f with Nature's

Catholic Record.

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

VOLUME XXVII.

LONDON, ONTARIO, SATURDAY, MAY 27, 1905

The Catholic Record. LONDON, SATURDAY, MAY 27, 1905. OUR NOBLE PREMIER.

No one could help noticing the difference between Sir Wilfred Laurier and some of his opponents during the school debate. The Premier was urbane always-courteous towards his antagonists, and merciful to those who proffered ridiculous charges. Unawed by threats he went his way with the light of the Constitution to guide him, and the love of justice that abides in Canadian hearts to encourage him. Sarcasm and invective did not stay his steps. He proved, in a word, that he was not only eloquent in debate-and the tongue which has spoken often of Canadian hopes and asperations had not lost its persuasiveness-but he proved also that he was a chieftaina peer of the wisest upbuilders of Con-

federation. THE GUARDIAN AND COMBES.

The Christian Guardian refers in laudatory terms to an article in the National Review for March entitled "Republicans and Catholics in France." Our contemporary tells its readers that the paper is not only informative in the highest degree, but, as it throws a flood on the motives and methods of ultramontanism in France, is of special interest to Canadians at the present juncture in the history of The paper in question is but special

pleading. In his effort to justify himself and his policy, anent the suppres-Concordat, M. Combes takes care not to give the facts in both cases. That he yielded the Premiership to his own volition will not bear examination. He was forced to resign. The spy system was, as the world knows, the cause of his ministry's downfall. The most thing that tends to disunion and disof the British newspapers are not contion, and refuse to be beguiled into lin from Orangemen the non-Catholic vinced by his attempt at self justificalauding him for his honesty. Our contemporary, however, is disposed to For instance, he quotes, without a give no ground for those utterances and word of dissent, that "the struggle of the State against clericalism under Jules Ferry was directed to the emancipation of the youth of the country from clerical guidance. In Under Loi Ferry religious teaching But this is but beating the air. For in the Government schools was done away with, and the scholars were entrusted to teachers who had no hesitation in declaring their contempt for Christianity. Does the editor approve such emancipation? Would he advise to schools in which Christian morality is flouted?

at a Christian editor eulogizing Gambetta's attacks on Clericalism. We and again that the electorate was assume that he does not know that the opposed to the coercion of the new campaign of the French Government is provinces. They could by opposing against all religion. "In France," a Sir Wilfrid Laurier have won the adwriter has declared, "the fight is be. miration and gratitude of many sections tween the Roman Catholic Church and of Ontario. And yet they upheld the a highly aggressive Atheism. In Premier. They wrote a page of history France the religious alternative lies that will be read by Canadians with really between Atheism and the Church. French Protestantism, it is generally acknowledged, is an almost negligible factor in the religious situation. It is very good of the editor to commend M. Combes for saying that Waldeck Rosseau aimed at liberating civil society from the parasitic Orders which sought to create a State within a State. But this is an old slander now. The Religious have been accused of world. In England a gentleman of repute, Sir Henry Howorth, accused the Jesuits of political intrigues against the French Government, but he failed to prove it. Our contemporary will also remember how Fr. Gerard, S. J., taught the Methodist Weekly a much

We confess to not understanding how M. Combes' words may well come as way of warning. However the non-Catholic may regard the Church he has no desire to attack it with weapons used by a bitter-minded man who has been, both in his words and actions,

anent this are on record, and we believe that a perusal of them may cool the ardor of the Christian Guardian to sible just what part these Catholic

spicuously unfair in his treatment of the question of the North - West schools. He began by berating the "hierarchy," and then sounded the gamut of vilification. He has passed a miserable night "full of ugly sights and ghastly dreams." Even in his latest utterances he shows he is affrighted by the spectre of Clericalism, and forthwith calls in the ex-French Premier to banish it. But the day is breaking. He sees now that without ' reactionary Quebec " the school clauses would have been sustained. He hears other editors commending the action of the Government and denouncing the agitation fostered and developed by preachers for the most part as un pecessary, shameful and shameless. Members of Parliament were not daunted by either petitions or resolutions because they saw the school policy was of the warp and woof of justice. In a word, the division list is an eloquent rebuke to the "race and creed" party sion of the Religious Orders and the profit by it.

THE NEW PROVINCES.

One lesson taught by the recent vote is that Canadians will not brook anysension. Despite the fiery denunciations from Ontario pulpits and maudrecognizes that the school policy is the only one consistent with justice. It will prevent discord and strife. It will among Canadians. It is said, we know, that the non-Catholics who supported the Government are paltroons and vic- to-day." tims of the ambitions of party politics. members voted for what they con sidered the best interests of Canada, Men who are distinguished for political sagacity, and whose records are unstained by the least shade of dishonor, do not sacrifice country for party triumph or personal gain. Indeed, if we believe some Ontario papers they had everything to lose by supporting the same of the taking of the total abstinence pledge, by Father Mathew took place at Horticultural Hall on Thursday evening of last week in the presence of a large audience which enthusiastically applicated the eloquent address of Rev. Thomas F. Burke, C. S. P., of New York. the non-Catholic to send his children do not sacrifice country for party had everything to lose by supporting York. pride. They showed themselves to be worthy custodians of our nationhood. They who are at variance with them may hearken to the Toronto Globe: "If men are true patriots and not pretenders they will care less for party triumph and personal gain than for their country's weal, and even though their convictions leave others unconvinced, and their views do not prevail, they will not sulk in their tents at a time when honest and faithful service is needed." This is proof of it has been vouchsafed the good advice. The new provinces will millions of people-Canadians all, irrespective of race or creed. They will be invigorated by reverence for our institutions, and they will, let us hope, turn out men who know that the equality and justice and impartial administration of law, the honor and virtue of men and stainless purity of women are alone guarantees of civilization.

A PARTISAN HISTORY. In the April number of The Dolphin appeared a communcation from a prominent educator under the title 1896 M. Combes, Minister of Public Instruction, said: "At an epoch when all ancient beliefs, all more or less absurd, and all erroneous, are tending to disappear, it is in the Lodges that the principles of true morality find an asylum.

The men who supported the French Government are the avowed enemies and only of Catholicism but religion of comparison, non-sectarian." to be non-partisan, non-sectarian." The deditorial Board includes the Rev. T. J. to be non-partisan, non-sectarian." The editorial Board includes the Rev. Edward H. Welch, S. J., Conde Pallen, Edward H. Welch, S. J., Conde Pallen, Edward H. Welch, S. J., Conde Pallen, Edward H. Welch, S. J., of George-tending to disappear, it is in the ston and Inclusion includes the Rev. J. J. town College, and the Rev. T. J. town C 'A Non Sectarian History " which is

language and statements which a Cath-olic might fairly object to, the writer of the world. It means that we must help others to that salvation which is the addressed The Dolphin to learn if posidentify itself with the propaganda is a poor, in his epistle to indicated by them. We believe also of the work. Whereupon the editor of that the eagerness of the editor to press into service M. Combes and the men who declare that Christianity is an interest in the control of men who declare that Christianity is an Barrie & Sons asking what value is and makes man not a creature of God, men who declare that Christianity is an outrage to reason, and there is an int) be attached to the use of their but a menance and a danger, a shame to be attached to the use of their but a menance and a danger, a shame to be attached to the use of their but a menance and a danger, a shame to be attached to the use of their but a menance and a danger, a shame to be attached to the use of their but a menance and a danger, a shame to be attached to the use of their but a menance and a danger, a shame to be attached to the use of their but a menance and a danger, a shame to be attached to the use of their but a menance and a danger, a shame to be attached to the use of their but a menance and a danger, a shame to be attached to the use of their but a menance and a danger, a shame to be attached to the use of their but a menance and a danger. compatibility between the Church, names. In reply the editor received Catholicism and even Christianity and the Republican regime, is looked upon with disfavor by the average non-Cath olic.

A SAMPLE OF UNFAIRNESS.

But the editor has been, and is, conhe now vouch for, the character of makes the passions and appetites the he now vouch for, the character of this work. Mr. Pallen was engaged to make a Catholic revision of the history, but as most of the revisions he made for the first volume were not incorporated in the work he severed his connection with its publishers. Rev. Dr. makes the passions and appetites the mister and the soul their slave, and sinks it to depths of degradation. It begets other sins, not as a necessary consequence but because it leads to them. It bring poverty, murder and then death on the gallows; disease and death in a hospital as a raying maniac. orated in the work he severed his connection with its publishers. Rev. Dr. Shahan withdrew because of breach of faith on the part of the publishers from the Board of Exclusion and Inclusion, and wrote requesting that they no longer make use of his name. Rev. The board of the publishers from the house of drink! What can you do for her? If by your act of self-denial if by your willingness to offer in sacrifice to God what is legitimate you can say one soul from destruction, longer make use of his name. Rev. J. J. Wynne, S. J., says:

" Accepting in good faith Messrs. Barrie's promises to revise this work, I refrained from censuring it in the Messenger. Since the publishers have failed to keep their promise I am glad that 'Inquirer' has sounded the alarm, and I trust that those who have been led to buy this work will insist in can-celling any contracts they have made for it. Several other gentlemen wrote to protest against the use of their names in connection with the History."

gaining Catholic patronage has made able circulars are still used by the agents. We beg our readers to give attention to the foregoing facts. And when their subscription is solicited they will know what to say to the agents of booksellers who recommend their books under the cover of names they are not authorized to use.

THE COSTLIEST THINGS.

Commenting on the fact that, despite the vast sums of money expended by Baptists and Methodists in Rome, there them forgetful, and so the objection-

action which ere this have endangered Baptists and Methodists in Rome, there the amity and concord which should exist are but 5,993 Protestants, the Tablet says: "Radium and Roman Protestants are the costliest things in the world

HERE GOES, IN THE NAME OF GOD.

GRAPHIC PRESENTATION OF THE EVILS

OF INTEMPERANCE. The annual commemoration of the

Rev. R. F. Hanagan, president of the Catholic Total Abstinence Union of Philadelphia, under the auspices of which the celebration was held, introduced the speaker. Father Hanagan referred to the occasion as the commemoration of an act which has had a model wide offset, and nichward the world wide effect, and pictured the first memorable meeting in the little school house in Cork, when Father Mathew, who thoroughly understood the force of example, took the pledge.

Father Burke, who spoke with an intense earnestness, said that great movements often dated from apparently small acts. Witness the little assemblage in Philadelphia in 1776, which from different, parts, of the calculate from different parts of the from different parts of the colonies there came about fifty men to consider a document prepared by a young Virginian. The signing of it meant the risk and danger of loss of life and property, yet the noble body that affixed their names to it gave us our country and the blessings of political liberty. Not less noble, not less effective for liberty was the little gathering in that school in Cork, when another in that school in Cork, when another document not less great in its moral influence, not less important

influence, not less important to the world, was signed by Father Matthew. "That act," said the speaker, "took place sixty seven years ago, yet its influence, is still felt throughout the

every kind. Their pronouncements language and statements which a Cath-

and a disgrace It takes from man that which distinguishes him from all you can save one soul from destruction, lift up one from despair, take one soul out of the mire, is there one who would not do it? If you would then follow Father Mathew in act and in spirit, and say, 'Here goes, in the name of God.'

DESTROYER OF THE HOME. "We should be willing to become total abstainers because it adds to the welfare of the home. The evils of infor it. Several other gentlemen wrote to protest against the use of their names in connection with the History."

The publishers promised to honor these protests. But the prospect of the nome. The evils of the temperance do not stop with the individual. Its vials of misery are poured forth on the innocent and helpless. The drunkard not only sacrifices his own manhood, but drags his wife and children down with him accrificing their dren down with him sacrificing their love and virtue for nothing is too sacred for the sacrilegious touch of the

inquiries made of superintendents of public institutions in which they classed as low the estimates that threeuarters of the crimes and one third of the insanity of the country is traceable

to drink.

"A spot of Leprosy on the Church."

"I am a total abstainer, continued father Rurke, because I am a man and I wish to see the dignity of manhood maintained: because I am an American and love my country, and its good; because I am a Catholic, and this vice is a spot of leprosy on the Church which has the love of my heart. This vice has been a reproach to us. What, that besotted drunkard a child of the true Church! By their fruits earth. I do know the repreach is an unjust one, yet it stings to the quick that even one such example should be pointed out, and I wish her to be preached to the world as she is in all her power and strength and beauty. By her fruits you know she is the Church of Jesus Christ, of morality, of Church of Jesus Christ, of motally, of honesty, of temperance and where conditions make it necessary as they do here, the Church of total abstinence."—Catholic Standard and Times.

ONE FOLD AND ONE SHEPHERD.

A PLEA FOR UNITY. Cardinal Gibbons delivered his reg ular monthly sermon at the Cathedral at High Mass Sunday morning. The congregation was very large, filling congregation was very large, filling every part of the church. Cardinal Gibbons took his text from St. John x:
"There shall be one fold and one

snepnerd."

He took as his subject "The Unity of the Church," and delivered a very powerful sermon.

He said in part: unity is meant that the mem-"By unity is meant that the members of the true Church must be united in the believe of the same doctrine of

think what it means to the world and to our lives.

The WHY FATHER MATHEW TOOK THE PLEDGE.

WHY FATHER MATHEW TOOK THE PLEDGE.

"Let us consider the reasons why are the reasons why we should. The same reasons exist to-day. The evil is just as rampant and as widespread as in his time. Father Mathew signed the pledge not because he needed it, but first of all for the good of others, for the good of the home, for the honor of that country of which he was a contract of the same doctrine of revelation and in the acknowledgement of the authority of the same doctrine of revelation and in the acknowledgement of the authority of the same doctrine of revelation and in the acknowledgement of the authority of the same doctrine of the authority of the same

he fore His Passion He says:

"I pray for them also who through
their word shall believe in Me; that
they all may be one, as Thou Father,
in Me and I in Thee, that they may
also be one in us, that the world may
heliory that thou hast sent Me."

"St. Paul addresses a letter from his prison in Rome. And if the words others to that salvation which is the common destiny of all.

"We know the effect drink has on the soul—that the drinkard is a poor sent from his prison. In Rome. And it the words of the apostle are always worthy of respect, with how much more reverence they are to be received when

gaage:

"Be careful to keep the unity of
the spirit in the bond of peace; one
body and one spirit as you are called
in one hope of your callings; one
Lord, one faith, one baptism, one God and Father of all, Who is above all, and through all, and in us all.

"As you all, he says, worship one God, and not many gods; as you acknowledge the same divine Mediator of redemption, and not many mediators; as you are sanctified by the same divine spirit, and not by many spirits; as you all hope for the same heaven, and not different heavens so must you

and not different heavens so must you all profess the same faith.
"Unity of government is not less essential to the Church of Christ than unity of doctrine. Our divine Saviour never speaks of His Churches, but of His Church. He does not say: "Upon this rock I will build My churches," but 'Upon this rock I will build My Church, from which words we must conclude that it never was His inten-tion to establish or sanction various conflicting denominations but one cor-porate body, with all the members united under one visible head; for as the Church is a visible body it must have a visible head.

"Our Saviour calls His Church a sheepfold. 'And there may be made one fold and one sheepherd.' What more

one fold and one shepherd. What more beautiful or fitting illustration of unity can we have than that which He suggested by a sheepfold? All the sheep of a flock cling together. If they are momentarily separated they are impatient until united. They follow in the same path. They feed on the same pastures. They obey the same shepherd and fly from the voice of strangers. So did our Lord intend that all the sheep of His fold should be nourished by the of His fold should be nourished by the of His fold should be nourished by the same sacraments and the same bread of life; that they should follow the same rule of faith as their guide to heaven; that they should listen to the voice of one chief pastor, and that they should carefully shun false teachers.

"His Church is compared to a human body. 'As in one body we have many members but all the members have not the same office. So we being many are

the same office, so we being many are the body in Christ, and every one member is of the other.' Even so our Lord ordained that His Church, composed of many members, should be all united to one supreme visible head, whom they are bound to obey.

"In fact our common sense alone,

apart from revelation, is sufficient to convince us that God could not be the author of various opposing system of religion. God is essentially one. He is truth itself. How could the God of Truth affirm, for instance, to one body of Christians that there are three Parof Christians that there are three Per-

What, that besotted drunkard a child of the true Church! By their fruits you shall know them. I do know that no Church has done one-tenth as much as the Catholic Church has done for temperance. I do know that the Catholic nations are the most temperate on control and unity in the plantary system above us, every star moving within its orbit, and each in unison with the other, and all suborcarth Ldo know the represent is an ordinated to a central orb. Why should there not also be harmony and unity in this spiritual world the Church of God, Braye. the grandest conception of God's omni-potence, and the most bounteous mani-

festation of His goodness?
"Where then shall we find this essential unity of faith and government? I answer, confidently, nowhere save in the Catholic Church.
"The number of Catholics in the

world is computed at 225,000,000. They have all 'one Lord, one faith, one baptism, one creed.' They receive the same sacraments, they worship at the same altar and pay spiritual allegiance to one common head. Shoull a Catholic be so common nead. Shoult a Calonte design unfortunate as contunaciously to deny a single article of faith, or withdraw from the communion of his legitimate pastors, he ceases to be a member of the Church, and is cut off like a withered The Church had rather sever his right hand than allow any member

to corride her vitais.
"How sublime and consoling is the thought that withersoever a Catholic goes over the broad world he is sure to the sublime and doubt a property of the sublime and doubt a sublime and hear the self-same doctrine preached, to assist at the same sacrifice and to par

take of the same sacraments.

"This is not all. Her creed is iden-This is not all. Her creed is iden-tical with what it was in the past ages. The same gospel of peace that Jesus Christ preached on the Mount, the same doctrine that St. Peter preached at Antidoctrine that St. Peter preached at Antioch and Rome, St. Paul at Ephesus, St.
John Chrysostom at Constantinople,
St. Augustine in Hippo, St. Ambrose
in Milan, St. Remigius in France, St. Boniface in Germany, St. Athanasius in Alexandria; the same doctrine that St. Patrick introduced into Ireland, that St. Augustine brought into England and St. Pelagius into Scotland is ever preached in the Catholic Church throughout the globe from January until December— Jesus Christ, yesterday and to-day, and the same for-

The same admirable unity that ex-The same admirable unity that exists in matters of faith is also established in the government of the Church. The faithful of each parish are subject to their immediate pastor. Each pastor is subordinate to his bishop, and each bishop of Christendom acknow-

ledges the jurisdiction of the Bishop of Rome, the successor of St. Peter and

the head of the Catholic Church. "A single illustration will suffice to exhibit in a strong light the wide-spread dominion of the Catholic Church and her just claim to the title of Cath-Take the Ecumenical Council of the Vatican opened in 1869 and presided over by Pope Pius IX. of the thousand Bishops and upward now comprising the hierarchy of the Catholic Church, nearly eight hundred attended the opening session, the rest being unavoidably absent. All parts of the habitable globe was represented at the council.

May the day be hastened when all who profess the Christian name will all unite together under the same leader profess the same faith, so that the word of Christ way be fulfilled, "There shall be one fold and one shepherd.""—Cath-

CATHOLIC NOTES.

Bishop Ludden of Syracuse, N. Y., celebrated the eighteenth anniversary of his Episcopal consecration on 1st Archbishop Ryan confirmed sixty adult converts at the Cathedral on Sun-day last after the 7:30 o'clock Mass,

day last after the 7:30 o'clock Mass, which he celebrated. They had previously been received into the Church at St. Patrick's .- The Missionary Tadolmi's design for the tomb of Leo XIII. shows the Pontiff stand-

ing in the act of blessing. Below kneels a pilgrim, a working man, and with this a second figure, the Church. The work is well advanced. Australian exchanges to hand say that up till the end of March, over twenty one thousand two hundred and thirty-five men and women, and many thousands of children, have taken the total abstinence pledge as a re-sult of Father Hays' few weeks' temper-

ance mission in Victoria. When Queen Carola, of Saxony, viswhen Queen Carola, of Saxony, vis-ticed in London recently, she was es-corted through the tenement district by Rev. Bernard Vaughan, whose labors among the poor have been so fruitful. The queen heard Mass in one of the churches there and was much edified at the singing of four

thousand children. Rt. Rev. Bishop O'Dwyer, of Limerick, has written a very forceful and thoughtful letter to the priests of his diocese on the urgent need of spreading Catholic literature. One of the great virtues of the letter is found in the fact that its contents apply with equal force to most parts of

ur own country. Father Luis Martin, the Superior-General of the Jesuits, known in the familiar ecclesiastical parlance of the Catholic Church as the "black Pope," is said to be hopelessly ill. Pope," is said to be hopelessly in. His malady is a virulent form of tumor, known as sarcoma. His arm was amputated about a month ago, but the disease has now affected a vital organ, and prayers for the dying Superior have been ordered in every part of the world where the Order of St. Ignatius of Loyola is established.

This year by the decision of the three judges chosen from the Papal Biblical Commission, the Lord Braye Scriptural Commission, the Lord Braye Scriptural prize has been equally divided between the writers of the two best papers sent in, viz., between the Rev. Cecil Delisle Burns, a deacon of the diocese of Westminster, at St. Edwund's Ware, and the Rev. Wenceslaus Iris, deacon in the Seminary of Prague, Bohemia. The decision has been ratified both by the Riblical commission and by the Holy

The sixtleth anniversary of the priesthood of the Most Reverend John Joseph Williams, D. D., Archbishop of Boston, occurred on May 16, and in accordance with the wishes of him most interested, it has had simply a spiritual celebration.

> IGNORANCE OF RELIGIOUS TRUTHS.

There are to-day vast numbers continually recruited by fresh accessions, who are either utterly ignorant of the truths of religion-or who at most possess only such knowledge of God and the Christian faith as to lead the life of idolators. How many are there, not only among the young but among adults tottering with age, who know nothing of the principal mysteries of faith, who on hearing the name of Christ can only ask: "Who is He * * that I may believe in Hin?" (John ix., 36) In consequence of this ignorance they regard it as no crime to excite and herish hatred against their neighbor, to enter into most unjust contracts, to give themselves up to unjust speculations, to possess themselves of the property of others by enormous usury, and to commit other iniquities not less re-prehensible. Furthermore, they are unprehensible. Furthermore, they are unaware that the law of Christ not only forbids immoral actions, but condemns deliberate immoral thoughts and im-moral desires! Even when they are moral desires! Even when they are restrained by some motive from abandoning themselves to sensual pleasures, they without any kind of scruple feed on evil thoughts, multiplying sins beyond the hairs of the head. Again, we deem it necessary to repeat that such persons are to be found not only among the poorer classes of the people or in the country districts, but among those in the country districts, but among those in the highest walks of life and even among those puffed up with knowledge, who, relying upon a vain erudition, think they are at liberty to turn religion into idicule and to "blaspheme that which they know not." (Jud. x.)

"THREEFOLD."

When Elizabeth Andrews drifted back From the borderland where she had tarried so long, her husband asked, "What shall we call the the little one, I would not have her named be cause I wanted you to choose her name

"What is your choice, John ?" The thin fingers closed weakly over his strong brown hand.

"Elizabeth is the dearest name in the world to me, but you shall call the child whatever you wish. I still have one Elizabeth," brushing the hair from her forehead with a tender touch.

" Let us call her Mary : not a high sounding derivation, just sweet, simple Mary. Then we'll have her consecrated to Our Lady and ask Our Blessed Mother to counsel, guide and protect

Mether to counsel, guide and protect cur little girl all through life."

"Nothing would please me better, clear; I love the name of Mary more, I think, because it is Our Lady's than for

So the first-born of the Andrews was called Mary. She was her mother's right hand, her father's comfort - a sweet-tempered, helpful child-but she was hopelessly deaf. Her great passion was music. She would sit for hours at the piano letting her fingers stray over the keys, producing all manner of sweet sounds. Professor Merwin, when asked If he could teach her to play, answered with a smile, "Not only can I teach her to play the piano, but I predict that she will become a finished musician. Mary has ears in her fingers."
And such seemed to be the case, for those siender fingers never struck a discord; they seemed to feel and recog-nize every variation of sound.

When Mary was about eighteen Father Halpin asked her to play the organ for children's choir. Sister Placide was always with the children, and the young organist relied entirely upon her guide the singers and keep the music to the degree of excellence which Father Halpin required. Mary cher Ished a very tender devotion to Our Lady, and was never happier than when teaching the children to sing her

Mary had composed the music for ymn to which she set the words of delaide Proctor's exquisite poem, Threefold." She had worked on it tirelessly and so lovingly that the slody throbbed in her brain and echoed in her heart with sweet persist-

On the first Sunday in May there was always a May-day celebration at Notre Dime. On that day the statue of Our Lady was crowned with sweet spring flowers, and the entire congre-gation was placed under her protection for the ensuing year. The young Ladies' Sodality and the Children of Mary-robed in white-walked in prossion from the school to the church The sodality banner was carried at the head of the procession, and each sodal-ist carried a bunch of flowers for Our

Lady's altar. This May day was always a great occasion for Mary. She had arranged two of the beautiful May hymns for the shildren to sing during the procession. Miss Haskell, the leading alto of the big choir," was to sing Mary's hymn,
 Threefold," during the interval between the sermon and Benediction.

May-day dawned bright and clear. The sodalists approached Holy (munion in the morning, and all ready for the celebration in the after Half an hour before service a messenger brought a note to Her heart sank with a forebod ing of evil as, with trembling fingers she tore open the note and read :

My dear Miss Andrews :- I awoke this morning with a sore throat. Though I have been treating it all day it grows rapidly worse. It will be impossible for me to sing this afternoon am more disappointed than you can possibly be, for I had looked forward to the singing of "Threefold" with such

Hoping that I may have that pleas are some time in the near future, I am, Very sincerely yours,
Julia N. Haskell.

Mary slipped into the school chapel. With bowed head she knelt before the saltar and wept bitter tears. "Three-field" was very dear to Marry; the featiful words had become a prayer to her. She had woven much of that feelng into the melody, and the hymn was been a special offering of love to Oar Lady on this the first day of her own beautiful month

Perhaps she had taken too much pride her work, she thought; and by so ng had made her offering unworth Mary had read much of Miss Haskell waice, and she knew that the music of "Threefold" was well adapted to its range. After a few minutes of fervent prayer she felt comforted. Perhaps the centable to Our Lady than the beauti-

ful music would have been.

Turning from the altar Mary found Sister Placide beside her. Without a word she placed the note in the good Sister's hand. When she had finished esding the note. Sister Placide wrote apon the little ivory tablet which Mary always were at her side: "We must have the hymn, dear. Why not sing it

Mary gave her a startled look, the blood mounting slowly to her pale cheeks. She seized the tablet and wrote rapidly. "I have never sung a note in my life."

But I am sure that you can sing, and especially this your own composi-tion, the hymn you love so well. Do grou not sing it in your heart?"

Yes," wrote Mary, who, not being

spoke, preferring to use her tablet for a continuous conversation. "Yes, " Yes. I But I should not like to sing it in

Try it," urged Sister Placide. "I will ask your guardian angel to help

Mary glanced at the picture of Our Good Counsel and whispered: Good Mother, tell me what to do.' The sweet face of the picture seemed to reassure her. "I will try it, Sister," to reassure her. "I will try it, Sister," but I am not sure whether I heard that with my ears or just with my heart. Sister Placido smiled and patted. The first thing that I am sure I heard. she wrote,

Mary's hand. "That is right, dear: I am sure Our Lady will be pleased." The gentle nun had no fears, for she

had often heard Mary sing. The was quite unconscious of the fact, whenever the children reached a particularly beautiful or difficult passage Mary's voice rose clear and pure above theirs. Sister Placide had never told Mary of this, fearing that the knowledge would make her self-conscious and spoil the really beautiful effect.

During the procession the choir sang two of the sweet May hymns. As the head of the procession reached the altar they sang :

O Mary, take the humble crown Thy children twined for thee; And hall thee Queen of May In love and ciemency

Thy subjects we are proud to be, And fondly own the sway; Oh may all hearts e'er bow to thee And hall thee Queen of May,

The sodalists advanced, two by two knelt, offered their flowers, then passed to their places in the pews. When the last one left the sanctuary the altar was a mass of flowers. The acolytes lighted the many candles, and the

decorations were complete. The " Little Office "-dear to the heart of every sodalist—was recited then Father Halpin gave a short address to the sodalists, urging them to be true to their Queen, to imitate her virtues and to spread, particularly by example, the devotion to her. "And remember," he said in conclusion, "that if the Mother of God is your queen, she is also your mother. Go to her with all your cares and troubles; no matter how trivial they may be, she will belp and comfort you. Tell her the desires of your heart; ask her to intercede with her Divine Son for you, to obtain from Him the grace of favor you desire, whether it be for yourself or for another Mary is the mother of all mankind, but she is particularly a mother to you, her chosen ones; you have enlisted under her banner and west her livery.

beautifu This month, the most month of spring, belongs to Our Blessed Mother. Pray often to her during this time; pray for yourselves and pray for Pray for those you love, others. those who have grown indifferent and have forgotten their duty to God; for those who are bound by the chains of sin, and for those who have no one to pray for them. Mary is the treasurer heavenly grace; go to her with a simple faith, a pure heart and a firm confidence. You will not ask in vain." When Father Halpin left the altar

Mary felt that the time of her trial had She looked appealingly at Sister Placide, who smiled encouragement. Mary played the introduction, then sweet and low came the pleading voice:

Mother of grace and mercy, Behold how burdens three
Weigh down my weary spirit.
The Past, with all its memories
Three gifts I place forever
Before thy shrine;
The threefold offering of my love,
Mary to thio.

And drive maner—to thee Of pain—that stings meyet; Of sin—that brought repentance; Of joy—that brought regret, That which has been—forever

So bitter sweet—
I lay in humblest offering
Before thy feet,

All the pain and longing of her afflic tion—so patiently borne—was voiced in the beautiful pathos of the third verse, a pathos expressed by every tone of the flexible voice:

The Present, that dark shadow Through which we toil to day; The slow drops of the chalice That must not pass away. Mother! I dare not struggle, Still less despair; Still less despair; I place my present in thy hands, And leave it there.

Sister Placide glanced at the young organist. Mary looked like the pictures of St. Cecelia. Her head was and the light from the stained glass fell full upon her upturned face. Her voice, a rich, pure alto, filled the

The Fature, holding all things
Which I can hope or fear,
Brings sin and pain, it may be
Nearer and yet more near,
Mother! this doubt and shrinking
Will not depart,
Unless I trust my Fature
To thy dear heart,

Father Halpin and the acclytes the sacristy whilst Mary

sang the last verse: Making the Past my lesson.
Guilding the Present right,
Ruling the misty Fature.
Bless them and me to-night,
what may be and what must be
And what has been.
In thy dear care forever
I leave, my Queen!

Every word was distinct, coming as hey did direct from the heart of the singer. Each member of the congrega tion felt their influence, and all joined the threefold offering.

Mary felt sure that her guardian

angel sang with her, for she felt his voice. Her heart was filled with such peace, was so uplifted with sweet religious fervor that she was hardly con-scious of the children's voices singing the Benediction hymns. Whilst singing the "Laudate Dominum" Mary's hands trembled, and the notes in the book seemed to be blurred and indis-tinct. When she had finished she hastened to Sister Placide, who was preparing to follow the children down-stairs. "Sister," she called.

Sister Placide turned back. Mary held out her trembling hands. "Speak to me, Sister; speak to me!" she

"Why, Mary, child! what is the matter?" The gentle nun was startled

by the girl's death-like pallor.

"It is true, then," she cried, clasping her hands. "Thank God! Oh, thank God!" Sister Placide was just in time to catch the unconscious girl as she sank to the floor.

Father Halpin's kind face was the first thing Mary saw when she opened her eyes. "Well," well," he said; "you have given us a great fright. What have you been doing to your-

"Father," she whispered, "I can hear.

After the first surprise was over Father Halpin asked: "When did you first notice it, my child?" 'I heard the singing of "Threefold," but I am not sure whether I heard that

was the striking of the gong at Benediction. Then I heard one of the children speak to another. I could not believe it, Father, until I heard Sister Placide answer my question."

"'Tis Our Lady's gift to you, my child." said the priest revenently.

child," said the priest, reverently.

Mary is, because of her wonderful voice, quite prominent in musical cir-cles. She is in great demand for con-certs and for special feasts of the Church when the music is more than usually elaborate. But she is still organist for the children's choir, and is never happier than when singing the sweet hymns to Our Lady.—Lida L. Coghlan in Church Progress.

SOME MISCONCEPTIONS OF CATH OLIC FAITH AND PRACTICE.

THESE IDEAS ARE PRESENTED BY ANSON TRUMAN COLT, A CONVERT TO THE FAITH AND A MEMBER OF THE ALUMNI SODALITY.

Primary among these mis conceptions is the notion that Catholics worship a quaternity, of which the Blessed Virgin is regarded by Catholics as the fourth member. But we have only to show by the Creed, in either of its forms, to whom alone the Church renders divine worship. All the collects and postcommunion prayers for every feast of the Holy Mother of God also reveal her status in the Church in a manner plain and clear. Several of these are readily found in the Manual of Prayer, known as the Baltimore Prayer Book, on pages 675, 761 and many others. We need not hesitate to use with our non Catholic neighbors the reverential terms Mother of God, for an Ecumencial Council—that of Chalcedon, late in the fourth century, whose enactments are generally accepted -was so guided by by the Holy Ghost as officially to affirm this title, Theotokos. The intercessory position of the Blessed Mother can be illustrated in a way that is clear to the well-informed Protestant by a reference to an episode in the Old Testament the intercession of Queen Esther for her own people, the Jews during their captivity in Babylon. None imagines the queen, notwithstanding her title, to have held monarchical authority equal with that of her husband, yet the p none the less invoked her powerful intercessions. So when the king held forth the sceptre of command, inquir-ing, "What is your wish Queen Esther?" her position typified on earth the place and power of the Mother of God in heaven. Moreover, did we worship Her in quaternity, the lifefamiliar invocation, "Ora pro nobis," would be without its rationale.

A man who had, while living, extens-re influence in his own communion once voiced to me another of these mis conceptions, which he sincerely held. It was the supposition that "God, the Holy Ghost, is the Vicar of Christ o But the plain meaning of words is to be taken when possible, and none can be His own vicar nor act for, nor instead of, himself; this is manifestly

impossible. Not in the Bible" is another prevalent comment on Catholic worship If our neighbors would but grasp actual relation between the Bible and the Church, the kingdom of God would be furthered among men. Which is for which? Certainly not the Church for the Bible, but the Bible for the Church Which is for which, an organization of the series of records witnessing its acts? The Bible nowhere outlines Christian worship, having left that for the Catholic Church to do; and from the earliest Christian times, as Father Di Bruno writes, "all Christian nations receiving knowledge of the faith (and of its worship, might be added) through missionaries sent direct from Rome or from dioceses holding full communion with the See of Rome." But the Bible does withese each distinct feature of Catholic worship, beside inaugurating elaborate and solemn ritual worship in the Jewish temple service, and neither repealing nor recalling its chief features - themselves so agreeing with human needs and such efficient conserv itors of doctrine.

Still another misconception is that of the branch theory, whose holders freely borrow Catholic terminology, such as church, sacraments, priesthood and many others, under the fallacy that Christ pronounced Himself "the vine" in the sense that the Catholic Church, the Greek Schism, Anglicanism and others were to constitute various branches. But the Lord's figure of branches. But the Lord's figure of vines and branches quite clearly was otherwise employed. He used it to show the relation between Himself as the source of life and growth of the in-dividual soul. All allusion to the Church under the several figures of the temple, the bride and the fishing net plainly comprehend such essential and organic unity as the Roman Catholic Church alone possesses, and such as renders the branch theory not only untenable, but absolutely dishonest in its misapplication of Holy Scripture, mis-leading as it does a multitude of earn-

est, well-intentioned souls. The final book of the New Testament, the Revelation of St. John the Divine, contains a number of passages which still belong to unrevealed prophecy. No solution of these passages has eve been given by authority, and their meaning is among the thing yet to be known. Opposition to the faith, how ever, presuming to interpret these gerses in a manner prejudiced to the verses verses in a manner prejudiced to the Sovereign Pontiff, the Holy See, the Blessed Virgin Mother and the Church of God itself. I refrain from quoting these verses. You will not mistake them when they are brought to your notice, and their force is quite annulled by the Lord's test of the true and the good—its final effect. "By and the good—its final effect. their fruits they shall be known." Th sum total of the deeds of Catholics, from Pontiff's to laymen, when acting in the name of the Church, ever ha en so far towards righteousness as to

vitiate these instances of false exegesis Not all of us may realize the distorted, misconceived ideas that many hold regarding the sacrament of ance. I have known the serious introduction of the subject calmly compared to the leading forth of a tiger. But surely evil, not penance, is the "tiger" But

in its soul destructiveness. The favor ite dictum is, "A man cannot forgive sins." But man can do what God commissions him to do, and absolution re mains forever among the functions of

It is known to all that idolatry is charged against the Church's use of edifying pictures and images, as well as against sacramental adoration. how easily may be cleared away this mist of misconception. Pictures long have been known as the "books of the nave been known as the "books of the unlettered," while statues, far from being objects of worship, are aids to worship and are "blest memorials of the dying Lord" and of His saints.

Another fragment of sophistry is discovered in the words: How plain and simple as a man was Jesus Christ! Can elaborate ritual please Him? Added to the divino origin of ritual worship and its account with Added to the divin's origin of ritual worship and its agreement with human nature, which demands the objective as well as the subjective in all that pertains to this stage of soul life, there s the illustrative fact that a lord and master of great mansions and estate may indeed be personally plain and simple, though his chosen servants are not allowed to dispense with duly ap pointed livery and vesture, attitude and nien pertaining to their offices and

rank "Bigoted Catholicism" is a some what current phrase in minds and speech where bigotry and loyalty know

o differentiation. Roman is the Church of the Inquisition, and represents inquisitorial religion," says an objector. Although sad to say, individual Catholics—more officially than personally consistent-in certain times and places have been tyrannous and cruel yet so have all en. The spirit of the Church herself the spirit of her Lord, being just while kindly and beneficent: and the Church on earth gives, not receives, martyrs to the faith in every age.

"Let them have an American Church," was the recent comment of a public official who is high in the coun cils of his native State and of the nation. But the difficulty is that no such Church exists. The totem poles of Alaska have a kind of religious icance; they represent the mollifying of demoniac force. Locally, they are unquestionably American. But will the inquestionably American. worthy Senator really look among Alaskan totem poles for his so-named American Church? Surely the whole is greater than any of its parts. The Catholic Church, in its millions of American members, being American et emplius, is freed of the limitations of nationality, and exists for every place and time where human souls are found. How can observations so restricted come from minds so broad?

' Note the ignorance, the bodily and mental squador found in many Catholic countries," is something said. We can meet this assertion by the truth that the Church is not primarily an educa-tional institution. Her ministry is to the soul of all rather than to the minds of a portion. The great teaching orders indeed conduct their works of mercy, but the Church could not justly be arraigned if the reverend clergy and religious were to teach not a note of human art nor an atom of human science.

It was said by an opposer to a priest the Church, "I have too much reof the Church, "I have too much respect for your intellectuality to imagine that you believe what you teach." The supposition was that the better a man's mentality and the broader his culture e less must be his faith in reveale religion. But we well know that faith is not a mental, but a spiritual gift. In faith and devotion the simple child can excel, though not necessarily must excel, the mature man. Nor can of character of logical necessity quell faith and annul personal religion. A friend tells me of his presence in a foreign country and in a Eucharistic procession, wherein the canopy which protected the Sacred Host was borne by four field marshals of the realm. In fact, the two, faith and mental culture, may be entirely apart in many ways, or the mind may be gorged and starved in one and the same individual. While the contrary is never true - soul development never never true—soul development never impedes mental growth—yet they are far too distinct and separate as faculties for one's growth to essentially weaken the other's powers. We heard, indeed, at the last regular meeting how scholastics are given two full years in the cultivation of the spiritualities

quite apart from any and all intellectual attainment. Still another misconception is the mistake that Catholics affirm the Sovereign Pontiff to be incapable of any form of error. In fact, no one claims personal impeccability for the Holy Father, while, indeed all but five out of more than two hundred and fifty Pontiffs have been preserved of God in wondrous exaltation of personal life. We can very plainly show the difference between individual faultlessness and official Papal infallibilty when teaching the entire Catholic world on a subject

pertaining to faith or morals. That the Oburch itself is a secret society is sometimes alleged by those who favor such other and secular or ganizations as are absolutely certain to complicate their members' relations relations with the sacrament of penance, and so imperil their souls. But, we submit, the Church is profoundly wise in with-holding from the laity the discussion of doctrinal and disciplinary affairs for which the hierarchy alone is to be held responsible. No one without. experience can conceive the fruitless ness, the waste of time, the amount of obstructive legislation and the entire fatility of laic discussion in Church questions for the decision of which the ight reverend prelates and reverend clergy are alone and finally re ponsible

I have heard the Catholic title of father," with the affection and we spect that it implies, inveighed against, and the injunction of Christ adduced in support that no man should be addressed as "father upon earth." Yet St. Paul clearly intimates that this direction is to be followed in a some other than literal, for he plainly expresses himself in one epistle,

write unto you fathers."

The general subjects of money and of

ppeals also receive their share of unappeals and favorable comment. But was to favorable comment or secular, suc-organization, sacred or secular, suc-organization, sacred And I never have ceeds with money? And I never have heard the building of worthy churches seriously objected to. Let us recall just what money giving really is, and then we shall find the problem plain to solve. Money, the medium of exchange between labor and commodity, when given in the cause of religion—here using the world religion in its broader sense-enables one to contribute in the service of God just so much work time, be it manual or mental, as the amount of one's contribution individually represents. Givers are entitled in the Holy Bible "workers together with God." What happiness! What honors! The oftener appeals are made in this view of the subject, the more cordial will be their responses. Money tables at the church entrance are ob jected to until the fair minded questioner knows that a fixed charge for church service, the half shekel of the sanctu-ary, like ritual worship itself, was ordained of God under the Mosaic dispensation, and, like it, never has been

repealed. How often is the Church misjudged for the misdoings or the omissions of individual Catholics. But what a misconception, how unfair and unsound, this method of reasoning. Whenever this form of individual argument is employed the Church could furnish, were it so disposed, "a Roland for an Oliver" in every instance. Nor is fair account taken of Catholic opportunity for just and equitable restitution and reparation, which are unequaled, yes, are unapproached.

The man who is impatient of control

of any kind whatever of spiritual - and here stands a guidance among the perils of our American independence—is wont to inveigh against what he is pleased to term "tyrannous ecclesiasticism." But we, who are sup posed to suffer most from this wholly imaginary difficulty, have never felt its

Briefly reverting, and for the last time, to the thus styled "terrors of the confessional," has its plain justice ever impressed you, quite apart from and subordinate to its nature as a sacra-ment? (For I seek to show how some of these essentials of the faith impress and conquer one who had to reach their fulness by devious search instead of through natural heritage.) Can the soul that is neither afraid nor ashamed to sin against mankind justly avoid the confessor who represents not but also our neighbor? Time, space and circumstance often render apology and direct atonement impossible, save in the case of property sins, while confession is possible virtually at all times.
Objector No. 20, with frankness out

weighing courtesy, baldly declares, "I cannot trust you Catholics to tell the truth, for your Church dispenses you from keeping faith with here ics." But how, when, where or by whom such ab surdity ever originated or was promulgated deponent saith not. This and the "mental reservation" delusion will surely be dispelled, for the Church champions straight truth in argument discussion and teaching, and none who eeks her in good faith finds a lie. The Church wishes to rule America

and I disbelieve in amalgamation of Church and State." But not now nor for ages yet to come. The strip of territory that adjoins the Tiber on its course to Ostium, whose possession would render the Supreme Pontiff sovereign, and thus wholly free, repre sents the sum of earthly rule so justly asked for the Papacy, while its absence neither impairs nor impedes His domin ion whose "kingdom is not of this

world." Abominable mediaevalism!" I have heard exclaimed with reference to a solemn function. But now is one man's preference another's aversions, for I have heard another observe in a similar " How glorious! How medirelation. "How glorious! How mediaeval!" The simple fact is that most of the sacred offices of the Church so long antedate the Middle Ages that Christian time was not when they were

not.
Since that notable and constituous sixteenth century—oh, that it might be expunged from the catalogue of the ages for the misconceptions it wrought among men!—since then a prejudice has spread abroad against the use of pre-arranged forms of public prayer— in a word, against a liturgy. But Pro-testantism is returning in this first matter to the faith it once forsook. Myriads of well-meaning souls are re verting to the Catholic theory and practice of divine worship, the authoritative, the pro arranged, the changeless. When the individual soul is in less. When the individual soul is in necessity extempore prayer, ejaculatory petition, is surely heard and accepted. But wherever Christianity is, there formal worship is in gradual ascend-

ancy. I once met with so complete a misconception of the adoration of the Lord in the Benediction of the Most Blessed Sacrament that I cannot withhold it presence here. Note that this was said by an intelligent visitor to a benedic-tion service. "When the Great Eye was tion service. raised above the altar, no one dare raise his head or look at it." The radii of the monstrance were misconceived to represent the rectus muscles of the eye, and the craven emotions of dread and servile fear were imagined, instead of those the congregation really nowed, namely, the homage of the f sithful.

An assertion which remains for us of the laity patiently to confute and to assist in confuting is that the altar, the sacred vestments and the sacramentals which pertain to the sanctuary tend to foster personal vanity and love of osten tation. We have simply to demonstrate that neither the celebrant nor any of his ministers nor masters of cerem have in any instance of themselves designed their vesture. position, place, attitude or mien, but these have been the heritage of the Church for many ages, so that none thinks of seekir praise for their origination. The things are of the nature of consecrated uniformity, the exponents of law, order, symmetry and system, and their very essence eliminates the individual and personal; and all placation of self being cast forth, the soul is freed to rejoice

in the worship the sacramentals aid, enhancing as they do "the greater glory of God." That Church vesture is not designed for personal adorum is shown by its form. Curves a graceful draperies would have been signed; individuality would have been studied; even Christian artistic originstatice and inventive skill — all would have been brought into requisition. But not so, for we know that the toga, the senatorial mantle of heathen Rome the toga simplified in form and sancti fled in relation, serves as the casula or chasuble worn at Mass

Yet again. That Church vesture was not designed to foster personal vanity is witnessed by its colors, for these are too pronounced to serve so mean an end as this would be. Tints and tones would have been made more neutral, and would shade and modify to suit the and would snace and mount to suit the stature and complexion of the wearer, while sacred vesture plainly does none of these things. Its uniformity, boldness, simplicity and strength witness for the honor of God alone, and encourage the coul in the successive amotine. age the soul in the successive emotions of penitence, joy, immutability, sacri. fice and solemn memorial, as typified in the varying colors of the Mass-violet, white, green, red and black.

The effective clarifying of miscon. ception, however, rests in our plain ex-planation of Catholic doctrine on every suitable occasion, which doctrine alone takes Jesus at His word and acts accord. ingly. We have to show also the comleteness and efficacy of Catholic dis-ipline, with the extent and perfection of its possible sacrifices; and we have to illustrate the depth and reasonableness of Catholic sacramental worship and the boundless possibilities of consistent, undeviating Catholic life.

CONCERNING SIN.

There is no subject to day, perhaps n which it is more difficult to the serious attention of mankind than that of sin. True, thousands are given to the grave consideration of which exist in the social order. sands even are eagerly striving for their correction. But sin as such give them but little concern. In fact, we see many bent upon such endeavor whose lives are most distressingly out of harmony with the laws of God.

Here, too, we have furnished us the secret of their poor succes; in attempt. ed corrections of existing social disorders. They are as physicians recognizing the disease, but incapable of prescribing the remedy.

To the Christian of ordinary knowledge, however, the solution is no diffi-cult problem. To him the cause is an infraction of God's law; the result, therefore, of sin. Hence only by a re establishment of the law of God can these evils be overcome. In proof of this position is urged the fact that every existing evil in society to day is the direct result of a failure in the performance of a duty owed either to God or to our neighbor.

But sin such is a willful offense against God, either by thought, w rd or act. And because it brings upon the soul the most serious consequence it may be truly termed "the only evil of life," the evil, in a word, from which all others have their origin. Upon the authority of faith it makes us the enemies of God ; it sets man and his Maker far apart; it robs him of God's grace, brings eternal death to the soul, thus depriving it of God's everlasting vision for which it was created.

Man was created the image and likeness of God, not, of conrse, in his physical, but in his spiritual, part, His ultimate end is heaven, or the eternal enjoyment of God. There is but one thing which can deprive him of this last end, and that is sin. Therefore, the seriousness of sin becomes at once apparent. For its punishment is eternal perdition.

Because so many, however, deny this well-established doctrine, do we find the cause for so many leading sinful lives and the existence of so many evils in society Yet the doctrine is most logical. It is true, as maintained by the opponents of a place of future eterpal punishment, that God is all merciful. But they make the mistake of denying that He is also infinitely just. To be otherwise He would be, according to their idea, an infinitely perfect Being, yet wanting in the attribute of

infinite justice. Reason, therefore, dictates such a reward for all who die in the enmity of God. It is the supreme business of every man, therefore, to so order his life that he avoid such a punishment and merit eternal happiness. This he can only do by avoiding sin, which merits the one and wins the other. And when the lives of all are brought into harmony with this doctrine all the evils of life now so prevalent will largely disappear. For all have their cause set in some violation of the laws of God.-Church Progress.

Pray for the little ones who during this beautiful month of the Blesse Mother are to receive for the first time their Saviour in the sacrament of His love.

Some men wear their hearts on their sleeve, but all of them wear thoughts in their countenances. Good thoughts make a happy visage, while evil ones give the opposite cast.

> No Breakfast Table complete without

PPS'S

An admirable food, with all its natural qualities intact, fitted to build up and maintain poblish health and to resist winter's extreme cold. It is

The Most Nutritious

and Economical

TRIBUTES PAID TO OUR BLES BY CERTAIN NOTABLE PER SIDE THE CHURCH. We are happily familiar, say in the 1rish Monthly, with tionate tributes paid to ou Lady by her devout clients, Church of her Son; but t special degree of force and attaching to the praises besto her by certain persons on Church. Let me quote five

two especially surprise us generous enthusiasm. Nathaniel Hawthorne is these two most unlikely clien On the contrary, we seem many Catholic tendencies in of "The Scarlet Letter," th man in American literature cording to some) the only ma that the United States hav duced. His Catholicity br the next generation: Rose i his daughter, became a Cath did her husband, Georg Lathrop. In her widowhoo become a religious, and is no of a community whose spec charity is the care of the post of cancer. Her gifted father gave expression to his or when he makes one of the cl The Blithedale Romance

MAY 27, 1905. THE PRAISE OF STRAI

"I have always envied the in that sweet, sacred Virgwho stands between the Deity; intercepting some awful splendor, but per to stream upon the more intelligibly to human sion through the medium of tenderness."
When John Ruskin was
"Fors Clavigera" in numb

thirty or forty pages, the which was dated May 1, 187 a passage singularly app that month which the pious sociate very specially with Virgin, calling it the Mon Ruskin no doubt did not ac ircumstance when he pr that particular date a pa has often been quoted, h should not be at all surpr that I had been the first to culation; for I discovered in "Fors Clavigero" very first appearance, and sent its travels by printing it i can religious magazine alo briefer parallel passage from Nathaniel Hawthorne see it now for the first time who are familiar with it

again with pleasure.
But why does Ruskin does not wish to defend position of the Madonna a that of St. Christopher? tian or semi-Christian car position of Mary as Mothe and Saviour Jesus Christ tude, however, shows still the overwhelming force claims, since they thus in minded and pure-minded not the happiness of pa treasure of Catholic faith.

"Of the sentiments agos have distinguished to from the churl, the first is ence for womanhood, through all the cruelties Ages developed itself w power until the thirteent became consummated in th of the Madonna, which the highest arts and pure

that age. "To the common nonthe dignities ascribed to have always been a vi They are one of the parts lic faith open to reason and the least comprehen average realist and mate

of the Reformation. But after the most car tion, neither as adversar; of the influences of Catho and evil, I am persuaded ship of the Madonna has its noblest and most vita has never been otherwise of character. I do not question as to the truth of the idea. I no more the historical or theolog or St. Christopher; but that to the habit of reve and contemplation of ascribed to the heavenly must ascribe the higher achieved in human nature

"There has probably n length and breadth of the whole period of vit in which the imaged p Madonna has not given humblest duties and c sorest trials of the lives every brightest and le hood has been the fulfilr sured prophecy of the Is 'He that is mighty hath

and holy is His name.' The Englishman, Jo much nearer to the fait man, William Hartpole torian of rationalism v ly himself a rationalist, work in this passage oc "Recause of her [th

and through her woma to her rightful position tity of weakness becar well as the sanctity longer the slave or t iger associated only of degradation and se rose in the person of th into a new sphere, and ject of a reverential lantiquity had had no chas idealized, the me beauty of female excel felt, a new type was o a new sort of admira where fostered. Into a ant and benighted age infused a conception of purity unknown to th ons of the past. many millions who in ages have strive desire to mould their her image, in those h 05.

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Upon the us the ene-l his Maker dod's grace, THE PRAISE OF STRANGERS.

TRIBUTES PAID TO OUR BLESSED LADY BY CERTAIN NOTABLE PERSONS OUT-SIDE THE CHURCH.

We are happily familiar, says a writer in the 1rish Monthly, with the affectionate tributes paid to our Blessed Lady by her devout clients, within the Church of her Son; but there is a special degree of force and interest attaching to the praises bestowed upon her by certain persons outside the attaching to the praises bestowed upon her by certain persons outside the Church. Let me quote five, of whom two especially surprise us by their generous enthusiasm.

Nathaniel Hawthorne is not one of these two most unlikely clients of Mary.

On the contrary we seem to detect

these two most unlikely clients of Mary. On the contrary, we seem to detect many Catholic tendencies in the author of "The Scarlet Letter," the foremost man in American literature, and (according to some) the only man of genius that the United States have yet produced. His Catholicity broke out in the next generation: Rose Hawthorne, his daughter, became a Catholic, and so did her husband, George Parsons Lathrop. In her widowhood she has become a religious, and is now the head of a community whose special work of of a community whose special work of charity is the care of the poor victims of cancer. Her gifted father evidently

of cancer. Her gitted rather evidently gave expression to his own feelings when he makes one of the characters in "The Bithedale Romance" say: "I have always envied the Catholics in that sweet, sacred Virgin Mother who stands between them and the polity; intercenting somewhat of His who stands between them and the
Delty; intercepting somewhat of His
awful splendor, but permitting His
love to stream upon the worshiper
more intelligibly to human comprehension through the medium of a woman's

When John Ruskin was issuing his " Fors Clavigera" in numbers of some thirty or forty pages, the instalment which was dated May 1, 1874, contained a passage singularly appropriate for that month which the pious faithful as-sociate very specially with the Blessed Virgin, calling it the Month of Mary. Ruskin no doubt did not advert to this circumstance when he published, at that particular date a passage which has often been quoted, but which I should not be at all surprised to find that I had been the first to put in cir-culation; for I discovered it for myself in "Fors Clavigero" very soon after its first appearance, and sent it at once on its travels by printing it in an Ameri-

from the churl, the first is that of rever-ence for womanhood, which even through all the cruelties of the Middle Ages developed itself with increasing power until the thirteenth century and became consummated in the imagination of the Madonna, which ruled over all the highest arts and purest thoughts of

that age.
"To the common non-Catholic mind the dignities ascribed to the Madonna have always been a violent offense. They are one of the parts of the Catho lic faith open to reasonable dispute, and the least comprehensible by the average realist and materialist temper

question as to the truth or the fallacy of the idea. I no more wish to defend the historical or theological position of the Madonna than that of St. Michael or St. Christopher; but I am certain that to the habit of reverent belief in and contemplation of the character ascribed to the heavenly hierarchies we must ascribe the highest results yet achieved in human nature.

"There has probably not been an in-nocent cottage home throughout the length and breadth of Europe during the whole period of vital Christianity in which the imaged presence of the Madonna has not given sanctity to the humblest duties and comfort to the sorest trials of the lives of women; and every brightest and loftiest achieve ment of the arts and strength of man-hood has been the fulfilment of the as-Sured prophecy of the Israelite maiden: 'He that is mighty hath magnified me; and holy is His name.'"

The Englishman, John Ruskin, was much nearer to the faith than the Irishman, William Hartpole Lecky. The historian of rationalism was unfortunately himself a rationalist, yet in that very

work in this passage occurs:
"Recause of her [the Virgin Mary]
and through her woman was elevated to her rightful position, and the sanc-tity of weakness became recognized as well as the sanctity of sorrow. No longer the slave or tool of man, no longer associated only with the ideas of degradation. of degradation and sensuality, woman rose in the person of the Virgin Mother into a new sphere, and became the object of a reverential homage of which antiquity had had no conception. Love has idealized, the moral charm and beauty of female excellence were fully felt, a new type was called into being, a new sort of admiration was every-

out of love of Mary have separated themselves from the glories and pleas-ures of the world to seek in fastings and vigils and humble charity to render themselves more worthy of her benedic-tion, in the new sense of honor, in the chivalrous respect, in the refinement of tastes displayed in all the walks of so ciety—in these and in many other ways we detect the influence of the Blessed Virgin Mary. All that was best in Europe clustered round this ideal of woman, and it is the origin of many of the purest elements of our civiliza-

This tribute is remarkable, coming from an Irish Protestant who, I fear, did not preserve the faith of his child. hood. But surely a still more unlikely person to pay such homage to the Blessed Virgin is the Rev. Charles Kingsley, who shows in many of his writings an ugly, un Catholic spirit.

Yet he says:
"Our hearts and reasons tell us, and "Our hearts and reasons tell us, and have told all Christians in all ages, that the Blessed Virgin must have been holier, nobler, fairer in body and soul than all women upon earth."

Lastly, Mr. Robert Buchanan, author of "God and the Man," wrote in one of the newspapers not long before his death!

"The worship of the Virgin is to my mind—the mind of an unbeliever—full of holiness and beauty. We owe to it a great deal that is ennobling in life, in art, in literature. I myself see in the Virgin the exquisite incarnation of Divine motherhood, well worthy of the reverence of any man, whatever his theological belief may be."

NAPOLEON'S RELIGION.

IT WAS REMARKABLY STRONG AND VIRILE IN ITS CATHOLICITY.

A cult which will always have followers as long as there are men who admire ers as long as there are men who admire masterful, heroic characters, is that of Napoleon Bonaparte. Napoleonic liter-ature, therefore, of which there has been a great revival of late years, is of paramount interest, and in his confes-sions, much is found that throws an illuminating light on the true character of that wonderful man. For here he gives voice to his religious views in no unmistakable manner. A mind so acute and capacious was almost certain to religi have strong and clear convictions on so vital a manner, and though largely a of mysteries; but in addition to the child of the Revolution, upon which he fact that Protestantism admits almost

claims, since they thus impress a high-minded and pure-minded man who had not the happiness of possessing the treasure of Catholic faith.

"Of the sentiments which in all agos have distinguished the gentleman from the churl, the first is that of reverence for womanhood."

"Of the sentiments which in all agos have distinguished the gentleman from the churl, the first is that of reverence for womanhood." the passions and the vices. The temples and the priests proclaimed this origin, for their whole history is

this origin, for their whole history is that of the inventors or despotisms.

"Paganism," he continued, "was never accepted as truth by the sages of Greece—neither by Pythagoras, nor by Socrates, nor by Pericles. On the contrary, the greatest minds, since the advent of Christianity, have had faith, and a living faith—not only Bosseut and Fenelen, whose mission was to preach it, but Descartes and Newton, Leibnitz and Pascal, Corneille and Raeine, Charlemagne and Louis XIV. Whence the mystery, that a symbol so mysterious and obscure as that of the apostles, has been accepted by all our great men, while the Theogonies, great men, while the Theogonies, Judge.
drawn from the laws of nature, never The young souls have been made imposed upon any instructed intellect?
"The reason is natural. Behind the

It is not with metaphors nor with poetry that one explains God, that one speaks of the origin of the world and reveals the laws of intelligence. "What know they more than other mortals," he asks, "these gods so yaunted these looks. "these gods so vaunted, these legis-lators of Greece and Rome? What more than to other mortals was known to Numa, Lycurgus, the priests of India and Memphis, Confucius and Mahomet? Absolutely nothing. The theosophists have told us nothing that is essential to our knowledge. Their Theogony is obscure and confused, and is not a religion at all."

One sole religion, he argues, accepts fully the natural law and appropriates its principles; one alone has the aim of its principles; one alone has the aim of a perpetual and public instruction. This is the religion of Christianity. With the Pagans, on the other hand, the natural law was uprecognized, disfigured, modified by egoism and the exigencies of politics. It was tolerated, but not viewed as invested with any character of sacredness. Mythology was a temple consecrated to force, to heroes, to science to material bene-

ogy was a temple consecrated to force, to heroes, to science to material benefits. The sages had no place there; indeed, they were the natural enemies of an idolatry which deified matter.

Then comes this fine passage: "Penetrate into these Pagan sanctuaries, and you find neither order nor harmony but positive chaos—"a thousand contradictions, conflicts between the gods, the immebility of sculpture, divisions

tainly not the intelligence of a man. There is in it a profound originality which creates a series of new words and maxims. Jesus borrowed nothing from the sciences. One finds nothing in Him but the imitation or the example of His life. He persuades the disciples of His life. He persuades the disciples more by an appeal to sentiment than by any ostentations display of method or of logic; nor does He impose upon them any preliminary studies or the knowledge of letters. All His religion consists in believing."

Yet with all this simplicity, neither history nor humanity nor the centuries.

history nor humanity nor the centuries can present anything that will compare with the Gospel. Who elee than God

with the Gospel. Who else than God could produce such a type, such an ideal of perfection, equally exclusive and original, where none can add or take away a single phrase — a book differing from all o hers existing, absolusely new, with nothing like it preceding or to follow.

Napoleon refused the name of Christians to Protestants. What is their religion? They pretend to have the same religion as Catholics, only they accept it in what they call its original purity of the Holy Scriptures, shorn of accretions introduced by men into the teachings. This, he said, is all very teachings. This, he said, is all very well, but presents a grave inconvenience. We are governed by laws contained in the code; is it necessary, suppressing all the magistrates and all the tri-bunals, to place the Code in every person's hands, that he may find rules for his conduct? You have a difficulty with your neighbor; you will not con-sult a judge but a book, and you will draw from the text, in good faith, the reading most favorable to your own in-terests. Protestantism, he continued, was at its point of departure an adop tion of the religious Code pure and simple, but it revised this Code, and interpreted and applied it to the individual will. Hence, we are not dealing with a religion, nor even with a heresy or an error, but a road opened to all heresies, error, and individual fancies. We have a series of negations and demolitions of which no limit can be traced. Where does Protestantism begin, and where does it end? None can tell. It is called a religion of reason, which is convenient, since it is an invention of

Catholicism, on the contrary, is the religion of faith, because it is the work its travels by printing it in an American religious magazine along with the briefer parallel passage just quoted from Nathaniel Hawthorne. Many will see it now for the first time, and those who are familiar with it will read it again with pleasure.

But why does Ruskin say that he does not wish to defend the historical position of the Madonna any more than that of St. Christopher? What Christian or semi-Christian can dispute the position of Mary as Mother of our Lord and Saviour Jesus Christ? This attitude, however, shows still more plainly the overwhelming force of Mary's its virtue is a hidden virtue, which is within man as the sap is within the

OUR FIRST COMMUNICANTS.

With every recurring May returns the uneasy question and the terrible certainty of its answer. There is no more heavenly sight upon earth than the yearly presentation of the children of the Church to Him Who dwells in Eucharistic mystery. It is a vision of angelic sinlessnes, and, to the onlooker, a recollection, more or less poignant, of the innocent glory of the long ago first Communion day, when the little Christian was ready to be crowned with the completeness of the Saviour's love, ready to be one with his Redeemer, his Lover and his

ready by their priests and by the noble teachers who have dedicated their lives to the work of Christian education. "But after the most careful examination, neither as adversary nor as friend of the influences of Catholicity for good and evil, I am persuaded that the worship of the Madonna has been one of its noblest and most vital graces, and has never been otherwise than productive of true holiness of life and purity of character. I do not enter into any and is reflected in the radiant glow or the serious palior of the young faces. God is with them, they are with God, and the heavens touch the earth.

and the heavens touch the earth.

And yet—and yet! Why does the beholder's heart ache for these little lovers of the Lord God? Why the irresistible wish that rises to his lips, "Would that they might die now be-fore they are hurled into the sinful indifference of the world?" It is a forbidden wish. The battle is to be forbidden wish. The battle is to be fought; the world must conquer or be conquered. Glorious the unscathed victor who keeps his soul stainless to the Lord through the grimy strife; honored the reclaimed wanderer who returns through penitential pain to the Divine Healer. But what of the vanquished, for whom the worldly evil has teen too strong? He, too, was of the elect, but for him the Blood of the Lamb has been shed in vain. Thus a morbid foreboding oppresses the witness who loves and reveres every one of the thousands of festal-garbed innocents. "Oh, God, oh God! Must one—even one—of these little ones because Wilson one—frame and these little ones because the second of the

no eas ittle ones beragan sanctuaries,
no put positive chaos—"a thousand contradictions, conflicts between the gods,
the immobility of sculpture, divisions subversive of unity, parcelling out of the divine attributes, sophisms of ignorance and presumption, profane festivals, the triumph of personal degradation, impurity and abomination worshipped, all kinds of corruption, which do not glorify, but dishonor God."

Having disposed of the claims he sees nothing. intused a conception of gentleness and purity unknown to the proudest civilizations of the past. * * * In the many millions who in many lands and many ages have striven with no barren desire to mould their characters into her image, in those holy maidens who

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morals of the young listeners; in one word, they are scandalized, and scandalized by their own parents, who should be their protectors and defenders; the children's minds are corrupted before they are aware of the irremovable evil."

Yes, parents have an immense responsibility. Theirs must be the work of guarding the child from evil influences during those tender years, when of guarding the child from evil find ences during those tender years, when all influences are most impressible. It can be the abode of Christ. Dissensions, jealousies, coldness, profanity, bad temper, disregard for truth, neglect of religious duties, sharp practice, sensational reading, idle gossip, indiscriminate association, intemperance, all these, as examples, are powerful agents of the evil one. The child is imitative. He is told the difference between right and wrong, and from the day of his first Communion he has made a high and holy resolve to enlist in the service of right. At this period he is intensely sensitive, and careless sin shocks him inexpressibly. It is long before he grows used to it; it is longer before he begins to say to himself that faults so common cannot be especially vicious; begins to say to himself that taults so common cannot be especially vicious; that if father does this or mother neglects that—well, it may not be quite right, but it cannot be exactly wrong. He is only human, poor childl and the dividing line is growing indistinct for him. Once he loses sight of his first Communion resolutions and begins unconsciously to imitate reprehensible exconsciously to imitate reprehensible example he is likely to go beyond his exemplars, and then, unless a miracle

exemplars, and then, unless a miracle of intervantion occurs, he is lost.

These holy little first communicants are fervently eager to love and serve their Lord. "Whoso shall scandalize one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck and that he were drowned in the deoths of the sea."

Shall the innocent become vile? Shall the careless guardians of the

Shall the careless guardians of the innocent merit the direct anathema uttered by the merciful Saviour? Shall -even one-of the first communi cants ?

Fall, as the angels fell, From the highest heaven to the lowest hell? -"Busybody," in Catholic Standard and Times.

WITHIN AND WITHOUT THE CHURCH.

The doctrine, "extra ecclesiasm nulla salis," is to be interpreted both by dogmatic and moral theology.

As a dogma, theologians teach that many belong to the Church who are out

of its visible unity; as a moral truth, that to be out of the Church is no perthat to be out of the Church is no per-sonal sin, except to those who sin in being out of it. That is, they will be lost, not because they are geographical ly out of it, but because they are culp-

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the germs wherever they are. And when the germs which cause a disease are destroyed, the disease must end, and forever. That is inevitable.

Asthma
Abscess—Anaemia
Bronchitis
Blood Poison
Bright's Disease
Bowel Troubles
Coughs—Colds
Consumption
Colle—Croup
Constipation
Catarrh—Cancer
Dysentery—Diarrhoea
Dandruff—Dropsy

Hay Fever—Influenza Kioney Diseases La Grippe Leucorrhea Liver Troubles Malaria—Neuralgia Many Heart Troubles Piles—Pneumonia Pieurisy—Quinsy Rheumatism Scrofula—Typhilis Skin Diseases Stomach Troubles

ably out of it. And they who are those who know — or might, and therefore ought to know— that it is their duty to submit to it. The Church teaches that men may be inculpably out its of pale.

Now, they are inculpably out of it who are and have always been, either physically or morally, unable to see

who are and have always been, ettach physically or morally, unable to see their obligation to submit to it. And they only are culpably out of it who are both physically and morally able to know that it is Gcd's will they should submit to the Church; and either knowledge or ing it, will not obey that knowledge, or not knowing it, are culpable for that ignorance.—Cardinal Manning.

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA
Ottawa, Canada, March Th. 1900.
the Editor of The Cartholic Record.
Dear Sir: For some time past I have read
our estimable paper, The Cartholic Record,
d congratulate you upon the manner in

ur estimable paper, THE CATROLLO LEARNING of congratulate you upon the manner in den it is published.

It matter and form are both good; and a ply Catholic spirit pervades the whole, therefore, with pleasure, I can recommend to the faithful, Blessing you and wishing you success, Believe me, to remain.

Your faithfully in Jeans Christ, the Falconio Archo Clarissa, Apost, Deleg.

LONDON, SATURDAY, MAY 27, 1905. THE PASSIVE RESISTANCE

MOVEMENT IN ENGLAND.

A curious dramatic scene is described in a recent issue of English papers as having been enacted at the National Free Church Council recently held at Manchester, England. A hundred Free Church clergymen stood within an improvised cell on a platform, and through the bars told to a deeply stirred multitude their recent experiences as convicts "for conscience" gake.

It was after the transaction of the regular business of the Council, on the additional day appointed for the explanation of the "Passive Resistance Movement " that this tragedy-or perhaps we had better say comedywas enacted. The ministers, old and young, told of the hardships they had endured while incarcerated because they had refused to pay the school tax or rate imposed upon them by the Education Acts which were passed by Parliament in 1902 and 1903.

" With more or less harrowing variations," we are told, "preachers of the gospel related how they had been weighed and stripped, and put upon prison fare and obliged to sleep upon plank beds, and frequently compelled to endure special indignities when their jailers happened to hold opposite views on the questions at issue."

One of these sufferers, who was the first clergyman to go to jail for refusing to pay the rate, was a feeble old man who had been forty years in the ministry. He told how he had said, as he bade his friends farewell at the prison gate: "I hope this will be the last time any man will be imprisoned for conscience' sake." There was indeed a certain pathos in the sight of so venerable a clergyman going to prison at all, and we are told that the public who were entertained at this movel scene were very much moved. But confinement in a debtor's prison in Great Britain in this twentieth century is not the very doleful thing it was a century or two ago, or even in the days of Mr Pickwick or little Dorrit, and we can not imagine that the tragi-comic farce got up by the National Free Church Council could do much more than move the spectators to mirth when these five score of martyrs made an exhibition of the kind of martyrdom they had endured. What comparison can we in stitute between the sufferings of these gentlemen and those endured by Catholic priests in England and Ireland under the Elizabeth law of 1584:

"From henceforth every priest de tected within these realms shall be guilty of high treason and shall be first hanged, cut down alive, then beheaded, bowelled and burned. head shall be set on a spike-and any one who shall entertain a priest shall suffer confiscation of his property and be hanged without hope of mercy.

And yet we have never learned from history that these sufferings have ever been made a public show for the purpose of exciting compassion for the victims. Surely it is only a cheap martyr who could think of trafficking with his martyrdom for such a purpose; and withal, it is something very different from the accounts of the martyrdoms of the ancient Christians under Nero and Diocletian, when we are told that 41 the terms of imprisonment are being made somewhat heavier as the passive resisters grow more numerous and persistent." And this is illustrated by such facts as : " One Christian Endeavorer was sent up for a month for

non payment of a school rate of 4s. 6d. and another man got two weeks for refusing to pay 8d."

To us it does not seem that the punishment meted out is at all heavy for the amount of obstinacy shown. For what are these sentences inflicted? The martyrs are all secular educationists who have schools which are maintained by taxation and Government grant as in Canada. So far they are well contented to pay their taxes; but in England as in Canada, not only the schools approved of by these passive resisters are maintained by the Government, but it grants aid also to voluntary schools wherein the religion of the parents, mostly Anglicans, is taught to the children. The passive resisters have taken the stand that it is quite just and fair that the Government should aid them and tax them for the education of their children, whereas the majority of the people who support the voluntary religious schools should receive no aid from Government whatsoever, but should be obliged to pay over their rates to the non-religious schools for the education of the children of the passive resisters. In fact, the passive resisters practically maintain that a premium should be paid to them at the expense of the rest of the community because it pleases them best to have no religion taught to others because they do not want it for themsalves.

We are surprised that such an exhibition as that given by the National Free Church Council should be sanctioned by any number of sensible people in Manchester; but of course the audience had been hoodwinked by the preachers into believing that a great injustice was inflicted upon them by the Education Laws.

It was highly amusing to hear some of the ministers who gave the free show comparing themselves to John Bunyan and George, for languishing for conscience' sake in the prisons of Bedford, Derby, Lancashire, and London.

And now we are further told that the leaders of the Passive Resistance movement have discovered that many among them have made a serious mistake. Instead of going to prison in every case, some of the resisters have allowed their goods to be sold by the bailiffs. In such cases the victims of the siezure are often made to lose a pound to pay a shilling rate. But, after all, he does pay the rate, the Government being forced to collect it by the sale of his household goods. It is now proposed that all shall follow the course of those who have accepted imprisonment rather than pay. It is very easy to propose this; but we should think that the Government will not allow itself to be overreached in this way, but will take steps not to give the alternative, but will seize the goods, and sell them, except in the

case where there are no goods. The Catholics of the Province of Manitoba in this Dominion of ours pay a double tax, for the Catholic schools which they have established for the education of their children, and the Public school rate. None of them have thought fit to defy the law as the 'Passive Resisters' have done. The Manitoba law is an iniquitous one, but as it is the law, like loyal subjects the Catholics submit until such time as the majority in that Province learn those of fair play and toleration o which they are so sadly in need. The very same class of men who pretend to be suffering so much in England are those who have helped materially to inflict injustice upon Catholics in Manitoba.

IS THERE TO BE MORE CREED REVISION.

It is generally supposed that by the act of union of the two chief Presbyterian Churches of Canada in 1875, the Presbyterians had become one body in this country at least; but it appears that in many localities there still exist congregations which refused to enter into the union, and which maintain the distinctive principles of the old (though not very old) Free Church of Scotland. There was such a congregation at

West Williams until very recently, and we understand it exists still, besides some other congregations in the same neighborhood. There are similar congregations in the Ashfield and Kincar dine districts, though we understand that they are dying out by degrees. These are included with similar congre gations elsewhere in the last census under the name of "other Presbyterians."

The dissentients from the Canadian Presbyterian Church say that all over Canada there are similar communities which disapprove of the union, for the reason that the united Church is drifting away, in practice at least, if not in profession from the Westminster Confession of Faith. A prominent member of one of these congregations recently remarked in our hearing that even in the General Assembly one of the leading delegates said openly and without being rebuked, that the chapters of the

Confession are being struck out one by one by tacit consent, and that it was by the actual striking out of one of these chapters that the union was effected. following:

The dissentients have adopted the title "United Presbyterians of Canada," and it is their boast that they cling to the old faith firmly, though they see with regret that the rising generation is gradually setting it aside. These words are corroborated by the fact that there is now an agita tion for further union with denominations that either do not recognize the Westminster Confession at all, or regard it only as a commendable but unauthoritative document, such as the Methodists and Congregationalists. This agitation is certainly widespread. and may result before long in a union in which the Confession of Faith will soon be regarded as useless lumber, even

if it be not cast aside at once as such. In the United States this tendency is still more marked than in Canada and at this moment it is said that there is a proposition or "overture" to be discussed at the General Assembly now in Session at Winona Lake, Indiana, for the actual setting aside of the Confession altogether.

It is not sufficient for these reformers that the Westminster standards have so recently undergone a supposititious revision. It is well understood by many that the revision which took place two years ago was no revision at all. It was merely a thick curtain whereby parts of the received creed were hidden from view. The Confession was not changed, but by a declar atory supplement it was made to mean something different from what the words expressed, and from what they have always been understood to mean.

In September last, the Rev. Samuel T. Carter of New York city addressed an open letter to Nassau Presbytery, under whose jurisdiction he officiates in which he assailed especially two doctrines of the Church, which be declares are not generally believed, though they are received as part of the Confession.

He was threatened that he should be summoned to appear before the Presbytery to answer the charge of rejecting the standard doctrines of the Church; but instead of this, he appeared before the Presbytery of his own accord, and so eloquently did he urge his views that instead of his being condemned for heresy, the Presbytery was converted to his views, and voted to overture the General Assembly to drop the Confession of Faith entirely, and adopt the brief statement of the Reformed Faith, which, indeed, has already been adopted by the Church, while the Confession is still a part of the Church's creed.

The clauses objected to by Rev. Dr. Carter are, 1st, that which excludes from salvation, or is understood as excluding from salvation, infants who have not yet been duly received into the Church, and, 2ndly, that which declares man to be by nature "opposite to all good, and inclined to all evil." Against these doctrines he protests in this caustic style :

"The Westminster Confession pre sents for the worship and allegiance of man a God who according to the good pleasure of His will, assigned the mil lions of the human race to endless tor ment before they were born or had done good or ill. Of this number, a large company died in infancy and committed o personal transgression. The whole heathen world formed another large company. By the teaching of the Confession, Homer and Virgil, Plato and Socrates, Cato and Autoninus, Confucius and Guatama are at this moment cius and Guatama are at this moment roasting in the literal flames of hell fire and shall so burn for ever and ever. Has the Presbyterian Church the face make this declaration to the men of

this generation ?" He continues: "The Westminster Confession in fact says that God is a monster: modern theology says that He is not. In this sentence lies the

whole gist of the contention." Here the Rev. Doctor makes comparisons of God as described in the Westminster Confession, with the most cruel and heartless of persons mentioned in his tory and fiction-comparisons which we decline to insert here as they border upon profanity-but his conclusion we

may give. The moral sense of the people is shocked by the shilly-shallying of the Presbyterian Church as to the Confes The present connection of the sion. Presbyterian Church with the Confes sion, if it were not so serious would be a farce; being so ser ious, it is a crime. What must the people think of the ministers if they accept this God of the Confession? What must they think of them if they do not accept Him, but solemnly affirm that they do in the act of ordina tion? A sham theology is sure to make a sham religion, and a sham re igion is sure to lead to the horrors of the Roman Empire and the French Revolution, the eruption of the human

volcano, most dreadful of all." In terms no less energetic than these other Presbyterian ministers have spoken from time to time, such as the Rev. Dr. Newell Dwight Hillis of Brooklyn who spoke quite as emphatically before the revision of 1903, and his pla'n language may have been the hair that turned the scale in the General As

adopted by an overwhelming vote. The chief passages of the Confession to which objection is taken are the

"God from all eternity did by the most wise and holy counsel of His most wise and noty counset of His own will freely and unchangeably ordain whatsoever comes to pass. By the decree of God some men and angels are predestinated unto ever-leading life and characterized to the control of the c lasting life, and others foreordained to everlasting death. These angels and men thus predestinated and fore-These angels and ordained are particularly and ordaned are partitudary changeably designed. . . Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved, but the elect only. The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he ex-tendeth or withholdeth mercy as He pleaseth, for the glory of His sovereign power over His creatures to pass by and to ordain them to dishonor and wrath for their sin to the praise of His glorious justice.

orious justice." (Cap. iii.)
"Elect infants, dying in infancy are regenerated and saved. Others, not elected cannot

We know it as a fact that the clamor for revision arose from the cessation of belief in these teachings among Presbyterians, and it was only to save appearances that while the General Assembly adopted a shorter creed, with these passages left out, nominally the old Confession was retained, only to be rele gated to the lumber room, while the new creed should quietly take its place in the course of time.

The purpose was evidently to prevent its being said that after the strong asservations of Parliaments and General Assemblies to the effect that the Confession alone was "agreeable to the Word of God" it should now be declared to be obsolete and false, and that the tricks of the thimble-rigger were being practised upon the public with Christian creeds as "the little iokers."

It would seem that the time is at hand when this farce must come to an end, and that the old Westminster Confession must be finally buried beyoud resuscitation; though whether this will be done by the present Gen eral Assembly remains to be seen. It seems probable, however, that the action of Nassau Presbytery will precipitate the inevitable event so far as the American Presbyterian Church is concerned, at all events.

WHERE IS THE BIBLE NOW ?

The Rev. J. W. Pedley, who was at one time pastor of one of the churches of this city, spoke at the Congregational Convention held in Toronto in April, his subject being "The Bible in Danger."

After assuring his hearers that some people are losing faith in the Bible. and some in Christianity itself, he stated that in his opinion there should be some changes made in the Bible as it stands now.

This statement he appeared to base upon the investigations made by socalled " higher critics into the origin of the Bible, as he declared that ignor ant men at Sunday-school conventions frequently warn the people to be on their guard against the higher critics. So irksome had these warnings become to him that he now seldom attends such

conventions." He stated that among the enemies of the Bible should be numbered those who maintain that the Bible is absolu tely infallible—a position which cannot be maintained."

Rev. Mr. Pedley does not say here precisely what changes he would make in the Bible, but from his remarks we might readily infer that they would extend to the rejection of many books, along the line of what the so called higher critics have done, and this impression is confirmed by his next statement that " Luther thought the Book of Esther, in which God is not mentioned, should be left out of the Bible, and he also considered the Book of James as a book of straw." This statement, made evidently in support of his position would imply that he would make very free use of his individual privilege, which indeed Luther practically accorded to all his followers, to sit in judgment even upon the "Word of God." He would tear from the Bible the Bocks of Esther and James, and undoubtedly other Books as well, and but little would probably be left when his expurgation would be complete.

Yet the Rev. Mr. Pedley still says that the final authority of the Protestant faith is the Bible! He does not explain to us how that authority can be final, if it is required that it should be expurgated in the fashion he proposes, before being admitted to be infallible. The truth is that he would have himself as expurgator to be the final authority; and so it has come to this that the Bible has at last ceased to be the highest authority with Protestants of the class to which Rov. Mr. Pedley belongs. The individual judgment is placed even above God's word. needs no long argument to show that according to Rev. Mr. Pedley's theory,

sembly of that year when revision was the Bible has been already dethroned from the high position it has occupied as the undoubted Word of God. It remains only the word of man, and its authority is reduced below the rank of even such books as Hume's or Lord Macaulay's History of England, and the sacred books of Chinese and Hindoo mythology.

The report of Rev. Mr. Pedley's words closes with the remark that "the more he studies the Bible the more does his interest in it grow. It is not a series of riddles concocted by the Almighty for the irritation of mankind." This may mean anything-or nothing

and so far as we can penetrate it, here neans the latter. If the Bible is thus to be mutilated

at the will of every mender of antiquated furniture, what is to become of Protestantism? If we have misunderstood the Rev. Mr. Pedley's strange utterances we

shall willingly apologize for our comments upon them. But we must say that as we understand them, we are surprised that they were listened to without protest by an assembly of gentlemen professing to be the teachers of a Christian Church.

THE JESUITS.

Some Ontario scribes are playing the "No Popery game" "to the limit." We may not expect much in the way of fair play from the Weekly Sun, for its editor is avowedly non Catholic. But when he drags the Jesuits into the present discussion, and brands them as political intriguers, he is either pandering to the gross ignerance of his readers or manifesting imbecile senility. ' In view of the often vaunted solidarity of the order," said Mr. J. G. Snead Cox in the Nineteenth Century, Dec., 1901, "and its unity of aim and method all over the world, it may not be irrelevant in the circumstances to put on record my own personal conviction that the Jesuits mix not too much in contemporary politics, but too little. It may be a surprise to learn that a Jesuit never goes to the poll, that he is forbidden to canvass at elections, that he never discusses political questions even in the privacy of the community recreation rooms.'

What are the Jesuit tenets? "The tenets of the Jesuits," says Rev. Ber nard Vaughan, " are the tenets of the Catholic Church-these and none other. We have no pecular doctrines belonging to the Society, but whatever you will find in Jesuit books you will find in other Catholic books. What the Jesuits as a body teach, other Catholics teach. We ask for no favor, but for an impartial hearing that the rights of Jesus Christ may be upheld, and that we may be true and loyal to country and Church, seeking above all things, whether to live or to die, the greater glory of God."

Commenting on their services to the cause of learning, a bitter enemy, d'Alembert, wrote: "No religious society can boast of having produced so many celebrated men in science and literature. The Jesuits have successfully embraced every branch of learning and eloquence. - serious and practical literature. There is hardly any class of writers in which they do not number men of the greatest merit. Voltaire observes that their settlements in Paraguay appear in some respects the triumph of humanity.

We might go on and quote the testi monies of non-Catholic writers to the energy and devotion and zeal of the Jesuits. Suffice it, however, to say that the old calumnies against them are revived only by the bigots who will not see the light, and who, however scholarly they may be, are averse to telling the truth about Catholics. The Canadian Jesuits are known to be self - effacing Christian gentlemen. They give missions and teach, in general live what is and termed a hard life. "Our training," says Rev. Bernard Vaughan, "is perhaps the severest in the Church; and yet those who know us not, think that we are prepared to make these sacrifices to go to hell, when I am told there are much easier and pleasanter ways o getting there. If we are as shrewd as we are supposed to be, why are we such consummate blunderers as to choose this unpleasant way of going to hell when we can find a way strewn with roses all the way."

The editor of the Weekly Sun has ead the history of the Jesuits. He knows of their struggle with Protestantism, and of their triumphs. In the course of his reading he may have happened upon St. Francis de Sales characterization of them as men who lead holy and blameless lives, and who. in spite of calumny, insult and outrage, have re-established the true faith, and even yet fill the world with learned and able men who are sapping on every side the foundations of heresy. At any rate he shows an absolute contempt for the intelligence and culture of his subscribere.

Let us love one another, for charity is of God. (1 John, 4.)

A WILDERNESS APOSTLE

ERE LACOMBE, BEROIC MILSIONARY OF THE FAR NORTHWEST.

The name of Pere Lacombe, the Oblate missionary of the Canadian forests, is a somewhat familiar one to the readers of Catholic papers, where from time to time mention of his labours has been made, but perhaps not al Catholics are familiar with the really great work which this unassuming priest has accomplished. An apprecitive sketch of his labors and success among the Indians is published in the April number of Outing, from the pen of Agnes C. Laut. Allowing for the limitations of a magazine article it gives a comprehensive account of some of the most dramatic occurrences in the life of Father Lacombe with a sympathetic glimpse of the man himself.

"In the month of September," wrote Miss Laut, 'there passed through Mon-treal, on the way from France to the foothill of the Rockies, a distinguished figure unique for the last three quarters of a century in the annals of the great North west.
"Doers of big things—men who have

made history—we still have with us; but not every maker of history has by the mere lifting of a hand prevented massacres that might have wiped out the frontier of half a continent. Few leaders have rallied half a hundred men to victory against a thousand through pitchy darkness, in the confusion what was worse than darkness, - panie, And not every hero of victory can be the hero of defeat, a hero-for instance -to the extent of standing siege by scouge, with three thousand dying and dead of the plague, men fleeting camp pursued by a phantom wolves skulking past the wind-blown tent-flaps unmolested, none remaining t bury the dead but the one man whose hands are over busy with the dvine

"And not every hero is as unaware of the world's blare as a child; and as indifferent to it. Such is Pere La known to all old timers from the Mackenzie River to the Missouri.

"Two kinds of men make desolating failures in a new land. There is the one who sits moused up in a house. measuring every thing in the new country by the standards of the old; and there is the book full man, who essays the wills with city theories of how to do everything from handling a converting a say bucking bronche to converting a sav-age, only to learn that he can't keep up with the procession, for the simple reason-as the French say—that one has to learn much in the woods not contained in "le cure's pet ee cat ee cheesm.'

"To neither of these classes did Father Lacombe belong. He realized that one is up against facts in the wilderness, not theories; that to clothe those facts in our Eastern ideas of proprieties, is about as incongruous as to dress an Indian in the cast-off gar-ments of the white man. Instead of expecting the Indian to adopt the white man's mode of life, Father Lacombe adopted the Indian's. He rode to their buffalo hunts with them hall a century ago, when the herds roamed from the Missouri to the Saskatchewan in millions; or he broke the way for the in millions; or he broke the way for the dog train over the trackless leagues of snow between the Saskatchewan and Athabasca. Twice he was a peace-maker with the great Confederacy of Blackfeet, Bloods and Piegans. Yet Blackfeet, Bloods and Piegans. when honorable peace could not be won, he won another kind of peacethe peace that is a victory."

Miss Laut gives a dramatic account

of the memorable fight between the Blackfeet and Cree Indians in the winter of 1870, between whom there was the bitterest enmity. In those days there were only about half a dozen Oblate missionaries in the far Northwest, and the missions were two, three and four hundred miles apart. Father Lacombe had won the love and respect of the Blackfeet by his heroism during the small-pox scourge, and had taken up winter quarters with the great Son chief of the tribe. He had warned them to be careful of an attack, but his warning went unheeded, and one bitter cold night in December, the Crees

The Crees were also friends of the missionaries, but in the darkness he could not make himself known, so as the next best thing, he spurred on the Blackfeet to courage and to keep up the fight, for the sake of their wives and children, all through the long, cold night, with a temperate of forty-Then the dawn degrees below zero. brought the heroic priest's chance. In

Bidding the Blackfeet stop firing and hide where the Cree shots could not reach them, Father Lacombe raised his Cross in his right hand, a flag o truce in his left, and marched straight out in the face of the firing line shouting on the Crees to come out and The Blackfeet could hardly parley. The Blackfeet could have believe their eyes when they realized believe their eyes when they realized what he was doing-marching in the face of certain death. They called to him to come back. They would fight to the end and die together, but he marched right on. Bullets fell at his feet. Two or three balls stiffed past his ears, singeing his hair. Again the Blackfeet shouted for him to come back; but he was beyond call, and the bullets were raining around him like-hail.

"If the sun that rises over northern snowfields ever witnessed a more human piece of unconscious heroism than this solitary figure advancing against the firing line—I do not know of it."

Suddenly the priest fell, struck by a glancing bullet, and this was the signal for a still more furious onslaught by the Blackfeet, enraged to find the heroic friend injured, so that victory was soon theirs. "When the battle was soon theirs. "When the was over, the Blackfeet turned Lacombe. A more haughty never existed among North An Amerian Indians. They had no word now to express their pent up feelings. The threw their arms about him like dren, sobbing out gratitude. They prostrated themselves at his feet. They declared that he was divine, or the bullets that rained around him would surely have killed him; but he only told them that that was the way his God took care of men who would

risk their lives for His sake dians call some 'long thinking

Father Lacombe, we learn, habitant parents on the e St. Lawrence and there h the St. Dawrence and there is those lessons of sense and for stood him in good stead in th nich he adopted. It was th which he adopted. It was the of his parish priest—(it is a his name is not given)—who him with money to complete tion, burdening the gift with admonition, that young Lac good." So he decided to

mis life to religion.

"He at once went to the Oblates, Montreal. The were preparing to capture (the great Up-Country of the Worth A capture and pile of the country of the West.) A curicus old pile of tious gray stone is this hous that has sent out so many by heroism and death in the It is a house of poverty an well as dreams. Perhaps t Vespers were ri gether. Vespers were r but think as I listened to th chimes how many young dreamed of white robed Vic dreamed of white robed sound of those bells, only to death by life long exile, to death by cold, or the assassin hand, Fafard and Marchand at F. Here, presently, in the

the famous old monastry, met Father Lacombe, 'a built, close knit man who b if he were in the sixties seventies with hands that bulldog grasp of difficultie carry the heavies ent, and on his face a ki Fifty years ago nearly

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man of the whites; of wisdom of all that each Better Way; and when the of the dying Indian turn last sunrise, there was o Vhat his mystic visions might be true, the white These are but a fe the life of a man whom erates and the Indians

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THE POPE AND

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plow of peace? Is lestroys preferable engenders? Have Cæsar at Pharsalia usterlitz, never eloquent gesture th in the parable? B forth to sow, saith is the Pope. The those of yesterday but one mission in holding forth the which gives life, n

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father Lacombe, we learn, was born of habitant parents on the banks of the St. Lawrence and there he learned those lessons of sense and fortitude that stood him in good stead in the life work which he adopted. It was the kind act which he adopted. It is a pity that of his parish priest—(it is a pity that his name is not given)—who furnished him with money to complete his education, burdening the gift with only one tion, ting that young Lacombe be admonition, that young Lacombe "be good." So he decided to consecrate

good." So he decided to consecrate his life to religion.

"He at once went to the House of the Oblates, Montreal. The Oblates were preparing to capture this field (the great Up-Country of the North-West) A curic us old pile of unpretentious gray stone is this house of dreams that has sent out so many brave men to that has sent out so many brave men to heroism and death in the North West! heroism and death in the North West! It is a house of poverty and ideals as well as dreams. Perhaps they go to-gether. Vespers were ringing as I drove up to the door; and I could not but think as I listened to the lilt of the chimes how many young mystics had dreamed of white robed Victory to the dreamed of white roped victory to the sound of those bells, only to go forth to life long exile, to death by famine or cold, or the assassin hand, like young Fafard and Marchand at Frog Lake.

Here, presently, in the "parloir" of the famous old monastry, M'ss Laut met Father Lacombe, "a muscularly built, close knit man who looks more as if he were in the sixties than in seventies with hands that could take a bulldog grasp of difficulties, shoulders broad to carry the heaviest weights un pent, and on his face a kindness inex-

Fifty years ago nearly the young missionary went into the Up-Country where he celebrated his earliest services under the blue vault of heaven.

"Space falls," concludes the narra-tor, " to tell of the days when the West held its breath lest the Blackfeet should join Riel in the Metis rebellion, and Father Lacombe had the fate of the frontier in the hollow of his hand; or of the old Indian sage, who sent his son to Lacombe to learn if there were no Better Way than the Wolf Code of

Brute Existence.
"All night the two men sat talking, the wise man of the Indians and the wise man of the whites; comparing the wisdom of all that each knew about a Better Way; and when the fevered eyes of the dying Indian turned to watch his last sunrise, there was on his face the light that is neither of land nor sea. What his mystic visions had told him might be true, the white man had con-

These are but a few episodes in the life of a man whom the West ven-erates and the Indians almost worship. A secular friend has built for him a home called "The Hermitage" among the foothills of the Rockies; and, in the shadow of the mountains of the setting sun, he had decided to pass the evening

It seems, however, that the veteran missionary cannot remain inactive in his "hermitage" at the foot of the Rockies, as a press notice of a few weeks ago, announced his presence in weeks ago, announced his presence in Montreal, where he was organizing a colony of half-breeds for settlement on the Saskatchewan, a hundred miles north of Edmonton. It was said then that over one hundred families preparing to go north in the Spring.

THE POPE AND POLITICS.

We read a great deal no adays of the Church and politics. It is hard to find a sectarian paper that does not devote at least half a column a week to the alleged evil Catholic influence to the alleged evil cathodist that is endeavoring to Romanize the Government. This being the case, the views of the Holy Father are timely.

M. Boyer d'Agen, a French journai-ist, was granted an interview with the Pope recently. Among other topics, they discussed politics. We reprint that portion of the conversation touching on the sphirate.

adopt them? The politics of the Pope are still the politics of Peter. And the book which holds their infallible formula, from the first century which beheld the beginning of the Papacy until the last, is the Gospel, and not, as in past history, a sword in one hand, and the Gospel in the other. No! but the simple and the only Gospel, the two hands full of it. and the heart overhands full of it, and the heart overwing for those unhappy multitudes o must be loved, with deepest and st pitiful bowels of mercy. What is most pitiful bowels of mercy. What is a sword worth, in place of such a love? It did but serve Peter against Malthus or a moment's indignation; the sculptors of the future have made him expi

ate it enough.
"Is the sword of war as much as the plow of peace? Is the hatred which destroys preferable to the love which Have you forgotten that harsalia, or Napoleon at engenders? esar at Pharsalia, or Austerlitz, never gave forth a more eloquent gesture than that of the sower in the parable? Behold a sower went forth to sow, saith the Gospel. That The Pope of to-day, like is the Pope. those of yesterday, and to morrow has but one mission in this world, that of holding forth the hand which sows and which gives life, not that which fights and kills.

The Pope, ordinarily a son of the humble of this world, is above all things the sovereign of the poor. His inherit-ance, which Christ left to him on Cal vary with the thorniest of crosses and the most blood stained of royal robes s that of vast human suffering, which suffering God teaches us to make divine. His kingdom is made up of the millions suffering souls which it falls to his lot to console, like those which his first Master fed in the desert and preached too upon the mountains. Miseram supe turbas? That is the only politics which suits the Pope, through all the miseries of the world with which he would fain cover himself, in order to obtain grace from God, whose immense Times.

bounty and inexhaustible mercy he ents here below.

"What matters it to the successful ones of this world, whether the Pope has any political opinions or not? Will they agree with their own? Do riches go hand in hand with poverty, hatred with love, war with peace? What day will they sacrifice, on the altar of class-reconciliation, whose unjust fortunes which divide them, and the intolerable tyrannies which only draw them together the better to measure their stature to-day and attack them tomorrow? Come, leave one half of the world to starve the other, and, since the Gospel is no more read, ask no more of the Pope his political opinions, which no one, poor or rish, famishing or replete, happy or unhappy, will listen to, in this bewildered world, ripe for some inexorable calastrophe."

That little talk, in a most impressive way, reveals the heart of the sublime man who occupies the chair of Peter.

man who occupies the chair of Peter. Though the august Pontiff questions the possibility of people listening to his fervent words, how can Ca holics— Catholics who are true to the teaching of the Church-heed them not?

It is sadly true that present day polities is not ideal. The Catholic young man who goes into the slimy maelstrom te earn a livelihood is not wise. If, because of his known honesty, his desire to do right, his insistence on honorable methods, the office seeks him, let him accept, but let him retain his manliness while in office. Let him not permit his official garments to be contamin

It is not to be understood, however, that we are opposed to young men, and old as well, taking an active interest in government. On the contrary, we would urge them to put forth every endeavor by vote and influence to bring about clean methods in municipal, state and national affairs.

Were all Catholic voters to work along the lines laid down by their great leader, Pius X, what a purifica-tion would there be in the political

The Gospel is a magnificent constitution and no one realizes it more than our present chief spiritual father.

—Catholic Union and Times

ANOTHER MEXICAN FAKE.

About a month ago the Sun presented About a month ago use start of the Father Hainault's investigation of the Penitentes of New Mexico. It was to the point and conclusive, and the fact that the account was at once repub-lished in several exchanges showed that

it was timely. Still, we fear another task awaits Father Hainault. In the dailies of last Sunday the Associated Press presented sunday the Associated Fress presented a sensational story of a priest named Father Ariosi Orifio, who is stated to have lived at "Cuale, State of Guada-lajaro, Mexico," until recently. A dislajaro, Mexico, "until recently. A dispatch from Houston, Texas, (which certainly is many hundreds of miles from Guadalajara), states that lately Father Orific clothed himself in his vestments, saturated them with coal oil, and, and the standing many himself. standing upon his altar, burned himself to death in order to atone for the sins of his people, thousands of whom witnessed the terrific spectacle.

There are some suspicious earmarks on this surprising story. First, the name of the town probably is Guale, in stead of Cuale. Second, the dispatch asserts that the priest offered himself it as human sarrides on the alter of his "as human sacrifice on the altar of his own cathedral." There is no cathedral at Guale nor any church at any place named Cuale. There is a cathedral in Gaudalajara city, but none elsewhere in that great archdiocese. Every one familiar with Mexico is aware that cathedrals are not erected in obscure villages. What on earth would the Archdiocese of Guadalajara be doing with two such buildings? What, more-over, does the writer mean by speaking of the State of Guadalajara? Guadalaof the State of Guadalajara? jara is a city in the State of Jalisco? It is an age of fakes. We beast loudly of our civilization and enlighten-

ing on the subject:

"And your politics, Holy Father?"

"You wish to know the politics of the Pope with regard to the events now passing in France? They are very simple, but will your hear them and adopt them? The politics of the Pope are still the politics of Peter. And the book which holds their intelliged incidents in the Cuban war, and were truly contemptible; but even and were truly contemptible; but even a number great dailies do not appear greatly concerned with the truth. A greatly concerned with the truth. A recent issue of Public Opinion revealed a fact already pretty well known, vis.: that there are daily newspapers which actually manufacture their dispatches at any be supposed, a venerable appear and is in the Norman style, "as our fitters of the St. Lawrence river as the stone in the locality was not suitable. The exterior of the church presents, as may be supposed, a venerable appear ance, and is in the Norman style, "as our fitters of the St. Lawrence river as the stone in the locality was not suitable. The exterior of the church presents, as may be supposed, a venerable appear unafter novelties but followed strictly that which they had seen in the south more glaring are perpetrated daily with regard to Catholic topics. Two or three years ago certain Philadelphia and New York papers were boldiy in the habit of clipping striking bits of news from the Rome letter of the Catholic Standard and Times, putting above them "Rome, June—" and palming them off as real cablegrams. At the present day a Chicago weekly has a news department gathered out of news department gathered out of several languages, yet the day after publication much of this news reappears as special cablegrams in several of the city papers. There does not appear to be any honor in some secular offices.

Recently, however, a more diagrage. - Recently, however, a more disgrace-ful custom is growing—that of manuacturing sensational reports and crediting them to some obscure Mexican town, or New Mexico village, or out of the way Catholic locality. It is betown, or New Medic locality. It is be-the way Catholic locality. It is be-lieved, of course, by the fake-concocter that the truth will never be known in this country. Occasionally, however this country. Occasionally, however, some one like Father Hainault takes and then there is trouble to investigate, and then there is period of great silence for awhile Frequently, of course, good upright men are in charge at the offices of our men are in charge at the oliver all large dailies, but often their columns print most astounding lies. Why cannot the secular press tell the plain unadorned truth? It surely ought to do

so.-N. Y. Catholic Sun. The Glorification of Crime.

adorned truth?

We read that the notorious Nan Pat-We read that the notorious Nan Patterson, whose coarse, brutal face is a source of shame to refined womanhood, will now decorate the stage at the rate of \$2,000 a week. Verily, it pays to be a murderer, according to the verdict of the vast majority of the people of this country. As for trial by jury, Nan's case is the latest instance of the farce it may become.—Catholic Union and Times.

THE D'YOUVILLE READING CIRCLE.

On May 1st Mr. John Thompson de-livered a lecture on Dr. Samuel John-son. Mr. Thompson referred to the old doctor as a man rather than as a writer. Dr. Johnson was born in 1709. His father was a bookseller, and very early in life his son learned to love the company of good books. At an early age Samuel went up to London to seek his fortune as a writer. Mr. Thompson's account of his hardships and privations thinky learn years was most. account of his hardships and privations during thirty long years was most pathetic. The way to success in literary pursuits in those days was even harder than it is at the present time. When Dr. Johnson had at last attained success and affluence, remembering his own early trials, he spent himself in assisting his less fortunate brothers. Mr. Thompson told many, many anecdotes of the doctor that made many anecdotes of the doctor that made him almost a living personality to the minds of the audience. Dr. Johnson is really a hero in that in the darkest, saddest hours of a sad life he never lost hope. He invariably saw the bright side of things. Dr. James Boswell has written a most complete biography of the doctor. Johnson is a character that grows on one and Boswell's book is the doctor. Johnson is a character preparing material for the church war-that grows on one and Boswell's book is that grows on one and Boswell's book is the best introduction for one unfamiliar iron cross for the pulpit weighing ten

the close of the lecture. This lecture closed the series for the year.

A regular meeting was held on May 2nd. Mention of the lecture was made.

Some time was devoted to current events, special attention being directed to the fleets in the far East. o the fleets in the far East.

Dr. O'Boyle of the University pre

sented recently two very charming volumes for the "Gaelie Corner" of the library. They are Lady Gregory's latest work," Gods and Fighting Men."

latest work," Gods and Fighting Men" and "Cuchulain."

The difference between Celtic and Gothic ideas of the mysterious was noted. The Gothic is more fierce and presents things under "gathering dark-ness", while the Celtic is more gentle ness' while the Celtic is more gentle and is suggested by large, open spaces and 'windy light.'

Father Lucian Johnson sent some

Father Lucian Johnson sent some charming notes on the great actor recently deceased, Jos. Jefferson. His name is inseparably connected with "Rip Van Winkle" in Irving's well known story. Jefferson's valedictory to the profession gives one an insight into the character of the man. into the character of the man.

The time for Oxford study was devoted to the Arnolds—Dr. Arnold, devoted to the Arnolds—Dr. Arnold, the great teacher; Thomas, father of Mrs. Humphrey Ward; and Mathew. Father Lockart was mentioned. His name is associated with that of Sir Walter Sact. Walter Scott.

"The Light of Asia" was continued, and some notes read from Dr. Aiken. B. DOWDALL.

HISTORICAL CHURCH.

Translated from the French for the CATHOLIC RECORD.

The indefatigable Mr. Benjamin Sulte in a recent issue of a local paper gives an interesting sketch of the parish church of the city of Three Rivers, Que, and feeling that it may be of interest to the readers of the be of interest to the readers of CATHOLIC RECORD, the following adapt-

ation has been prepared.

The church dates as far back as the year 1715, or almost two centuries, the exterior of which has not been altered or modified in that long lapse of years; the walls which are three or four feet the walls which are three or four feet thick, are built of stone bedded in mortar which has hitherto defied the ravages of time and which, did their destruction become necessary, would certainly involve the use of gunpowder. It is possible that the lime for this mortar had been obtained from the kilnes at Beauport, near Quebec city, a distance of eighty miles whence came all the lime that part of Canada used in those far off days. It is also probable that the stone was transported from the south

But it is the interior of the edifice that should be seen. It is simply surprising. Innumerable sculptures cover the vault and portions of the walls. The pulpit is something marvellous as well by its shape as by its ornamentation; it is affixed to a pillar on the Gospel side and is reached by a winding stairway. The church-warden's eight pulpit is also a Gospel side and is reached by a wind ing stairway. The church-warden's pew, placed opposite the pulpit, is also a marvel of beauty, with its sculptured reredos some twenty feet high. It is unique in all North America. The high altar is framed in four columns righly carred and familiar a grown over richly carved and forming a crown over the altar. The vault of the sanctuary and of the nave are also rich in sculpture. Those who know, say that the whole is of the style of the time of whole is of the style of the time of Louis XV., now almost unknown because the sculptors of the present day imitate it very indifferently. Here, however, we have the original article, something very rare, at least on this side of the

ocean.
The work of ornamentation was in full activity about the year 1730, completion being reached about 1800. All appears to be the work of the same designer, as the plans being all com designer, as the plans being all complete, they were evidently carried out without alteration in any particular.

Is there a question of finances?

How much did the works cost? On

examing the accounts for the year 1730 it is found that Messrs. Tonancour & Normanville occupied three pews at the rate of 4 francs (about 90 cents) for each per annum. Forty others fetched 3 francs each. The collections for the year amounted 78 francs and 16 sous. year amounted is francs and 16 sous. Four lots of land, the property of the parish, were leased to different individuals for 28 francs and 10 sous. The total receipts for the year amounted to 493 francs and 11 sous. The expenditure did not exceed 240 francs.
In 1732 M. Tonancour imported from

There is another expenditure of 306

There is another expenditure of 306 francs including material for gilding the Tabernacle. The receipts for the year amounted to 925 franc; the expenditure to 957 francs. Madame Marchands de Lignary paid 67 francs for a grave for her husband within the church. The above mentioned expenditure shows that the embellishment of the consultant and the church was start at the consultant and the con ment of the sanctuary, altar, etc., was being effected about this time. In 1733 200 francs were paid the Ursuline nuns for the gilding of the Tabernacle, etc. The Brother Antoine (or Recollet Friar) was paid 30 francs in wages, with the understanding that he would receive but a small salary for several years. Does this suggest that it was frere Antoine who did the sculpture work or another, as it goes without saying that he worked for the love of God. The he worked for the love of God. The following items in the accounts of 1735 should not be lost sight of stone be with the great critic.

Mr. Anson Gard tendered to Mr.

Thompson the thanks of the audience at the close of the lecture. This lecture told Mr. Sulte in 1850 that the bald-schino over the high altar was erected in 1806 and that this "was the crowning

of the work commenced so many years before "or about 1730. So far Mr.

A PAPAL MESSAGE TO IRELAND.

It is not an unusual thing for Popes to send a loving message to the people of Ireland. Therfore, the comments of Ireland. Therfore, the comments that are being made by a section of the press—the pro British section—on the example set by the late Pope Leo XIII. in this regard seem to be entirely unjustified by the facts. A particularly venomous reference to the matter has been sent by the Rome correspondent. been sent by the Rome correspondent of the "Tribune." "It is stated on authority," he begins—the stale old authority," he begins—the stale old formula for sale slander—but he neglects to quote the authority:
"It is stated on authority that the subject of Home Rule for Ireland was subject of Home Rule for Ireland was continuous the continuous the continuous that the subject the continuous the continuous that the subject of Home Rule for Ireland was subject to the subject of Home Rule for Ireland was subject to the subject of Home Rule for Ireland was subject to the subject of Home Rule for Ireland was subject to the subject of Home Rule for Ireland was subject to the subject of Home Rule for Ireland was subject to the subject of Home Rule for Ireland was subject to the subject of Home Rule for Ireland was subject to the su

not discussed at the audience, the conversation being confined to allusions to what might be considered the legitimate aspirations of Irish Catholics. The Pontifi, it is added, expressed the highest appreciation of the reception accorded to King Edward on the occaion of his latest visit to Italy, and re-commended to Irishmen loyalty to the vereign and respect for constituted authority.'

Of course, the interview between the Holy Father and the leader of the Irish Holy Father and the leader of the Irish party was entirely private. Was the "Tribune's" representative playing the eavesdropper by having his ear at the keyhole of the door? Now, the fact is that the portrait of himself which the Holy Father presented to Mr. Redmond contains an epitome of the Pope's restricted to Mr. In the Mr. sentiments toward Ireland and the mes-sage which he sends to the Irish people —in all likelihood supplied to the press by Mr. Redmond himself, who has the greatest interest in insuring the accur-

greatest interest in insuring the accuracy of every word that appears on the
subject. The message, as it appeared
in the press, was as follows:

"To our beloved son, J. Redmond,
leader of the Irish party, in the House
of Commons, with the wish that he, to
gether with his equally beloved colgether with his equally beloved colleagues, using all legal and pacific means, may win that liberty which makes for the welfare of the Catholic Church and the whole country, we impart our Apostolic Benediction with particular affection.

Plus X. PIUS X.

It is inconceivable that any one

would be daring enough to forge the name of the Holy Father. Only on such a hypothesis, however, can the correctness of the transcription be questioned. The message coincides questioned. The message coincides entirely with the attitude adopted by the illustrious Pontiff who preceded Pius X. on the same subject. He always counseled constitutional means from the redress of Irish grievances, and sympathize with the legitimate aspirations of the Irish people and the agitation to win back the country's lawful rights.—Catholic Standard and

HIS PRAYER SAVED HIM.

There has been a teamsters' strike in Chi ago for now more than a month. It has involved in its discomforts the whole population. It has led to street brawls. A fairly large number of men have been assaulted, and some of them have been badly injured. Striker and strike-breaker have fought. Laborer and policeman have contended. Mayor and policeman have contended. Mayor Dunne, the chief of police and the sheriff have done what they could to preserve the peace; but still blood has been shed, disorder has prevailed, and a time of turbulence has done great in-

jury to business.

In the midst of this excitement the other day prayer saved a youth from death. He is a 16 year old colored lad named John Stock. He was driving a coal cart for the Peabody Co. The wheels got caught in the car tracks at the east end of the Madison street bridge about noon. Then thousands of strikers clustered around the stalled wagon. "Kill him!" "Shoot him!" wagon. "Kill him!" "Shoot him!"
"Hang him!" "Smash him with a brick!" "Let's get a rope!" were the cries of the infuriated mob. Fifty policemen rushed to the rescue of the negro. But as they defended him, now on this side, now on that, determined France sundry articles for church use arms made for him in other directions.

strikers could be seen a block away running with a rope to the scene of trouble. Hopeless then, with ashen fsce, expecting death, the boy dropped to his knees on the coal and began to

Swiftly a hush fell on the excited multitude. The yelling ceased. The efforts to get hold of the "scab" driver were relaxed. The men watched the colored lad appealing to God for help. Just then, at full speed, up came a patrol wagon. It had twenty more policemen. It dashed through the crowd. The officers hurried the driver

into it and made off with him to safety. But for that prayer, and the mo-ments of time that it gave the patrol wagon to reach the negro, he would have been put to death.—Catholic would Columbian.

A CREEDLESS PROFESTANTISM.

The Rev. Dr. MacArthur of this city The Rev. Dr. MacArthur of this city delivered an address the other day before the Baptist Young People's Union of Philadelphia, in the course of which he inveighed against all religious creeds. He is a sensationalist preacher, whose outgivings are of themselves deserving little attention. Their value consists in indicating the tendency of the Protestant sects. tendency of the Protestant sects.

There are many Protestant ministers

who secretly entertain MacArthur's theological views but who do not practice his frankness in making them known. He applies the evolutionary principle to the Christian religion in a way which shows that he believes there was no original deposit of truth. Reve-The foregoing gives an idea of the economical, and at the same time, the really magnificent manner in which God's Holy Temple was erected and embellished in the long ago.

In conclusion the present writer would recommend any of the readers of the lundred years hence what is held by really magnificent manner in which God's Holy Temple was erected and embellished in the long ago.

In conclusion the present writer would recommend any of the readers of the CATHOLIC RECORD who may have occasion to visit the ancient City of Three Rivers not to fail to visit the venerable church. Their visit will be well repaid, as not in North America may such an edifice be found.

Religion in this way is reduced to a mere perhaps. It may be based on truths that it is of transcendent importance we should know; and then again it may not be so based. This new theory will undoubtedly shock earnest Protestants who do not believe that their lives are shaped by a perhaps. their lives are shaped by a perhaps. But the tendency of Protestantism with its teachings about private judge-But the ment is in that direction The Rev. Dr. MacArthur therefore is living up to Protestant doctrine when he s at creeds which he asserts are not bind ing and which he intimates should be discarded with as little compunction as one would substitute his summer clothes for his winter apparel. In an inter-view explanatory of his Philade'phia sermon he says:
"I affirmed that creeds made by men

in one age can be remade or unmade by men in another age, that every age, must do its own thinking, that Bible students of to-day cannot be tethered to the tomb-stones of deadtheologians and that we are vastly more able to day to make creeds than were men at any earlier period in the history of the Church. "Rather than recite the Athanasian

reaction of recite the Athanasian creed many excellent men would become open infidels. The tendency of such a creed is to make infidels. Attaching the name of Athanasius to this creed is an example of what has been called a pious fraud. Dr. Swainson, a writer of refraud. Dr. Swainson, a writer of re-cognized authority on, creeds, does not hesitate to ascribe the origin of title is a deliberate purpose to practice deception. "Instead of the simpler and sublime

"Instead of the simpler and sublime truths of a divine religion we have the gross and vulgar superstitions of human ignorance and of a vain imagination."

What may be called the MacArthur straws shows in which direction the Protestant stream is flowing. A few years ago its current was far less Protestant stream is nowing.

years ago its current was far less rapid and strong than at present. It is safe to predict that its velocity a few safe to predict that its relocity a few large will be increased. That years hence will be increased. will be the inevitable consequence of the acceptance of such opinions as are the acceptance of such opinions as are advocated by the Rev. Dr. MacArthur and a host of Protestant ministers who but thinly veil that their conviction that the cardinal doctrines of Christian-tive see in the language of Dr. Macity, are in the language of Dr. Mac-Arthur "the gross and vulgar superstititions of human ignorance, of a vain im agination.

With the gradual spread of such With the gradual spread of such views the process of disintegration, so far as Protestantism is concerned, must go on. I: cannot be averted. The listless indifference manifested, when here and there a Protestant minister like Rev. Dr. MacArthur gives expression to opinions which a generation ago would have caused his instant dismissal from the Protestant Ministry missal from the Protestant Ministry is indicative of the advance the Pro-testant sects have made toward a where the fundamental doctrines of Christianity will be rejected as out-grown.—New York Freeman's Journal.

Paying a Church Debt.

Archbishop Farley blessed the com-pleted church and school building of St. Anthony of Padua, New York last week. At the conclusion of the cere-monies the Archbishop gave the Papal

benediction and said:
"I have had a surprise in the method employed to raise money to carry the work to completion. Your pastor has shown me a list of fifty-three of nas snown me a list of fitty-three of his parishioners each of whom has as-sumed the responsibility of paying the interest upon \$1,000 until such time as the parish is able to take the debt."

An Awful Incident.

The terrible troubles in Chicago, in cident to the present strike, are accentuated by an attack made on a Catholic priest, engaged in the moment in administering the last sacraments to a man stricken down by the rioters. This was the Rev. Father O'Reilly, of This was the Rev. Father O Reilly, of St. Cecelia's Church. He had gone to visit Thomas Atkins, who had been terribly beaten of six negroes at Forty-sixth street. Besides the priess and Atkins, four other men were scabbed or beaten at the same place by the same gang, all of them being subsequently arrested. One of the victims is in a hospital not expected to live.

and driven away; and a group of CANADA'S BROAD-MINDED PUBLIC SCHOOL POLICY.

The initial article in The Messenger is a brief but very suggestive retro-spect of "The Separate School Ques-tion" in Canada, signed simply "B.S.," but evidently the work of a close student of religious and political con-ditions. It must be said for the Cana-dians, Catholic and Protestant alike, that they have has, as a rule, a keen appreciation of the importance of religious schools as the bulwark of home and country, and that already they are reaping their reward in a freedom from the divorce curse, anarchistic disturbances and other social evils, which should lead to some wholesome introspection on the part of us, citizens

of the United States.

Secularism has, to be sure, manifested itself in connection with the schools within recent years, at the ad schools within recent years, at the au-mission of new provinces to the Cana-dian Confederation. But it never has had more than a fleeting victory. Dubtless, the even handed justice with which the Catholic majority in the great Province of Quebec has constantly treated the Protestant minority, not only in the matter of Separate High and Normal schools, has had a great influence in giving the Catholics a right start in new territories, and en-couraging them to defend their con-stitutional rights, even as they would protect at need the rights of non-Cath-

agitation as to Separate schools for the agitation as to Separate schools for the new provinces of Alberta at d Saskatch-ewan has ended in a victory for the Catholic by a majority of one hundred and forty to fitty-nine Before this vote was taken, the writer in The

Messenger had said:
"This is likely to be the last agitation over Separate schools in Canada. Before leaving the subject it is worth noting that in nearly all these contronoting that in nearly all these controversies the advocates of separate schools have acted on the defensive, and have sought only to preserve the rights that were given in other days without opposition. In early days the Catholics of Upper Canada asked nothing they were not willing to give cachones of Opper Canada assess hoshing they were not willing to give the Protestants of Lower Canada. Separate schools were established in Manitoba and the North-West, if not on the actual demand, at least with the almost unanimous consent of Protestant Canadians. Since the establishment of Separate schools Catholics have sought Separate schools Catholics have sought only to retain these rights, and not to extend them. And in these struggles Catholics have always counted upon the aid of many of their Protestant fellowcitizens without whose valued assistance they would have failed and to whom no small debt of gratitude is due."

small debt of gratitude is due."

He has proved a true prophet, for an analysis of the vote shows that Premier Laurier would have carried his bill even without the Catholic votes; as every province in the Dominion, except Ontario and Prince Edward's Island, contributed to his majority.— Boston Pilot.

MORE ABOUT THE CHAINED BIBLE AND OTHER CHAINED BOOKS.

Perhaps few non-Catholics, except the most ill informed and pred juced amongst them, now believe in the old false-hood about the Catholic Church chaining the Bible for the purpose of pre-venting its contents from becoming known to the masses of the people.

A recent writer in a Transatlantic

magazine makes an interesting allusion to the custom of chaining books. When, he says, one looks in the bookshop windows nowadays, and contem-plates the bewildering abundance of all kinds of literature offered at low prices, he finds it difficult to realize that time was when a Bible cost as much as \$10,000 in our present money. "No wonder it was kept chained in churches," he adds. The Black Books of Lincoln's Inn, London, show that this practice of chaining obtained there. There is an entry during the reign of King James I, "that decent stools be provided, and that moveable desks be also made and chains for the books;" and a few years later the Inn payments include twenty shillings for twenty dozen of chains and rings for library, and there is a fresh order made that all considerable chayned." It appears that none of the existing

books in the library retain their chains or any part of them, but a considerable or any part of them, but a continued number—about forty—still have riveted to the binding the ring or hasp by which the chain was attached; and many more show the mark left by rings now removed. The "moveable desk" and the "decent stoole" was essential appurtensances of a chained library of any size. Even the zeal of a mediaeval student was not equal to holding a chained folio. In the accounts of the Middle Temple "chayns for the bookes of the librarie" is a constantly recurr-ing item, and a reader in Gray's Inn. bequeathing his library, gives forty shillings to the intent that he—the trustee—"maie by chaynes fasten so many of them in the librarie at Gray's Inn as he shall think convenyente."— Sacred Heart Review.

WHAT GOOD PREACHING IS If preaching is rated by results, then

St. Francis Xavier is inferior to none since the days of the Apostles. And here is his "method." Writing to one of his brother missionaries in India, he said: "Believe me, the best hope of success

in preaching is not to be placed in exquisite learning, or elegant diction, or in display, or in a sort of scenic exhibi-tion of elequence. The head and sum f the art lies in being approved of by hose whom you address and in pleasing

tuem, and in gaining the key hear's before you knock at the doors of their ears. If your audience love you, you will persuade them to do whatever you will; and you will easily win a great many souls to God if you never great many souls to God if you never alienate any one from yourself." (Life of St. Francis Xavier, Coleridge, Vol. great many souls

II, p. 410.)
Let all missionaries weigh well these words of one of their most glorious models.—The Missionary.

Sacred Heart Review. LIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCLIII.

Calvin delares that if a monarch refuses to receive the Word of God, meaning thereby the Calvinistic, or at the very least the Lutheran, interpre-tation of the gospel, his Reformed sub-jects, having the power, are bound to dethrone him. This doctrine was re-ceived, and thoroughly carried out, in Scotland. As we have seen, the Reformers, headed by Knox and Murray, waited on every opportunity to supersede their Catholic Sovereign, and were finally successful.

The nation as a whole seems to have been passive, its zeal for the new religion was not yet heated enough to make it prompt in rebellion.

Whether the Reformers took advantage of an actual crime of the Queen,

or whether they manufactured the evi-dence against her, is distractingly uncertain. One thing we know; when the chief witness, Bothwell's servant, was left to himself, he knew nothing against the Queen. The Protestant lords, piously indignant at such un terviceable testimony, put him on the rate, and then he said whatever they

As Mr, Meline remarks, Presbyterian Scotland, after a few years of hesitation, settled down into an unmoved conviction of Mary's innocence. Even the few dissentients have to allow that the nurder of Darnley was proposed to the Queen by Protestant lords, in the presence of her silently assenting Protestant brother. However, as Protestant brother. However, Murray had taken care to be ab from Rizzio's murder, although he was art and part of the deed, so he pru-dently left the capital as soon as his keen penetration forewarned him of the impending doom of the young King. This illegitimate James Stuart was a great man, and made a good regent, but no one ever lived who knew better how to reap the fruit of other men's wickedness.

The English Reformation, being essentially imposed on the nation from above, of course found little occasion to plot the dethronement of sovereigns. What opportunity it did find, it was not slow to use. After six years of a Puritan administration under Edward, the administration under Edward, the leading Reformers, Craumer, Latimer, Ridley, and, as I think, Rogers, and various others, dreading the Catholic successor, and distrusting the luke-warm Elizabeth, did their best to sustain the usurpation of the resolute Cal-vinist Jane, in defiance alike of de-scent, which allowed her only the sixth place, and of statute law, which allowed her only the third, a promotion sub-sequently declared null for all her line. This was exactly parallel to the

This was exactly parallel to the action of the Catholic League in France, which set up Cardinal Bourbon France, which set up Cardinal Bourbon in contempt of the prior right of his Protestant nephew. However, of course this action of the League was mere bigotry and arrogance, while the similar action of the saints and martyrs who preached up the title of Jane may indeed be mildly disapproved, but, as a book once published by the Harpers urges, not without our doing well ember how very important it was at that moment to have an active representative of the true faith on the throne. So it is that we exemplify our attachment to that "weighing of the facts of the two religions in an even balance," which Professor Nippold so constantly urges, and so invariably contemns in practise.

It will be urged that the Protestant masses did not rally around Jane.

True. Nor did the Catholic masses
around Cardinal Bourbon. The two religions show here to equal advantage and to equal disadvantage. Mary Tudor established herself on the throne with Protestant help and Henry the Fourth with Catholic.

The correspondent says that multitudes of admirable men and women who have been tortured and murdered for wavering as to the claims of the papal religion. I doubt it not. So so multitudes of admirable men and women have been tortured and murdered for doubting the claims of the anti-papal religion. As the Protestant Guizot says, speaking of his own France, the two religions there were about equal in their ferocity, "Rapo, arson, murder, holocausts of clergymen," is a description, not of the marchings of the Catholic Alva, but of the illustrious Huguenot Admiral, given by his present Protestant bio-grapher and admirer.

True, there were great differences.

These differences, however, were not mainly between one religion and the other, but between one nationality and another. The sombre and unremitting, but slow and regulated, activity of the Spanish Inquisition, contrasts, not dis-advantageously, with the wild fanaticiem of massacre which was exhibited in France, alike by Protestants and Catholics, in nearly equal relative measure, and which Guizot peremptorily re-fuses to own as aroused on either side by prior provocation of the other. bloodthirstiness is much greater than anything found German Catholics, and immeasurably greater than anything found among the Irish, who, indeed, have hardly known anything of religious persecution ex-cept the enduring of it. The disinclin-ation of the Irish to fight against the Protestant religion as such as has even drawn the attention of Froude, who remarks upon it with some surprise. The Irish were too firm in their own faith to be easily moved that all did not share it. Their outbreaks were mostly as of Celts against Saxons, not as of Catholics against Protestants.

We see then the malignant falsity of a Baptist paper beyond the Alle-ghanies, which says that the procedure of the Spanish Inquisition illustrates the bloodthirstiness of the Roman Catholic system. It illustrates nothing of the kind. It illustrates only the grimly persecuting temper of the Span-iards, which they now seem happily to have outgrown. If it were illustrative

great enemies of the Holy Office the kingdom of Aragon and the Pope? We might just as well describe the unmen-tionable atrocities committed by the Huguenots, for years upon years, as expressive of the temper of Protestantsm as a whole.

Llorente relates a fact, which makes us think of St. Paul's word, that a man may be ready to give his body to be burned, and that yet, if without love, he is nothing. There were, I believe, some forty or forty-five Lutherans in all burnt in Spain, or rather for the most part, although refusing to recant, strangled and then burnt. One them, when about to be led away to the stake, suddenly discovered that his wife, whom he had supposed ready to go with him, had the flames on her benito reversed, showing that she had recanted, and was not to be executed At this he fell into a sudden rage, and began to revile her and kick her. I hope he came to a better mind before his last moment. Otherwise I should have doubts where he would find him

self in the moment after the last. Yet I do not believe that such a man, in Spain or in England, would be a true span or in England, would be a true exemplar of the martyrs, on either s de. There have always been false martyrs, but this does not take away the glory of the true.

The Catholics in England have gained a point on us by having secured as a martyr on their side one to whom we

have no equal to oppose on ours, Thomas More, longe optimus Anglorum, "by far the foremost Englishman," whose murder sent an indescribable shock throughout Europe. Read the simply noble account of it in Green.

It was with prophetic foresight that this great and good man, whose family is well described by Erasmus as a school of cheering Christianity, said to his of cheerful Christianity, said to his daughter Margaret Roper, returning from court: "Well, Meg, what news from the court?" "Admirable," she

answered." Queen Anne and her ladies are feasting and dancing day and night." "Alas, poor woman!" answered her father, "she wili yet dance

off all our heads, and last of all she will dance off her own."

Far from equal to More, but worthy to be joined with him in martyrdom, is John Fisher, Bishop and Cardinal. The finest description known to me of his

ast description known to me of his last days and death is that given by "worthy and wise" Dr. Thomas Fuller, in his "Church History of Britain." Fuller, although a firmProtestant, has an unerring instinct of sympathy with sanctity, wherever he finds it, in More, in Fisher, or in Reginald Pole, not a martyr, indeed, but worthy to have been one. It is from no malice, but from sadly defective knowledge, that Dr. Henry Van Dyke can approve Tennyson's deline-ation of Pole, one of the most beautiful characters of English history, as "the suave, timorous, and selfish ecclesias-tic." This of the man, who, when the cardinals asked him to receive their homage as Pope, put them off till the morning, knowing that this was likely to bring changed minds, and wishing, it should appear, to evade the Papacy without having the fame of rejecting it.
We will consider next some others of
the "admirable men and women tortured and murdered" for declining to

receive the anti-papal religion. CHARLES C. STARBUCK. Andover, Mass.

OUR LADY'S BOUQUETS.

What shall we do to honor our Blessed Lady during her lovely month of May? There are many ways that faithful heart can chose. We can say her rosary devoutly every day, go ire-quently to Mass, bring flowers for her altar, attend her sodality regularly, say something in her honor, help some non-Catholic to understand why we love and honor her so much. But there is one thing that will please her better than anything else: and the poorest can give her this gift, for it costs no money; the helpless sick can give it on their bed of pain. It is the simplest of gifts, and the sweetest and dearest to her heart.

Simply, we can offer her, every day, a little bouquet of virtues practised and of good deeds done; so that she may give it to our Lord. The rose of love, the lily of purity, the mignonette of patience, the violet of modesty, the green ferns of obedience, all of us can give her these fairest flowers that will never fade; and all this is what she loves the best. Let us think of this bouquet every morning of the month of Mary; and at night let us gather these flowers together, and bind them into a charming collection with the silver cords of prayer, -for, after all, the true loving prayers are as dear to her as the loving deeds—and then let us give them to Jesus and Mary, remembering how He used to bring the field flowers of Nazareth to His Mother when He was a Boy on earth.—Sacred Heart

A STORY WITH MORALS.

Mrs. Slavin, of Brooklyn, lost \$8,850 last week. It was all the money she possessed. She bad drawn it from the bank, and after reaching home found that it was gone. The rest of the story, which is an interesting one is story, whi

"An aged couple, who refused to give their names, and who had found the money, visited the home of Mrs. Slavin and presented the money to her. They said that they had found the money in front of the Nascau Trust Company, lying in the street. Regarding the identity of the couple, all that Mrs. Slavin would say was that they lived on Madi-son street, Brooklyn, and attended the Catholic Church at St. John the Baptist. Mrs. Slavin, who is the wife of a long-shoreman, and the mother of five children, was ill at her home as the result of losing the money when the finders of her property appeared at her house. The old couple said that on Sunday while going to Mass they overheard persons talking about Mrs. Slavin's loss They learned hor address and decided to return the money to her. Mrs. Slavin have outgrown. If it were illustrative fainted from joy when she discovered that her money had come back to her. how could Cardinal Ximenes, when Grand Inquisitor, describe as the two got the aged couple to accept \$200 as a

reward. They refused at first to accept it, saying that they had a son who was a priest, and that he would feel sorry if their identity was made public, and any notoriety was attached to the cou-

Here is a story not of fiction but of fact and real life. It has more morals than one and they are all so obvious as not to need pointing. It was well for Mrs. Slavin that the couple who found her money were regular attenders at Mass.—N. Y. Freeman's Journal.

FIVE-MINUTES SERMON

Fifth Sunday After Easter. SINS OF THE TONGUE.

"And if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain. S. Jamesi., 26)

My dear brethren, we see by these words that we have a rule by which to find out whether or not we deserve to be called sincere Christians or hypocrites. In order to be a sincere Christian, what has a man to do? He has to get control of himself; to get his soul and all that it can desire subject to the law of God; to get all pride, covetousness, last, anger, envy, gluttony and sloth under the control of his own will; to get that will subject to and one with the will of God; and what is more, he must keep himself in this state of mind at least so far as to restrain himself from committing mortal sire sincerely to keep his soul well out of danger. He who acts thus is a truly good man, and that man's religion is not wain.
What is the first thing to be done to

begin to live in this way? It is to examine and see in what way a man commits the greater number of sins. One will soon find that the tongue of man is will soon and that the tongue of man is the means by which a man sins most frequently and in the most devilish manner. For, says St. James, "The tongue is a fire, a world of iniquity... deflieth the whole body being set on fire by hell." We see from this how dangerous to the soul is the torgue of man. As we do see this, are we not bound to keep in check, at all costs, this source of evil? Any one can see that, if he does not bridle his tongue, his religion is vain indeed. In fact, it is nothing but a merely outward show. It is hypocrisy of the worst kind. But what are the sins of the tongue we

They are blasphemies, curses and oaths; the retailing of our neighbors' faults with delight and evident pleasure; quarrels, bickerings, constant re proaches for faults that are past, gone, and, even sincerely repented of long ago; immodest and impure conversa-tions, with jokes and stories a heathen feels ashamed of; hints and little words that seem almost nothing, yet injuring seriously the reputation of some one, separating friends, and making even those near and dear to each other by every tie cold and distant for a long time, if not for the rest of their lives. God deliver us all from the evil tongue! It works in our very homes. The hus-band becomes by it bitterness and gall to the wife and family. The wife be-comes a torture to husband and children. Both by it make home a curse instead of a blessing, and separate those of whom the word of God declares. "Whom God hath joined together let no put asunder." Too often do we see sad examples of this kind. Too often do we find such a husband, who is like a roaring wild beast in his home, and a wife whose tongue once set going, even for a slight cause, is like a clock running down, or like the millclapper, so often used as a figure of an unruly tongue. The bad tongue of a child is the ruin of all in the house. That child is a tale-bearer and a traitor against those who begot him. A detestable habit of the evil tongue is what the world calls "damning our neighbor with faint praise," or, in other words, praising him highly, even to the skies, and putting in a little

his neighbor. How would I feel if I were spoken of in this manner? is the question one should have asked himelf before he said a word.

How common is it to find persons the moment they see anything wrong done by another or hear of it hurry in great glee to tell it once! Do we not know my dear brethren, that such a one is a scandalizer of men, and that the Christian rule requires us to be silent then the evil done the more delighted are they to tell it. It should be just the other way. Never reveal to anyone the sin of your neighbor, unless to save an innocent person or another from damage of some kind. This damage must be serious to oblige one to tell, even then, the sin of another, for he is equally obliged by God not to tell it

soul he has ruined or seriously injured

nder ordinary circumstances.

Remember, then, that no one can be a true Christian unless he keeps from these sins by bridling his tongue. Otherwise, as the text delares, "this man's religion is vain."

In nothing more than matrimony does it appear how the world wars against the Church. Our Lord made marriage a sacrament. The Church to which He confided His authority has ordained that her children who receive this sacra ment should do so at Nuptial Mass. But the world insists that a civil con-But the world insists that a civil contract is sufficient and "society" demands an afternoon ceremony. And, unfortunately, too many follow the world in place of the Church.—Church

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IMITATION OF CHRIST.

F THE DIFFERENT MOTIONS OF NATURE AND GRACE.

Nature doth all for her own lucre and interest; she can do nothing gratis, but hopeth to gain something equal or better, or praise or lavor, for her good deeds; and coveteth to have her ac ions and gotte much raised. and gifts much valued :

or requireth any other recompense but God alone for her reward, nor desireth anything more of the necessaries of this life than may be serviceable for obtain-

ing a happy eternity.

Nature rejoiceth in a multitude of friends and kindred; she glorieth in the nobility of her stock and descent; she fawneth on them who are in power, flattereth the rich and applaudeth such as are like herself

But Grace loveth even her enemies. and is not puffed up with having a great many friends, nor hath she any value for family or birth unless when joined with greater virtue; she rather favor-eth the poor than the rich; she hath more compassion for the innocent than the powerful; she rejoiceth with him who loves the trath, and not with the deceitful; she ever exhorteth the good to be zealous for better gifts, and to become like to the Son of God by the ex

GROWING IN STRENGTH-

In proportion as people grow patient they grow strong. Theirs is a strength and constancy of will, a noble tenacity of purpose, character, unknown to others. Caim in the presence of difficulties even sudden and unforseen, they give their reason an opportunity of taking in circumstances and consequences: in circumstances and consequences they decide coolly and prudently; they act with wisdom and selfpossession and thus they have seldom occasion for the regrets and humiliations of the hot-headed and the rash. In so doing they do not destroy, the natural vigor of their character, but perfect it the moral virtues perfect the will and only control, but do not destroy, the natural emotions, or passions as they are called being in themselves sinless Hence Christian patience has no likeness to pagan stoicism, which aimed at the destruction of feeling, and the enduring of evil as a fatal necessity. To the eyes of the Christian the ills of life are allowed by the providence of an All-loving God, either for our correction or our merit. We accept them with prompt patience from His hand because He wills to send them. In this spirit we view not only personal and private afflictions, but those also of the Charch herself; knowing that the Christian people often need the courage that falls upon them. . . .

TWIN SISTER OF FORTITUDE.

It seems strange at first sight to say that patience appertains to fortitude. It is, in fact, a part of this virtue, a twin-sister or a daughter of it, a secondary virtue in relation to a primary or principal one. Whoever possesses the virtue of fortitude, whoever is traly strong in a Christian sense, must be patient; and whoever is patient should be strong. Patience enables us word of evil that destroys him all the more surely. One will excuse himself by saying: "But, after all, I spoke well of him. It can't do any harm!" Yet he knows in his inmost rather, we would say, it is a virtue by rather, we would say, it is a virtue by which the weak become truly strong. Perhaps we should add that by it the strong become weak with the weakness or lowliness of Christ, in order to require a strength that nothing can break down. For, in effect, no one is so strong as the patient. They laugh at difficulties, opposition, humiliation, which no one but they can successfully encounter. Fearless travellers along the hard and wearisome road their pro gress is uniform, uninterrupted, un-

> Pre-Reformation Bibles in English. The idea has gained currency that the Catholic Church previous to the Reformation prohibited the circulation of the Bible or any devotional books printed in English. When an old Bible was found in English the historians have reasoned in this way: the Catholic Church does not allow the bible to be printed in English; this book is English and therefore cannot be Catholic by the transfer of the Catholic by the catholic bases. Catholic, but must be a Wycliffe Bible. Abbot Gasquet took up problem of tracing such Bibles to their original owners, and has found that every single copy of the English

BABY'S BATTLES.

" Baby's Battles" is the title of a valuable little book on the care of in-fants and young children, published by the Dr. Williams' Medicine Co., Brockville, Ont., which will be sent post free to any mother who asks for it. It tells you also something about Baby's Own Tablets, a medicine that cures all the minor ailments of infants and young children—a medicine praised by every mother who has used it. Mrs. Richard Smiley, Leonard, Ont., says: "We hid Smiley, Leonard, Ont., says: "We hid a very sick baby in our house until we got Baby's Own Tablets. They were the first thing that did her any good, and I think were the means of saving our little one's life. I praise them to all mothers." All medicine dealers sell these Tablets, or you can get them at 25 cents a box by writing the Dr. Williams' Medicine Co., Brockville. Williams' Medicine Co., Brockville,

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Bible before the Reformation can be traced back to Catholic families. The translator must then have been some unknown monk. The editor of "Chambers, Encyclopedia," in his last edition, has adopted Abbot Gasquet's theory regarding the translators of the pre-Reormation Bibles .- Notre Dame Scho-

Very many persons die annually from cholera and kindred summer complaints, who might have been saved if proper remedies had been used. If attacked do not delay in getting a bottle of Dr. J. D. Kellogg's Dysentery Cordial, the medicine that never fails to effect a cure. Those who have used it say it acts promptly, and thoroughly subducts the pain and disease, and thoroughly subducts the pain and disease. Bithouskess BURDENS LIFE.—The billious man is never a companionable man because this aliments renders him morose and gloomy. The complaint is not so dangerous as it is disagreeable. Yet no one need suffer from it who can procure Parmelee's Vegetable Pits. By regulating the liver and obviating the effects of bile in the stomach they restore men to che rfulness and full vigor of action.

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CHATS WITH With an excellent on a Christian char-sobriety and a love of sobriety and a love of man, taking the or achieve success, is complish his purpose. will. Let him make he will do with his l accomplish, what his

> reasonably sure: he what he resolves to be The Ideals It is easy to promis starting out in life, lower our ideals, that onward and upward, onward and upward, ever be found abrea sympathy and co-o, leaders of progressive not dream of the cons must be exercised in these in gight, was d ideals in sight; we determine the influences from against which we m would remain true beautiful aspirations Pluck and

of his purpose, a interposition of Prov

An argument again after repeated failur life of George Fre great English pain quite the most im Britain's artists is n mitted, yet his meri recognized until af his eightieth birthd he said, with a smile been discouraged o the unjust criticism ing still, the utte ch his pictures oward the valley o The Pluck Men are but boys and many of the aff the jostle on the school. The boys w

school. The boys was fall or a bump or point; they keep a the game; and ofte fallen or slipped hi wins out. He has pined, nor growled sought to foul. B or loses, he is good bell rings. He has Now that is the lesson of it should after affairs of busi society. Let ther when we fall, and tage the time left. the bruises .- Cath Effective No human being cess trying to be if that person was

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shine, and-adds ness to his life. A man should what is for the in no matter wheth poration or an in The Power

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CHATS WITH YOUNG MEN.

With an excellent reputation based on a Christian character, a habit of sobriety and a love of chastity, a young sobriety and a love of chastity, a young man, taking the ordinary means to achieve success, is fairly sure to accomplish his purpose. He has only to will. Let him make up his mind what he will do with his life, what he will accomplish, what his record shall be, and then persist in the pursuit of his purpose, and, barring the interposition of Providence, the end is reasonably sure: he will be and will do what he resolves to be and to do.

The Ideals of Youth.

the locals of Youth.

It is easy to promise ourselves, when starting out in life, that we will never lower our ideals, that we will always go onward and upward, and that we will out the conditional above to form the conditions. ever be found abreast of our times, in sympathy and co-operation with the leaders of progressive thought. We do not dream of the constant vigilance that must be exercised in order to keep our ideals in sight; we do not count on all the influences from without and within against which we must be exercised to a count on all the influences from without and within against which we must be exercised in order to keep our ideals in sight; we do not count on all the influences from without and within against which we must be constant or an exercised in order to keep our ideals in sight; we do not count on all the influences from without and within against which we must be constant or an exercised in order to keep our ideals in sight; we do not count on all the influences from without and within against which we must be constant or an exercised in order to keep our ideals in sight; we do not count on all the influences from with the constant vigilance that must be exercised in order to keep our ideals in sight; we do not count on all the influences from without and within a constant vigilance that must be exercised in order to keep our ideals in sight; we do not count on all the influences from without and within a constant vigilance that must be exercised in order to keep our ideals in sight; we do not count on all the influences from without and within a constant vigilance that must be exercised in order to keep our ideals in sight; we do not count on all the influences from without and within a constant vigilance that must be exercised in order to keep our ideals in sight; we do not count on all the influences from without and within a constant vigilance that must be exercised in order to keep our ideals in sight; we do not count on all the influences from without and within a constant vigilance that the constant vigilance that it is a constant vigilance that the constant vigilan against which we must struggle if we ould remain true to the high and beautiful aspirations of youth.

Pluck and Success.

An argument against discouragement after repeated failures is offered by the life of George Frederick Watts, the great English painter. That he was quite the most important of Great Britain's artists is now everywhere ad mitted, yet his merit was not generally recognized until after he had passed his eightieth birthday. Before he died e said, with a smile, that he had never been discouraged once in spite of all the unjust criticism and, more madden still, the utter indifference with ch his pictures were received until after he had begun to descend the hill toward the valley of old age. The Pluck of Life.

Men are but boys of a larger growth; and many of the affairs of life are like the jostle on the playground of the school. The box who also school. The boys who play do not mind a fall or a bump or the loss of a vantage point; they keep at it till the end of the game; and often the boy who has fallen or slipped his hold, recovers and wins out. He has not sulked, nor repined, nor growled at the umpire, nor sought to foul. But whether he wins

or loses, he is good tempered when the bell rings. He has had his play. Now that is the plack of life. The lesson of it should go with us in the after affairs of business and politics and society. Let there be pluck to rise when we fall, and use to the best advantage the time left. And do not mind the bruises.—Catholic Citizen.

Effective Originality. No human being ever yet made a suc-cess trying to be somebody else, even if that person was a success. Success can not be copied — can not be success fully imitated. It is an original force eative process. Every man will be a failure just in proportion as he gets away from himself and tries to be some body else and to express somebody else instead of himself. Power comes from within or from nowhere. Be yourself. Listen to the voice within. There is room for improvement in every profession, in every trade, and in every busi-ness. The world wants men who can do things in new and better ways. Do not think, because your plan or idea has no precedent, or because you are young and inexperienced, that you will not get a hearing. The man who has anything new and valuable to give to the world will be listened to and will followed. The man of strong indivduality, who dares to think his own thought and originate his own method, and who is not afraid to be himself, not a copy of someone else, quickly gets recognition. Nothing else will attract the attention of your employer or the rest of the world so quickly as originality and unique ways of doing things, especially if they are effective.—O. S. M. in Success.

Some Helpful Thoughts.

Of all the advantages which come to any young man, I believe it to be demonstrably true that poverty is the greatest .- J. G. Holland.

No large, generous soul was ever a worrier. Calmness, serenity, poise and power to move through life rhythmically, without jar or fret, are char acteristic of greatness and true nobility. Success.

The optimist does not record the shadows or remember the gloom. He covers all with light, floods it with sunshine, and—adds years of happy useful ness to his life.

A man should always have the courage nd conviction to do what is right, and what is for the interest of his principles, no matter whether he represents a corporation or an individual.

The Power of Your Example

A piece of advice which philosophers are fond of proffering to ordinary men Do not take yourselves too serious-With fully as much reason, peraps, may the Christian moralist advise: Do not take yourselves too flippantly. While it is quite true, on the one hand, that a good many people entertain an exaggerated opinion of themselves, it is equally true, on the other, that a still arger number attach altogether too little importance to the example they personally set in the community of which they are members. Individual example is a more potent agency for good or evil than the unreflecting are apt to consider it; and no person is so insignificant that his principles and actions, his conversation and conduct, do not sway toward right or wrong, do not sway toward right or wrong, toward a higher or lower standard of life, some few at least of his fellow men. Even the weakest natures exercise some influence on those about them. The approximation of feeling, thought and habit is constant; the action of ex-

ample is unceasing." A point to meditate upon, in connec-A point to meditate upon, in connection with this subject, is that we are all eventually to be judged, not merely as to the evil which we have done, but also as to the good which we have failed to do. Not to give a positively bad dinner, his father, ashamed, hunghall dinner, his father, his father, hunghall dinner, his father, his father, his father, his father, his fathe

example is well enough, se far as it goes: but it clearly falls short of one's whole duty. In our day and country the influ ence exerted by the individual Catholic should be something more than simply inocucus; it ought to be positively, not to say aggressively, beneficent. And there is little danger of our taking ourselves, and our responsibility along this line, with undue seriousness. - Ave

The Twin Brother of Honesty.

Some minds seem to be almost in capable of accurate action. There is There is loose - jointedness about their very mental make up. If we analyze these people, we find that they do not observe definitely or think sharply. They lack mental method and system. Slipshod

shop to a new boy who was employed to run errands and to got and deliver goods in a push-cart. When the boy had a few minutes he borrowed tools and repaired furniture. He soon became so skilled that the proprietor set him to work at upholstering furniture. The only fault he had to find was that he was too particular, and he would say,

"Do not use two nails where one will do. Do not spend two hours on a job when one hour will do. We do not zet when one nour will do. We do not get pay for that sort of nicety." But the boy was not satisfied with "good enough," or "pretty fair." He always insisted upon everything being done to a finish, and would never let a job go out of his hands, if he could halp it, until it was done just as well as he could do it. This was his trade-mark.

The determination of this young man to do everything to a finish has carried him to a high and a very responsible position within a few years, and now he has hundreds of men under his author-

ity.

The reputation of being absolutely accurate and painstaking is equal to a large amount of capital to a young man going into business for himself. Banks are more likely to give him credit, and obbing houses will trust him when they would not place confidence in a slipshod man of equal ability.

Thoroughness is the twin brother of honesty. When an employee gets the reputation of doing a thing not pretty nearly, but exactly right, it has more influence with his employer than brilliance or thank. liancy or talent .- Success.

Aids to Success,

A man should fill the position and do the work that Divine Providence has designed for him.
Inside of that limitation, he should

have an insatiable discontent, a purpose to make the most of himself, a craving to achieve success, an ambition to get to the front, a will to make his marking, a longing to be a force in the comnunity in which he lives.

Many young men drift along, without a purpose, without a definite aim for the future, without desire to get up in the world. Some of them have no con-fidence in themselves. They are willfidence in themselves. They are willing to be followers, employes, second fiddles. They have no courage, no initiative, no "grit." They are not like the late Charles O'Conor. A poor lad in New York City, he encouraged himself with the words: "I can do what any other man can do." So he studied law and became a leader at the bar in the metropolis. If he had thought that he had not brains enough to make a the metropoils. It he had thought that he had not brains enough to make a lawyer, that no one would give him a chance, that there were no longer opportunities for a youth without influence. ential friends, he might have got a job driving a street-car and so never have won fame and fortune.

So other young men, coming to the end of boyhood and peering into the days that are before them, must believe in themselves, have a determination to get to the front of the procession, and then take the means to rise and go for-

The chief obstacles to a young man's progress are a bad name, drunkenness and debauchery.

As it is true in nature that what a

It would be an unspeakable advantage if men would consider the great truth that no man is wise or safe but him that is honest.—Walter Raleigh.

No large, generous soul was ever a worrier. Calmees, serenity, poise worrier. Calmees, serenity, poise honest, industrious, trustworthy, bright, and nower temperature. honest, industrious, trustworthy, bright, energetic and persevering, it is as good as so much money capital to him in business. It will bring to him promotion. It will bring to him offers of better positions from other firms. And if he is at work for himself, it will bring

to him credit and trade. But it a young man blackens his repu But it a young man blackens his reputation with wrong doing, the mark will not out but will be a bar sinister to success wherever he goes. His good name has a cloud on it, and is like a clouded title in real estate. His career will not be lofty because it lacks the foundation of integrity.

Young men, beware of trifling with your good name. Take no risks. Avoid the occasions of dishonesty. Determine

the occasions of dishonesty. Determine to have all your actions, private as well

as public, unseen as well as seen, regu-lated by the strictest probity.

The second obstacle to a young man's The second obstacle to a young man's success is drunkenness. It is so attractive to be sociable. It is so alluring to "have a good time." The habit of drinking is so easily formed. Then the treating custom and the incipient craving for stimulation do the rest. The young man who must have his "bracer" in the morning is likely to be soon on the downward path. No be soon on the downward path. No business wants him. No man seeks him for a partner. And if he goes on periodical "sprees" his fate is sealed.

The late Admiral Farragut used to relate that, when he was a lad, his father took him as cabin-boy on a vogage to New Orleans. The young fellow thought himself quite a man—he could swear like a trooper, drink a stiff glass of grog, smoke like a pipe-stack, play cards with the best, and gamble at every game. One day, at the close of dinner, his father, ashamed, indignant

forming. You'll have to change your day on which it was to be opened and whole course of life, if you are ever to read.

In telling this anecdote in after years, the Admiral added: "And as God is my witness, I have kept those three vows to this hour!"

What was the result? Every Amer-

ican knows the history of David G. Farragut, is proud of the imperishable renown of his achievements and is glad that the U.S. Congress voted a \$20,000 monument to the hero who conquered himself as a child with the same courage

and tenacity with which he pursued the enemy in time of war.

Sobriety, is, in these days of keen competition and intense business strain, almost an essential of success.

Certainly temperance is a most necessary preparation for property.

ry preparation for prosperity.
A third great obstacle in the way of the advancement of some young men is lack of chastity among the unmarried and a want of self-control among the The prodigal waste of vital power is, to say nothing of its moral turpitude, a terrible business blunder. The young man who is weak cannot cope with those who guard their vitality. He has not the stamina needed o fill an early grave.

Many a father has warned his sen-

sual son in vain and has seen nim speed along the downward way. One such, standing beside the coffin of his first born, who had died the death of the profligate, said in broken tones, while tears coursed down his cheeks:

Sister Kose was in a sheltered corner of the deck, and her lips moving as Dorothy came up and established her the profligate, said in broken tones, while tears coursed down his cheeks:

America, where she had left her health nal son in vain and has seen him the prime of life. He had the gift of the prime of life. He had the gift of a sound constitution which should have insured him length of days. But he chose the company of the vicious he chose the ch ery. And there he lies, cold, in death, in the spring-time of his manhood: and the fondest hopes of his parents will be buried in his grave. If his untimely fate would only serve as a warning to other young men who are giving themselves up, body and mind and soul, to corruption, how many might be saved from the grief that has pierced my very heart! Poor boy, poor boy, he would not listen to me and now he's dead, and the evil friends who lured him to his ruin have already forgotten him."

Purity is possible. It is commanded.

It can be preserved. And continence gives courage, vigor and stability of character. These possessions are great helps to success.—Catholic Columbian.

OUR BOYS AND GIRLS. STORIES ON THE ROSARY

By LOUISA EMILY DOBREE.

be respected, whose wishes were law and whose opinion was intended to have great weight concerning anything where that inhabitant was concerned. And this central personage of Dorothy's

life was—herself.
Circumstances had certainly favored
Dorothy, who was all unconscious of
her self-centred existence, for she was the adored only daughter of fond parents who, in their heart of hearts, felt that they must unite in smoothing away all crumpled rose-leaves which might cause their treasure a moment's uneasiness, and that her welfare was To that end Mr. Esaias Fuller worked hard at his office in New York,

worked hard at his once in New Tork, watching the dol are increase in number and reflecting how well spent they would be in giving Dorothy everything she could fancy. Momma—as Dorothy called her maternal parent—was ready to obey that dear child's lightest wish, and when Dorothy emerged from the convent school and said she would like to go to Europe, Mrs. Fuller at once prepared for the journey. She had been there before on her honeymoon, and the crossing of the herring pond had been such a terrible, and never-forgotten experience that on her return, as they "turned the corner from Europe" and came in sight of the Stars and Stripes waving a welcome from a host of friends waiting for them, she had vowed she would never leave America again. But her resolution was broken by Dorothy's suddenly announced desire. Mr. Fuller said America again. Man her was broken by Dorothy's suddenly announced desire. Mr. Fuller said they could go; Dorothy talked of it to her friends, and Mrs. Fuller bought sowest not the body that shall be; but bare grain, as of wheat or some of the rest.

"But God giveth it a body as He will and to every seed its proper will and to every seed its proper body started she was really body." Dorothy's sake, she would bravely face, and when she started she was really under the impression that she had proposed the plan herself, so thoroughly ndsoff:

"Follow the sea! Yes, be a poor miserable, drunken sailor before the mast, kicked and cuffed about the world about the world lovely send off—" Which meant a and die in some fever hospital in a crowd of friends and acquaintances to see them start, a bewildering amount

"No, David; no boy ever trod the quarter deck with such principles as you have and such habits as you are forming. You'll have to change your whell."

of costly flowers and packets of candy scattered over their cabins, and a nice thick packet of "steamer letters," ever so many for every day of the brief yoyage, each carefully marked with the

Then the father went up on deck.

The ten-year old boy was stunned. He thought: "I'm to be a poor, miserable, drunken sailor before the mast, am I?

To be kicked and cuffed about the world and die in some fever hospital! That's my fate, is it? Then I'll change my pale face, and she was in splendid life and change it at once. I'll never drink another oath; I'll never drink another drop of intexicating liquor; I'll never gamble again."

Til never gamble again." cheer her up when she lay prostrate in her berth, she always tried to look as if she did not mind her sufferings in the

very least. "Well, momma," said she, three days before they landed, and Mrs. Fuller was still in her cabin, though the day was only what the captain called "choppy," "don't you think you could come on deck for a while?

"No, thank you, Dorothy, I'm best here," said Mrs. Fuller. "I feel sort o' sleepy this atternoon." Then I think I'll go r und and see Sister Rose is. She was really

"Yes, do," said Mrs. Faller, and Dorothy went off gaily, for the old Irish Dominican nun had a kind of attraction for her which she could not

explain. Perhaps if she had had an interview with herself she might have discovered that love of popularity and praise was the real incentive to many of the actions which she always labelled generous and unselfish, though in this case it was not wholly the secret of her tions of high responsibility. He becomes prematurely aged. He is likely to fill an early grave.

attraction. She went over to the second-class, on her way stopping to talk to an old weather-beaten naval officer, and smiling to several people whom she knew and liked.

Sister Rose was in a sheltered corner thile tears coursed down his cheeks. America, where she had left her health with My friends this is the corpse of my persuasive, though by no means a rich

brogue.
"Beads again, I presume," said it, and how you can keep on and on and never get tired of them just right down

puzzles me."

"Well, dear, perhaps it does.
Maybe you've no particular devotion
to the Rosary," said Sister Rose,
slipping hers back again into her
capacious pocket, her soft tones contrasting with the metallic ring of Dorothy's voice.
"Guess I haven't much devotion for anything," said Dorothy; "not in the religious line, and just saying over these baseds again and again of any saying large.

those beads again and again always did seem to me a waste of time!"
"It cannot be waste of time to be honoring our Blessed Lady. There are many holy devotions in her honor, but the Rosary is queen of them all," said

TO BE CONTINUED. SHALL WE KNOW OUR OWN IN HEAVEN?

Sister Rose with an air of conviction.

It is an extraordinary thing that men should doubt the resurrection of Christ, or the resurrection of all men at the The world in which Dorothy Fuller lived, moved and had her being, possessed but one inhabitant. That personage was, in Dorothy's eyes, very important indeed. All things that affected life possessed no interest for her excepting by their relations to that individual, whose rights were ever to he respected, whose wishes were law us, from the time of Christ, that His us, from the time of Christ, that His most dear and intimate disciples and friends saw their Lord alive, after they had seen Him dead and buried in the tomb; that they talked with Him, walked with Him, saw Him go up from them into heaven. As He rose from the dead, so we shall rise, is St. Paul's ringing asseveration. But, leaving ringing asseveration. But, leaving aside all this, what cause have we to doubt our resurrection, even though we should be drowned in the sea, or we should be drowned in the sea, or burned in some destructive fire, or buried by earthquake shock, laid peacefully in our own chosen quiet graves? What matters all this? Just as surely as the year comes

round, the farmer goes regularly forth to sow his field, with not a doubt haunting his hard practical mind whether these little brown seeds he sows have any inherent chance of becoming the sheaf of waving corn, the harvest of new-mown hay, the useful vegetable, the flower, the fruit. Yet, had he never seen anything of the sort before, would he not laugh at the bare thought of any such wee, inert, dead thing as that dull brown seed springing into luxuriant life and health-giving capacity? He surely would. And what does St. Paul claim in his emphatic words? (I Corinthians xv. 35-38.) "Some man will say: How do the dead rise again? or with what manner of body shall they come ?

"Senseless man, that which thou sowest is not quickened, except it die first.

the best salt that Canada's best salt works ean produce,



if we do rise again, shall we know our loved and lost ones?" Know them! Know then again those

who have just risen to life and love again, in God, without fear of loss again, forever? How should we help

but know them?
"God giveth it a body as He will," yes; "but to every seed its proper body." We are made up of body and the soul is the nobler part, the vital thing. On the Last Day, the Christian's body and soul shall meet in glory and surely face to face we shall kn our loved ones, when our spiritualized eyes behold their beautiful souls. No longer, indeed, shall we know them by their irritating, bailing, disheartening qualities, that try and pain us now. Oh no! all that will have passed away. But we shall know them by that was noblest, highest in them, and which will have blossomed out, not only in a transfigured soul, but into the soul' "proper body"—a body, true twin to the immortal, loving, lovely and hely soul a body weak no longer, sinful no longer, but perfectly strong, beautiful and good. That body and that soul together beautiful and will be the mother, the friend, the child we loved. We shall know our own, in the Vision of God's Face, with no shadow of a cloud between us and them, through an endless eternity of joy and peace and love .- Sacred Heart Review.

Our Lord loveth His Blessed Mother as no other chi'd ever loved its parent. Should not we, therefore, love and honor and her also?

THE SECRET OF HEALTH.

IS RICH, RED BLOOD - DR. WILLIAMS' PINK PILLS MAKE NEW BLOOD. Good blood-rich, red blood - is the only cure for such complaints as anaemia, decline, heart papitation, skin eruptions, rheumatism, kidney troubles and a host of other every day ailments. Good blood makes you less liable to disease of every kind, because it strength ens and stimulates every organ in the body to throw off any allment that may attack it. Good blood is the secret of life, and the secret of good, rich, red blood is Dr. Williams' Pink Pills for Pale People. These little blood-building pills have saved lives that doctors and nurses have despaired of. They have cured thousands of others - they will cure you too. Mrs. Wm. Boothe, Montrose, Ont., says: "For a couple of rose, Ont., says: "For a couple of years my daughter Meta was in failing health. She complained of headaches and distressing weakness, and seem to be rapidly going into decline. We consulted several doctors, but they did consulted several doctors, but they did not help her. She was apparently blood-less, and we were afraid she would not recover. She had no appetite and was greatly reduced in flesh At this stage a friend advised me to give her Dr. Williams' Pink Pills, and in a few weeks we noticed some improvement in her conwe noticed some improvement in her condition, and that her appetite was improving. We continued the treatment for a couple of months longer, and by that time she was again in the best of health. She had gained thirty - two

Dr. Williams' Pink Pills do only one thing, but they do that well. They do not act upon the bowels; they do not bother with mere symptoms. They actually make the new, rich red blood that goes right to the root of the disease and drives it from the system. But you must get the genuine with the full name, "Dr. Williams' Pink Pills for Pale People," printed on the wrapper around every box. All medicine dealers keep these pills or you can get them by mail at 50 cents a box or six boxes for \$2.50 by writing the Dr. Williams' and drives it from the system. But \$2.50 by writing the Dr. Williams' Medicine Co., Brockville, Ont.

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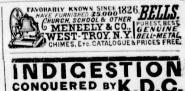
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CONQUERED BY K.D.C. Many men in the mad rush for money are losing their conscience.

Archbishop Harty in the Manila Times People outside the Catholic Church do not understand the relation that ex ists between Catholics and the Blessee Virgin. In fact, none but Catholics readily understand why Mary is loved and honored so earnestly, and only Catholic training can enable one to see with eyes of faith the reasons for the Catholic's veneration of the Virgin Mary, and to penetrate the depth of devotion, the sublime meaning and the purity of purpose back of the external eneration given to her images.

Our devotion to Mary is based on the sane and sensible principle of giving honor where bonor is due. We think her worthy of honor because she held the high position of mother of Jesus Christ, the Saviour of the world. Could any creature hold position more ex-alted, and, on the principle mentioned, could any creature be more worthy o honor and veneration? We also be lieve that when God selected her to be other of His divine Son He preserved her soul from the stain of original sin, because the Son of God was to His Flesh and Blood from her. This great privilege is called Mary's Immaculate Conception." For her Immaculate Conception we venerate her; because she is "our tainted her; because she is "our tainted nature's solitary boast" we honor her. Could any belief be more beautiful or more in harmony with the accepted principle of giving honor where honor

Mary is the Catholic mind the Mary is the Catholic mind the highest expression of God's grace. She is a noted personage in the spiritual life; noted for the honors given her by God Himself, and for the spotless purity of her life. Therefore, she stands for purity, and the Catholic Church has kept her before the eyes of the people for contraining as model of purity, strivcenturies as a model of purity, striving by this one splendid example of the wer of divine grace to lead all erring weak mortals to live lives of ster ling virtue and away from sin and vici-ousness. Is this not purity of purpose and intention? Is it not a valuable votion for mankind that the Catholic Church is giving to her people? Only students of history know the condition of woman when Christianity was born, and those same students know that de and those same students know that devotion to the Blessed Virgin Mary, inculcated by the Catholic Church, was the chief factor in bringing about a betterment of woman's condition.

Again, veneration of Mary is a profession of faith in the Learnation that

fession of faith in the Incarnation, the basis of Christianity. Without the In carnation Mary is nothing and our devotion to her is a perpetual reminder of the great mystery of God's love.

On the principle laid down, monu-ments and statues are erected in her

Three times a day the Angelas bells are rung to remind us of the In carnation of Our Lord and Mary's part in the mystery. Her shrines are adorned by loving hands, and visited by devoted children. Her natal day, and other days dedicated to her memory are commemorated by processions and Her relics are religious celebrations. venerated with profound respect. this to henor the Blessed Virgin Mary We love her for her great prerogatives, love her for her spotless purity, we love her because she is worthy of love.

In venerating the name of Mary, we are thanking God for the Incarnation, which mystery must come before our minds at the mention of Mary's name; because without the Incarnation there is no Virgin Mary. Centuries of ex-perience have proved that the better we understand the part Mary has taken in the work of redemption, the more en-lightened is our knowledge of our Re ner Himself and the deeper our love for her, the deeper our devotion to

As the great American Cardinal Gibbons beautifully puts it: "The defender of a beleagured citadel concent rates his forces on the outer fortifications and towers, knowing well that the capture of these outworks would en-danger the citadel itself, and that their safety involves its security.

Christ is the citadel of our Jesus Christ is the citater of our faith and the stronghold of our soul's affection. Mary is called the "Tower of David" and the "Gate of Zion," which the Lord loveth more than all the taberpacles of Jacob, and which He entered at His Incarnation. So inti-mately is this living Gate of Zion connected with Jesus, the temple of our faith, that no one has ever assailed the former without invading the latter. The Nestorian would have Mary to be only an ordinary mother, because he would have Christ to be a mere man.

Hence if we rush to the defense of the Gate of Zion it is because we are more zealous for the city of God. If we stand as sentinels around the Tower of David, it is because we are most earnest in protecting Jerusalem from

when she was a little girl, one when she was a young lady and one taken after her marriage. They are representa-tions of the same person, but under dif-

ferent aspects.

When an image is called after a city or place, it simply means that the image originated there or is kept there.
"Our Lady of Antipelo" means that the statue belongs there. The Filipinos don't think it necessary to say "it i they think that any one can see it is an image. They know what it is, and simply refer to it as "Our Lady of

HIS GIFT TO THE LORD. Yesterday he wore a rose on the lapel of his coat, and when the plate

was passed he gave a nickel to the Lord. He had several bills in his

pocket and sundry change, perhaps a dollar's worth, but he hunted about, and, finding this poor little nickel, he laid it on the plate to aid the Church Militant in its fight against the world, the flesh and the devil. His silk hat was beneath the seat, and his gloves and cane were beside it, and the nickel was on the plate-a whole nickel. On Saturday afternoon he had a gin rickey at the "Queen's," and his friend had a fancy drink, while the cash register the boy presented to him. Peeling off a bill, he handed it to the lad, and gave him a nickle tip when he brought back the change. A nickel for the Lord and a nickle for the waiter! And the man had his shoes polished on Saturday afternoon and handed out a dime without a murmur. He had a shave, and paid fifteen cents with equal alacrity. He took a box of candies home to his wife, and paid forty cents for them, and the box was tied with a dainty bit of ribbon. Yes, but he also gave a nickel to the Lord. Who is the Lord? Who is He ? Why, the man worships him as Creator of the universe, the One who puts the stars in order, and by Whose yes, he does, and he dropped a nickle in to support the Church Militant. The Church Militant is the Church Militant? Triumphant of the great God the man gave the nickle to. And the man knew that he was but an atom in space, and he knew that the Almighty was without limitations, and, knowing this, he put his hand in his pocket and picked out a nickel and gave it to the And the Lord, being gracious and slow to anger, and knowing our frame, did not slay the man for the meanness of his offering, but gives him this day his daily bread. But the nickel was ashamed if the man wasn't. The nickel hid beneath a quarter that was given nan who washes for a by a poor woman who living.—Toronto Star.

POLITICAL LIBERTY NOT AD-VANCED BY THE REFOR-MATION

One of the notions that has taken firm hold upon the minds of our non-Catholic friends is that the Protestant Reformation marked the beginning a new era in the development of bu man liberty says the Catholic North West. That coincident with renounce ing spiritual allegiance to the Roman Pontiff came a great political ening spiritual allegiance to the Roman Pontiff came a great political en-franchisement. This idea has been dwelt upon so insistently in history and literature, in the press, on the platform and in the pulpit that it has come to be accepted as a gospel canon by most of those who reject the auth rity of the Catholic Church.

voices this The Post-Intelligencer belief in its issue of Sunday, March 19 Discussing Robert Fulton Cutting's address on the relations of Christianity and democracy, it says:

"The Reformation later was a further aid to democracy and a great step in the direction of ideal government and constitutional liberty.'

Evidently there was no irrention of urfairness. The writer was merely expressing a sentiment that he believed to be accepted as an axiom by most people, if not everybody, yet nothing could be farther from the truth.

Taking England for one example, ven a cursory review of the facts antedating the Reformation will show ow prosperous is this claim : e. g., The origin of the British Parliament The goes back to Theodore, Archbishop of Canterbury, in the seventh century "He convened synods composed o delegates, and the canons they enacted led the way to a national system of laws." (Allison).

The British constitution, which is nothing more than the accumulated body of laws, took form under King Alfred. We know from history how tenacious the English people were of their rights, and when King John in-fringed upon them, how the bishops and the barons, led by Cardinal Lang-

ular freedom, seems to have ended by establishing more firmly than ever th absolutism, religious as well as political, of the territorial princes."

Examples might be multiplied, but there is no need to adduce further instances here. Enough has been given to show that the proposition that the "Reformation was an aid to democracy and human liberty" is erroneous. All that has been gained for human liberty has been accomplished through forces set in motion long anterior to that event and slowly working their resist ess way through the centuries.

The period of the Reformation was a fortunate one for the claims of its adherents. In the great march of hu-manity certain important events had occurred about this time—the invention of printing, the discovery of the route to India, the discovery of America, the appearance of a remarkable poterie of literary men, produced a great awakening and gave a tremendous impulse to the world's progress. But with these the Reformation as such had as little to do as with the procession of the equinoxes or the ap pearance of a comet in the heavens. B ston Pilot.

PIUS X. READY TO ACT.

That the Holy Father is prepared to adopt energetic measures when the times comes for dealing with the infidel cliques who are waging war upon the Church in France is shown by an interview which a French ecclesiastic Canon Jaspur, had with him on Apri The interview appears in a French newspaper, Croix du Nord, from which we take the following extract: "Fear, Be courageous and confident, said the Pope, with a tranquil firmness which impressed me very much. Continuing, he said: 'Since it is the will divine Master that the should be militant, she should be ready to fight. I shall speak at the opportune time. If they force us to make us of our weapons of defense, nothing would be gained by letting our adversaries know in advance what they are, as they would use that knowledge to our disadvantage. I repeat that when the proper time comes I shall act without a nent's hesitation. Hence it is better that our adversaries should not know our plans, which I have not revealed to any one."

From this it will be seen that Pius

X. has mapped out a plan of action for dealing with the situation that will be created by the separation of Church and State in France.—N. Y. Freeman's Journal.

Loans and Debts. A New Jersey priest says: "No Catholic can make a valid confession who culpably refuses to pay his loans and debts. If he cannot pay at once he must pledge himself to save up and pay as soon as possible. This means that only on these conditions can the sinner be forgiven by God. That person is unworthy of absolution who neglects to keep his pledge to pay; who refuses to pay any because he cannot pay all; who decides to leave the burden of restitution to his heirs. is better not to go to confession at all than to go with unworthy disposition. not mocked."-Kansas City Register.

DEATH OF REV. FATHER MULCAHY.

Many will learn with sorrow of the death of Rev Father M. J. Mulcahy, C. S. B., which took place suddenly in Toronto on Sunday, a few days after his return to the city, from which he had been absent for some years. Rev. Father Murray, and old friend of deceased, had called on the previous day, and though Father Mulcahy was not then in the best of health—he had been alling for some time—yet no serious results were feared. On Sanday, Father Murray, in company with Father Frachon, called again only to find that Father Mulcahy had shortly before expired.

The deceased priest was well known in Toronto. Born in Ireland oversixty years ago he had settled with his parents in O hawa. His education was received at St Michael's College and in France. As a member of the

he had settled with his parents in O hawaHis education was received at St. Michael's
College and in France. As a member of the
Badilian order, he was on their teaching staff
in Lodisyille, Ohio, and for many yeers at St.
M chael's College. He had also done parish
work in Weston, Toronio Junction, and in
North Toronto, in all of which places he is
keenly remembered. In his connection with
the boys of the colleges. Father Mulcahy
had an influence over them most remark
able, and without any apparent effort
he could draw them in any direction he
choose. Everybody loved Father Mulcahy,
'aid an old pupil on hearing of his death.
Father Mulcahy is survived by his brother,
Mr. Thos. Mulcahy, of Orillia, and by a sister,
Sister Scraphim of St. Joseph's Convent, The
late Mother Agnes, of the same institution, was
another sister. The funeral took place from
St. Basil's church on Tuesday morning, Rev.
Father Dumouchel being the celebrant of the
Mass of Requiem, assisted by Rev. V. Murphy
and Rev. M. Carr as deacon and sub deacon,
Many relatives and friends were present, and
afterwards followed the remains to St.
Michael's cemetery where they were laid to
rest in the plot belonging to the Congregation
of St. Basil. R. I. P.—Catholic Reg ster, May
4th.

DEPARTING PARISH PRIEST HONORED.

tenacious to tag we stand as sentinels around the Tower of David, it is because we are most integration. If we are so solicitons about Mary's honor, it is because we have the form of the standard of the sentine of the sentine of the sentine of the sentine of the integration of the sentine of the sentine of the sentine of the integration of the sentine of the sentine of the integration of the sentine of the integration of the sentine of the integration of the sentine of the integration of the sentine of the s

stand as the most lasting menument to your zeal. The orderly behavior of the worshippers, the efficiency of the choir, are also evidences of the success of your efforts.

The celebration of the Holy Sacrifice of the Mase twice on every Sunday to enable every member of your congregation to perform the duty demanded by the Church, in worshipping God, the hours spent in the confessional, the procuring of the assistance of the Missionary Fathers, to strengthen the faith in the ardent, and to draw the lukewarm and the ind flerent, to a better sense of duty, but in particular, your zealous care for the sick and the poor will be held in fond rem mb ance by us all.

And so, Rev Father, on the eve of your departure, we take the opportunity to express our appreciation of your services in the past, and our earnest wish for your well-being in the fature. May you be blessed with length of days and all the choicest gifts a beneficent Providence can bestow, is the earnest wish of your people.

Flease accept the accompanying purse on behalf of the congregation as some indication of the esteem of the memb rs.

Signod on behalf of the congregation. Felix Onnroy, A. U. Balish, J. J. E. gish, Michael Walsh, M. F. Lynch, Jas. F. Deberty Thos. Howard Jas. O healty, J. as. F. Deberty Thos. Mr. J. E. Egish, Michael Walsh, M. F. Lynch, Jas. F. Deberty Thos. Mr. J. E. Egish, Michael Walsh, M. F. Lynch, Jas. F. Deberty Thosenied the purse for the congregation, which its understood, contained the handsome sum of over \$400

of over \$400 ADDRESS FROM FORESTERS The members of St. Mary's Court C. O. F., of whim Rev. Father McGutre is an honored and esteemed member and Chaplain, presented the following Ira ernal address, on behalf of their Court accompanied by a purse containing \$100 as a token of their esteem for their depairing Brothers.

This address was read by Mr. Thos. Myles. C. Ro of the Court and the purse was presented by Mr. A. B. Spellman:

To R. V. Father P. J. McGuire. Parish Priest of Hastings, in the Diocese of Peterborough and Spiritual Advisor of St. Mary's Court St. C. O. F. Embrace this opportunity of expressing to you our unfaigned regret at your departure from smong us. After seven years of closest intimacy, when we come to review these years, the thoughts that keep crowding up before us, reminds us of your laithence in stimulating us to right living and tight thinking; of the strength you don't not be seen as a safety of the theory of the court of your laithence in stimulating us to right living and tight thinking; of the strength you was on the production of the many services you have hown in helping and directing us in our work. The nature of the many services you have rendered us, combined with your inspiring and gental manner, has tended to endear you to all your bettern of this court and the parish of Hastings, and you may be sure that in years to come, no honer will come to you that will not come, no honer will come t

signed on behalf of St. Mary's Court. 56.

A. B. Spellman. T. Myles, Jos. Smith, M. McCarthy, D. McFadden.

FATHER M'GUIRE'S REPLY.

After the reading of the two addresses Rev. Father McGuire, who was visibly affected by the touching reference contained therein, replied in very feeling terms. He expressed in the fact of the generous love offerings as expressed in their united gifs. He could not help feeling tegrets at parting from the many loving ties that had bound him to Hastings. It was but human that after a period of seven years among such a good people he would feel the separation a hard one. The sacrifice made in leaving such a parish was no inconsiderable one. But he had made sacrifices when he left his native land, as all men who study for the priestho I willingly do, and he made up his mind never to form too strong attachment for any particular south but to by prepared to bow to the decision of his superiors, and be ready to work in whatever part of the Master's vineyard he was called to. "And so it has come about, said the Reverent Father, "that I, in obedience to my Bishop, knowing it to be the will of Gcd, am ready and prepared to leave this pleasant field of labor to go and work in another portion of Christ's vineyard.

Right graing the progress made in the parish since he came among them, he could not allow the occasion to pass without giving credit to the members of his congregation for their whole hearted generosity and co-operation on every occasion. When he first came to labor among them, he found a debt of \$1500 on the property of the church, which has all been wided out, I a addition to this, the large sum of \$1000 has been paid out for improvements made in the parish during his pastorate.

UNITED LABORS

This had all been accomplished by the united

of \$10 000 has been paid out for improvements made in the parish during his pastorate.

UNITED LABORS

This had all been accomplished by the united abor and generous contributions of his faith ful people. The splendid E seter offering of the members two weeks ago was referred to as an example of the liberality and love of his congregation. Regarding the work in connection with the new cemetery he desired to say that that work was greatly accelerated by the foresight of His Lordship the Bishop of Peterborough, who had procured the site before he came among them. He bestewed credit upon the hundreds of his willing members who had worked so diligently in improving the cemetery grounds, and giving the isbor for the beautifying of the site. The Reverend Father declared also that much of the success of his efforts in the spiritual and moral progress of the parish, was due to the saintly priests who had gone before.

He referred to the valuable landed property given to the Church by Mrs. James Convey; to the handsome church bell presented by the same lady a few years ago; and the graceful spire so kindly donated by the late Pailip Kennedy.

He spoke of the schools of the parish where

given to the Church by Mrs. James Convey; to
the handsome church bell presented by the
same lady a few years ago; and the graceful
spire so kindly donated by the late Pailip
Kennedy.

He spoke of the schools of the parish where
he had spent many a pleasant heur, and which
were now to be found in excellent condition
and under the supervision of teachers of abil
ity.

Speaking of his connection with the Foresters, the Reverend Father said he found St
Mary's Court in a flourishing condition when
he came to Hastings, and he was proud to say
that it had continued to flourish ever sinceincreasing in membership and the members
exerting themselves as a tower of strength in
the parish. He closed with a fervent appeal to
his hearers for their, continued co operation in
the good work of the parish under his successor. His heart would ever go out to the many
loving ones he was leaving behind him in
Hustings and, "my last act on Wednesday
morning before leaving for my new field, will
be a Requiem Mass for the dead of the parish,

ADDRESS FROM SENIOR CHOIR.

In the evening, after Vespers, the Ray,
Father Kelly, of Peterborough, delivered an
able and impressive sermon in the church,
which was listened to by a large and attentive
audience, At the conclusion of the services
the choir adjourned to the presbytery where
the following address was read to Rey. Father
McGuire;
Rey, and dear Father—To night sad echoes
round our hearts are stealing. We have come
to say frewell to you, kind pastor, Father and
ind.

Too short was your sojourn with us, but
sufficiently long as to have ensurined your



constipation, headaches, biliousness, kidney and skin diseases.

'I have had Liver Trouble for ten years, and tried different remedies but think Fruita-tives are the best. I cannot praise them too highly.

At Druggists—50c. a box. Mrs. JOHN CLINE, Aylmer, On

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parting words and gift to him. Master Joseph McColl read the following address in a manly

and intelligent manner: Rev. P. J. McGuire, P. P. of Hastings Ont.

Rev. P. J. McGuire, P. P. of Hastings Ont.

Rev. and dear Father.—Since the annuncement of your decision to seek another field of labor, expressions of regret have been heard on every side, but none have reason to feel your departure more keenly than the sanctuary boys, whose pivilege it has been to serve you at the altar.

We owe you a debt of gratitude, which we leel we never can repay for the deep interest you have taken in training us for that high and holy service. We can only thank you with all sincerity, and trust that we may be able to follow your wise counsels and thus attain to anohie manhood.

Kindly accept, dear Father, this simple gift in token of our respect and affection from Your ALTAR BOYS,

The gift of the Sanctuary Boys consisted of a combined silver sugar and cream set and a card tray.

combined silver sugar card tray.

The Reverend Father was touched with the leving sympathy and expression of the address, and he gave a parting blessing to the boys that they will not soon forget.

Rev. Father McGuire will leave Hastings for

tiev. Father McGuire will leave Hastings for his new sphere of labor in Downsyville on Thursday He is to be succeeded by Rev. Father Bretherton. Regrets are expressed on all sides, by members of other denominations, as well as by the general public at the de parture of the Reverend Father from the village.

DOWNEYVILLE PARISH PRIEST-REV. FATHER BRETHERTON TRANSFERRED TO HASTINGS.

THE LEAVE TAKING AN IMPRESSIVE ONE. Ray. Father Bretherton has been parish p.1st of St. Luke's, Downeyville, for eleven years. The m gaificant church property, its comfort and elegance, the beautiful grounds surrounding it and the unity and co-operation which enabled him to accomplish so much arrive he best evidence of his administrative ability and success. During the last week thindied at the was an except preciative of his sterling with the season of the esteem and love of his perpitude as large number of whom accompanied him to the station on his departure, and welcomed to the parish his success, the Rev. Father McGuire of Hastings.

On Friday evening the 5th inst., a little concert was given by the Separate school children. Father Frizpatrick of Ennismore was present, and kindly consented to peside. Before the opening numbers, the Rev. Father, in a few well chosen and elequent words, impressed upon his hearers the advisability and desirability of establishing Separate schools where practicable. At the close of the entertain ment two little tots, Miss Clara N. Mathews and Master Waiter Scully, stepped forward, and on behalf of the Separate school children took advantage of the occasion to honor their loved partor by presenting him with the following address: THE LEAVE TAKING AN IMPRESSIVE ONE.

To Rev. Father Bretherton :

To Rev. Father Bretherton:

Dear Father Bretherton—When we learned of your approaching departure from amongst us, we were all filled with regret, and take this opportunity of expressing our great sorrow at losing so dear a pastor, Father and friend.

We wish you to feel that your efforts in our behalf are valued by us, and we shall never forget the deep interestyou have always taken in us and in our studies. We shall miss your pleasant visits to our school-room and assure you you will not be forgotten in our prayers We, therefore, ask you to accept this travelling bag and pips as a token of our love for you, our dear pastor.

And now, although we part, we claim a place in your memory. Yes, dear Father,

our dear pastor.

And now, although we part, we claim a place in your memory. Yes, dear Father when wafting your morning and evening prayers like incense to the throne on High prayers. like incense to the throne on High then breathe one for us, your children of the Separate school, Dawneyville.

M vs 5, 1995.

This touching tribu e of affection on the part of he little ones so overcome the kind-hearted priest that for some moments he was unable to voice the feelings of gratitude and appreciation he so deeply felt. He thanked them very since, rely, and assured them that their esteemed gifts would ever remind him of the happy days spent in their midst.

The following Monday evening a number of the happy days agent and the second sec M vy 5, 1905.

The following Monday evening a number of parishiness gathered together in the parish hailover the vestry, where on the despatch of a war in invitation, they were seen joined by their pastor. Mr. John C. Leary occupied the chair and in a few very apportiate and festing words referred to the boble work done by Father Bretherton since he came to the parish. On his resuming his seat, Mr. Peter Murtha accompanied by Mr. Henry Mathews approached the platform, and while Mr. Mathews read the following address on behalf of the congregation, Mr. Murtha, at the proper moment, presented the good priest with a roll of cips ban hotes, as an estrest of the good will and settem of his parishioners.

To the Rev. C. S. Bretherton, Parish Priest

teem of his parlshioners:

To the Ray C, S. Bretherton, Parish Priest of Downeyville:

Dar Father: -Our inclinations, our feelings our desires on this the last occasion on which we presume it will be our proud privilege to address you as our parish priest, fill us with thoughts of mingled disappointment and joy. We rejoice that his Lordship, our devoted and beloved Bishop so appreciates the services you have rendered in the holy priesthood, and so esteems that integrations.

EATON'S

rity and zeal in your character so present in the true servant of Go now honoring you with the pastor the most important parishes in We are disappointed; and regret a priest whom we anticipated ten us many years yet, who managed our parish so satisfactorily who deep and abiding interest in our spiritual and temporal and who much during the eleven years of your trials amongst us every years of your trials amongst us every years of your trials amongst us every years of your based on the maximprovements you have so success plished. Our church has been renovaiced, remodelled and imiground around it beautified, the arranged and additional new of Everything that could add to the convenience of your parishione effected. Nor has our spiritual in any the less carefully attended to tices and ceremonies of our holy been thoroughly explained, and Catholic societies have been estances misrepresentation and perism, your indomitable convenience of your parishione effected. Catholic sociolies have been established uniencouraged; and despite adverse circumencouraged; and despite adverse circumstances misrepresentation and perverse citism, your indomitable courre and perverse,
ance has inaugurated and laid the foundation
of a Separate School education for our children
thus securing to them that moral and relizions
training so dear to every practical Catholic
heart. Yes, dear Father, you have labored
unceasingly amid trials untoid, but your
efforts have been crowned with success on
every occasion. The visible results of those
efforts are ours, and will remain with us, as
living memorial of your devotedness and solicitude. We ask you, therefore, to scend solicitude. We ask you, therefore, to scend, solipurse as a token of our love and gratifie.

In conquatitate you on your appointment to
your blessing ere we say good-bye.

Signed on behalf of the congregation, Peter
Murtha John C Leary Wm, Herlihey Wm.
Lehane, Eugene Shine, Jas, D. O Brien, Michael
Clancy, Joseph R. Lucas, Edward Cosello,
and Henry Mathews.

In reply, Father Bretherton very feelingly
reviewed the years of his sojourn amongst
them and ascribed his success to the heaty
co-ceptation rather than to his own individual
efforts. After thanking them most sincerely
for the many kind references contained in
their beautiful address and the accompanying
substantial proof of their estem, he gave
them his blessing, and all retired to their respective homes.

Luter in the evening the choir presented

spective homes.

Later in the evening the choir presented him with a pleasing address, a silver tea service and water pitcher.

DIED.

MALLEY.—At Forest Ont., on May 15 h Mr. John Mal'ey aged firty-eight years. May he test in peace!

NEW BOOK.

"The Transplanting of Tessie." by Mary T. Waggaman, published by Benziger Bros. 36 Barclay street, New York City. Price 60 cents

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*T. EATON COLIMITED TORONTO CANADA



VOLUME XXVII. The Catholic Re

LONDON, SATURDAY, JUNE 3, THE PREACHERS RESPON "My interecourse with nor

lies," says Archbishop Ryan taught me a great respect for called bigoted people. They erally persons deeply in earne sons who hate injustice and dec because they imagine-falsely, o -that the Catholic Church is a ons organization of those powers they detest it. They form ve the most fervent and the most p ing converts of the Church. scarcely be angry with them they are angry with an instit impossible existence." Now, the men who are the

guides of these people should thing towards enlightening They are, or should be, in a po know that the charges whi tracked the Church across the are false, and as advocates and e of truth should warn the against accepting them. In against falsehood, and in dr from the community these which disturb men's souls, an way to peace, they give pro being recreant to their duty. I tanately, the preachers, many live in a land whose watchy Protest and Enmity to things Let the cause be what it may it regards us, and forthwith lock their cabinets and exhi and fastastic imaginings labe olic. The discussion on t clauses shows too conclusivel average Toronto preacher is controversial methods are a century behind the age. nothing to lose by champi cause of religion in education nterests are at stake as well Their educators re-echo the of Dr. Lyman Abbot that " not be done up in two separa one labelled Secular, and the ligious and dealt out at differ Education is worthless, if no worthless, if it does not in religious life." But rather the tenability of the Cathol and the justice of our cla trespass on no Protestant r assail us with arguments favor in the eyes of the ag

> A WONDERFUL PIC They painted time and

picture of little Canadians in the school-room, and so en they become with it that dered why the Catholic co mire it. They even tried into lauding the picture b us a text-book of morality ventured to assert that we h for this kind of artistic they called us sundry n however, were content to position and to wait for the Parliament. The verdict and the good Canadian will But the West is open to th Who are eager to begin the lightening and saving i under its spacious skies, th a broader view of their these who differ from ther creed, and be brought t the men who are gradua schools which they conden are not deficient in the qu

TO OUR CRITI We have received a c accusing us of talking I fashioning the CATHOLIC

betoken a verile Canadian

a partizan organ and o representatives of the per We have, we believe, words in praise of Sir Wi His courage and tenaci

and wise-policy appealed said so. That he is a Libe us not: that he is a gr striving to keep the body less of injury concerned and we said so. The meed of praise may disple are hungering for office. bly give a tremor of ar our brethren who purst the gods thereof, but it ing politics." To the ch the representatives of plead not guilty. We r twice to Dr. Sproule, deemed ourselves capabl of the discussion of doing merits of that gentlem have said that he was

most cultured and tolers