacred the universe as an immeasurable swine trough; the sacred the universe as an immeasurable swine trough; the sacred the universe as an immeasurable swine trough the sacred that it is the sacred to a sacred the universe as an immeasurable swine trough the sa In a notable pastoral letter addressed to the clergy and laity of the Arch-diocese of Dabuque, Archbishop Keane thanks his people for the generous manner in which they have responded to the carrength of purpose, but in the power of the bighest praise, particularly as they are anily which prompts them to seek aid in need for their work, not in their own natural strength of purpose, but in the power of prayer and the grace of the sacraments. These societies, also, Christ's Vicar on earth has more than once enriched with Indulgences and his Apostolic Benediction. Wherefore, as a token of our esteem, and for their benefit, we commend these societies to the paternal care of all our priests that they may encourage the members and ever point out to them the path of Catholic duty. well, or rather the Bishop so completely won his heart by exhibiting such—to him—good common-sense about guns and dogs that the woodsman gave us the supreme mark of confidence: he let us know "by many a wink and blink and whispered word" that there was a spring of "Mountain Dew" in which he was interested. Six miles down the road, he said, there's a great rock overhanging the road (I shall spare the reader the dialect); about 10 feet to the reader the dialect); about 10 feet to the reader the dialect); about 10 feet to the left you'll find a tree with a squirrel hole in it a few feet from the ground.

"If you are thirsty, mister," he continued, "when you get to this place, just put your bottle and ten cents in that hole, yell three times, and go on 'bout your business down the road a piece. Give the charm time to work.

found out that they had actually in their midst a real, live Catholic priest and Bishop, their astonishment can be better imagined than described. But they were kind and hospitable in spite of the unknown danger that threatened them. Here again the Bishop gave proof of his remarkable magnetism and adaptability to circumstances, for in a short time he had broken down their reserve and awakened their interest. They no longer thought of going to bed with the chickens, but asked question after question and confessed that they had heard terrible things about Catholics! To show how deeply interested they were, I might mention that I had to go to the "other" room to finish up Vespers and Compline, for it was near midnight. It was necessary for the "old man" to show me the way and give me a light. He was in a great hurry about it, and said: "I hope you'll excuse me, mister, but f want to get back in yonder, for I just loves to hear" who were not allowed to read the Bible, and he thought it a

guad you feliers stopped over here; be sure and drop in again." (He "fel-lered" me this time; the Bishop did not get all the honor!) After many another incident by field and flood we reached our destination; but on ac-count of my knowing the road so well, it took, us a day and a half, or sixteen hours' of actual driving, to make the trip. We stayed at Mr.—'s two days. The Bishop instructed the children, and then confirmed them. The scene was an impressive one. There, in the midst of poverty it is true, but in the heart of the mighty woods; there where God's majestic mountains stood in place of man-made Cathedral walls and spires; creatures of the forest spoke of a free dom and innocence and joy that the haunts of men do not know—there God's grace flowed out upon these souls and made them soldiers of Jesus Christ.

After this rather lengthy introduction to Oconee County, let me give a brief description of a mission I conducted two weeks ago. It was in another part of the county, about twenty miles from Walhalla, not far from where the Chattooga and Tugaloo rivers join their forces to make the great Savannah.
At this settlement there are three
Catholic families within four or five miles of one another. The week before a mounted courier had been sent through valleys and over mountains to announce the coming of the priest and to invite all, especially non-Catholics, to come to the "meetings." A little Protestant meeting house had been secured for the "lectures." This building is regularly used by the Catholics for their own Sunday-school, and one of our Catholic girls ctually teaches Protestant and Catholic alike the Catholic catechism! May God bless this earnest little worker! I had about fifty to come to hear the talks. "What Catholics Believe" and "What Catholics do not Believe" interested this audience very much. "The Love of God" and "Sin" were, as now Love of God" and "Sin" were, as now presented, somewhat new to them. But

her," insisted one of my hearers. If referred him to page so and-so in the Catechism. "There," I said, "is what we believe." And the honest, old, hair-splitting, mountain theologian was won. I distributed a great many tracts and Clearing the Way. Two persons expressed a desire to become

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and give me a light. He was in a great hurry about it, and said: "I hope you'll excuse me, mister, but f want to get back in yonder, for I just loves to hear that 'old feller' talk." This may not sound very respectful in cold print, but considering the tone in which he said it and the "diamond in the rough" who gave utterance to it, 'twas a compliment that even our Bishop may justly be proud of. We were allowed at last to seek our downy couch, and, just as our supper of salt pork and corn bread had never tasted sweeter, so now never was bed more restful. What mattered it if we could watch through the shingles above us the stars as they twinkled upon night's dark mantle; what mattered it even if the odors arising around us were—

As we departed next morning our host wished us a safe journey, and said twith evident heartiness: "I's pow'ful glad you fellers stopped over here; be sure and drop in again." (He "fellow) if the star is a glorious work, of course, takes it for granted that it was Luther that first gave the Bible to the people, etc. Many, I understand, were looking up what I said concerning the history of the art of printing and the number of Bibles the Church gave to the people before Luther was born.

And so the work of struggling against ignorance and misrepresentation goes on. "Tis a glorious work, of course, these into pity the "Romanists" who were not allowed to read the Bible, and he thought it a shame that they should work so hard to force "God's Word" out of 'our "Public schools! Well, he found out that it was much easier to make assertions than to substantiate them—and, during our friendly discussion, the good people of Anderson were reading of things they had never heard on read before. One point touched on was Luther

on. 'Tis a glorious work, of course, but we are painfully handicapped. The missions cannot support men sufficient to carry on the work effectually; whatever impression visit is lost by the time we can again get around. I have the greatest faith in the South. The people are a lovely people; they have a deep religa lovely people; they have a teep rengineus instinct, they are earnest, kindhearted, hospitable, strong in their likes and dislikes; "slow," perhaps, from a Northern standpoint, but so quick to learn that the North had better look to her laurels!

The conditions, it seems to me, are nost favorable for the Church's work. But we cannot give our undivided at-tention to the work, and even if we could—well, we are the brick-and-mor-tar priests! Put a few pious, learned, and gentlemanly priests here with no other work to do, and at the same time, a living assured them, and it is my conviction that our Holy Religion will work wonders.

Manly Catholicism A Result of Persecution.

J. K. Huysman, the distinguished writer, has the following to say of the Catholics of Holland:

"The Catholics are everywhere in the minority, which doubtless accounts for the fact that they are marching on with several results forming a model." with serried ranks, forming company of grave Christians. olic who does not live up to his religion is an exception here. seems to be nothing like having been persecuted for one's faith to render it dear to one; for if it be true that Calvinism has decimated the fold of Christ, it has also wonderfully strengthened those that have resisted. Dutch Catholicism, such as I have seen it here, has nothing effeminate simple, manly Catholicism.'

It is easier for a bad Catholic than for an apostate to turn to God.

THE REQUEST O

It was a beautiful m

LASCINE.

BY AN OXFORD MAN. CHAPTER IX.

A DEATH CALL. And anguish long suppressed.

And anguish long suppressed.

The swelling heart heaves, meaning, like the Thackers of the state of the second o

Herbert Crowner was dead at Treven In the bright full morning the last call had come, that was to lead him through the "iron portal we call Death." Where? Would I could say! I only hope to one of those " many man of which He has told us. And

hope is not forbidden.

Young, beloved, happy, and wealthy, with a beautiful wife, yet obliged to leave all and hasten on —whitner?

Whither the Master called. I would point up to the blue summer sky, through which the breath of God has passed.

The term before Edward Lascine became a Catholic, Herbert Crowner and he were longing through the grounds of Manor reading the beautiful of "Ion." Herbert Crowner beautiful drama of

was speaking.
"Well Eddy, the instinct of immortalito, so eloquently uttered by the death-devoted Greek, must find a deep response in every thoughtful soul."

Even in yours, Herbert? I thought you did't go in for anything of the sort? You certainly left a name up at Oxford of being an atheist!'

"Because I never opened my mouth on a religious subject during my whole college career, and went in for devil-try, sowing my wild-oats right and left; but I didn't deserve it.

I am so glad, Herby. That was the only reason I objected to your marriage, although I loved you very much.

"You did! eh, you young rascal? I'll pay you out for it. But for our 'Ion'" (and the translation continued): "When about to yield his young existence as a sacrifice to Fate, his beloved Clemanthe asks if they should not meet again, to which he

'I have asked that dreadful question of the

hills
That look eterns!; of the flowing streams
That lucid flow forever; of the stars,
Amid whose fields of azure my raised spirit
Hath walked in glory; all were dumb; b

Mhile I thus gaze upon thy living face, I feel the love that Kindles through its beauty Can never wholly perish—we shall meet Again, Clemanthe.

"Let's close our books now, and I'll tell you about this passage. My father was immensely fond of this drama, and he made me translate for him one day, and afterward proved immortality to me from the Bible. It was years ago. me from the Bible. It was years ago, but, now the old man is dead, the ideas he gave me rise up, and make me call myself a Christian and a member of the Church of England. I am guiltless of catechism, theologies, and all that absurdity, but I believe in a Divine nd a revealed religion, also in a Church, which I take to be Church of England, but some day shall inquire into the subject-when am an old man.'

The "some day" and the "old age never came, but the intention was there -God is merciful and hope is not forbidden. They were firm, steadfast friends, Edward Lascine and Herbert Crowner, and Herbert groaned much over Edward's conversion to Popery. Two years had rolled away, and they had not seen each other; no letters even, had passed, and now-nowall was

The news had reached St. Osmund's that morning — Edward Lascine had heard it. No violent outery followed the news—he had gone to the chapel, and, marble white, had knelt motion less two long hours before the Adorable Sacrament. Quietly then he had passed to his room, had seen the rector, and had walked through the hot, glaring summer morning to the station. In the evening, the carraige was once more driving up the fair green slopes to Treor, the occupant Edward Las-So pale his face as he leant out of the window, and gazed on each familiar spot. The carriage stopped at the door. The cool evening breeze drew out the breath of the sweet-scented flowers, but he heeded them not. His eyes saw the closed blinds, which spoke of death. The servants lined the hall to see "Mr. Edward" once more. A fow kind words he scattered among In a moment more his mother was in his arms.

"My darling boy! O my darling!" a volume of love spoke in those What The quiet, musical voice of the son

'He doeth all things well,'

mother. 'The Lord has given, Lord has taken away; blessed be the name of the Lord! Edward gently led his mother into

the morning-room, opening off the hall. How the proud mother's tace glistened with her love, as she gazed on her boy—the face spiritualized by the sorrow of the last two years!—the clear white complexion through which the blue veins shone, the hair close cut, and the shaven tonsure in honor of his Master's crown of thorns. The long cassock-like coat made him appear taller-different, indeed, from the fashionable Oxford student, but with a stronger fascination now in that Protestant house. The mother's eye had taken in the difference in a moment. "Eddy, my darling, ence in a moment. "Eddy, my darling, your heart has not altered so much as your dress. Have I still my place

" Mother, how can you ask? I love you now with a stronger love. I try to love you as our dear Lord loved His Mother. But, mother, poor May—how does she bear this heavy trial?" She is broken, poor child-broken

'Let us go to her, my mother."

"Would you like to see dear Herbert for the last time? I had the coffin kept open until this train. The change has already set in. The lead collin be soldered down to-night.

"Which room, my mother?"
"The Crimson Chamber."

the satin couch, deep in thought.

Gently he unclosed the door of the chamber. The stately crape and satin hangings swept to the floor, and in the of the room was the unclosed coffin. The dim light poured in softly over the covered face of the dead.

What could this stately grandeur avail him now? Man, indeed, when he is dead, and stripped of his possessions, and eaten of worms—where, I a,k, is he?

Edward Lascine was kneeling there by the dead, gazing on the paie face which was already changing in that cold embrace of Death. The tears cold embrace of Death. dropped thick and fast, as the whispered prayer for the repose of that soul ip to God's throne.

"By thy Cross and Passion— Good Lord, deliver him. Eternal rest give unto him. O Lord; and may the perpetual light of glory shine upon him."

A knock sounded at the door. It was

the old house-keeper.
"O Mr. Edward, that I should see on thus! Don't, that's a dear, dear boy, stay here. It's no place for the young—don't 'ee, now! Look your last at Mr. Herbert, because the undertaker's waiting with the solder."

"Leave me for 10 minutes, Parkins.

In 10 minutes the men can core.' ' and the good woman's Well, sir,' ensitive heart bled as she closed the door, and spoke in the servants' hall of Mr. Edward's sorrow. Let us draw a veil over that 10

minutes. Real sorrow is too deep, too sacred for the world's gaze. Even in the agony of Christ the veil of darkness was drawn between earth and heaven No human eye could gaze on that terrible anguish. So, in our sorrow, to be brave we must be alone. Alone, in darkness, at the foot of the cross, strength comes.

The first dinner-bell sounded. The door of a room that had been closed for a long while, except to a proud, sad woman, opened, and Edward Lascine passed down the broad staircase to the drawing room. Lying on a sofa by the blazing fire was the fair young widow, The black-crape dress fell around the pale, sorrow-stricken form. It seemed as if a few days must see her life close,

too. "Dear May, I wish I could bear this pain for you! My darling sister, how my heart bleeds for you!" "Dear Eddy, I shall grow strong,

now you are here. "Hush, May, my little sister!" and he drew the poor tired head on to his breast, and rested his hand on her 'hush, May!" foreheadsobs burst forth, "as we journey through life, whatever love we win, we win but in an imperfect manner, and it must leave our hearts bleeding, aching, sorrowing, as yours now. Shortly it is over, gone, over forever. This is the history of human love. Do you remember, May, what we read in Pere Lacordaire's 'Conferences' years ago-a passage that struck both and myself? It is on Christ's Passion, I forget the exact words; I remember the sense though: 'There is a man being whose steps are continually tracked, and who, withdrawn as He is from our bodily eyes, is still discerned by those who unweariedly haunt the spots where once He sojourned, and who seek Him on his mother's knees by the borders of the lakes, on the moun tain-tops, in the secret paths among the valleys, under the shadow of the olivetrees, or in the silence of the desert. These is a Man Who has died and been buried, but Whose sleeping and waking is still watched by us; Whose very is still watched by us; words still vibrate in our hearts, pro ducing there something more than love, for it gives life to those virtues of which love is the mother. There is a Man who, long ages ago, was fastened to a gibbet, and that Man is every day taken down from the throne of His pas sion by thousands of adorers, who pros trate before Him and kiss His bleeding unspeakable amotion.' us seek Him, May, in the shadow of the olive-trees in the garden of Gethsemane, the ruby drops of blood burst ing from Him in His great sorrow. There my little May, you and I can learn to bear our sorrow."

"Lead me by the hand to Him, Eddy."
"Not by my hand, May; by the cross or hearing now

by the cross you are bearing now.
At the foot of the cross, we can pray for Herbert's soul.' "Herbert asked for you before he

died—for 'Eddy to pray tor him.'''
"So I shall, May, to the day of my death; and, later on, standing at God's altar, the second Calvary, I will offer the Immaculate Victim, Jesus Christ Himself, for Herby's everlasting re

In a deep embrasure, hidden by the heavy curtains, Mrs. Lascine sat, lis tened to her children, and wept.

As the second bell sounded, Mr. Treven came into the room. A glad light danced in his eyes as he saw Edward. The old man's "Welcome showed the depth of his joy. my boy Good old Dr. Pinton, too, showed something of a childish delight as he turned to dash off a tear with the back of his

John Lascine came in, and shook Eddy warmly by the hand.

"How glad I am to see you, Eddy; but what a 'pope's kitten' you look! Haven't you got a dress suit, or shall I lend you one?

"My days for dress-suits are over

John gave a low, long whistle. "Poor boy, I pity you?"
The whistle was interrupted by the guests staying in the house entering the room, and the procession forming

for dinner. 'Uncle, Eddy takes me to dinner to-

I make that concession to you Mande ' Why, Dr. Pinton, what is the mat-

ter with you?"
"Nothing, Mr. Treven, only our young friend's presence has worked wonders for Mrs. Crowner." Mr. Treven motioned the stately butler to his side.

filled. We must bring some color to

hose pale cheeks."

"As if I hadn't done it already,"

"As if I hadn't done it already," I love Mr. Edward with any on 'em!" Bowing low, he said: "Yes, sir; the order shall be attended to."

And Edward Lascine had left this wealth of love. Why love had called him. Why? A stronger him. The world thought him a fool, but the world did not see the eternal beauty that had seduced him.

Early the next morning, the Parkins, rapped at the house-keeper, Parkins, rapped at the door of Mrs. Lascine's room, and, in a confidential whisper, asked to speak to the occupant.
"Has Mr. Lascine arrived, Par-

kins? No, madam; but can you come with me to the Crimson Chamber? Lor, my lady, Mr. Edward was there this morning, and the flowers do look beautiful; but lor, mum, will Mr. Treven like it, and Mrs. Crowner? Come and see, my

lady."
"Let me see, Parkins; the lying in state will be to-day.'

"Yes, my lady."
"Mr. Edward, I am sure, has done nothing we can cavil at; let everything be as he has left it."
"As you would wish, my lady, only I thought I would speak to you, to be ble to tell the servants my lady wished

Two hours later, Mrs. Lascine and her daughter passed into the chambe of death.

' Eddy has been here, maman.' "Yes, May."

The crimson-velvet pall was looped up with the deathless amaranth. On the coffin rested a cross of hot-house flowers, above a crown, while at the feet was a banner made of the petals of brilliant flowers-a bordering of crim on, blue, yellow, and white, while on a raised surface in the centre one read the word "Hope."

maman! that banner was Herbert's dream, with those words on it. I told Eddy last night. How good he

The huge silver candelabra stood by the coffin, encased in crape; for it had always been the custom, even during those three hundred years of the Re formation, for the dead of the Trevens to lie in state for one day. The counry gentry round called, were shown the reception-rooms, eards on the table card-tray, and, passing on to the chamber of death, walked round the coffin and left the house. A neaningless custom, indeed! Like the passing bell" in dear old England, it had lost its use, but externally was carried out, a beautiful though scent-

less flower. In a corner of the room Edward Lascine was kneeling. The dark hangings had befriended him until now, but the turning of a leaf in the book he was reading discovered him.

Mrs. Lascine spoke. "Eddy, why are you kneeling there?

"I am saying the office for the dead, mother. I am praying for Herbert's soul.

"It is useless, my boy. 'Where the tree falls, there it shall lie.'" "We will discuss that question, but not here, mother. I could not give up the sweet hope of being able to help e I love after death.—Do not weep

May O Eddy! I love you so much. No one but you would have thought of put-ting those flowers on Herby's coffin."
"Manam would, May; no one for-bids that simple office. Death leads

bids that simple office. us to the beautiful, for it leads us to God, if we have lived as He wishes Surely the body, the tenantless temple of the Holy Ghost, shall be surrounded with the beautiful, those few days that pass between God's call and the com-

nittal to the last resting-place."

The day of the funeral dawned calm clear, and still. The July sun glinted in wavelets of light over the beautiful The tolling grounds of Treven Manor. of the bells at St. Winefride's came softened by the distance, to the mansion where the coffin was bore out to the stately hearse, with its waving plumes, which was to convey it to the family vault. The long line of funereal carriages followed, and the ten ants, in their black scarves and bands,

headed the hearse Sadly, solemnly, slowly, to the music of the muffled peal, with sweet flowers kissing his coffinlid, Herbert Crowner was borne to his long rest in the vault of the peaceful churchyard at Holynton. Those who loved him stood over him, and sighed their last farewell.

Mr. Lascine and Edward are standng in the conservatory at Treven.
"I cannot, my father; I cannot do

"I tell you, Edward, it must be; this

nonsense must be given up. Rather than see my son a Catholic, I would see you lying where poor Herbert lies. "Father, in every thing reasonable will obey you. Were you poor I would I will obey you. Were you poor I would work for you. I cannot do more. Where Almighty God is concerned, I am inex Between my soul and orable.

cannot, I dare not deny God! Will you re-examine every step o ground you went over in your career to Catholicism?"

Creator, no creature can dare step in

"If you wish it; but I tell you be-forehand it is useless."

"Mr. De Vere lunches here to-day; he is skilled in argument. Will yo

"If you wish it. Father, hear me! A religious vocation is the work of God, and not of man. God is stronger than man. Do what you will, my voca tion remains firm and sure. I have but one thing to do in this would—to save my soul. This is the end for which am here. Everything around me I must simply use as a means to that end. A mechanic will choose the tool that will instrument in his workshop. in like manner, embrace that life which will most surely lead me to my end. I

not find one place to rest my foot upon There is no Church but the Church of Rome, to whom only those divine words were spoken: 'When I go away, I will end to you the Holy Ghost, the Com

forter, who shall guide you into truth, and remain with you all days. even until the end of the world."
"Foolish boy! unless you obey me

you know your fate."
"Deliberately I choose. The Church
of Rome is my choice. I throw on one side your wealth, position, and pleasure, for God is dearer to me than all." Edward Lascine was alone, Good old Mr. Treven strolled into the conservatory. Eddy was deep in

"Eddy, reach me those white cam-ellia-buds for your mother's hair to-

night."
"Willingly, dear uncle." "Thank you, my brave boy; now a frond of fern for May's bouquet. I love to have you here, Eddy, even as a pope's kitten'-that's John's name for 'I don't mind his fun; he is a dear

old fellow. Mr. Treven looked up. "Why that

"Papa and I have been talking. You know, uncle, I cannot conscientiously do what he wishes.'

"Then I wouldn't do it, my boy. God is very dear to you"—the old man turned away to wipe his eyes. "How your mother has wept over you! Your own heart has bled, too, to give her sorrow—I saw it. I see deeper than most people. Kiss me, boy, kiss me, and pray for your old uncle when he is

Passing into the drawing-room, the Rev. Mr. De Vere and the gentlem guests were arguing on truth Th ailed for Mr. Treven's opinion. I send a delegate, Mr. Edward Las-

The Rev. Mr. De Vere pulled down his white cuffs, pursed his lips, adjusted his white tie, played with his watchchain, and then

'Now, Mr. Delegate."

"O uncle, excuse me!"
"No, sir; go on. Let's hear Rome on the subject. The Rev. De Vere frowned. What is your question, gentlemen

"What principles evolve truth?" the reverend gentleman rolled forth, sonorously. "Let's hear your teach-If you wish it, gentlemen." The musical voice of Edward Lascine swept through the room. The ladies dropped their light employments and

Even hard philosophy seemed "Three principles concur to evolve truth and beget certitude—to wit, principlum aquo, or the subject of certi-

tude, which is the intellect. Secondly. principium per quod, or the instrument, which is multiplex for notions come to us through many channels. Thirdly, principium quod, by which truth is dis tinguished from falsity, or the motives begetting certitude—all which motives are reduced to head of evidence."

sniffed The Rev. Mr. De Vere sniffed haughtily as he asked for a definition of

"principlum per quod."
"We are coming to that, sir. Principlum per quod, or fount of truth—they are: 1. Sensus intimus; 2. Sensus externi; 3. Ideas. The mind reflects on these last and grasps relations of things; (1), by immediate comparison, wherebit connects universal principles; (2) by mediate, or ratiocination. 4. By testimony of men."

"Bravo for my delegate!" old Mr. Treven said.

Mr. De Vere reddened. "Ah, De Vere," said John Lascine,
"an English Parson beaten by a 'pope's

kitten! A roar of laughter followed this remark, and the first luncheon-bell stop

ped the conversation. Sternly Mr. Lascine bade his son

Lovingly was he folded to his mother's bosom, and the tears rained down over him. Gentle May wept for the double loss she would feel now. John looked sad. And poor old Mr. Treven was not seen for hours. A blank seemed to have fallen over the House. Though no one spoke openly, the thoughts of all went that night to the College of St. Osmund. Mrs. Lascine paid a visit to her son's room, where the flowers still sent up their perfume at the foot of the crucifix. With that perfume her prayers ascended to the altar in heaver

TO BE CONTINUED.

A QUESTION OF SIMPLE JUSTICE. NOT ALMSGIVING.

Financial support of religion implied in the first and greatest commandment. God is to be adored by sacrificial worship as well as by faith and prayer. The discharge of this fundamental duty naturally involves everything essential to the appropriate expression of becoming sacrifice. This Divine injunction, therefore, carries with it the imperative necessity of sup plying suitable places of worship and of maintaining a divinely appointed priesthood. To keep holy God's day and name, to respect the rights of parents and others, are Divine commands. There is no less sanction for providing the material agencies necessary for carrying out the true intent of God's first law. There is here no question of charity or generosity, but of duty and justice. In issuing a special precept on the support of pastors (meaning everything pertaining to external wor-ship) the Church merely emphasizes a Commandment as old as religion itself.

God is pleased with the gifts that denote sacrifice — the poor man's penny, the widow's mite. They who promise to give only of their abundance exhibit a wrong spirit. It is well to remember that the claims of the Church are as positive and as pressing as other obliga tions; that these claims are to be paid choose the tool that will best help him | not merely from the ample means of the to do his work, not the most beautiful rich, but also from the slender incomes of the struggling. God should not always be the deferred Creditor — in fact, He ought to be the preferred "Which room, my mother?"

butler to his side.

"John, bring up some of the oldest
He was gone. The mother sank on port. See Mr. Edward's glass is well main in the Church of England. I could Mirror.

THE BLESSED MOTHER OF GOD.

BY REV. P. C. O'REILLY. "To the Christian heart touched by sweetest memories of the Nativity, and wounded deeply by said recollections of the Crncifixion, there is, perhaps, no month more fittingly dedic who is our mediatrix and helper than the month of May. Extolled by both Catholic and Protestant writers, and honored by all Christendom as the only type of perfect womanhood, a few words appertaining to her who participated in both the Crucifixion and glorious Resurrection of our Saviour indeed

apropos.
... Thou art of charity and love, and as the noonday torch, and art a living spring of nope to mortal man. mighty and great are thou, O Lady, that he who desires grace and comes not to thee for assistence fain would have the desire to fly without wings. These few words just prefaced and se pregnant with thought from the pen of the Divine Poet convey but an juate description of her 'whose foundations are in the holy mountains

"Formed by the power of God she wa by exultation and acquirement not un-worthy to be the mother of God; but the moment that event took place, when she gave to poor fallen and degraded man his Liberator and Redeemer, imagination loses itself in the endeavor to follow the greatness not only of he dignity, but even of the increased im of her merit. With the forma tion of the humanity of Christ within her, commenced her crucifixion, and a crucifixion so severe and continued, that it needed all her powers to bear

"Consider her suffering on the weary way to Bethlehem, where Christ was to be born. Consider the crushing blow that fell upon that purest heart when Simeon gave his prophecy. It was in truth a sword of sorrow and a dagger of poignant grief that would accompany her through life, and whose bitter cut would never heal until she closed her mortal eyes in death and the curtain of life drawn back forever. She had to taste the cup of woe reserved for the widow without means for her orphan. She had to bear the grief of a mother whose only child is consigned to a public death of shame and torment by pub lic authority. In fine, there is no want, no agony, no grief, no disgrace, in cidental to human misery, which this singularly holy and most elevated of all creatures had not to endure, and in manner so intense that it surpassed in an eminent degree the accumulation of all human woe. If, then, it surpasses our powers of calculation to reach the extent of merit obtained by Mary in a single year before she became the became Mother of God, when she was only the vessel of election,' destined for great a dignity, what can we say of a single day's merit after she became God's Mother? What can we even imagine of such a merit elevated by ntense human suffering and endured without a shadow of imperfection for the sake of God alone! Every moment extended that merit far beyond human conception. Every dignity sinks into insignificance in comparison with Mary's. Every created being must bow in humble recognition to her ele-vated supremity. And this daughter of fallen Eve, of the sinner David, of the sinner Ruth, of the sinner Thamar, of sinners in every generation rises before us, pure and immaculate, queen of all angels and archangels, superior to principalities and powers, above the cherubim and seraphim, our model of humility, our exemplar of charity, our

Mother of the great and living God. deep inr her Son, her "Her love fo terest in all that concerned Him, none can call into doubt. And since her Son so loved man that He laid down His life for him, can we hesitate for a ment to believe or suppose Mary indifferent to this work of salvation An ordinary good Christian or a saint, say, is never found without charity for his fellow man. The very word sain or holy implies charity, and it would be a contradiction to suppose a saint without this principal virtue. To be a saint, then, we must love our fellow man next to our God, and as that love for our Supreme Master increases so also increases our love for al mankind, until like a Vincent de Paul or a St. John of Matha, a St. Francis Xavier or a St. John of the Cross, we would kneel and lick the putrid sores of the ailing to lighten their passing sorrows, for in these countenances is seen the image of Him Who created us all to His own like

ness. "Jesus Christ, witness of her labori ous habits, sometimes alludes to them in His parables, and these simple oc-cupations of Mary are preserved in Gospel narrative 'like a seaweed in amber.' We see, in fact, the indus-trious woman putting leaven into three measures of meal, carefully sweeping the floor to recover something lost and economically mending an old garment And when Jesus seeks a comparison to recommend the purity of heart, He draws it from the remembrance of her who cleans 'both the inside and outside of the cup.' And we suspect that this thought is of Mary when He praises the offering of the widow gives not of her abundance, but of her

Picture her again ministering to the wants of St. Joseph, and behold that grave and simple man with his heavenly countenance upon which every passion was silent recognizing in her the woman, pures of all women, the queen whose was humility, whose sceptre was love, whose heart was charity, the lily with out a stain, the one woman that sin had never sullied and 'our own tainted nature's solitary boast.' "Let imagination again take us to

the beautiful town of Nazareth, and as we watch the sun declining toward the lofty promontory of Carmel, soon to set in the horizon of the sea of Syria mark if in our hearts is not heard message that was to be our 'good tid-ings of great joy.' Yes, Gabriel has appeared to Mary while making her evening prayer to the God of Jacob, and that salutation which meant so much for us is pronounced by the celestial envoy: 'Hail, full of grace, the Lord

is with thee, blessed art thou among is with thee, blessed are thou among women. Mary no doubt felt an involuntary trembling at this marvelous apparition, her humility was disconcerted by the magnificent eulogy of the angel, but, being reconciled to this wonderful prediction by God's messen.

ger, she believed and left all to God. Do we realize the inheritance left us by a crucified God? The bounty that we have reaped from a Calvary and the eternal glory that awaits the faithful servant? These two thoughts se diametrically opposed and yet so characteristic of humanity, are subjects for our life's meditation. Adam sinned and by that sin lost heaven. Christ died, and by that death reopened the gates of Paradise. The loss of the human race was begun in Eve and consummated in Adam. In Mary com. nenced our deliverance, and in Jesus was it completed. There is also a new tree, which is the Cross, and the fruit of that tree is your crucified God. The first tree caused death, the last tree life eternal. All the evil was washed away in the blood of the Lamb, and al our hopes must be centered on that dear Saviour for salvation. The sorrows of Jesus were in truth the sorrows of Mary, and so heartrending was the scene at that terrible crucifixion that the daughters of Jerusalem compas-ionately called her 'poor mother.'

What lesson should we take from the life of this fair Queen—the King's daughter, clothed with the sun, the moon beneath her feet, and her stars 3 Love, charity, humility and obedience which were centralized in Mary beyond degree of comparison. Love for one another, that we may fulfill God's precept and that all may know we are His children. Charity to all, for 'tis the greatest of virtues. Humility, the opposite virtue to pride, that we may not become self-conscious, but may ways consider what we are and h much we owe our merciful Father. Obedience, ready, ever ready to follo God's commands and to see His authority in His lawful representatives, will ing, if necessary, to die for a true God and a true faith. Let us then hence forward pray to Mary, spotless lily of purity, that she may intercede for us with Christ, her Son, and that we may ever follow in the footsteps of our heavenly leader."

A CONVERT'S REASON.

LUTHERAN MINISTER TELLS HIS FORMER CONGREGATION WHY HE BECAME

A CATHOLIC. Announcement was made some time ago of the conversion of Rev. Mr. Melzar, a former Lutheran minister, born in Germany in 1867, whose father and grandfather were also Lutheran ministers. He was received into the Catholic Church by the Rev. J. Gribben, at Port Angeles, Wash asked to give his reasons for becoming Catholic, he made the following state ment for the benefit of his

flock Most of you, I believe, know me and know about the change I made Formerly a Lutheran minister, I am now a Catholic layman. I have left the Church of my parents and relatives to join that of my ancestors. I have returned to the Church from which the Lutheran Church has sprung, the Holy Catholic Church. Many will blame me for what I have done: some of my friends may turn their backs on me after this, though I can assure them that am having the same friendly feelings to-ward them now as before, and some might lay 'the blame' for my conversion on somebody else. My brethren, if there is one to be it is I alone. I knew perfectly well what I was doing when I asked to be received in the Catholic Church. My entering the Church is the result of

many years' study.
"But why did I not join long ago? The prejudice I had against the Catho lic Church is the only reason I can give. Those who were born and brought up in the Catholic Church are hardly a understand the difficulties Protestants, especially Protestant clergymen, enounter when taking into consideration the Catholic Church. The last root of such prejudice had to be removed by

earnest prayer. "For years my heart has been longing for the Church which holds th promise of infallible teaching—the Church to which Christ promised and sent the spirit of truth; the Church to which Christ promised that the gates of hell should not prevail against her the Church to the leaders of which He said, 'Behold I am with you all days, even unto the consummation of the world; the Church which enjoys a sound and solid organization ; Church which worships Almighty God in a proper stress on the most Sacrament of the altar : the Church which teaches regeneration by baptism and the necessity of infant baptism; the Church which insists upon private confessions and priestly absolution; the Church which upholds and teaches the communion of saints and honors

them. "To join this Church has been the desire of my heart for may years, and althiugh I, when a Lutheran minister, have faithfully discharged my duties toward my Church and my people, the desire was in me and grew from year to year, in spite of all changes of time, place and circumstance, till I, by the grace of God, found strength to come o Port Angeles and request my old friend, Father Gribben, to receive me nto the mother Church.

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time. The brilliant the green world with changing sky of May

air war Flowers bloomed, bir fairly rioted in joy. of the gladness and in the cemetery at Mt. of persons stood about watching a white cash gently lowered to res Many eyes were t was one whose grief Many eyes were dwas one whose grief for tears. It was Mi mother of the your mains, lying in the case, were about to h eyes forever.

Less than a year be woman had buried he

Marian, her only ch to rest beside him. Standing with whi tightly hands, with around her, she loo incarnation of sori pale-faced little Ru and's orphan niece regarding the stric pitying eyes.
A bird, sitting on

a fir tree, burst i How shrill and unm What a mockery second sunshine! 'Ashes to ashes Mrs. Somerville sta broke from her lip ell with a muffled dream the lines of a

r childhood, echo her brain-"A handful of earth A coffin under the The beautiful, bear The snowy, snowy She bent forward

her child's grave.

and bright golder

forever. She tried sound escaped he limbs refused to su shudderingly upon strong arms lifted Mrs. Somerville Edgemere, was one ences in Mt. Aub brick with trimmin air of substantial by the pleasant g

gently Majestic trees, branches, cast gr luxuriant shrubs there on the smoot The interior, has ally furnished, ha light of its mistr was gone; the br ness had gone out When she reg

after the sad home a wish to be alon Jane, more frien dismissed. She w weep, but someho come. She wond entment in her h dry and burning. the chastening resignation, "F self repeatedly: to me? What ! should punish me

Of what use asked herself. upon anyone else my darling's inhe Suddenly she Moore. How pr girl was despite pendence! The assuming the ca brother, Felix on the subject sure, none of his be burdened wi But why should in two dingy roo life depended or Only a few

Somerville had declined the offe for any qualms
Ruth's face, wheeves, and Felix if in answer to the door opened before her. M guiltily, then re coldly: "What all days? I to

anyone."
"I know it wanted, I thou Ruth hesitate age, she said: account of a pr What was grief was fresh

to comfort yegladly. Then as a daughter Mrs. Somer with a repelle "That can "I know it worthy to wal But she knew and she thoug

to comfort you

"We?" Why, Fe Alice. It was The lady r very pale and "Ruth Mo do not believ up story to w dead darling

Felix. If M she would ha but such a subetween us.'
Ruth's pal son at her a I will ad it sounds ra THE REQUEST OF MARIAN.

BY CONSUELO, It was a beautiful morning in spring-

rt thou among bt felt an inthis marvelous was discont eulogy of the neiled to this God's messen-

9, 1903.

t all to God. The bounty vaits the faiththoughts s re subjects for Adam sinned eaven. Christ reopened the loss of the Eve and con-

itered on that

uth the sorrows

ending was the

crucifixion tha

salem compassor mother.'

I we take from the King's

the sun, the and her head lem of stars?

and obedience, in Mary beyond

Love for one

now we are His all, for 'tis the

e, that we may al-

e are and how erciful Father.

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watching a white casket that was being gently lowered to rest.

Many eyes were tearful, but there was one whose grief seemed too deep for tears. It was Mrs. Somerville, the mother of the young girl whose remains, lying in the flower-laden burial rate, were about to be hidden for In Mary comwere about to be hidden from her and in Jesus e is also a new a, and the fruit ified God. The eyes forever.

Less than a year before, the bereaved woman had buried her husband. Now, Marian, her only child, was being laid the last tree Lamb, and all

Marian, ner only entid, was being laid to rest beside him.

Standing with white, drawn face and tightly hands, with sable robes falling around her, she looked like some wan incarnation of sorrow. So thought pale-faced little Ruth Moore, her hushandle orthon niese, who steed near band's orphan niece, who stood near regarding the stricken mother with pitying eyes.

A bird, sitting on the low branch of a fir tree, burst into eestatic song. How shrill and unmusical it sounded! What a mockery seemed the dazzling

sunshine! 'Ashes to ashes—dust to dust!' Mrs. Somerville started and a faint cry broke from her lips as the first clod fell with a muffled sound. As in a dream the lines of an old song, heard in her childhood, echoed drearily through

"A handful of earth in a coffin hid, A coffin under the daisies. The beautiful, beautiful daisies, The snowy, snowy daisies."

She bent forward for a last look into her child's grave. Marian's blue eyes and bright golden hair were hidden forever. She tried to cry out, but no sound escaped her pallid lips. Her limbs refused to support her. She sank shudderingly upon her knees just as strong arms lifted and bore her away.

Mrs. Somerville's beautiful home, Edgemere, was one of the finest residences in Mt. Auburn. Built of white brick with trimmings of stone, it had an brick with trimmings of stone, it had an air of substantial elegance, enhanced by the pleasant grounds that sloped gently down to verdant meadows. Majestic trees, tossing their giant branches, cast graceful shadows, and uxuriant shrubs rose hardily here and there on the smooth turf.

The interior, handsomely and artistically furnished, had once been the decided.

ally furnished, had once been the de-light of its mistress. But its charm was gone; the brightness and happiness had gone out of her life.

When she regained consciousness after the sad homecoming she expressed a wish to be alone. Even her faithful Jane, more friend than servant, was dismissed. She wanted to think and to weep, but somehow the tears would not come. She wondered if the fierce reentment in her heart made her eyes so sentment in her heart made her eyes so dry and burning. She could not "kiss the chastening rod," nor could she meekly bow her head and say with resignation, "Father, Thy will be done." Instead, she kept asking herself repeatedly: "Why is God so cruel to me? What have I done that He shend applish me so?"

should punish me so?"
"Of what use are my riches?" she asked herself. "I will never bestow upon anyone else what would have been my darling's inheritance."
Suddenly she thought of little Ruth

Moore. How proud and self-willed the girl was despite her poverty and degirl was despite her bovery and topendence! There was no need of her
assuming the care of her crippled step
brother, Felix Gray. But all advice
on the subject was unheeded. To be
sure, none of his own relatives cared to
be burdened with the afflicted Felix.

But give abould Juth shut berself up be burdened with the afficted Feltz.
But why should Ruth shut herself up
in two dingy rooms and sew as if her
life depended on it?
Only a few months before Mrs.

Somerville had offered her a home—without Felix, of course—and Ruth had declined the offer. There was no need for any qualms on that score, and yet Ruth's face, white, with big pathetic eyes, and Felix's, pale and pinched, eyes, and reixs, pale and pinened, rose before her, mutely appealing. As if in answer to her unspoken thoughts, the door opened and Ruth Moore stood before her. Mrs. Somerville started guiltily, then recovering herself, asked, coldly: "What do you want to-day of all days? I told Jane not to admit

"I know it, Aunt Alice, but I wanted, I thought—"

wanted, I thought—
Ruth hesitated, then gathering courage, she said: "I am here, Aunt, on account of a promise made to Marian." Mrs. Somerville seemed greatly sur-

"What was it?" she asked.

"That I should come, when your grief was fresh, and do all in my power to comfort you. That, I promised gladly. Then she asked me to love you as a daughter and try to fill her vacant

Mrs. Somerville put out her hand with a repellent gesture.
"That can never be filled," she

"I know it, Aunt Alice. I am not worthy to walk in Marian's footsteps. But she knew how lonely you would be, and she thought we could do something to comfort you."

asked Mrs. Somerville

"Whom do you mean?"
"Why, Felix and myself, Aunt
Alice. It was Marian's wish. Forgive
me if I have caused you pain."
The large caused you pain."

The lady rose to her feet. She was

very pale and determined.
"Ruth Moore," she said, coldly, "I do not believe you. This is a trumped up story to work upon my love for my dead darling and enlist sympathy for Felix. If Marian had any such desires would have imparted them to me, but such a subject was never mentioned

justice to myself, I will tell you that Marian's reason for refraining from such an unpleasant subject was her dis-like to grieve and agitate you. On the occasion I have reference to she said to time. The brilliant sunshine flooded the green world with light. "The un-

me: 'Mamma cannot bear to hear me speak of dying. You will tell her for me after I am gone.' Forgive me for disturbing and distressing you. I have fulfilled my promise and now I am changing sky of May" was blue and clear, the air warm and fragrant. clear, the air warm and tragrant. Flowers bloomed, birds sang; nature fairly rioted in joy. But in the midst of the gladness and in contrast to it, in

going."
Ruth turned to the door. Her heart of the gladness at Mt. Auburn, a group of persons stood about an open grave watching a white casket that was being ached for the desolate woman who had insuited her. Cold and implacable, Mrs. Somerville stood, never opening her lips as her niece passed out of the room and left the house. Then she sank down and covered her face with her hands. She lived over again her daughter's last illness and death. Ruth had been to see her nearly every day. Perhaps the interview she mentioned had taken place. "If I only knew that she spoke the truth," Mrs. Somer-

ville murmured, half regretfully.

After a time she rose and went upstairs into the lovely apartment that had been Marian's. There are evihad been Marian's. There are evidence everywhere of her daughter's refined taste. Books, exquisite needle work, and dainty bric-a-brae were scattered about. Her favorite flowers bloomed in the sunny south window. A flood of melody came from the silverthroated bird singing in his cage.

Mrs. Somerville threw herself down
beside the white draped hed beside the white draped bed in an abandoment of grief. But at last a great calm fell upon her. She fancied she heard a voice calling, and rising to

she heard a voice caning, and rising to her feet she listened intently.

It was Marian's voice but it sounded far away. Swiftly Mrs. Somerville descended the stairs, passed through the lower rooms and out of doors.

She went down the rose walk, a path bandered by rose, bushes, whose tiny

bordered by rose bushes whose tiny buds were just beginning to show their dainty pink coloring among the green leaves. The walk terminated in a grove of eim trees, grand old trees with shade deep and dense where the feath-ered tribe lived and reared their young unmolested.

There was a pretty rustic house over There was a pretty rustic noise over-run with ivy that had always been a a favorite retreat of Marian's. It seemed to her mother that she sat there now with a beautiful smile on her face and looking like a white lily among the green leaves. Mrs. Somer-ville seated herself and bent forward, expectancy in her face, when she caught sight of a figure coming down the rose walk toward her. It was a woman bent and old, leaning upon a cane. Her furrowed face wore a look of suffering and tears fell from her sunken eyes. The mistress of Edgemere was accustomed to the sight of beggars, but something in the countenance of this woman aroused her sympathy and made her forget momentarily her own sorrow. "Your are in trouble," she said, kindly. "Can I assist you?"

The strange guest paused before her.

"No human help can reach me," she replied. "What would become of

me, if I had not God to comfort me?"
"Tell me your trouble."
"My trouble," echoed the poor woman. "Yes, I will tell you. I had woman. "Yes, I will tell you. I had a daughter once, good and beautiful. How I loved her—even after she left me alone and strayed from the path of virtue. Do you see these gray hairs? Suffering, not age, has bleached them. My life has been one long grief. In vain my hopes, in vain my prayers for her retormation. Now she is dead, and not one tear but mine tell upon her bier. If God had only taken her when she was young and innocent, what a

happiness The old woman hobbled away, whis-

The old woman hobbled away, whis-pering prayers between her sobs.

She had scarcely gone when another woman, carrying a heavy burden, stepped into the ivy-embowered house to rest. Mrs. Somerville noticed that her clothes were threadbare and her hands, although still shapely, were red and toil roughened. With a deep sign above and borself beside her burden, she seated herself beside her burden, a basket heaped with clean clothes. Then she hid her face in her hands and

sobbed. "Why are you weeping, my good woman?" asked Mrs. Somerville. The woman wiped her eyes on the corner of her faded apron.

"It is such a relief to weep," she said. "Before her, I cannot allow myself even the laxury of tears."

"I mean my daughter," she added in answer to the lady's inquiring look. "Your daughter?" What of her?" interrogated Mrs. Somerville. "She lies very ill-dying with an

incurable disease. She is poor, very poor, my child who once had the luxuries of life. There are six mouths to feed, six little fatherless ones. Once, many years ago, when my child was young and free from care, she was very ill. Lite seemed so bright and full of promise that I could not give her up to God. I besieged heaven with her up to God. I besieged heaven with a storm of tears. I called her back from the very brink of the grave, and al-though the gates of death seemed al-ready open, God gave my child back to me. Now, even in the midst of afflic-tion, when every earthly hope has failed, will do I trust in Him." still do I trust in Him.

She arose, lifted her heavy basket and toiled wearily on her way. A darker shadow than that east by

the waving branches of the elm trees fell across the rose walk. Up and down a richly robed figure paced. It was a a richly robed figure paced. It was a lady, clad in silk and trailing laces. Her pale face born evidence of grief and anxiety. Finally she spoke—

"How much worse than death to see my child bereft of reason! Better, far better, to look upon her lying in her colling leaning, pagedully her long.

her coffin sleeping peacefully her long

last sleep."

The lady gathered her draperies

about her and glided away.

Mrs. Somerville sat wondering in what guise Grief would next intrude on her solitude. And then a wonderful transformation took place. She felt herself gently lifted and transported to a sunny glade where she was seated at the base of an emerald hill. Around at the base of an emerata him. Arotan her was a sylvan scene of surpassing loveliness. The treetops were tinged with gold. The Western sky flamed where the sun was sinking behind banks of amethystine clouds. No sound disturbed the stillness. Wondering

his eyes.
"Behold your guardian spirit," he "You have turned a deaf said, sadly. "You have turned a deaf ear to my good counsel. You have allowed the human nature to triumph over the spiritual. You have refused to reconcile yourself to God's decrees." Mrs. Somerville sank on her knees

and lifted her hands appealingly. "I am sorry," she said, humbly.
'Even before you came I realized my

ingratitude."
When God places a heavy cross on one of His creature's shoulders," the angel said, "He gives strength to bear it. To reject with pride the offered support is to feel the weight more heavily. Are you yet willing to carry

Mere than willing. I am glad,"

"Mere than witting," she answered.

"You shall be rewarded," the angel said. "Look up with the eyes of faith."

A new strength took possession of Mrs. Somerville. She raised her head and saw Marian standing on the hill-side. It was a glorified Marian. Her witted glances of inexpressibly love. Her lips were parted in a smile. She came down the hill as if treading on air. When she drew near her mother saw that she was accompanied by two persons whose faces were concealed by her shimmering draperies. She held a hand to each and gently relinquishing them into her mother's outstretched

arms, said softly:
"Let them fill my vacant place." Marian vanished, but Mrs. Somer-ville's arms closed around the forms of Ruth Moore and little Felix.

The late June sunshine was shining the late June sunshine was snining in the window through the interlacing leaves of honeysuckle and wystaria. Mrs. Somerville opened her eyes and looked into the anxious face of Ruth

"How do you feel, Aunt Alice?"

Yes, but the worst is over, the doctor says."
"How long have I lain here?" asked

Mrs. Somerville.

"Fearly four weeks. You fainted in the summer house, out by the rose walk, and there Jane found you lying un-Ah, I remember. It was the day

that Marian—"
Mrs. Somerville's voice faltered.
She covered her face. Ruth gently
removed her thin white hands and
stooping, kissed her tenderly.
"Yes, aunt, and for several days we
feared you would follow Marian. God
has mercifully spared you."

has mercifully spared you."

Mrs. Somerville threw her arms around Ruth's neck.
"Yes, my child, He has spared me

for repentance and reparation. Tell me, Ruth, who has cared for me all these weeks?" Ruth blushed painfully and remained

"Jane has helped me," she finally faltered. "Forgive me, Aunt Alice, but I could not bear to give you over to the care of a professional nurse. I knew Marian would have wished me to nurse you." Mrs. Somerville could bear no more.

Mrs. Somerville could bear no more.
With a faint cry she put out her arms,
"Come to me, Ruth. It was Marian's
wish. Come and fill her vacant place."
Ruth yielded for a moment to the
motherly embrace she had often
dreamed of but never felt. Then she said bravely:

"I love you, Aunt Alice, but I can-

not leave poor little Felix.
"Of course not, said Mrs. Somerville, weak but happy. "Felix shall come with you."

A BLESSING TO CHILDREN.

Strong words, but truthful, and the Hardy, of Fourehu, N. S., writes: "I have used Baby's Own Tablets and find them a blessing to children, and I am not satisfied without a box in the house at all times." These Tablets cure all the minor troubles of babyhood and childhood. They are prompt and effective in their action, and are guaranteed to contain no opiate or harmful drug. They always do good harmful drug. They always do good—they cannot possibly do harm. Good natured, healthy children are found in all homes where Baby's Own Tablets are used. You can get these Tablets from any druggist, or by mail at 25 cents a box by writing direct to the Dr. Williams' Medicine Co., Brockville Out.

PROTESTANTISM OR PANTHEISM WHICH ?

Can a person be at one and the same Can a person be at one and the same time a Christian and a disbeliever in the divinity of Christ? This question is a startling one for Catholic ears to hear propounded. It does not, however, seem so startling to many Protestants, who soof at the dectains of the ants, who scoff at the doctrine of the atonement and have no hesitation in declaring that Christ was simply the highest type of man that has yet ap-peared on earth. They do not say that in the process of time a higher type will appear. From their point of view they are compelled by the force of logic to admit this. Implicitly, if not ex-plicitly, they assert that the founder of Christianity was a product of evolu tion, but it is an article of faith with the evolutionists that the process of development does not cease. Hence, in countless ages to come there will be developed a type of manhood superior to that represented by our Lord.
Unto this sort of blasphemy does the

denial of the divinity of Christ inevitably lead. The Catholic Church has fought against it from the beginning. It is due to the relentless war she made upon it that modern society, so far as Catholic influence has made it son at her aunt's words, but she controlled herself admirably.

"I will admit, aunt," she said, "that it sounds rather improbable. But in

toward the brow of the hill. There she saw an angel, brighter than the radiant beams of sunlight. But his face was sad, and mild reproof shone in The mere statement of this carries con

viction with it. Empty men's minds of the conception of Christ as God become really and truly man, and you cannot expect that His teachings, which have so powerfully affected all Christian nations, will exercise as strong an influence in the future as they have exercised in the past. A careful study of the trend of modern Protestantism will show that the emptying process to which we have just referred has been steadily going on for many years in the various Protestant churches. A gen-eration ago a Protestant minister in any of the sects except in the Univer-salist Church could not have openly denied the divinity of Christ and re-

mained a number in good standing.
What a radical change has taken place in this respect is shown by course by the Rev. Dr. Lyman S. Abbott, the well-known editor of The Outlook, delivered last Sunday before the West Side Young Men's Association, New York. The reverend doctor declared that he did not think the Christian Church teaches that "Christ is God, but that it does teach that He is the image of God."

This was in answer to a question by one of the audience as to what Dr.

Abbott thought of the divinity of
Christ. In amplifying this though the doctor said:

"God, according to the Bible, has God, according to the Bible, has been continually, eternally manifesting Himself, not as the Buddhists believe, resting in contemplative silence. And His manifestations became greater and greater, until, with the birth of Christ, He achieved the greatest of all, actually conceiving a reflection of Himself in

human shape.
"It was not the few drops of blood trickling down the palms and from the side of Jesus that constitutes the sacri-fice that atoned for the sins of man: "How do you feel, Aunt Alice?"
he asked.
"Weak and strange. Have I been daily life, always giving, forgiving as His nature commanded Him, and being paid back with ingratitude and neglect."

Unwinding the wrappage of verbiage in which the statement is inclosed we come to naked Pantheism. All Pantheists, from Spinoza down to our own times, would willingly subscribe to the words we have quoted above. They, too, believe that the spirit behind the real of matter is over manifesting itself veil of matter is ever manifesting itself exactly as Dr. Abbott states. To them also Christ is the highest manifestation of this sort that has yet taken place. They, of course, would tell you, if you asked them, that the power which brought forth Christis capable of evolving a still higher form of humanity than that which the Founder of Christianity represents. Dr. Abbot would be obliged by the stern law of logic to make the same acknowledgment.

Dr. Abbott, then, judged by the standard which prevailed in the Pro-testant churches a generation ago, cannot be strictly called a Christian. In denying as he does the divinity of Christ he deprives himself of all right to that title. He, however, does not stand alone among Protestant minisstand atone among Protestant minis-ters. On the contrary, he is a type of Protestant clergymen who are slowly but surely stripping the Protestant Church in the United States of the last

vestige of Christianity.

The New York Sun, in speaking of the Rev. Dr. Heber Newton, who recently resigned the position of pastor of the Stanford University because he was objected to on account of advocating a sort of an amalgam of religions, calls attention to the fact that Dr. Newton and Dr. Abbott are representatives of "a new theology," which is profoundly influenced. atives of "a new theology," which is profoundly influencing the most orthodox Protestant theological seminaries. We quote from the Sun article:

"At that conference (for attending which Dr. Newton was criticised—Ed. F. J.), as we have before explained, Dr. experience of a mother who has thoroughly tested the value of Baby's Own Tablets. Giving her experience with the use of this medicine, Mrs. Geo. elebrating the essential identity of the religious spirit in each, but he only followed the drift of a religious philosophy which has expounders in many branches of the Christian Church at this time. As we have shown, his position as taken at the Stanford conference is very similar to that of the whole school of theology, the new theology, to which Dr. Lyman Abbott belongs. It is a school which is influencing profoundly the teachings in the most orthodox theological seminaries, though practically it destroys the distinction of the religion of Christian-ity, and removes the incentive to the sionary enterprises for the propagation of the Christian faith in lands once regarded heathen.

What is the character of the new theology which is acquiring so firm a foot-hold in the Protestant theological seminaries in the United States udged by the extract from Dr. Abbott's discourse we have given above. Young Protestant ministers who come forth from these theological seminaries im-bued with the teaching of the new the-ology will not preach the divinity of Christ, and, failing to do so, they will not be preaching Christianity, however they may label their preaching.

Protestantism " Unto this last !" which started out with the alleged pur-pose of promoting the cause of "pure and undulterated Christianity," is rapidly reaching a point where it is dis carding the fundamental principles o Christianity. It has already practi-cally discarded the Bible as an inspired With the Bible goes the divin ity of Christ. What is left is "the new theology," which, in the course of time, will degenerate inevitably into a species of Pantheism.

The seeds of dissolution which Luther

and the other founders of Protestantism planted nigh four hundred years ago have germinated. The flower and fruitage can be seen in the "new theology," of which Dr. Lyman Abbott is a champion.—N. Y. Freeman's Jour-

nal. There is nothing equal to Mother Graves Worm Ex'erminator for destroying worms. No article of its kind has given such satisfac-tion.

Healing, consoling, tender to the unfortunate, even to the evil, love engenders light beneath her feet. She clarifies, she simplifies. She has chosen the humblest part—to bind up wounds, wipe away tears, relieve dis-tress, soothe aching hearts, pardon, make peace; yet it is of love that we have the greatest need. And as meditate on the best way to render thought fruitful, simple, really conthought fruitful, simple, really con-formable to our destiny, the method sums itself up in these three words: sums itself up in these three words. Have confidence and hope; be kind. Charles Wagner.

HEART DISEASE

A TROUBLE MUCH MORE COMMON THAN IS GENERALLY SUPPOSED.

A healthy person does not feel the heart at all. If the heart makes itself felt it is a sure sign of some one of the many phases of heart trouble. Some of the symptoms of heart troubles are shortness of breath, trembling of the hands, violent throbbing or fluttering of the heart, sharp spasses of pains, oppression on the chest, dizziness and clammy sweating, irregular pulse, and the alarming palpitation that is often felt most in the head or at the wrists. Of course people suffering from heart trouble haven't all these symptoms, but if you have any of them it is a sign of heart trouble and should not be ne-

glected for a moment.

Most of the troubles affecting the heart are caused by anaemia, indigestion or nervousness, and when any of these causes lie at the root of the these causes lie at the root of the trouble it can be surely cured by the use of Dr. William's Pink Pills. You mustn't trifle with common medicines, and above all you shouldn't further weaken your heart by using purgatives. You must cure your heart disease through the blood with Dr. Williams' Pink Pills. You can easily see why this is the only way to save yourself. The heart drives your blood to all parts of the body. Every drop of your blood flows through your heart. If your blood is thin or impure your heart is bound to be weak and diseased; if your blood is pure, rich and healthy, it will naturally make your heart sound and strong. Dr. Williams' Pink Pills actually make new, rich, red blood. And that new, rich, red blood strengthens your stomach, stimulates trouble it can be surely cured by the blood. And that new, rich, red blood strengthens your stomach, stimulates your liver, soothes your nerves and drives out of your system all the dis-orders that helped to disturb your heart. This has been proved in thouheart. This has said of cases. Here is a case in sand of cases. Here is a case in point. Mr. Adelard Lavoie, St. Papoint. One., says: "For nearly three wilded with a come, Que., says: "For nearly three years I was greatly troubled with a weak heart, and in constant fear that my end would come at any time; the least exertion would overcome me; my heart would palpitate violently and I would sometimes have a feeling of suffocation. I was under the care of a doctor, but did not get relief and eventually my condition became so bad that I had to discontinue so bad that I had to discontinue work. While at my worst a neighbor advised me to try Dr. Williams' Pink Pills. I did so, and they simply worked wonders in my case. I used only half a dozen boxes which I was able to return to my work, strong and healthy, and I have not since had any sign of the old trouble."

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THOMAS COFFEY.
Publisher and Proprietor, Thomas Coffey.

Messrs. Luke King, John Nigh and P. J. Neven are fully authorized to receive subscrip-tions and transact all other business for The CATHOLIC RECORD. Agent for Newfoundland, Mr. T. J. Wall, St. Johns. Rates of Advertising—Ten cents per line each sertion, agate measurement.

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Approved and recommended by the Archishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of Hamilton, Peter borough, and Ogdensburg, N. Y., and the slergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning. When subscribers change their residence it is important that the old as well as the new address be sent us.

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Agenter collectors have no authority to stop you are readed for publication should be mailed in time to reach London not later than Tuesday morning. Please do not send us LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA, Ottawa, Canada. March 7th, 1900. litor of THE CATHOLIC RECORD, , Ont.: Te the Editor of THE CATHOLIC RECORD.
London, Ont.:
Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIC RECORD,
and congratulate you upon the manner in
which it is published.
Its matter and form are both good: and a Its matter and form are both good; and a truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the fathful.

Blessing you, and

e faithful.
ssing you, and wishing you success.
Believe me, to remain.
Yours faithfully in Jesus Christ,
† D. FALCONIO, Arch, of Larissa,
Apost. Deleg.

LONDON, SATURDAY, MAY 9, 1903. MGR. SBARRETTI, AND THE GOLDEN JUBILEE OF ST. MICHAEL'S.

We already mentioned in our columns that Mgr. Sbarretti, the Papal Ablegate to Canada, made last week his first visit to Toronto. The occasion of his visit was that he might assist at the ceremonies attending the Golden Jubilee of St. Michael's College. A report of his Excellency's reception in the Queen's City will be found in another column.

As St. Michael's College was established in September 1852, its Golden Jubilee would properly be celebrated in September 1902, but it was deferred in order that the occasion might be honored by the presence of the illustrious prelate who specially represents the Holy Father in Canada.

The beginning of the College was on a small scale so far as outward display was concerned, but the staff was an able one from the beginning, consisting of five French and Irish clergymen of the Basilian community who came from their institution at Annonay, France, in order to establish a college and seminary in Toronto. These were the Very Rev. J. M. Soulerin, President of the new College, the Venerable Archdeacon Maloney, Revs. Joseph Malbos, Wm. Flannery, and Charles Vincent.

The College was started on Queen street, opposite where the Metropolitan (Methodist) church now stands, and on the first day seven young men were enrolled in the first class opened in the institution. The only survivor of these seven is the Right Rev. Dr. Richard O'Connor, Bishop of Peterborough. Soon after numerous other young men entered the College and other classes were formed.

The success which attended the College was great, and its fame brought students to it rapidly, so that soon new quarters had to be obtained to accommodate the applicants from all parts of the United States and Canada. The institution was first removed to a new wing built to St. Michael's Palace on Church street and afterward to the new building erected on St. Joseph's street which was then known as Clover Hill. In subsequent years additional room had to be provided, till the magnificent pile of buildings was completed which now bears the name of St. Michael's College.

From the beginning, St. Michael's College was furnished with an excellent teaching staff, and it is now federated with the University of Toronto, so that all the opportunities of a University education and of obtaining degrees are afforded therein to its students.

The Jubilee programme was exceedingly interesting, having been planned and ably carried out by Very Rev. Father Marijon, the Provincial of the Basilian Order in America, and the Very Rev. Dr. Teefy, President of the College, and which will be found in another column.

We wish the College continued success in the noble work in which it is en gaged. It must, indeed, be a satisfaction to the good Basilian Fathers to reflect on the very large number of students they have sent forth to continue the good works so admirably planted on such a solid foundation at St. Mich-

Love is always building up. It puts some line of beauty on every life it touches. It makes life seem more worth while to everyone into whose eyes it looks. Its words are benedictions. Its every breath is full of in-

ASSYRIOLOGY.

In connection with the Kaiser William's pronouncement on the subject of the historical truth of the Bible, which he puts on a level with the writings of Hammarabi, Goethe, Shakespeare and other admittedly human works, while inconsistently proclaiming that it is yet the Word of God, it is interesting to learn that the famous Professor Kittel of Leipsic University has written a pamphlet on the relations between the excavations made in Assyria and the Biblical narrative in which he asserts that these excavations. so far from weakening the Biblical narrative, strengthen it in many respects by confirming its statements. professor adds that much which has been handed down in profane history and which some recent historical cities have regarded as fabulous, has also peen confirmed and even proved true by Assyrian and other discoveries of

It is well known that the siege of Troy, the particulars of which have been told by Homer, w s recently regarded by many historical cities as fabulous, and it became fashionable to treat them as myths, so that M. Schleimann was ridiculed by the critics when he undertook to look for the evidence of the truth of the story by excavations made on the site of Troy, and in the cities of ancient Greece from which the invading warriors came who laid seige to Troy. The results of Schliemann's labors were to confirm the story of Iliad, and to show its truth in many details which the critics had set down as surely mythical, and M. Schliemann himself gained great commendation for the success of his researches.

So also, Professor Kittel maintains that the discoveries which have been made in Assyria show that so early as fourteen hundred years before Christ there was a high degree of culture reached in Palestine and the neighbor ing countries, from which it may be inferred that the Israelites must have had a literature as early as the days of Moses, and that they were not, as Col. Bob Ingersoll and other modern infidels assert, merely a barbarous nomadic tribe without culture or a knowledge of letters. Thus one of the most strenuously urged objections against the truth of the earliest books of Holy Scripture is totally exploded.

EPISCOPALIAN TENDENCIES.

The Episcopal Church of the United States, and particularly in the State of New York, is at this moment in a state of ferment owing not only to the fact that the Ritualistic party in the Church is daily gaining in strength, but also to the more alarming fact that there is actually a "Roman Party" in the Church which openly advocates the return of that Church to its allegiance to the Holy See and the Pope. In this connection it is well we should remind our readers that the American Protestant Episcopal Church, this being its full title, is an has become through being transferred itself, which for years has been endeavoring to prepare the way for the same reunion with the Catholic Church.

is evidence that there is a considerable body in the Church desirous that such a union should be effected.

A recent issue of this paper states that there are four well-defined and distinct parties in the Anglican Church, "the Anglo Catholic, the Protestant Evangelical, the Rationalistic, and the Roman." Under the title "Who is the author of Division?" The Lamp speaks as follows:

" Protestants who glory in their sec-tarian divisions, yes and Anglicans who glory in their separation from the Apostolic See, glory in their shame. Wherein lies the remedy, save to acknowledge the error our fathers made four hundred years ago, and by concerted action to take the necessary measures which will in due time heal our schisms and makes us Catholics indeed by reconciling us to the Universal Father of Christendom, and reuniting us with the Holy Roman Church, the Mother and Mistress of all Churches, in which resides the seat of supreme authority, the centre of Catholic Unity, the Chair of the Blessed Apostle Peter to whom our Lord said: art Peter and on this rock I will build my Church, and the gates of hell shall not prevail against it."

The editor then recommends that in order to effect the desired reunion, Anglo-Catholics should be "till they fully possess the fold keys of the kingdom wrested by force whom Our Lord originally gave them."

by The Lamp is the same with that usually called High-Church or Ritualistic, which claims to be Catholic, as distinguished from and opposite to the Protestant party.

Another High-Church organ, Living Church of Milwaukee, Wis., declares that the largest growth of the Church has been "where the Oxford Movement has been most in evidence.' The Oxford Movement is another name for High Churchism. This declaration is made by the Living Church to combat a statement which has been made by the Evangelicals, and especially by Dr. McConnell of New York to the effect that "the decadence of the Church which has been recently much talked of must be attributed to High-Churchism. The Living Church adds that "to our certain knowledge the most recent instance of perversion of one of our clergy to Rome was directly caused by the state of apparent anarchy in the Church, wherein the Fremantle incident, the Hale incident, and the Rainsford episode followed each other in quick succession. It was the feeling that all this showed the Anglican communion to have no settled basis of faith that would certainly be maintained that had its disastrous effect on one mind."

The writer evidently means by this to say that it is because important doctrines of Christianity have been attacked with impunity by the clergy, without any exercise of authority on the part of the Bishops to vindicate the Christian truth, it has been inferred that there is not in the Church any authority strong enough to maintain the fundamental teachings of the Christian religion-a state of things totally irreconcilable with the fact that Christ commissioned His Apostles to teach all nations all things whatsoever He had revealed.

The Apostles and their successors are "the watchmen whom God has placed on the walls of Jerusalem, and of whom the Lord said: (Isaias lxii. 6) "All the day and all the night they shall never hold their peace. You that are mindful of the Lord, hold not your peace, and give Him no silence till he make Jerusalem a praise in the earth." The Jerusalem here indicated is God's Church on earth with its doctrine and constitution, and if any Church neglects to proclaim these, it has no claim to be the Church which Christ established on

This is the reasoning which, as the Living Church indicates, induced the clergyman referred to by it to referred to here appears to be the Rev. give them for what they are worth. Samuel MacPherson of Boston. It was a similar state of affairs which caused the Rev. Benjamin F. De Costa to give up his rectorship in New York a few years ago, in order to enter into the Catholic Church, and for similar causes many clergymen both in America and Great Britain have taken similar steps.

We do not consider that the course recommended by the Living Age to offshoot of the Church of England. It bring about a union is the proper way is, in fact, what the Church of England to proceed, namely, that they who become convinced that they owe allegto the United States, and in this way | iance to the Pope by divine law should the movement may be regarded as one remain Anglicans till they become with that of a similar party in England numerous enough to capture the citadel from within. Each individual is re sponsible to God for himself, and is bound to follow the law of God, whatever In furtherance of the objects of this his neighbor may do; and it is no ex party, there is a monthly paper pub- cuse for following false teaching or for lished at Garrison-on-the Hudson, N. remaining outside the fold of Christ, Y., entitled The Lamp. The editor that we hope to induce others to enter is the Rev. Spencer Jones, and the fact that fold with us by our remaining that this paper has a large circulation outside for sometime longer. They who have become convinced that the Catholic Church teaches God's truth should become Catholics at once.

THE KING'S VISIT TO THE POPE

King Edward VII. has made his long expected visit to Rome, arriving at the Eternal City from Naples in the afternoon of the 27th of April. He was met at the railway station by King Victor Emmanuel in person, who greeted King Edward, saying "I welcome you to Rome with all my heart." The king of Italy then escorted him through the streets of the city amid the acclamations of the public who accorded an ovation to the two monarchs. It is said that the crowds which followed the two sovereigns numbered no fewer than 400,000 people, among whom were from 10,000 to 12,000 British. The decorations of the city were so sumptuous that they have rarely if ever been excelled. though Rome is famous for the grandeur of its oramentation on triumphant occasions. The streets and buildings were brilliant with flowers, flags, and draperies, and a frequent decoration seen on the occasion consisted of the entwined flags of Italy and Great Britain. On the arrival of the two multiplied within the Anglican monarchs at the Quirinal, the plaza in front was packed with 50,000 people sanctuary and are able to redeliver the who shouted vivas most frantically, until King Edward showed himself to from him into the hands of St. Peter to them a second time, with Queen Helena whom Our Lord originally gave them." on his right, King Victor Emmanuel on his part when it is time to do it.—J. R. Miller.

on each side and behind. Soon after this reception, the King received a telegram from the Protestant Alliance of Great Britain expressing "intense regret that our Protestant King intends to visit the Pope, who is described in the homilies of the Established Church as anti-Christ. We sincerely

hope the rumors are absolutely unfounded.' King Edward paid no attention to this impudent remonstrance, but with the nobleness of heart of which he is known to be the possessor, he paid his visit to the Holy Father at the Vatican on April 29, wearing the uniform of a field-marshal. He was accompanied

by Colonel Lamb, the British military

attache, and was followed by a carriage

containing members of his suite. In accordance with the usage, the King lrove to the Vatican from the British Embassy, and not from the Quirinal, the palace in which the King of Italy resides, not did he drive in the Italian King's carriage, as the Italian King could nor send his carriage within the precincts of the Pope's palace.

King Edward was received and saluted by the Pope's noble Guards, the Swiss Guards, the Roman Princes and nobles who are recognized by the Pope and several distinguished ecclesiastics, viz., by the Marquis Sacchetti on behalf of Prince Ruspoli, Prince Antici Mattei, Monsignor Mery del Val, the Knights of the Cape, and the Papal Chamberlains.

The Holy Father received the King at the threshold of his apartment, and the two clasped hands cordially, and conversed in French. The Pope was dressed in white, with a red velvet cape bordered with ermine. After a few moments of conversation, the Pope and the King were left alone.

After twenty minutes of private conversation, King Edward's suite was preented to the Holy Father, who appeared to be highly pleased with the interview.

As the King passed through the piazza of St. Peter he was loudly cheered in English by a number of Scotch pilgrims who shouted "Hurrah for the King."

Somewhat later in the day 25,000 Italian troops were reviewed by the King.

Some alleged details of the interview between the Pope and the King have been transmitted by cable by the Roman correspondents of the press, but with the experience we have had in the past regarding the inaccuracy of the reports usually sent out by these correspondents as news from Rome on matters relating to the Church, they become a Catholic. The clergyman cannot be implicitly relied on: yet we

The Pope, it is said, greeted the King with the words: "I am happy to see your Majesty."

King Edward replied: "I am happy to be here, and to add my congratulations to those of others upon your having outlived the days of Peter.'

The conversation is said then to have turned upon the social problems of the day, and on matters relating to the Catholic Church in the British Empire. It is also stated that the Holy Father presented a memorandum to the King which has reference to the Manitoba School Question. This memorandum is said to contain certain points which es in a memorandum given to Sir Wilfred Laurier on the occasion of his visit to the Holy Father.

As we have already stated these assertions are not to be regarded as certain, and in view of the fact that the interview with the King was a private one, the doubt regarding it is considerably greater. Yet in the Canadian Senate, the Hon. Mr. Landry made enquiries of the Hon. Mr. Scott whether Sir Wilfred Laurier had reeived such a memorandum.

Mr. Scott answered that he believed the report to be pure imagination written by a reporter who was equal to the occasion to make a story which might create a sensation. He added that, "No one could know what took place between the Pope and the King."

Leaders of "The Protestant Alliance" are said to be greatly annoyed because the King paid no attention to their remonstrances; but they have peen so demonstrative and aggressive snubbing to cool their spasms of fever.

It is to be remarked that at the very noment when the Presbyterians of America are on the point of excluding Peter Bright-Eye in Cree with a from the Westminster Confession the statement that the Pope is anti-Christ, these ultra Protestants of London should reassert so vigorously the exploded doctrine which was inserted into the authorized homilies of the Church in the reign of Queen Elizabeth.

The Protestant Alliance is evidently lagging three centuries behind the present age.

We have only our little part to do and that is never anything impossible. When we have done this we need not fret about what we cannot do. is not our matter at all, but others, and the other will be ready for

CRITICIZING IMMIGRANTS.

When the Doukhobours arrived in Canada their passage through the country from Quebec to Winnipeg was one continued triumph, so to speak. Men, women, boys and girls and mere children met them at every point, supplying necessaries and even luxuries in the way of provisions. Well, the "Douks" are at last, it is to be hoped, settled down to good citizenship notwithstanding the recent vagaries of large numbers of them. A vivid contrast to the reception ac-

corded to the Doukhobours is that from time to time with which another class of immigrants are received by a certain portion of the Press-the Galicians. They are denounced as " not desirable citizens" as being in "need of a good bath," etc., though where they differed in this latter respect from the "Douks," is hard to define. But, after all, perhaps the reason for the difference is not far to seek. These remarks are principally drawn forth on reading a local paragraph in the Citizen of Ottawa announcing the passage through that city of some hundreds of Galicians. It might be interesting could one learn the comments made on the youthful 'pencil-swingers'" progenitors when they first touched Canadian soil after a long sea voyage. No respectable paper should allow such remarks as those quoted above.

HOME RULE.

The Quebec Legislature was pro rogued on Saturday, 25th April. Before prorogation the following resolutions on the Irish Question were proposed by Honorable Dr. Guerin, the Irish Catholic member of the Local Government, and seconded by Honorable L. P. Pelletier, sub-leader of the Opposition:

Whereas it is in the interest of the British Empire that the citizens of the several portions thereof should be contented and happy;
And whereas such has not been the

condition of Ireland for many years; Resolved, that the Legislative Assembly of the province of Quebec, which province has experienced the blessing of self-government, views with the greatest satisfaction the measures which the Parliament of Great Britain is now adopting for the purpose of removing all discontent, arising from the laws at present existing in Ireland relating to the tenure of land, and further desires to place on record its sincere hope that near future the Parliament of Great Britain will grant such form of self-government as will satisfy the patriotic desires of the Irish people, and thereby strengthen their loyalty and devotion to the Empire, in the same manner as self-government in this country has created an indissoluble

Mother Country. Resolved, that a copy of these resolutions be sent to His Excellency the Governor-General for transmission to the Right Honorable Joseph Chamber-laid, Secretary of State for the colonies, and that the Speaker be authorized to send a copy to the Right Honorable A. J. Balfour, and a copy to Mr. John

ond of union between Canada and the

Redmond, M. P. Speaking to his motion, Dr. Guerin said that in view of the existing state of matters, he considered such a lution particularly appropriate and especially in view of the fact that Hon. Mr. Chamberlain had asked the colonies for an expression of opinion on matters

of Imperial interest.

Hon. Mr. Pelletier seconded the motion with great pleasure. As a French-Canadian he could heartily sympathize with his Irish fellow-sub-

The motion passed unanimously.

A CREE NEWSPAPER.

We have received from the Rev. Father Z. Lezee of the Oblate Order of Mary Immaculate at Lac Ste. Anne. Alberta, N. W. T., a copy of a little paper entitled "La Croix de Ste. Anne." (The Cross of St. Anne.) published every month in the Cree (Indian) language, which is represented by peculiar characters, the invention, as we understand, of the Oblate Missionary Fathers who attend to the spiritual, and to a considerable extent also the temporal wants of the Indian tribes of that locality.

The paper gives useful intelligence to the Indians on many subjects, including current events, but it appears to deal specially with matters connected with religion, though we must admit that a knowledge of the Cree language is not one of our accomplishments. of late that they needed badly such a This will be seen from the variety of subjects treated, some of which are a mandament from Mgr. Grandin, canticles, a letter from an Indian named French translation, news notes, anecdotes, the cold of Lake Caribon, an advertisement of the Hudson Bay Company, a lesson in English for the Cree Indians, etc.

The paper is printed by Father Lezee himself with the "Limographe Automatique." a French machine, and it has two hundred and sixty subscribers. It is highly esteemed by the Indians, and is quite a curiosity as it is the only paper in the world published in the Cree language.

The good Oblate Fathers certainly deserve great credit for the successful efforts they are making to civilize and
Christianize the Indians of the North
—Home Journal and News.

West. We believe, however, that it would have been better if when the Fathers made an alphabet for the Crees, they had introduced the Roman Alphabet, as this would have been a means of rendering it more easy for their proteges to learn the languages of the civilized world, and especially English and French. Perhaps it is not too late yet for them to act upon this suggestion, if they take our view of the

INFLUENCE OF THE EXAMPLE OF THE BLESSED VIRGIN MARY.

The Reverend Matthew Russel, S. J., in that beautiful little book of h

says:
"What is told of God's saints is not true of canonized saints alone; there are even mortal creatures like ourselves whose presence is a sort of vicarious presence of God-whose voice, whose look, whose smile, whose very neighbor hood, nay, the mere thought of them, exist, tends to purify, refine and elevate the soul, and to make what is vile and ignoble impossible even in secret thought.

Every good, practical Christian, who is trying to live a good Christian life, and who strives to keep alive a spirit of piety in his heart by reading and meditating on the lives of the saint and of other truly devout persons, must have experienced, at least in ome degree, the truth of what Fathe Russell says. of such saints as St. Aloysius Gonzaga St. Francis of Sales, St. Agnes, St. Catherine of Siena, without having his heart stirred with profound emotion, and without feeling stir to imitate their example? only instruct us intellectually, but they edify us spiritually. Their very image impresses itself on our minds and earts, and we are conscious of its ele vating, transforming power.

Now, if such be the influence of ordinary saints, what must be the transform ing, elevating power of the example of the Immaculate Virgin Mary, the holy Mother of God? It is impossible to form too elevated an idea of the surpassing perfections of this most pe of human beings. She was to medium of communicating the Divinity to humanity. Her Son was to be divine, the true and only Son of God. Who was to make atonement for the sins of the whole world. Of course it was necessary that no taint of original sin should be communicated to Him; sin should be communicated to Him consequently His Mother must be free from that taint and be transcendently pure and perfect, adorned with all the virtues and graces possible to immacu

lute human nature.

This is the doctrine of the Catholic This is the light in which presented to the faithful. Hence she is called by pre-eminence the Mother of Purity and Perfection, and a beautiful example of all virtues. It is this has constituted her powerful attraction to saints and devout souls the world over, who are striving for perfection and a higher life.

The inspiration of Protestant poets has given them at least an inkling of the majesty and charm which encircle this beautiful creature, and the attractive loveliness which draws all hearts with gentle, but resistless, force to

In every age of the Church, cherish ing the image of this Immaculate Virgin in their hearts, and loving her with intense devotion, Catholics stimulated to aspire to something higher, purer and better, in aspiration and practice than the low and standard of human conduct that prevailed before the Incarnation came bless the world. As devotion to the Blessed Virgin was universal, so its elevating, refining influence, especially on female character, was felt in every branch of society. We feel that no branch of society. We feel that no greater blessing could happen to the world than the universal spread of intelligent and fervent devotion to the holy Mother of God .- Sacred Heart

TRAINING A CHILD IN EVIL.

How few are the parents who train children properly, and how numerous are the fathers and mothers who cultivate bad dispositions in their off-

At the start, when the baby cries, its wants are attended to, it is coddled, it is taken up and carried about. It soon learns to cry whenever it wishes to attracts attention to itself. Later on it resorts to wails to obtain what ever it fancies, and if it be denied anything that it wants, it keep up a howl until it has its way. Indulgent how until it has its way. Industry parents give it anything to keep it quiet. It speedily sees this and trains them to mind it. It becomes more and more self-willed, more and more experience the acting, more and more imperious the more they give in to it.

Again, some parents excite jealousy and greed in their child. If they want it to take some food, for instance, and it is sulky, they pretend to give the meal to some one else. Instantly the little hand is outstretched to grasp it. been repeated a score of When this ha times, the little one has been accustomed to like to deprive others of things and to clutch all that it can for itself, even when it has no taste for

Again, some parents do not drill their child in obedience. They speak to it a dozen times before they insist upon its attending to their command. do not correct it every time that it ntly it minds disobeys them. Conseque them when it feels like doing it takes its chances of punishment when it knows the circumstances are apt to make its parents neglect their duty of reprimanding it.

Under this shameful treatment, the child grows up selfish, irritable, envi-ous, greedy, and headstrong, and when it is almost beyond control, the guilty parents wonder

NON-CATHOLIC N. Y. Freeman's o following tribute admiration to the supre admiration to the supr of the Church, coming conspicious non-Catho be gratifying to Catho President John G. S. nell University, speak

thus writes:
"The reverend heat
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will recognize the pi logical scholarship his service as a state mat that will most of preciation. We Pro-accustomed to idea Catholic Church with form of government, Church as on the on a support of monar other hand naturally inimical to democrat tutions. Pope Leo in my judgment, an in not only to the Roma but to Europe, and at large, by what h pate this impression and democracy are other, and to move one can be a loyal the Church, and a citizen of a free l The Rev. J. S.

Angeles, in a recent "The present Papal crown ; for thinker, a poet, thropist, a true f measure for the be skilful and practic and complicated aff oble family, a gen SOME CALUMNII The Rev. Willia

Methodist missiona Writing to the Ch York, he says The Freeman Catholic) referring Why Do We Se Roman Catholic C the Christian 1902, speaks of us mplimentary replying to our fa Ve are accustome nethods of atta o what we said doration of Mary The Freeman's lowed its usual o calumny when it The Rev. Burt's Catholic worship umny, and our ren the calumniator

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N. Y. Freeman's Journal. N. Y. Freeman's Journal.

The following tributes of respect and admiration to the supreme visible head of the Charch, coming as they do from conspicious non-Catholics, cannot but be gratifying to Catholics.

President John G. Schurman, of Cor-

nell University, speaking of Leo XIII.,

thus writes:

"The reverend head of the greatest spiritual organization in the world, Christians of all denominations, delight to recall his potent and exalted service to recall his potent and exalted service in the promotion of justice, virtue and piety among all peoples. I have always been greatly impressed, too, with the high and wise statesmanship which Leo XIII. has exhibited in dealing with the fundamental problems of the modern state . of the everlasting but still unsettled rights of man. My earnest desire is that a man so good and great may for years to come still be spared to the Catholic Church, to Christendom and to the world." Christendom and to the world.'

Dr. Lyman Abbott says:
"While all broad-minded Protestants will recognize the piety and the theo-logical scholarship of Leo XIII., it is his service as a statesman and a diplo-mat that will most call forth their appreciation. We Protestants have been accustomed to identify the Roman Catholic Church with the monarchical form of government, and to regard that Church as on the one hand necessarily a support of monarchy, and on the other hand naturally, if not necessarily inimical to democratic or popular insti-tutions. Pope Leo XIII. has rendered, in my judgment, an incalculable service, not only to the Roman Catholic Church, but to Europe, and indeed to humanity at large, by what he has done to dissipate this impression that the Church and democracy are inimical to each other, and to make it clear that one can be a loyal and faithful son of the Church, and a loyal and faithful citizen of a free Republican govern-

The Rev. J. S. Thompson, of Los The Rev. J. S. Thompson, of Los Angeles, in a recent sermon said:

"The present Pope glorifies the Papal crown; for he is a scholar, a thinker, a poet, a genuine philanthropist, a true friend of every wise measure for the benefit of the race, a skilful and practical manager of vast and complicated affairs, a member of a noble family, a gentleman and a saint."

SOME CALUMNIES OF DR. BURT,

The Rev. William Burt, D. D., is a Methodist missionary resident in Rome. Writing to the Christian Advocate of w York, he says:
"The Freeman's Journal (Roman

Catholic) referring to our article, 'Why Do We Send Missionaries to Roman Catholic Countries?' published in the Christian Advocate, Nov. 13, 1902, speaks of us personally in very uncomplimentary terms, instead of replying to our facts and arguments. We are accustomed, however, to such methods of attack on the part of papists. Special exception was taken to what we said in reference to the

to what we said in reference to the adoration of Mary."

The Freeman's Journal simply followed its usual custom of branding a calumny when it sees it going about. The Rev. Burt's misrepresentation of Catholic worship constituted a calumny and our remarks in reference to umny, and our remarks in reference to the calumniator were very rationally and correctly considered by him as personally uncomplimentary. We do not see how they could be otherwise We do

and be true. Rev. Burt: "We are fully aware that it is always very difficult to discuss any question fairly with Roman Catho-lies, because of their Jesuitical sophis

When these are exposed there is usually very little left to talk about.

Rev. Burt: "They (Catholics) have

two distinct systems; the theoretical and the practical. In or theological, most instances the one has no relation whatever to the other. If, for example, you should attack them or reply to them because of what they do or do

them because of what they do or do not, they will answer by telling what they do or do not believe."

We do not know any better way of refuting false statements about Catholic doctrine than to quote the doctrine correctly. If Methodists were accused the contraction in the doctrine to the correctly of the correc of some crime-idolatry for instanceve do not know how they could better refute the charges than by quoting the doctrines of their denomination condemning idolatry, and stating that they do not, and do not intend to disregard that condemnation. That certainly should acquit their denomination of the charge of teaching or tolerating idolaand show that they individually are not guilty of that sin. Just so with Catholics. When Rev. Burt with Catholics. When Rev. Burt accuses them of idolatry they point to the teaching of the Church condemning idolatry and assure their accuser that they do not, and do not intend to, disregard that condemnation. This is a valid answer to the accusation, when a man tells you the principles which he accepts as governing his conduct, and assures you of his intention to adhere in practice to those principles, you must respect his assurance, unless you believe him to be a liar or a hypo-

crite. But, says Rev. Burt, if you attack them for something they do, they answer by telling you what they believe. If what they do is right and in consonance with their doctrine, they would very naturally refer to the doctrine to prove their consistency. But when criticised for what they do contrary to their principles we cannot see why they should refer to their principles when such reference only emphasizes their inconsistency and convicts them of quote the commandment "Thou shalt relative and because of their relation to not kill," as a defence or exculpation.

Rev. Rust. "It is simple about the God; because God has made them workers."

not adore or worship Mary. We know

It is absolutely and criminally false to say that Catholics in Italy or any-where else worship or adore Mary, in the sense you attribute to the words
"worship" or "adore."
These words have a wide range of

meaning, and the meaning in any given case depends on the intention of him who uses the words or does the acts

who uses the word designated by them.

The Standard Dictionary under the standard says: "The act of work adoration says: "The act of adoring as being or pertaining to the Deity; worship of God or special reverence given to some inferior person, or object related to God." Of the yerb adore it says: (1) "To render the person or control or con divine honors to; exhibit or express homage, veneration or reverence to ; worship; as to adore the Holy Trinity. (2) To feel or exhibit profound regard or affection for; love or honor with intense devotion; as, the child adores

Under the word "worship" the same dictionary says: (1) "The feeling or act of religious homage to a deity, especially the supreme God. * * * (2) The act or teeling of deference, respect, or honor toward worthiness or toward a position deemed worthy or high; as worship of the good; worship paid to the rich. (3) Excessive or ardent love or admiration; as the wor-ship of the beautiful, the worship of a

English literature affords examples of the use of the words worship and adore in all these different meanings. Macaulay, quoted by Webster, says:
"The great mass of the population abhorred popery and adored Monmouth."
No one thinks for a moment that Macaulay here accuses the English population of idoiatry, of adoring Monmouth in the same sense and intention that they adored God. He simply used the generic term "adore" in its specific and limited sense. Again in the Office of the Church of England for the solemnization of marriage, are found the words, "With My body I thee adore." No one but an addlehead would think for a moment that supreme and divine honor is given to the con tracting party to whom these words are addressed. But should a Catholic, bowing down, say to the Blessed Viraddressed. But should a Catholic bowing down, say to the Blessed Vir-gin, "With My body I Thee adore,' some one of the Burt species would cry out, "idolatry, paganism, giving divine honor to a creature! I have been in Rome and I know." It would not occur to minds of his caliber that such words as adoration and worship and all other words having several meanings, mean only who t they are meant to imply by him who uses them; they are to be interpreted by the intention and not the

intention by them.

An Oxford professor once used the An Oxford professor office asset classification of ollowing words in a lecture on Shakespeare: "May England never be ashamed to show to the world that she can love that she can admire, that she can worship the greatest of her poets." This in the mouth of an Oxford pro-This in the mouth of an Oxford pro-fessor would not shock the Rev. Burt. But should a Catholic use the same words and say, "May the Catholic never be ashamed to show to the world that he can love, that he can admire, that he can love, that he can admire, that he can worship the greatest of God's saints, the Virgin Mother of the Redeemer," the Rev. Burt's tender conscience and sectarian zeal would be ablaze at the idolatry of giving to Mary the honor due to God alone. It is hard to know how to take such queer people.

to know how to take such queer people. The Mason may without censure address an official of the lodge as "your worship or worshipful," but should the Catholic use the same address to the greatest of saints, to that mysterious and sacred link which unites the divin-You are not the only preacher who is fully aware that it is always very difficult to discuss questions fairly with Roman Catholics. But if you cannot discuss them fairly would it not be as well not to discuss them at all? The cause of your difficulty is not Jesuitical sophistics, but the exposure of your difficulty is not Jesuitical. sophistries, but the exposure of your misrepresentations and calumnies. When these are exposed there is usually very little left to talk about. their fathers, and bowed down their heads and worshiped the Lord and the

king. And, as the text shows, this worship was pleasing to God. Now, if that congregation could with divine sanction worship God and the King, what valid objection can a believer in the Incarnation of the Eternal Son of in the Incarnation of the Eterhal Son of God raise against worshipping that in-carnate Son and His Mother, a more august person, a more greatly beloved and endowed of God than David or Solomon ?

Of course the worship given to God and the King and to the divine Redeemer and His Mother is specifically different. In the first case it is supreme, absolute worship, in the second case it is limited and relative. That given to the Supreme Being is beyond the dignity of any creature, that given to the View creature; that given to the King or to the Mother is not adequate to the Majesty of the Supreme Being. The congregation in Chronicles understood this essential difference in the objects of their worship, and their intention in worship-ping God and the King corresponded to that difference. In precisely the same way Catholics understand the difference between the objects of their worship— the Supreme Being and Creator, and one of His most favored creatures-and their intention in worshipping corresponds to

that difference.

This very simple truth and evident distinction does not seem ever to have acquired a lodging in the head of the Rev. Burt, Methodist agent in Rome.

We have dwelt at some length on the various meanings of the words adora-tion and worship for the purpose of bringing our more clearly the nature of Rev. Burt's sin of calumny against the millions of Catholics in Italy, whose mental attitude he claims by implication to know better than they themselves.

They know that they have not the most remote intention to give to any creature the absolute adoration and worship that is due to God alone and that the reverence, honor, or worship they give to creatures in this or the next world is

Roman Catholic priests or editors to say to those who have lived in Roman Catholic countries that Romanists do honors and asks the help of any creature own meaning and intention when he honors and asks the help of any creature beloved and honored of God.

Now, the Rev. Burt's vanity consists in his thinking that he knows the Cath-

olic's meaning or intention when he prays better, than the Catholic knows it When the Catholic assures himself. him that the honor, reverence, or worship he gives to God's saints is not the same he gives to God Who made them saints, but is relative and in reference to God the source of all holiness, Rev. Burt, relying on his superior psycholog beat knowledge, replies that he knows better; that the worship given to the saints, particularly to the Blessed saints, particularly to the Blessed Virgin, is the same given to God, that it "relegates God to places among the mythological deities of paganism." Of course the proper rebuke for such silly or malicious talk cannot in its truthful ness be flattering to Rev. Burt. And the Catholic in rebuking such unmitigated rot and its perpetrator is not dis-

gated rot and its perpetrator is not dis-posed to put on lavender kids.

Rev. Burt's iniquity consists in put-ting a false meaning, an idolatrous in-tent, into Catholic worship, and then-reporting his miserable counterfoit as the real Catholic worship. What imp of the perverse inspires such men? What good can they expect from such

impious conduct?
We must express our surprise that so honorable and scholarly a gentleman as Dr. Buckley should permit such a mass of ignorant, malicious drivel to appear in his paper. Is it possible that the Doctor can believe or hold himself re sponsible for this calumny of Burt hold himself re-"Millions of these poor, benighted (Italian) people worship no other God than Mary, or the patron saint of their

wn town, village, or trade."
What epithet does the Doctor think would be a proper one for the author of such a statement? Those people are taught from their infancy to say the 'Our Father, who art in heaven, hal lowed be Thy name," in their morning and evening prayer, and they probably say it more frequently than Mr. Burt, who says they have no other God but some saint. Does the Methodist Misonary Board pay this calumniator for ch work? If they do they need a such work? If they do they need a missionary to teach them the first prin-

ciples of morality.

Here is another example of Rev. Burt's ignorance and method: 'In the Church of St. Agostino there is an im-age of the Madonna, though it looks more like the statue of a Roman matron, and some insistently assert that it is that of Agrippina, the mother of Nero."

Note the malice of the insinuation by which he strives to associate the Mother of Christ with the mother of Nero, and the Child in the arms of the Virgin with the matricide son of poisoner Agrip-pina. Who are those who "insistently assert" that the statue is that of Agripoina? If there be any-which we dou they are as ignorant as Burt himself; for, had he taken the trouble to inform himself he would have learned that the statue in the Church of St. Agostino is the work of the sculptor Jacopo San-

the work of the sculptor Jacopo Sansovino in 1512.

Rev. Burt makes several quotations from prayers to the Mother of our Redeemer, to prove his thesis that Catholics worship her with that worship which is due to God alone. In all these prayers Mary is appealed to as "Mother of God," and this her intimate relation to God in the Incarnation, is the ground of every appeal for her intercession with God in behalf of the petitioner. It is a solid ground; of the petitioner. It is a solid ground; and to say that asking Mary to inter-cede for us with her divine Son, is to put her in the place of God, is to say a false, foolish and absurd thing, which, of course, is not beyond the ability of Rev. Burt.—N. Y. Freeman's Journal.

A NOTABLE EVENT.

Special to the CATHOLIC RECORD

New York, April 27, 1903. New York, April 27, 1995.

There were many unique features about the laying of the corner-stone of the Apostolic Mission House at the Catholic University on Thursday last, that are deserving of special comment, Not at any time since the dedication of the Catholic University itself has there

the Catholic University itself has there been so notable a gathering of Eccles-iastics of all grades of the Hierarchy. The presence of the Archbishops from the Pacific coast as well as from the Atlantic seaboard gave the event a national character and the various habits of the religious orders imparted not only a historical picturesqueness to the scene, but indicated how deeply into the essential life of the Church this missionary movement has pene

trated. The Holy Father took occasion of the event to express his interest in this missionary endeavor, and let us know that he has watched its growth, and is heartily in sympathy with its purpose. The following cablegram was received by Cardinal Gibbons from Cardinal Rampola:

Rome, April 24, 1903. The Holy Father wishes every success to the new Mission House, and most lovingly grants to the work his Apostolic blessing. CARDINAL RAMPOLLA.

There seemed to be a bit of prophecy in the concentration of the working orces of the Church about this cornerstone. While the wailing tones of the Religious banished from their homes reach us from the Catholic countries of Europe, the young giant of the Church in the Western World is preparing to make new conquests to the Cross. There is no work too great for it to accomplish. There is a hope that the great missionary epochs of the Church's history will be repeated in

his new movement.

After the blessing of the corner-stone by Cardinal Gibbons, Father Doyle took occasion to explain that the Mission House was diocesan and country-wide in its character, that while the Paulists were gathering money to build it, still it was not to be a Paulist institution, but that it was to be related to the Church in the United States in some such way as the American College in Rome is. It was for the purpose of ence, honor, or worship they give to a caught in the act of murder to uote the commandment "Thou shalt to kill," as a defence or exculpation. Rev. Burt—"It is simply absurd for

Archbishop Keane's address awakened the highest enthusiasm. He was frequently applauded during its delivery. Among other good things he said "that the students of the Apostolie Mission House are to be the chosen Knights of the Round Table of the Prince of Peace, trained to the noblest devolopment, intellectual, moral and spiritual, confined by no limitation of parochial or monastic obligation, but looking to the Apostolic authority of the Bishops for guidance in their work. They will be men of valor and power They will be men of valor and power who can be called on, depended on for

most potent and in every way the most perfect flowering of the Catholic University of America." Under the spell of the enthus-iasm of the occasion a gentleman tepped forward and presented Father Doyle with a blank check and requested him to fill it for whatever amount

every hardest and highest achievement.

This work will, then, be the fairest

he desired.

The music on the occasion was provided by the Jesuit band from Gonzaga

College.

The work on the Mission House will be crowded ahead as fast as possible, and it will be continued while the funds

There is no work that has awakened so much enthusiasm among the Catho-lies of the country as this missionary

A Catholic Sentiment in Kipling. "If these are not Catholic sentiments pure and simple, where can we find them?" asks a correspondent of the Sacred Heart Review, quoting the following lines from a hymn by Kipling:

Ah, Mary, pierced with sorrow, Remember, reach and save Remember, reach and save The soul that comes to morrow Before the God that gave! Since each was born of woman, For each at utter need— True comrade and true foeman— Madonna, interesde!"

A Dangerous Tendency in Catholic Societies.

Boston Pilot There is no little danger for all of our distinctly Catholics societies in the growing tendency to over-emphasize the social features. We have no quarrel with legitimate social pleasures, and a Catholic society does much which provides innocent recreation for its young

vides innocent recreation for its young people and a social clearing-house, so to speak, for old and young.

But this achievement should not represent the metes and bounds of its activity. Catholies are far too intelligent for such limitation, and our constant intercourse with non-Catholies are the property of being puts upon us the responsibility of being puts upon us the responsibility of terms or prepared to meet them at need on higher ground than business or amusement. All our Catholic secieties aim at making their members better internal or dryon devout Catholics.

structed and more devout Catholics. A member who willingly co-operate in the lighter work, but shirks the more serious and lasting, has not propperly at heart the welfare and holor of his organization. The dance, the whist, the concert and the reception should not be set above the lectures. the conferences, the charitable and reformatory work, the gain in religious love and loyalty which are the founda-tion reasons for the society's existence.

T. A. AND B. SOCIETY.

St. John's Daily News, April 27, 1973.

A special meeting of the T. A. & B. Society took place yesterday afternoon. Two applicants were admitted to the Society. The Preddent, J. J. Bates, Esq. explained that the object of the meeting was to present an address and purse to the Spiritual Director, Rev. Father White, on his departure on a vacation. The presentation was then made and a suitable reply made by Father White. There was an unusually large gathering of members present, and it was a scene never to be forgotten when the strains of Auld Lang Syne were exhoed loud and long as the Rev. Director bade au revoir.

To the Rev. James M. White:

Reverend and Dara Sir—We the undersigned St. John's Daily News, April 27, 19(3.

To the Rev. James M. White:
Reverend and Dear Sir—We the undersigned members of the St. John's Total Abstinence and Benefit Society Isvail of the occasion of your approaching departure on a visit to neighboring countries, to tender to you an expression of our high escent and regard and a slight recognition to your highly valued services to all branches of our Association.
During all the time of your connection with

During all branches of our Association.

During all the time of your connection with this Society, we have held you in affection and esteem as a brother member, in respect and reverence as our Spiritual Director.

The members of our club in particular will not soon forget all your efforts for their moral and intellectual advancement, but mindful of the lessons you have taught them, will endeavor to keep the memory of your name and your lectures alive, by a steady progress in the paths you have the moral of your name and special manner, shall ever carry with them the remembrance of your affectionate disposition and deep carnestness of purpose in matters which concern their welfare, and your untiring exercions for their success and happiness.

natifing exercions for their success and nappi-ness.

We all of us trust that the well-earned vaca-tion you are about to take will result in that improvement in your physical health which you anticipate, and that your visit to stranger countries will be for yourself a source of pleasure and profit, so that after we welcome you to your home again, we may induce you to recall its memory for the pleasure and profit of your friends.

We sak you to accept the accompanying

you to your home again, we may induce you to recall its memory for the pleasure and profit of your friends.

We sak you to accept the accompanying token of our esteem, and again wish you many pleasant hours and a safe return.

Signed on behalf of the St. John's T. A. & B. Society.

JAMES J. Battss. President.

St. John's T. A. Hall, April 25th, 1993.

PATHER WHITE'S REPLY.

I am grateful, my dear brother members, deeply grateful, for the emphatic and practical mark of your esteem.

My relations with you have ever been of the closest and most pleasing nature.

Whatever energy I have expended on your behalf has been but in the conscientious exercise of my duly towards your noble Society.

What greater work could command the services of a Catholic priest than the one of total abstinence, which supplies the highest type of manhood to the world as well as to the nation? What return can I ask from you greater than that you have ever off-red, when by your joint sympathy and co-peration, you have made my work truly a labor of love! The consciousness that one thousand total abstain ers, in all their manly strength and vigor, stand ever ready to support every effort of mine, is sufficient to inspire me with zeal and energy in the exercise of my duty.

I thank you, gentlemen, and most earnestly pray that succeeding years will wikness the steady progress for our glorious cause of total abstainces.

North American Life.

At a special meeting of the Board of Directors of the North American Life Assurance Company yesterlary afternoon a resolution was passed, expressing the deep sense of the great loss they have sustained in the death of their Managing Director, the late William McCabe, LL. B. F. I. A. The board extended to Miss McCabe and to the other members of the family their sincere sympathy. Mr. L. Goldman, A. I. A. who has been Secretary of the commany since it commenced business, was by unanimous vote elected Managing Director, and Mr. W. B. Taylor, B. A., who has been Assistant Secretary for some time, was appointed as Secretary.

DIOCESE OF LONDON.

NEW CHURCH OF ST AUGUSTINE,

NEW CHURCH OF ST AUGUSTINE.

On Sunday, the 3rd inst., the corner stone of the new church of St. Augustine was solemnly blessed and laid by his Lordship Bishop McEvay of London. Despite the very unfavorable weather a large concourse of propie was present. The Ray. D. P. McMenamin, pastor of Biddulph, preached the sermon on the occasion. His Lordship was assisted by the pastor, Rev. J. Hanlon, Rev. T. West of Goderich, they. M. ancCormack of Annheid and Ray J. D. Pinsonneaut of Clinton. The fullowing occument was piaced in the corner-stone, as well as copies of Catholic Record, the C.M. B. A. Canadian and county newspapers and medias of the Sacred Heart, St. Joseph and Our Lady, also several current coins:

On any 3rd, 1993, was blessed and laid this corner sone of the Church of St. Augustine by Right Rev. F. P. McEvay, D. D., Bishop of London, Leo Xill. reigning on the chair of Peter, Mgr. Sbaretti, Papal Delegate to Canadi, Archibishop O'Connor, chief pastor of the Architocese of Toronto, Rev. J. A. Hanon, parish priest of S. Augustine, Eaward Vill. King of the British Empire, Lora Minot, Governor General of Chanda, Hon, Sir Whitred Laurier, Premier. Hon G. W. Ross, Premier of On ario, Robert Holmes and M. G. Cambron, members of Parlament for Huron Cs. Samuel S. Cooper was 'the contra.or and Robert Cloncey the architect.

The pastor Rev. J. A. Hanlon, is to be congratulated on the success of his efforts in the erection of the new edifice, which will be a large and beautiful stone structure. The good people of S. Augustine deserve much praise in their endeavors to assist their worthy pastor in the laudable work. The collection taken upon use occasion amounted to very plasant feature of the elevation was that the contractor, Samuel S. Cooper.

occusion.

Occ-sion.

Occ-sion.

Occ-sion.

Occ-sion.

Occ-sion.

We that the contractor, samuel S. Cooper, presented His Lordship with a large and beautiful silver trowel, appropriately insertible.

seribe.

In the forenoon of the same day His Lordship gave confirmation and comprimented and thanked the congregation of St. Augustine for responding so generousy to his wishes in building a new church, which would be another worthy tribute to the noor of God and an ornament to the county of Harra.

ST. PETER'S CHURCH, GODERICH. On Thursday evening, the 25rd of April, the Rev. Albert McKeon, P. P. of S., Corumban, preached a very instructive sermon in the Holy Sacrifice of the Mass, in St. Peter's Church, Goderich. The sermon was very practical and was listened to with great attention. Very appropriate music was rendered on the occasion by the choir.

POEM OF HIS HOLINESS POPE LEO

AN CHRISTI MDCCCC PRIDIE KALEN: A LIANVA-Cultrix binarum nobila sitium
Dicenti setas ; publica commoda,
Vireque naturas refereis.
Qui quis avei, memore, canendo.

Saccii occidentis me vehem entina
Admissa tangune: hace doled of fremo
Pro! quot, retroraum conspicatus
D. Gecorum modumenta Certio Queraire cacdes, seeper que direts An pervaganos manstra nom tac l An direm in arcom Vancanam Millo constintem duclaum?

Quo cessi. Urb s. principis urb um, Nullo impe anum servido decus?

Quae lex honesti, quae superest i Nutant, semel submota ab aris Atque ruunt labefacta iura,

Auditis? effert impla conscius Brutaeque naturae supremu Nititur asseruisse numen.

Nostrae supernam gentis originem Fastidit excors; dissociabilem, Umbras inanes mente captans, Stirpem hominum pecudumque miscet. Heu quam proboso gargite volvitur Vis impotentis caeca superblae, Servate, mortales, in omne Tussa Dei metuenda tempus.

Qui vita solus, certaque veritas, Qui recta et una est ad Superos via, Is reddere ad votum fluentes Terrigenis valet unus annos,

Nuper sacratos ad cineres Petri Turbas piorum sancta petentium Is ipse duxit : non inane Auspicium pietas renascens.

Issy, futuri temporis arbiter, Surgentis æri cursibus annue ; Virtute arvina rebelles Coge sequi meliora gentes.

Tu pacis almae semina provehe ; Irae, tumultus beliaqua tristia Tandem residant ; improborum In tenebrosa age regna fraudes. Mens una reges, te duce, temperet, Tuis ut instent legibus obsequi : Sitque unum Ovile et Pastor unus, Una Fides moderetur orbam.

Cursum peregi, lustraque bis novem.
Te dante, vixi. Tu cumulum adiice;
Fac, quaeso, ne incassum precantis
Vota tui recidant Leonis.
—LEO XIII, ENTENNIAL ODE OF HIS HOLINESS POPE LEO XIII TO THE NEW CEN-TURY.

ORIGINAL TRANSLATION BY RT. REV. BISHOP HOWLEY. Sing he who lists, the Age that now departs; Which fosters Science; cherisher h the Arts; Which Nature's secret forces doth reveal, And all things bendeth to the common weal.

But, as the dying years I backward scan, And view the crimes and shameful deeds of man, My heart deep touched these crying evils mourns.

And with indignant ire my bosom burns.

Shall I complain of slaughters - scepters hurled? Of vice untridled stalking thro' the world; Of direful war wazed with a thousand wiles Against e'en Vatican's high, sacred piles?

Oh Queen of Cities! who didst never bow, Thy neck to yoke of servicude,—where now, That glory, which in by gone ages shone Amid the Nations, round the Pontiff throne!

Oh woe! when kings to faith and conscience blind blind
Impose their godless laws upon mankind,
No longer Faith nor Justice can be found
And Altars, desecrated, strew the ground

HEENAN-COLLINS.

Seldom in the history of Mount Carmel parish has there been witnessed a more charming matrimonial ceremony than that which was performed on Wednesday, April 22. The contracting Parish Mary Collins, daughter of Detroit and Mary Mary Collins, daughter of Mr. Denis Collins of this place. Mr. Timothy Collins ably easied the proom, while his sister, Annie, attended the bride. Rev. Father Tiernan administered the bolly sacrament to the young couple and concluded the ceremony by a few sell chosen words. The apparel was very becoming. Mr. and Mrs. Heenan were the recipient of many costly presents. They left for points West on the afternoon train. Their home will be in Detroit, where we hope they may live to enjoy many years of happinese and prosperity.

some casket at her residence when many sym-pathizing friends of the bereaved family viewed the features of the dead. The de-cased was in her fifty cighth year, and by her marriage to Prick Mahony was blessed with a family of two soes and two daughters, three

a ramity of two sons and two daughters, three of whom survived her.

Mrs. Mahory was of a kind, charitable, and loving disposition an examplary member of the Catholic Church, and her death leaves a vacancy never to be filled to those whom she benefitted.

eneflited. The funeral took place to St. Michael's come ery on Wednesday and was largely attended. tory on Wednesday and was largely at ended. Requirem High Mass was celebrated in the Church of the Holy Family, where she had beer a devous worshipper, special music being provided for the eccasion.

MRS. MARGARET MCGOEY, TORONTO.

Mrs. Margaret McGoey, relict of the late Paurick McGoey sr., Barrie, died on Saturday, April 20th, as her residence in Toronto. Mrs. McGoey was a native of Carrigahok, county Clare, Ireland, the eldest of a family of eleven children, of whom only two, Mrs. A. McMahon, Tuttenham, and Mrs. M. Charleons, Foronto, survive bor

Noticentesm, and Mcs. M. Conscious, Toronto, survive ber.
Anthough eighty-three years of age she retained possession of all her faculties up to her last members and took part in the uniferent religious services. At her deathbed were the Ray, Father Wm. O Leary, St. Mary's, this city, and the members of her family.

Sme left Ireland in 1812, came to her uncle's, the Rev. James Quinlan, then stationed at New market, Ontario, and one year later married Patrick McGeey, of Tecumseh, where she resided the next forty years, thence removing to the county town, Barrie, for fourteen years, the last five years of her life being spent in Toronto.

Her husband predectased her some nine years.

years.
She is survived by six children, four sons and two daughters. The former, James, Grand Forks, Da.; Joseph, Ceveland; Patrick, New York, and Thomas on the nomestead; the latter are Mrs. M. Dwyer and Mrs K. Keating, Toronto.

Foronto.
The funeral took place the 27th inst, from her residence, via Toutenham, to St. James' ceme-lery, Adjala, and was attended by a large con-gourse of relatives and acquaintances. R. I. P.

MRS T. P. DIESBOURG, LONDON.

MRS T. P. DIESBOURG, LONDON.

It was with keenest regret the many friends of Mrs. Theodore P. Diesbourg (nee Susie McGuire) read the announcement of her death in the daily papers of this city on Wednesday, April 29, the feast of St. Peter.

Mrs. Diesbourg was of a gentle and retiring disposition, and by her amiability and kindness of heart made many true friends during her residence in London. Throughout her short life she ever manifested an earnest and practical devotion to the Sacred Heart of Jesus and His Blessed Mother. May we not, therefore, trust that at her life's clusing, Jesus and Mary guided her safely through the portais of eternity.

guided her safely through the procas of tetrnity.

The funeral took place from her late resid-ence, 195 Horton street, on the First Friday of May Requiem High Mass was celebrated in the Cathedral by Rev. Father Aylward.

To her bereaved husband, mother and brothers we offer our heartfelt sympathy; and for the dear departed we pray that eternal rest may be given her soul.

MISS MARY DIGNAN, LONDON ONT.

Miss Mary Dignan, a native of London Township die dat the residence of her ne phew, Mr. Hubert Dignan, all native of London Township die dat the residence of her ne phew, Mr. Hubert Dignan, City Reg strait, Tabbe street, on May 2nd in the eigh y-first year of her age.

In the city of London and the Township of that name, Miss Dignan, during her long life had made many friends besides those who bere relationship to her Sno was a most levable woman, and it seemed as though her one ambition was to live for the purpose of casting sunshine about her. Littleshe thoughter of self-ave in the great matter of preparing her soul for eternal life. Sho was a most exemplary Catholic and followed the mid of the Church with an exactitude and piety that bore many fruits for good by way of example. She will be sorely missed by the poor and the sort owful for her neart always went out to them as material things or kindly words were needed.

Capt B Dignan and Thos, Dignan of Parkhill, brothers of the deceased, as well as Mrs. Ward, her sister, were present at the fueral, which took place to SF feeling Mass of Requiem was celebrated in the Rector, Requiem was celebrated to the Rector, Requiem was celebrated to the Rector, Requiem was celebrated to the Rector, Rev. J. T. Aylward, Rev. J. Dumn performed the last solem busers were: Hon, Thos, Coffey, Mesers, John Garvey, Philip Cook, sr., Francis Love, P. M. T. J., Murphy, and Frank Cole, sr., May her soul rest in peace!

MISS MARY SCOTT, MARCH TP.

Miss Mary Scott, March Tr.

Miss Mary Scott died April 13 after a lingering illness borne with resignation, cheerfulness and patience. She was born in Tapprary, Iroland, in the parish of Mothernea adjacent to a discrict that had been hallowed by the footprints of St. Patrick where he beaught God to preserve the Irish in the fullness of the faith. She seem d to have insible from the very atmosphere an undying attachment to the faith which is the search of the faith of the discrete search of the faith of the faith search of the faith which is the sea Virgin and souls in Purgatory sine practised all her life. Having emigrated to Canada in the year 1811, then to the remaining seventh year, she came to Bytown (asw Ottawa). There was then only a scattered little village. She was of a very healthy and robust constitution, ever knowing what it was to be ill until about the years ago when she had a severe attack of la gripps which shabitered her strength to a very great extent. For the last five years she could scarcely see anything. She was, however, perfectly contained with God's will. Her constant dread was that she would offend Him.

She proved her faith and charity when her brother Patrick's wife died, leaving a young family of four children, the eldest being just four years and nine months and the infant baby six days. She took care of them and filled to her utmost expacity their mother's place. These children respected and obeyed her. All the neighbors held her in veneration and love. It thus been truly said God loves those He chastiseth. This was exemplied in her case.

God left her until her work was done, and now He has taken her. It is received.

and love. It into over truly said God loves those He chastisch. This was exemplied in her case.
God left her until her work was done, and now He has taken her to receive her reward for her faithful service. The beautiful faith she brought with her from her naive land burned trightly through her whole life, making it a most editying one, even at the close. Even when we thought consciousness had gone she still whispered the sweet names of Jesus. Mary and Joseph.
Her funeral was held to St. Michael's parish, Huatley, on the 15th. The Reverend Father Corkery officiated, after which all that was mortal of an exemplary Christian was laid at rest. During her illness she had the constant attendance of her parish priest, the Rev. Father Brownrigg. She had the happiness of receiving her Divine Saviour several times during her last illness.

The chief moutners were her two piaces and

her Divine Saviour several times during her last filness.

The chief mourners were her two nices and her nephex to thank our good friends and neighbors for their kindness. We feel grate ful to them for their kindness in this our time of affliction, and we hope that to those who lent a helping hand the Lord will give an abundant reward.

May her soul rest in peace!

MR AND MRS. BROWN, ST MARY'S.

Amid the Nations, round the Pontift throne:

In woe! when kings to faith and conscience blind mpose their godless laws upon mankind.

No longer Faith nor Justice can be found And Altars, descerated, strow the ground.

The Easter Lilly, St. John, Nfid.

MARRIAGES.

HEENAN-COLLINS.

Seldom in the history of Mount Carmel parish has there been witnessed a more charming marrimonial ceremony than that which was performed on Wednesday, April 22. The contracting parties were Mr. Jar. Heenan of Mr. Denis Collins of this place. Mr. Timothy Collins ably assisted the groom, while his sister, Annie, attended the bride. Rev. Father to the young couple and concluded the ceremony by a few well chosen words. The apparel was very becoming. Mr. and Mis. Heenan of the person of Mr. Pents of many costly presents. They left for points West on the attendor we hope they may live to only many years of happiness and prosperity.

OBITUARY.

MRS. P. MAHONEY. TORONTO.

It is with sincere and profound regret we chronicle this week the much lamented death of a true friend and esteemed woman in the person of Mrs. P. Mahony, who died at her residence, No. 7 Elm Grove, Toronto, on Sunday, April 19th. For a month previous to her death her malady took an alarming turn, and free midners, No. 7 Elm Grove, Toronto, on Sunday, April 19th. For a month previous to her death her malady took an alarming turn, and free midners, No. 7 Elm Grove, Toronto, on Sunday, April 19th. For a month previous to her death her malady took an alarming turn, and free midners, No. 7 Elm Grove, Toronto, on Sunday, April 19th. For a month previous to her death her malady took an alarming turn, and free midners, No. 7 Elm Grove, Toronto, on Sunday, April 19th. For a month previous to her death her malady took an alarming turn, and free midners, Mrs. Brown, of Stanberry, Misscuri, who was also present at her work of the previous to her death her malady took an alarming turn, and free midners, Mrs. Brown, of Stanberry, Misscuri, who was also present at horse in the presence of

its excite jealousy

OLIC CHURCH. BY A PROTESTANT THEOLOGIAN.

CCXXXIX. On pp. 208-9 Lansing gives us some of the anathemas interchanged between Eugenius IV., with the Council of Florence, and Felix V., with the Council of Flor-ence, and Felix V., with the Council of Basel, and their subsequent mutual re-vocation. He spells Basel "Basil" but that is a small matter in a man who spells "Nascby" "Nasby," and "Pere Hyacinthe" "Pierre Hyacinthe," with other felicities of orthography. The little Rhode Island schoolhouse of which he brags, sent him into the world with a staggering knowledge of the frivolaccomplishment of spelling, at least as concerns proper names.

Mr. Lansing, commenting on the reciprocal anathemas of Eugenius and Felix, and then on the mutual withdrawal of these, says, that he does not see where the Pope's infallibility comes in. Neither does anybody. Mr. Lansing knows perfectly well that he is here undertaking to deceive his readers. He hopes, and not without reason, considered by the significant that is He hopes, and not window reason, considering the quality of brains that is commonly gathered to hear him, that his audience will by this time have forgotten the Vatican definition of infallibility, although he himself had previously read it to them.

This definition, he knows, affirms in-

previously read it to them.

This definition, he knows, affirms infallibility of the Pope only in defining a doctrine. Moreover, it does not even attribute doctrinal infallibility to him, in the second of the present of the second of the se unless the doctrine in question is involved in the revelations made by Christ to the apostles. Besides, while Catholics allow that many divine revelations may have been made to individuals since the apostolic age, revelations worthy of much attention, yet the decree brings none of these within the scope of Church infallibility. It attributes to the Pope no power to make one of them an article of faith.

Much less does the Vatican definition ascribe to the Pope an infallible knowledge of contingent facts, even the most important. For instance, the question whether Duke Amadeus was justified in calling himself Felix V. is of much less importance than the question whether St. Peter was ever at Rome. Yet, as the learned Recollect, Chrismann, remarks, in his Regula Fidei, it is no part of the faith that Peter was Rome. What is of faith is, that he was divinely appointed Primate of the Church, and that this primacy has by divine appointment passed to the Bishops of Rome. There is abundant evidence that Peter lived for years and died at Rome, and this evidence has been presented in cumulative force by such great Protestant authorities as Herzog-Plitt and W. M. Ramsay, and I believe by Lichtenberger, as well as by the great Catholic archeologist, Kraus. Yet what is of faith is only this: Peter was Pope, and the Roman Bishops are his true successors in the

Now it is certainly no part of apos-lic revelation that Felix V. was a true Pope. The apostles have fur-nished us with no prophetic catalogue of the Popes. The validity of an election, since this is a contingent fact, is in each case determined by examining historical evidence. The claim of historical evidence. The claim of Felix is soon disposed of. His elevation was plainly a factious act of a council whose authority was then very dubious. Felix was received only his own dukedom of Savoy, and in parts of Switzerland and Germany. Almost the whole Church obeyed Eugenius, and even when ill-content with his administration, severely disapproved this attempt to revive the schism that had been composed at Constance. fore it is unwarranted to attribute to the public acts of Duke Amadeus either the legal or the moral forces inherent in the acts of Eugenius IV. and Nicho-

Yet Amadeus, a sovereign prince, supported by the German universities by various minor princes, while the Empire itself remained neutral, was the Empire itself remained neutral, was still a dangerous opponent. Rome, therefore, as soon as she discovered that he began to mistrust his own posi-tion, acted wisely in building a bridge of gold for her retreating antagonist. She accepted his abdication without requiring it to be made immediately to her, and without exacting an explicit confession of his having been in schism. She allowed him to retain most of the ensigns of papal dignity, and I believe received one or two of his cardinals. She made him legate for life in his own dominions, (he had abdicated the dukebut still enjoyed sovereign dignity), and endowed him with several

wealthy bishoprics. Moreover, as the perplexed relations between Florence and Bisel, two fractions of one original Council, obscured, to many minds, the question of canonical obedience, and gave to Felix som cai obedience, and greet to the comment of a "colorable title," Rome, in ratifying his papal acts within his obedience, simply used that canonical principle of reasonable indulgence which had been so healingly applied at Constance. As to the withdrawal of anathemas, how could they any longer be maintained against those who no longer offenders? Felix and his adherents were rebels and schismatics long as they stood out against the legitimate Pope. When they gave over their opposition, and accepted the generous terms of reconciliation offered by the Holy See (which did not profess to have been free of all human imper fection in their previous relations) mutual oblivion of earlier offences was plainly in order. The settlement was an act of administration, and therefore involves no claim of infallibility. we may be infallibly certain that neither side could have acted more completely as became Catholic Christians.

Yet for such people as this Lansing, Rome is the Mother of Abominations whether she shows a just indignation over a reckless attempt to break up the peace of the Church, or whether she of the world like a thing of life, the shows a magnanimous placability to-wards those who are at length willing to desist from such a conspiracy.

These fomenters of hatred seem benton driving the Apostolic See into using center, and revolves the planet round the words of the Saviour: "We have the sun. In the spiritual sphere this

piped unto you and ye have not danced: we have mourned upon you and ye have not lamented."

I may remark that men of an incom-I may remark that men of an incomparably higher standing than tais Lansing continually affront good manners and tairness in cases in which infallibility is in no wise involved. For instance, a Mr. Man, writing in the Spectator, charges Gregory XIII. (or else Pius V.) with having, "in his intallible Bull," ratified the edition of the Capa Law containing the phrase the Canon Law containing the phrase "our Lord God the Pope." Now Mr. Man either knows that the Vatican definition does not include acts of adminis-stration, or he does not. If he does not, then he is writing about matters too high for him. If he does, then his use of the contemptuous phrase "his infallible Bull" of a decree which is not in the remotest sense definitory is an invidious falsehood.

Probably the incriminated phrase as been overlooked in the edition ratified by the Bull. It is astonishing how long a copyist's blunder may re-main unnoticed. If not, then the ratification simply implies that the Pope, like the Saviour before him, and the Psalmist before the Saviour, holds it Psalmist before the Saviour, holds it lawful now and then to call men God, who, as priests or princes, have the delegated power of God. For instance, an early Greek Emperor calls the Pope Deus terrester or Deus terrenus, "God on earth." Of course he knew that the Pope in himself is a mere man, but he uses an epithet referring to the divine uses an epithet referring to the divine eminence of his prerogatives. As the Spectator itself remarks, such titles, occasionally given to the Pope, must be interpreted by early Christian use, which, in the Didaskalia of the third century (an expansion of the earlier Didache, "Teaching,") reminds Christians that the Bishops are in a manner God to them, as standing so peculiarly in the place of God.

Dr. Lyman Abbott reminds us that Protestants are greatly given to find-ing blasphemy in Catholic forms of ex-pression substantially identical with those in which the Pharisees found blasphemy when used by the Saviour

Some Protestants, if II. Peter were not in the Canon, would be very apt to tax with blasphemy the statement in it that we are to become "partakers of the divine nature." Latin exuberance is often very unpleasant to our more cautious way of expressing ourselves; yet all exuberant exaltations of Popes, priests and saints, still remain within the framework of that eternal eminence which St. Peter here declared to be reserved to the least of the redeemed.

Coming back to Lansing, I would remind, not him, (for it would not be of the slightest use) but other people of his standing who may have a touch of candor in their make-up, that Catholic theology, for instance as exemplified in the eminent divine, Perrone, emphatically excludes "personalia facta." questions respecting individual subjective character, from the range of the gift of Infallibility. What Felix thought of Eugenius or Nichclas is of no consequence, since he certainly was not authentically Pope. But again whether these two real Popes in turn overshot or undershot in their judg-ment of the inward blameworthiness of Amadeus and his adherents, is a question which has not the slightest con-nection with Papal infallibility, since tion.

CHARLES C. STARBUCK. Andover, Mass.

THE MAGIC CIRCLE.

By Charles T. Gatty.

If the Catholic Church saved society in the Middle Ages, threw back the Eastern hordes in the Crusades, founded our universities and abolished slavery. not be destined in some way unknown to us, to save the modern world from infidelity and anarchy, and that passion for luxury and power which sacrifices the well - being of the people ask, can we find on God's earth any power making for goodness so great and effective? It knows no nationality, it fears no force, it confronts evil govern nents, it denounces anarchy, and thrives under democracy and monarchy alike it cherishes art, it fosters learning, nd it promotes charity.

These quiet, black-hooded or white-

gooded figures that move noiselessly to and fro among the poorest in our great cities: these women, these nuns what miracle have they gone out from palaces and cottages, not to sign a theck and have done with it, but gone out and given up home and riches and titles and society, and lived with the poorest and most outcast, whom we turn from in the street, and without reward, or praise or pay, delivered them-

elves up?
The world and its contents have been conveniently written of by men of science under two heads, the non-living and the living. Things that do not live, such as stones and earth, are in-clined to be still and exert no energy

or resistance among their surroundings
—in fact, they are liable to be carted or shovelled about, and be made use of. Well, the phenomena of the religious world may also be conveniently arranged into the living and the non-living. living organism has within itself the principle of life, and exhibits the only sign of life, which is growth. highest living organisms think and

As God is the Father of all, so must the Church of God be the Church of all, and it must be able to speak to all It must not be silent when asked ques tions, or not be able to make up its mind. It must not be dormant in one locality and unable to move out. It must not be at the mercy of public opinion, or carted and shoveled about ments, or political parties. It must be a vital, functional organization, a liv-ing body that walks the troubled waters

ark of refuge of the human race.
Again, there are two great tendencie in the universe; the centripetal tend-ency draws things inward toward a

centripetal tendency draws the human race, the one great family of the Father who is in Heaven, into the magic circle of His Church which is on earth.

> FIVE-MINUTES SERMON. Fourth Sunday after Easter.

SUPERSTITION.

"Thou shalt not have strange gods before ne." (Exod. xx 2) There are some sinful practices for bidden in these words which it is well to consider to-day, beside fortune-telling and the observing of dreams and omens. These are the use of charms, and the consulting of spirits, or seek-

ing of the truth from the dead.

First, then, with regard to charms, amulets, and the like. Christians are unfortunately to be found, even at the present day, who use, in a superstitious way, and it may be for sinful purposes things which can have no natural power to accomplish the end desired, but must derive any efficacy which they can be supposed to have from the devil, whose aid is therefore implicitly invoked by those who possess such things. Let every one, then, understand that the use of these charms and amulets, though it might be even for a good object, as the preservation of one's life, is a great sin, and will bring a curse instead of a blessing on any one who perseveres in it. If any one, then, has any such ob-ject which he has been told will keep him from danger, give him success in him from danger, give him success in his undertakings, or anything of that kind, let him east it aside or burn it up without delay. Doubly sinful, of course, is it to keep or use such objects with the hope of working harm to others, or of exciting evil passions in them; and the sin will in no case be avoided by the absurd character of the things employed in this way.

things employed in this way.

"But how," it may be asked, "about holy things, such Agnus Dei, gospels, scapulars, and the like? Surely you would not call it superstitious or sinful in any way to keep or wear such things as these, or to think that they might do us some good, not only spiritually but even in the temporal order?" No, you are right about this. It is not sinful even to ask for miracles by the aid of things like those, which are either sacred by their nature or by the blessing of the the Church. And the reason why it is not sinful is very plain. It is because God is unvoked by means of them, and that any favors which are obtained by them will be for His honor and glory. Still that this should be so, they must be used with piety and devotion. To wear a scapular, for instance, simply as a sort of charm, without any desire or intention of honoring the Blessed Virgin by it, or to invoke her aid to gin by it, or to invoke her and to escape from sin, would be not only use-less but highly displeasing to her Divine Son. Almost every one feels this; few dare to profane holy objects of this kind by such use of them; those who have really given themselves up to the devil seldom try to protect themselves in his service by such means.

Well now, to pass to the other sub ject, that of consulting spirits, or seeking as the Jewish law has it, the truth m the dead. You see it is no new thing, this spiritism, though the rap ping and table tipping business is rather a new form of it in these days. It has been and is still very common

among us, though it may be losing ground somewhat lately. But I do not think that Catholics have at any time been much interested in it compared with some other people. With regard to the next life, we have our faith to instruct us and are not inclined so much as others to ask the spirit-rappers to give us information. But still many Catholics have gone to their many Catholics have gone to their meetings, and would have little scruple in going now, just, as they say, from euriosity. They think there is nothing in it; that it is only a more or less elever piece of jugglery. Now, in this they should understand that they are likely to be greatly mistaken. likely to be greatly mistaken. Jugglery and trickery it is sometimes, no doubt: but there is the gravest reason to suspect that in many cases the spirits actually have a hand in the matter. Not, it is true, the spirits of the de-parted who are invoked, but evil and lying spirits who personate them, and wish by information seeming to come from them to weaken or destroy our beief in the truth of Revelation. It is, then, no joking matter, but a very seri ous and dangerous one, to put one's self in the power and under the influence of these spirits from hell; and this is what one who goes to these spiritual seances, as they are called, may pro Remember, then, to have bably do. nothing to do with them if you value your immortal soul.

Temptations are the penalty of manhood; they are the sign of a progres upward. Only a moral nature can be tempted. Temptations are the appeals of the lower nature, the impulses to be untrue to one's highest vision, and to carry into a higher stage of life the characteristics of a lower. In the nature of the case, therefore, they do not separate us from God. Only yielding does that. There is no experience life that lies ontside the human sphere of His purposes of grace. never meant our lives to be artificially screened from danger. The safe life is not the sheltered life, but the victorious life. Untested virtue is only a possible virtue. The process of proving is for the purpose of approving.
M. S. Littlefield.

LIQUOR AND TOBACCO HABITS

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MEANING OF THE MASS.

SYMBOLISM OF EACH PART OF THE HOLY SACRIFICE.

Protestants, who do not understand the ceremony of the Mass, often wonder

what there is in it to attract such close attendance. To them preaching and hymn-singing is the accepted form of public worship.

It would therefore be well to tell our

non-Catholic friends that all the cere monies have a meaning and relate to the passion of Christ. When the priest begins the function, he kneels at the foot of the altar, for instance, and there he represents Christ in the bloody he represents Christ in the bloody sweat in the Garden of Gethsemane. Then, he goes up the steps and kisses the altar, and we are reminded of the kiss with which Judas betrayed the Master. Then he goes to one side of the altar and then to the other, and back to the centre of it, and we recall how our Saviour was led before Annas and Caiphas and Pilate, and Herod and back to Pilate, and finally out to the hill of Calvary.

hill of Calvary.

The priest washes his hands, and we think of Pilate doing the same and declaring that he is guiltless of this inno-cent blood. When the consecration takes place and the Host is raised above the priest's head to be seen by the congregation, we behold Jesus nailed to the

cross and lifted up to die.

And so the sacred drama goes on—
He dies, He is buried, He rises again,
He ascends into Heaven and the Holy
Ghost comes down to bless the Church
and abide with it forever. With that blessing, given by the priest, the words are heard—"Go, for Mass is over," and the people, having taken part in offering the Holy Sacrifice, depart in peace, thanking God for the grace of their presence at such celestial myster-

Is it any wonder that the Mass is a magnet and that Catholics do not need preaching or music, or reading to inrease its charm?

AN OBJECTION WELL MET.

Rev. George M. Searle, C. S. P. in Raleigh N. C., Truth.

"Mass, indeed," they may perhaps say. "Why this is just what we charge against you Catholics! You are always agains you cannot be good through with those posturings and all kinds of mummeries as we call them; genuflections, bowing, kneeling, getting up and sitting down, performing these idolatrous Masses morning, noon and night, trying, it seems to us, to impose on the Lord by these ceremonies instead of pleasing Him by purity of heart. Why, it is just the same thing over again that Christ said about the scribes and Pharisees, 'You make clean the outside of the cup and of the dish, but within you are full of rapine and uncleanliness.' (Matt. xxiii, 25."

Well, no doubt, the scribes and Pharisees deserved these words of our Lord; and many others, not all Catho-lics either, deserve them to day. But lies either, deserve them to-day. But please to notice what He said just two verses previously (ibid 23): "Woe to you, scribes and Pharisees, hypocrites; because you tithe mint and anise and cummin, and have left the weightier things of the law, judgment and mercy, and taith. These things you ought to have done, and not to leave those un-

Notice, I say, these last words. The outward observances were directly approved by our Saviour; what He condemned was not the doing of these, but the omission of the weightier and more interior virtues. If any one had ex-cused himself on the ground of the latter for non-observance of the outward duties enjoined by the law, he too would have been reproved.

A father wishes and expects his son to respect him interiorly; but he also wishes and expects outward respect from him. The two go together; the exterior is hypocrisy if not accomplished by the interior; but the interior is not genuine, if it does not produce the exterior.

So our Divine Lord distinctly tells us that to please our Father in heaven worship must be outward as well as And it does not seem that to fulfil this double precept would be im possible. It certainly is no proof that one neglects the inward because he attends to the outward: vet it seems t be considered so, when fault is to be found with us. Nor is it a proof that one attends to the inward because he neglects the outward; and yet this seems to be taken for granted by those who blame us, as a point in their own

However, we have no intention of questioning the word of our Protestant friends, when they say they worship God in spirit and truth; we would only beg them to believe us when we say the same thing: for surely, as has been said, our exterior ceremonies are in themselves no proof to the contrary.

ABOUT JUDASES IN THE CHURCH. Father Sutton, C. P., 'Question Box," in Catholic Spandard and Times.

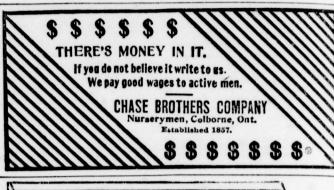
"Why, you ask, do non-Catholics Q. "Why, you ask, wo non-make such an attack against the Church when they find in history some men who when they Church officials? Why O. for this reason do they say the Catholic Church cannot be the Church of God?'

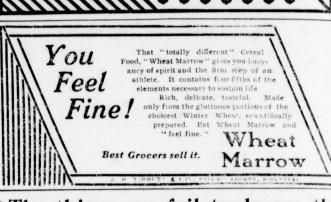
A. Because they are like those who attack God and cry out against Him, since He allows sin to exist in the world and souls to damn themselves. They think the sanctity of God should not allow these things to exist. So the non-Catholic thinks that the sanctity of should not allow sin to exist among th officials of His Church on earth. And just as men turn from God because there is a hell, so also many non-Catholies turn from the Church and say it is not the Church of God because Goo has not destroyed the official before he had a chance to sin, or at least so con-firmed him in grace that he could not

This method when applied to the Church is just as false as when applied to God. Just as God exists with sin on earth, so does the Church of God exist with sin among its officials. The right-thinking man does not condemn God and deny His existence because of sin and hell, so neither should the right-thinking non-Catholic condemn the Church nor deny the existence of the

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true Church because of the existence of IT'S TOO BAD ... sin among its officials. God never pro mised that the officials of the Church would not be able to sin. He promised she would teach without an error the doctrines and commandments of Christ. Let the right-thinking non-Catholic study the question of such a Church without considering the sins of officials just as he studies the existence

of sin among men. Is this not fair and just to the cause of truth? Q. "Could not God do this without making us free and bringing in the possibility of sin?"

pered by the question of the existence

A. No. Without freedom there is no such service. It also brings with it the possibility of refusing the service, and hence the possibility sin.

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CHATS WITH

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Each man is res character. Each of sowing what he p that he reaps is habits—that is to Accordingly, then say whether he Each man destiny. He is re-Character A profound truth Sallust: "Every of his own fortune is shaping your fut

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AMERICAN

CHATS WITH YOUNG MEN.

Each man is responsible for his own Each man is responsible for his own character. Each man has the liberty of sowing what he pleases. The harvest that he reaps is the aggregate of his habits—that is to say, his character. Accordingly, then, it is for each man to say whether he will grow better or worse. Each man is responsible for his destiny. He is responsible for his char-acter. Character determines destiny. A profound truth lies in the adage of Sailust: "Every man is the architect of his own fortune." Daily character is shaping your future destiny. is shaping your future destiny.

Our Daily Course.

Our Divine Saviour loves us. No matter how often we may fall, let us speedily rise up again, and pursue our any ard course to Him. If a child in running falls, it does not lie there on the ground, but arises quickly, and goes on again until it reaches its destination. so must it be with us in the spiritual

Signs of Depleted Energy.

If you are disposed to find fault, to grumble at everything about you; if little things irritate you; if trifles upset you; if you go to pieces, so to speak, when anything goes wrong in your business, you may be pretty sure that there is some enemy at work in your system, that your energy is being exhaused in some way, and that your your system, that your energy is being exhaused in some way, and that your vitality is at a low ebb.

vitality is at a low ebb.

Look for the cause at once. Perhaps you have been smoking too many eigarettes or cigars. Few things exhaust energy or lower vitality so rapidly as excessive smoking. Perhaps you are burning both ends of your candle, sitting up late at night, going to parties the city evening, and trying or theaters every evening, and trying to keep up with your work or your studies during the day, handicapped by loss of sleep and consequent dullness

If you feel irritable and out of sorts, on getting up in the morning, and are disposed to be fractious and fretful all day, there can be no doubt that there is something seriously wrong in your system. The bad effects may proceed om some mental disturbance. from some mental disturbance. It may be worry or excessive anxiety about your business, your family affairs, or some other matter. Whatever the cause, you must find and remove it, or allow it to wreck your life.

"Ah, maiden," replied Claudia,
"thou canst not understand the tortures of suspense which consame me."
"Suspense!" repeated the little
maid. "Then thou dost doubt the
power of Elisha to heal my lord of his
leprosy?"
"Yes." answered. Claudia. You cannot do good work if the nervous system is shattered. If the nerve centers are systematically robbed of nourishment or demoralized by mental or physical dissipation, the whole machinery of body and mind is thrown

No defective machine can turn out good work, and the longer one tries to use it, while some serious obstacle is clogging the wheels, the greater will be power?" the damage it suffers, and the more difficult to put it in proper repair.—

Reverence is a quality sadly lacking in the youth of to-day. There is pre-vailing an exaggerated idea of the "I'm as good as anybody, b'gosh'' sentiment. So you are "as good as anybody, 'son, if you make yourself so. But, being as good as anybody, you will not need to thrust that information on any one. Nor will you need to despise others. If you are really worth of respect, you on are really worthy of respect, you will not have to make an effort to exact respect. And it is a mistake to imagine that treating others with lack of respect elevates yourself. Respect will be paid to real worth by those whose opinions are worth the while. If your oodness, does not meet appreciation by people of worthy character there is something the matter with your goodness. It would be well to make a per-

sonal inquiry and locate the trouble.

The habit of treating sacred subjects the habit of treating sacred subjects with levity is a bad one. It kills reverence in our hearts, and thus lowers our standards of goodness. We need to nourish high ideals of right, of goodness, of holiness or our own characters are degraded. When reverence goes to goodness with heavy and inhumanity out, greed, selfishness and inhumanity come in. Besides the wrong done to en we fail to reverence things held sacred, we do a grievous wrong to others. It is evil enough to lower our own standard of right, but when we cloud the sense of purity, of sacredness in others it is doubly wrong. ideal holy for our aspirations let us drag the ideal of others in the dust

Things we Should all Know.

The things which every Catholic oung man ought to know thoroughly are all summed up under four heads. The truths of faith, the principal

public offices of the Church, the gen-eral outline of Biblical and Church history, the lives of his patron saints; in short, whatever is necessary to thorough and intelligent knowledge and

practice of religion.
2. The theory, principles, rules and practical details of his chosen handi-

craft, trade or profession.

3. The constitution of his country and the general outlines of its history, as well as of universal history; and especially the true Christian solution of the social and economic problems with which, as an elector, he is called upon to directly or indirectly deal.

4. A few of the masterpieces of literature and art, and a few accom-plishments like singing, playing on nusical instruments, swimming, row ing, etc., and a few bright games; for these will furnish him with innocent, healthy and cheering diversions for mind and body in the intervals of his

He who possesses these four kinds of knowledge is thoroughly equipped for good citizenship in the Christian ommonwealth and is prepared to lead a ealthful and happy life that will benefit the present world and prepare him for that which is to come.
Such a man is well educated, if he has

adapted his studies in these fields to the needs of his own special state of life, and if he carefully abstains from pretending to knowledge which he does

Ignorance is a relative term. The ignorant man is he who is not thoroughly familiar with that which his calling, his position in life, and his

"There is no God save the God of srael," she said. Claudia smiled indulgently.

professions and pretensions, require

that he should know. A man who does not understand his trade or his religion

or the significance and duties of his

citizenship is an ignorant man. You do not call a farmer ignorant because he does not know conic sections or Sanscrit

or the Chinese classics; but a mathematician, an Indianist or a Sinologist would be ignorant indeed if his knowl-

edge of so important a department of his trade was in any way defective. Just

so a Catholic who has a fine general education and pretends to be a person of culture is bound to have a propor-

tionally profound mastery of his relig-

ion. A Catholic graduate of Yale College or of Leipzig University who

did not know as much more of Catholic-ity than the ordinary artisan as he does of the merely human sciences is an

gnorant Catholic; and it may be added that, as religion is the keystone

of the arch of science, such a man

cannot possibly be said to have either true culture or a proper mastery of any department of thought or knowledge

connected with the constitution of the universe or of the history of mankind.

To sum up, every man is ignorant who does not know all that he claims

to know, and understand all that h

claims to understand; and any man whose learning does not include the knowledge proper to a Christian and a citizen in his peculiar rank and station

in life is an ignorant man, whatever else he may know and however much he may know of it.

OUR BOYS AND GIRLS.

THE LITTLE MAID OF ISRAEL.

BY EMMA HOWARD WIGHT.

CHAPTER VIII.

The days passed very slowly and wearily to Claudia, wife of Naaman, as she waited in her palace home the return of her husband. Sometimes her heart was filled with hope, then, again,

she would be plunged into the deepest

despondency, when it seemed madness to believe that any man had power to

heal the leper.

Leah, the little maid, watched her

mistress wistfully, tenderly. One morning, as she sat at Claudia's feet,

she looked up into her pale, beautiful

face and said:
"Why art thou so sad, my dear mis-

ingly. "What meaneth thou, dear mistress?"

she asked.
"Surely thou knoweth, maiden, that

warded than are the magicians of Benhadad's court."

six thousand pieces of gold and ten changes of raiment with which to re-ward Elisha should he be healed of his

" My lord will bring back with him

Claudia sat for some moments in

"But I believe not that he will refuse

the treasure which my husband carried

regarding her attentively for some mo-

will refuse to accept the treasure which my lord carryeth with him to Samaria,

serve the Lord Who hath given to him

his great power."
"What manner of man is this Elisha

Perhaps this Elisha is a seeker

from Damascus the ten talents of silver,

eprosy."
Leah smiled.

Elisha must be even more ric

she said.

"Thou art of the land of Israel, little one," she said, "and, therefore, thou dost believe that the God Israel worships be the only true God. Perhaps, if thou dwelleth long in Syria thou

if thou dwelleth long in 's god.' will learn to worship Syria's god.' "No, dear lady, that could never 'No, dear lady, carnestly. "I may see no more my people and my country, but I shall ever remain faithful to my God. He dwelleth not alone in the iand of Israel, but He ruleth over all the earth. 'Tis He, Who through His prophet, will heal thy husband of his

Thou speaketh idle words, child,' said Claudia, a little impatiently.
"The God of Israel would not bestow His favors upon a Syrian who does wor ship Syria's god. But, there, enough of this; let us speak of other things. Tell me of thy people. Hast thou brothers and sisters in the land of

Israel ? "I have but one brother, dear mistress," replied Leah.
"And this brother has been a cripple from birth?" gently asked

"Yes, dear mistress." "And thou dost love him very dearly?

"Ah, so dearly," murmured the "Ah, so dearly, mutantee the little maid, with quivering lips.

"Poor child, the young life has known much sorrow," said Claudia, pityingly. "And, yet, thou thinketh more of the sorrows of others than of

"My heart is sad at times," said Leah. "But I must not rebel against the will of the good God."
"And is this why thou dost bear so

patiently and unmurmuringly the sorrows which have darkened thy young
lite?" asked Claudia, wonderingly.
"But the gods are wont to send
afflictions upon those who offend them,
thou canst not have offended thy
God."

"God, in His wisdom, doth often afflict those whom He loveth," said

Claudia smiled. "This God of thine is a strange God," she said.

TO BE CONTINUED.

LISTEN: OBEY THE VOICE OF GOD.

Does God really speak to us — to all fus—to all mankind? If He does, it of us-to all mankind? is manifestly a matter of the very great-est importance that we should know how and when He speaks, so that we may not, even inadvertently, be guilty of disobeying His voice. The Psalmist says: "I will harken what the Lord says: "I will harken what the Lord God will say within me for He will speak peace to His people." It seems then, that that voice is an it interior voice, and that it speaks peace to His people. What is that voice? How A smile of rare sweetness lighted up A smile of the little maid.

"My own dear mistress, put aside all thy doubts, all thy trouble, for my lord will return healed of his leprosy," people. What is shall we know it?

It is a common sawing that conscience s the voice of God in the human soul. "Child, great indeed is thy faith in this man, Elisha," said Claudia." Hast thou ever seen him, spoken with That is undoubtedly true, for God has placed it there and for a wise purpose. placed it there and for a wise purpose. The office of conscience is to reprove us when we do wrong and commend us when we do right. It is not designed to tell us what is right and what is wrong. That is the office of enlightened reason. When we have made up our mind as to what is right, then conscience proputs us to do it. If we behim?"
"No," answered the little maid. "I was on my way to seek him when I was was on my way to seek him when I was
captured by the Syrians."

"What was thy purpose in seeking
Elisha, maiden?" asked Claudia.

Leah's lips quivered, her soft eyes science prompts us to do it. If we befilled with tears.

"In the land of Israel I have a brother who has been a cripple from birth," she murmured. "I was on my way to Samaria to seek Elisha and beg of him that he heal my brother."

"Par child thou art poor, how lieve that a thing is wrong, then conscience prompts us to avoid it. When we do right, conscience commends us and we are happy—we are at peace. But if we do wrong this inward monitor condemns us and we are uneasy - unof him that he heal my brother."

"But, child, thou art poor, how didst thou propose to reward Elisha for healing thy brother?" asked Claudia.

The little maid looked up inquir-

Now, think for a moment what a really awful thought it is that this monitor is to all intents and purposes the voice of God our Creator and Redeemer speaking to us, encouraging us to do right, and solemnly warning us against doing wrong. It is a very dangerous thing to refuse to listen to this divine voice. For, if we neglect its admonitions its influence becomes weakened, our moral the magicians of the court of Benhadad, king of Syria, receive rich salaries," replied Claudia. "But even they possess not the power of this Elisha for they cannot heal the leper. Therefore, Elisha must be even more richly resense is blunted, and if we persevere in resistence there is danger of our becoming hardened in iniquity and conse quently deserving the just reprobation of Almighty God; whereas, if we ac-"Dear mistress, Elisha is no magician, but a holy man of God," said the little maid. "He dwelleth not at the custom ourselves to obey the voice of conscience and resolve always to do right and never willfully to do wrong, little maid. "He dwelleth how court of the king, neither does he receive aught in recompense for the good that he doeth."
"I—I do not understand," murgod Claudia, perplexedly. "Why, our character will be confirmed in virtue and we shall not only be happy ourbut we shall be able to exert a seives. powerful influence for good upon others, mured Claudia, perplexedly. "Why, Naaman, my husband, did take with him to Samaria ten talents of silver, and that is certainly a noble and praise

worthy motive.

The fact is, obedience to conscience is necessary to the perfection of our nature. The strictly conscientious man, nature. The strictly conscientious man, whatever his condition in life, whether high or low, rich or poor, will always be respected. His character inspires confidence. The people trust him, they know that they can always depend upon the six thousand pieces of gold and the ten changes of raiment," she said, "for Elisha will have none of them." him, and he commands the univers respect and confidence of all with who the universal he comes in contact. Such a man will, he comes in contact. Such a man will, of course, always be at peace. But the man who deliberately lives in violation of the admonitions of conscience and does what his passions and selfish apafter fame, and so to win the praise of men he uses his power for the poor as well as the rich," she said, at length. petites and inclinations prompt, thereby lowers himself in the scale of being. He degrades himself to the level of the brute creation. He can not command the respect and confidence of his fellows. In business he is distrusted Leah did not answer. Claudia, after fellows. In business he is distrusted, in social life he is avoided as much as possible by all decent, self respecting people. Such a man, even if successful is havings, cannot, enjoy that peace ments, said:

| | Thou seemeth to give no heed to
my words, maiden. Dost theu in truth
believe that Elisha will refuse to receive the treasure which Naaman carryeth with him?"

"I know, dear mistress, that Elisha in business, cannot enjoy that peace and that calm satisfaction which are the inheritance of the conscientious man. Let us, then, strive always to renember that conscience imperatively speaks in the name of God; and woe to him who deliberately and habitually disobeys its solemn and merciful warnreplied the little maid, firmly. "Elis-ha careth not for riches nor the praise of men. He seeketh only to please and

ings.—Sacred Heart Review. A Wonderful Tonic and Strengthener. Said a druggist today. "No doubt about it the the tonic that gives best results is the biggest seller, and that is FERROZONE. It en riches and purifies the blood, restores strength and energy to the feeble, and is a scientific reconstructor that was always popular. In Chlorosis, Anaemia, Tiredness, Langour, Brain Fag, Indigestion and Dysposia its action is prompt, and satisfactory cures always follow. Yes, I recommend Ferrozone to my customers because I believe it is the best tooic and strengthening medicine that money can buy," Large boxes cost 50c. A Wonderful Tonic and Strengthener. who can inspire such great and unswerv-ing faith?" mused Claudia. "Is the God of Israel more powerful than the god Syria, for Rimmon hath given to no

THE EASTER DUTY.

In the performance of our full duty as Catholics it is not enough that we keep only the commandments of God, our Father. That is not the entire obligation; there still remains something else, which is the observance of the pre-cepts of the Church, our mother. These are the laws instituted by God's reprewelfare. To them we owe complete obedience, for God has said, "if he will not hear the Church, let him be to thee as the heathen and the publican."

The laws in question are six in num-ber and are called precepts of the Church. They are binding on all the faithful. By the fourth of these we are commanded to receive the Blessed Eucharist at least once a year, and the time fixed for it is Easter or thereabouts. Hence it has come to be commonly designated as the Easter duty.

Two things, therefore, naturally sug-gest themselves here to all of us. The first, what is the reason of the injune nrst, what is the reason of the injunc-tion, and the second, within what time must the duty be performed? Every Catholic has has learned the answer to each in childhood, but, perhaps, the many cares of life have made them dim. It may not be amiss, therefore, to repeat them. We are commanded to communicate by we are commanded to communicate by the Church at this time because it was during this time, namely, on Maudy Thursday, that the Holy Eucharist was instituted, as a mark of our Saviour's love for mankind; in memory of his death and our redemption.

Then as to the time fixed for the performance of the duty. In this country i begins with the first Sunday of Lent and extends to Trinity Sunday. During this period every Catholic of proper age is bound to receive Holy Commun-ion under the pain of mortal sin. No one is exempted. Sickness even that precludes the getting to church will not suffice as an excuse. The obliga-tion still remains, and the pastor of the church should be notified that he may bring Communion to those so incapacitated. This is the whole doctrine, and those who desire to continue living, active members of the Church must com

OUR RELIGION.

Thus far we have considered the Holy Eucharist as a Sacrament. As such, we have treated of its institu-tion: the matter and form: the Real Presence and of transubstantiation. accordance with the order heretofore announced, it now remains to consider it as a Sacrifice.
A sacrifice has been defined as "the

oblation of a sensible thing made to God through a lawful minister by a real change in the thing offered, to testify God's absolute authority over us and our entire dependence on Him. Hence we see it must be a visible thing that is offered. Moreover, as God alone is the Author of life and death, to Him only can it be made. And, lastly, "the very act of sacrifice must effect a change which destroys, or tends to destroy, that which is offered, for without this destruction we should fail to confess by an external act God's me dominion and so to satisfy the

end of all sacrifice."

The sacrifices of the Old Law were merely typical of the great sacrifices of Calvary. In the Old Testament we see the sacrifice of the Mass foretold just as unmistakably as we read that of Calvary predicted. When, therefore, the sacrifice on Calvary was consum-mated the sacrifices of the Old Law were obliterated. As the reality had occurred there was no longer need not

place for types.

The actual sacrifice of the cross, however, could take place only once. That its efficacy might continue re-deemed mankind and continue in the as His Body and Blood, Soul and Divinity in the Most Blessed Eucharist at the Last Supper. This continuation Church Christ had established He gave the Last Supper. This continuation was impossible without appointed re-presentatives in succession. How logipresentatives in succession. How logi-cally, therefore, follows not only the sacrifice of the Mass, but also the priesthood of the Church.

If stronger proof be demanded for

the doctrine we may appeal to the testimony of the past, which can be found in any book of Catholic doctrine. We race it back through the Saints and Fathers of the Church to the very hour of the Last Supper. Since then the Church has extended itself into every habitable portion of the world, and everywhere we find the same belief. Could there be proof more convincing?
Tested by the definition given we find in the Eucharist all the requisites of sacrifice. Under the appearance of bread and wine, we have the body and blood of Our Lord as the sensible thing blood of Our Lord as the sensible thing offered. We have a lawful minister, Christ Himself, acting through the priest, His representative. We have a real change by the words of consecration. We have a testimony of God's supreme authority, for to Him alone the Mass can be offered. It satisfies the ends of sacrifice, because, it offers to God homage in His only begotten As a fitting conclusion to these words on the Mass, we would ask the reading of the general intention of the Sacred Heart League for April.— Church Progress.

Those Who Give Grace.

In the order of grace the ways of divine goodness are justified far other wise than in the order of nature. deed, nature could not be justified save from the point of view of grace. It is because life on earth is only the is because lite on earth is only the beginning of life, only the time of trial, that it matters little what place—high or low, rich or poor—we fill here be-low. Poverty is a blessing even, for it makes salvation less hard. If grace less plentiful for some than others, those who receive it more abundant! are themselves given as a grace to their fellowmen. We have not all been conreflowmen. We have not all been converted, as was St. Paul on the road to Damascus, but we are all of us the richer from the teaching of St. Paul and from his glorious death for the and from his giorious death for the truth. Even so do the graces of individual persons become graces for mankind at large, since all share in their example and in the good works.—

Apure hard Seep. SURPRISE MAKES CHILD'S PLAY



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Windsor Supply Co., Windsor, Ont.

IMITATION OF CHRIST.

OF THE REMEMBRANCE OF THE MANI-FOLD BENEFITS OF GOD.

Witness thy Apostles themselves, whom Thou didst make princes over all the earth. (Ps. xliv. 17.)

And yet they conversed in this world

name; and what the world flies from they embraced with great affection. Nothing therefore ought to give

With that he ought to be so far con with that he ought to be so far contented and comforted, as to be as willing to be the least as any one would wish to be the greatest; and to enjoy as much peace and content in the lowest place as in the highest; and to be as willing to be despicable and mean, and of no name and repute in

world, as to be preferred in honor and greater than others.

For Thy will and the love of Thy honor ought to be regarded above all, and to comfort and please Him more than any benefits whatsoever, which he

MANYA PROVERB

long accepted and often quoted, fails to stand investigation. How frequently is it said "You cannot have too much of a good thing." But what about medicine? You know the medicine is good, but you seldom wish the dose were larger; you generally wish it were smaller.

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are exceedingly small, but they are also exceedingly effective. They are a gentle laxative. They are a nerve tonic. They cure indigestion.

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Girls.

Girls who haven't the money to spend for new clothes, ribbons, feathers, boas, etc., had better go right round to their druggist or grocer to-day and for rects. buy any color in these fast, brilliant, fadeless home dyes, Maypole Soap. It washes and dyes at the same time.

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without complaint, so humble and

simple, without any malice or guile, that they were even glad when they suffered affronts and reproaches for Thy

reat joy to him who loveth Thee and knoweth Thy benefits, as the accomplishment of Thy will in Himself, and the pleasure of Tny eternal appoint-

hath received or can receive.

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GOLDEN JUBILEE OF MICHAEL'S.

The celebrations in connection with the Golden Jubilee of St. Michael's College. Tor onto, began on Tuesday, April 28, at 10 c'clock with a celebration of the Pontifical High Mass in St. Basil's Church by the Apostolic Delegration.

Il was a very impressive service. Father I wurdy, robed in white, came first carrying in the control of the con

J. Manrana, Toronto; Rev. J. H. Coty. Hamilton. Rt. C. A., Toronto; Rev. J. H. Coty. Hamilton. The toast list was as follows: His Excellency the Apostolic Delegate, proposed by Rev. Father Marijon and replied to by His Excellency; the Hierarchy, proposed by Very Rev. Father McCann. replied to by the Archbishops of Toronto and Ottawa and the Bishop of Hamilton; the Alumni of St. Michael's College, proposed by Rev. Father Teefy, replied to by Rev. Father Northgraves and Mr. J. J. Foy, M. P. P.; our guests, proposed by Rev. Father Teefy replied to by the Archbishop of Ottawa and Mr. Aoglin; Alma Mater cjusque filiae, proposed by the Bishop of London, replied to by Rev. Father Marijon and Ferguson; Education and Sister Institutions, processed by Father Conroy, replied to by Prof. Ramsay Wright and the rector of Niagara.

WELCOME TO MONS, SBARRETTI.

After Rev. Father Marijon had proposed the

points — first, that the college was founded in Toronto, the capital of the Province of Ontario; secondly, that it was affiliated with the university; thirdly, on account of the happy coincidence of the date of the college jubilice and that of their P theor who occupied the throne of St. Peter These threel facts bore evidence of three important characteristics of the college work, namely, its love of country. His Excellency's remarks were applanded loudly.

Enter the evening an oratorical and musical entertainment was held in the college hall, at which there was a very large attendance. So great was the crowd that many had to stand, The hall was hadsomely and appropriately decorated with flags and bunting and the college colors. The fine orchestra of the college rendered excellent music during the evening, and was roundly applauded. Speeches were delivered by Rev. Fairment of the college of the college. Vicar General Bayard, St. Thomas, his Honor Judge McCurry of Parry Sound, and Rev. Dr. John Talbot Smith of New York were expected to be present, but were unable to come. Father Teefy gave a spirited address on higher education in the Catholic Church in which he outlined various improvements needed at St. Michael's College, He had, he said, collected Sim off for the new building, and had also found non Catholic svery ibrail in subject which was very berail in subject which was very heart in subject which was very near to his heart, in matters of higher education at the Catholic Church in which he appealed to the generosity of the Roman Catholics, Father Teefy gave a spirited address on higher education in the Catholic Church in which he appealed to the generosity of the Roman Catholics, Father Teefy gave a spirited address on higher education in the Catholic Church was the only religion which ear and candidy. In a sat best a hard struggle to get also specific in matters of higher education the English peaking Catholic laity would have to stand before the bar of God and be condemned for their in matters of higher

selections.

Gounod's Mass La Messe Soleunelle was sung by St. Basil's choir and received such interpretation as probably was never given it before by a Canadian choir. The Mass is in itself a beautiful composition and its rendition by St. Basil's choir was se exceptionally fine as to attract the attention of every lover of true music.

music
Mr. J. Gibbons delivered an address of welcome and Dr. Thomas O'Hagan read the following, Jubilee ode, which he had composed:

VESTIGIA RETRORSUM.

bond.

For fifty years thy faith has led the way
And filled each night with splendor of the day;
For fifty years thy kind and gentle hand
Has led our wayward footsteps thro' the land. Here then to night we cluster round thy feet And storm with love the old material seat. Where Faith and Science shed their radiant

And Truth has reared for us an altar bright

What glorious vision ours! A Golden Jubilee
Streads every sail that dwells upon life's sea;
What ventures bold and the stress and storm!
What gallant souls! How rare each beauteous form!
God's battieship is mann'd from stera to prow
And faithful is each seaman to his vow.
Each cruiser knows fuil well the channel
mined
And every leasen fraught with daugerous
wind.

All this thy labor, Alma Mater dear, Through every fortune of each ripening year In Church and State thy voice is wisdom' call

But pause we here beside life's altar fire To strike the chords of Memory's golden lyre, It seems but yesterday 'neath murmuring pina

It seems but yesterday 'neath murmuring pine Enroll'd we stood and drank thy classic wine.

in at which we steadfastly and zalously aim.

Taat the work of fifty years has been blessed, let this gathering of illustrious prelates, 2361 ous priests and devoted laymen, alumin of this college attest. But not in the department of religion alone have our endeavors been rewarded. We have tried not merely to make our pupils good Catholies, but to make them good citizens also; and that here cur labors nave been appreciated and marked with success we point with pride to the honor roll of those who have passed through these halls. The work of our predecessors has yielded abundant harvest. We hope that the usefulness of St. Michael's College will extend from more to more—that its glory is not only in the zaal and sacrifice of its ploneors and their immediate successors, but that it lies in the future rendered brighter by your very presence to four illustrious Archbishop and the substantial generosity of our lay friends both Catholic and non-Catholic This is our prayer now that we are criebrating the fiftieth antiversary of the founding of the college. That it may be realized we ask Your Excellency's benediction to our work, our students sand our selves

FUNERALI OF WILLIAM M'CABE, TORONTO.

LARGELY ATTENDED BY REPRESENTATIAES
OF INSURANCE AND OTHER COMPANIES.
Representatives of nearly every tosurance
company in Toronto, and of many banking in
stitutions, were among those who Saturday
afternoon paid their last tribute of respect and
admiration for William McCabe, one of Canal
days leading Insurance experts, maneging
director and one of the founders of the North
American Insurance Company.
The funeral, which was very large, took
place from the family residence, 30 Spadina
avenue Toronto, at 3 p. m. The inter ment was
Mount Pleasant.
The chief mourners were Mrs. McCabe,
mother; Miss Levanche McCabe, daughter;
W. B Taylor and Dr. C. J. Taylor, nephews.
The pall beavers were J. L. Bialkie, Dr.
Thorburn, L. Goldman, J. N. Lake, all offloer
of the company; T. Bradshaw, secretary of
the Imperial Life Insurance Co.: A. G. Ram
sey, of Hamilton; R. Levell and W. Hamilton.
The floral tributes were many and beautiful,
the company's being a pillow, "at rest
Anchors and wreaths of roses and lillies came
from various companies and friends.
The board of the Commercial Travellers'
Association met on Sturday and passed a resolution of regret at the death of Mr. McCabe
who was the founder of its mortuary benefits
fund, and they also appointed a deputation to

The Talbot Centennial.

The Talbot Centennial.

Mr. W. B. Waterbury of St. Thomas was invited, we learn from the St. Thomas Times, by the Talbot Settlement Centennial at its organization, to execute the official badge. The proposal was accepted and an artistic and beautiful device is the result, which Mr. Water burg not only designed, but also engraved, as a free contribution to the success of the coming celebration. It is, says our esteemed contemporary, a fitting action of one whose greatgrandfather was ene of the first five Justices of the Peace appointed by Governor Simcoe for the "London District" in 1890. In reference to the badge, it is at once apparent that the yoke of exen, with the date, "1803," on the yoke, will bring to mind the slow, laborious days of old, and the hardships endured by the sturdy pioneers whose memory we are now delighting to honor. As it was upon their toil and wisdom the glorious future of the country depended, so from the heavy oxyoko depends the swift locomotive of to-day, flashing forth upon its headingth the figures "1903," symbol of a century of progress, and modern speed, and peculiarly suitable as representing the "Railway City." The encircling spriss of male typify Canada; and the whole design is created with the imperial crown which, in turn, is surmounted by the cross, the emblem of civilization and Christianity.

Month of May.

We earnestly commend to our readers a book bearing the above title, which has larely been published by the Monastery of the Precious Blood, 13 St. Joseph Street. Toronto. There is a meditation for each day of the month, followed by an example and an appropriate prayer. It is a translation from the original French edition and can be had at theonyent. The book also contains an Act of Consecration to Mary, a Method of hearing Holy Mass in union with Mary, Prayer to St Bernard, Mass in honor of the Blessed Virgit to obtain a Good Death, Prayer to invit the Blessed Virgin to be present at our Death, Earnest Appeal to the Blood of Jeaus Crucifica, Invocations to the Precious Blood, Consecration to the Precious Blood, Prayer to Jesus Agonizing to obtain streagth in life and resignation in death, Novena to the Precious Blood, Price 49 cents.

THE APOSTOLIC DELEGATE AT

TORONTO.

His Excellency the Papal Ablegate, who arrived in the city on Saturday evening at 7.30 from Ottawa, celebrated the 9 o'clock Mass in St. Michael's cathedral, on Sunday, and in the afternoon at 3.30 a public reception was tendered bim by the Catholic clerky and laity, the ceremony being also held in the cath-dral, a report of which appeared in our last issue. His Excellency Monsignor Sbarretti, Apostolic Delegate to Canada, attended by Very Ray. Vicar-General J. J. McCann. Very Rev. Chancellor F. F. Rohleder and Very R.ev. W. J. McCann. Convent Chapiain, offered the Holy Sacrifice of the Mass on Monday, April 27, at 8 o'clock at Loretto Abbey, which was assisted at by the Community and pupils. The hymns sung at the recent Jubilee celebration of the Holy Father were again very appropriately repeated. At the Offertory, the upper choir announced in solo voice. "O remus pro Pontifice Nostro Leone," which was taken up by the full choir in response. After the filovation a beautiful hymn to the Blessed Sacrament was sung with much more devotional effect. At the conclusion both choirs sang in jubilant caultation the restain.

Papam protege

Bishop Lorrain of Pembroke, and all the clercy was stended the Pontifical Requiem Mass in the morning.

A large and fashionable audience, composed of the friends of the young lady pupils of the Academy, filled the Assembly Hall, which was artistically decorated with the Papal colors.

The young ladles were attired in the black coavent unform, received by Papal colors. The address, of welcome was couched in exceedingly graceful and beautiful languaged intense loysily to the Sand dispayed intense loysily to the Sand and the Apposite and delicate of the Church acause the Apposite and delicate of the Church acause the Sand and the Sand an

NON-CATHOLICS AT CATHOLIC FUNERALS.

To the Editor of CATHOLIC RECORD To the Editor of Carnottic RECORD:
Having had a death recently in our family
and living in a community where Protestants
predomin ite, we had an opportunity of
learning from a Protestant lady friend who
was kind enough to offer assistance for the
burist, that she heard it invariably stated that
non-Catholics were not allowed to touch the
remains after the rites of the Catholic Church
were administered to the dying, and was now
lad to learn otherwise to ther equally about

the church have no opportunity of understanding the ceremony, and no doubt time seems to law.

On the coasion of Sir John Thompson's funeral at Halifax there was provided information for the non-Catholics attending the Service. Otherwise I am not award of any such necessary provision used at burial services. This should not be so, as non-Catholics now aday, as witnessed by the question box, are anxious to find the ins and outs of matters.

In looking over my library I find such a mass-book in a chean form for non-Catholics, published by the Catholic Book Exchange, 120 West 60th street, New York.

A number of this publication should be in every Catholic church so they could follow the services, as all the ceremontes in Latin and English, with subsequent explanations, will dispol some of the prejudice laboured under, and may otherwise do some good. It will not prove amiss even to Catholics Books to be numbered and collected after service.

If you think well of this suggestion the insertion in your valuable paper may be to some purpose.

P. E. Island, April 25, 1993.

IN NEW FOUNDLAND

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New drawns are turned to deed or every page.

And of ever it is a married and in severing a structure of the hyper page.

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RESOLUTIONS OF CONDOLENCE.

That where by destin and his to remove by destin and his to remove by destin and his to to remove the first and his to specific Bro. McGrath of Branch No. 317. Rennicott, Ont., Resolved, that we, the members of Branch No. 175, hereby express our heartfelt sorrow for the loss sustained by Bro. McGrath and family, and extend to them our most sincere sympathy and condoined in their sad affile-tion. Also

Resolved, that a copy of this resolution be inserted in the minutes of this meeting, and destined in the official organ and CATHOLIC RESORD.

Jas. McDonnell, Pres. Francis Jordan, Sec.

Death of Mother Elizabeth.

Surrounded by a score of Sisters and the priest who administered to her spiritual needs during her lorg illness, the soul of Mother Elizabeth. Superior of the Convent of the Sisters of St. Joseph and St. Mary's Home, Dunkirk, was summoned to its Maker last Wednesday near the hour of midnight. For weeks the patient sufferer had longed for release and her death was a climax to a life spin in deeds of goodness and mercy, of charity and usefulness. The death of the Mother Superior has saudened the hearts of the members of her religious community, as well as the numberless orphans who had in her a kind friend and companion, a succor in need and distress and whose generosity was boundless. R. I. P.—Catoolic Union and Times.

At Regins, April 13. Flora Macdenald (Sandy) Bennett, beloved daughter of Antie M. and Thos, J. Bennett, aged five years and nine months. At Regina, April 18, Maude M. Bennett, be loved daughter of Annie M. and Thos. J. Bennett, aged nine years and five months.

DIGNAN—On 2nd instant, at 528 Talbot street, Miss Mary Dignan, in her 81st year.

MARKET REPORTS.

LONDON.

LENGON, May 7. — Dairy Froduce — Eggs per dozen, 113 to 124c.; butter, best roll, 17 to 19c; butter best roll, 17 to 19c; butter best crocks, 16 to 183; butter, reamery, 22 to 24c; honey, strained, per lb.10 to 112; honey, in comb, 12c. to 13c. Grain, per cental Wheat, new (good) \$1.15 to \$1.20; oats, per cental \$8 to 90c; corn. 12c to \$1.20; oats, per cental \$8 to 90c; corn. 12c to \$1.20; rye, 95 to 99; buckwheat, \$1.00 to \$1.10.

1.10.

Meat—Pork per cwt., \$8.50 to \$8.75; pork, by no ib. 10 to il.; beef, by the quarter, \$5.50 to \$1.50; ved. \$8.50 to \$7.50; nutton, by the carcase, 6.00 to \$7.00; nutton, by the carcase, 6.00 to \$7.00; tamb, by quarter flot lie; spring cab, each \$4.50 to \$5.

Poultry — Spring chickens, per pair, 75 to \$1.00; ens, per pair, 65 to 75c; turkeys, per lb, 14 to 65.

160.
Live Stock-Live hogs, per 100 lbs. \$5.10; pigs. pair. \$5 to \$7.00; fat cartic, \$3.50 to \$4.50; stags, per cwt. \$2.00 to \$2.12; sows, per cwt. \$4.25 to \$4.50.
Farm Produce. — Hay. \$7.50 to \$9.00; straw, per load, \$3.00 to \$4.00; straw, per ton, \$5 to \$5.50.

straw, per load, \$3.00 to \$4.00; straw, per ton, \$5 to \$5.5.

TORONTO.

Toronto, May 7, — Wheat—The market is quiet, Ontario white being quoted at \$2\frac{1}{2}\$ to \$730; No. 2 Ontario mixed, 67\frac{1}{2}\$ to \$7.30; No. 2 ontario mixed at \$7.50; and at \$7.50; and the registrate of \$7.50; No. 2 white and \$7.50; No. 1 northern \$10\$ North Bay, \$g., i.t.; No. 1 hard, \$80 en track at lake ports. Oats—Trade is quiet, with No. 2 white quoted at 30c night freights, and \$3 \text{ in Toronto; No. 2 mixed, \$3\frac{1}{2}\$ to Toronto; No. 3 white, \$7.50; niddle freights. Perland. Barley: — Trade is quiet, with No. 3 extra quoted at \$40 \text{ middle freights. Per — No. 2 white is quoted at \$62 \text{ middle freights. Pea — No. 2 white is quoted at \$62 \text{ middle freights. And No. 3 east, at \$4\$ to \$1\$ to \$4\$ to \$4\$ to \$4\$ emiddle freights. Pea — No. 2 white is quoted at \$62 \text{ middle freights. And No. 3 east, at \$4\$ to \$4\$ to \$4\$ emiddle freights. And No. 3 east, at \$4\$ to \$4\$ to \$4\$ emiddle freights. And No. 3 east, at \$4\$ to \$4\$ to \$4\$ emiddle freights. And No. 3 east, at \$4\$ to \$4\$ to \$4\$ emiddle freights. And No. 3 east, at \$4\$ to \$4\$ to \$4\$ emiddle freights. And No. 3 east, at \$4\$ to \$4\$ to \$4\$ emiddle freights. And No. 3 east, at \$4\$ to \$4\$ to \$4\$ emiddle freights. And No. 3 east, at \$4\$ to \$4\$ to \$4\$ emiddle freights. And No. 3 east, at \$4\$ to \$4\$ to \$4\$ emiddle freights. And No. 3 east, at \$4\$ to \$4\$ to \$4\$ emiddle freights. And No. 3 east, at \$4\$ to \$4\$ emiddle freights. And No. 3 east, at \$4\$ emiddle freights

Hogs were carier, and the prices declines of per cwt. We quote:—Selects, 160 to 26 ps, only, \$6.40; fats and lights, \$6.15 per cwt. EAST BUFFALO.

East Buffelo, N. Y. May 7. — Cattle.— Re c ipis. 100 head: market nominal. Veals, 25c low—; tops. 862) to \$5.50; common to good, 81.50 to \$6.50; Hoggs—Active. 10c to 15c lower; heavy. \$7.15 to \$7.25; few at \$7.20; mixed, \$7.15 to \$7.20; Yorkers and pigs. \$7.10 to \$5.55. Sheep and lambs—Steady; top lambs, \$5.55 to \$7.35; culls to good. \$4 to \$7.15; vearlings, \$5.50 to \$7.35; culls to good. \$4 to \$7.15; sheep, top mixed, \$4.75 to \$5.0; culls to good. \$2.05.175; sheep, top mixed, \$4.75 to \$5.0; culls to good. \$2.05.175; sheep and \$1.75; sheep, top mixed, \$4.75 to \$5.0; culls to good. \$2.05.175; sheep mixed, \$4.75 to \$5.0; culls to good. \$2.05.175; sheep mixed, \$4.75 to \$5.0; culls to good. \$2.05.175; sheep mixed, \$4.75 to \$5.0; culls to good. \$2.05.175; sheep mixed.

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The "New York Express" leaves 4.35 p.m.
The "New York Express" leaves 4.35 p.m.
ally; parlor car to Hamilton, connecting with
'ullman sleeper to New York and dising car
o Niagara Falls.

The "Eastern Flyer" leaves at 640 p.m. daily; caffe parlor car to Toronto; Pullmar sleeper to Montreal and sleeper Toronto to leeper to Montreal and sleeper ottawa. Tickets, reservations, etc., from

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St. Joseph.
The Good Shepherd.
Madonna.
Head of Christ.
Madonna.
Christ in Gethaemane.

Madonna.
Christ in Gethaemane.
The Holy Night.
He is Risen.
He is Risen.
An Innecent Victim.
Head of Christ at Twelve Years.
Mary Magdalen.
Immaculate Concention. Mary Magdalen.
Immaculate Conception.
The Holy Night.
Christ in the Templa.
Christ on Galvary.
Immaculate Conception.
Suffer Little Children to Come Unto Mt.,
Glad Tidings of Great Joy.
Help, Lord, or I Perish.
Mater Delorosa.
Madonna di San Sisto (detail square).
Christ Hell.

Mater Dolorosa. Madonna di San Sisto (detail square). Christ Healing the Sick Child. Christ's Entry into Jerusslem. Christ Preaching by the Sea. The Ascensions.

The Ascensiona
The Crucifixion
St. Anthony of Padua.
Madonna di San Sisto (detail oval).
Christ Taking Leave of His Mother.
Christ and the Fishermen. Rebecca. The Arrival of the Sherherds. Madonna. ladonna. ladonna di San Sisto. lother of God. lead of Christ (detail from Gethsemane)

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two other savory bus partisans.'

to Rev. D