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

VOLUME XXVI.

LONDON, ONTARIO, SATURDAY, APRIL 9, 1904

The Catholic Record. LONDON, SATURDAY, APR. 9, 1904.

PARENTAL RESPONSIBILITY.

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The CATHOLIC RECORD has comment ed more than once on some parents' sad neglect of their boys in the matter of education. We would fain forget all about it, but information received from others, and gleaned by ourselves, moves us to say a few words on this point. There should be no reason for writing on a question of this kind. A sense of parental responsibility or common justice should be barriers to the policy which finds warm adherents among our people. It is a discredited and a discreditable policy. Facts are against it : the experience of every pastor condemns it ; and yet parental stupidity and cupidity are proof against anything that may induce them to make an effort to keep their boys from the gutter and slum and from the army of the loafer and bar-room lounger.

But it is like crying in a wilderness. Blind and unconscious to their duty, cursed with an insufferable conceit of their own opinion, deaf to the admonitions of their spiritual guides, they persist year in and out in exposing their own flesh and blood to failure and degradation. They who know anything of our conditions will vouch for our accuracy. Hordes of messenger boys who will gravitate later on to the docks or railways or nondescript work -lads acting as doorkeepers at lawyers' offices, etc .- these we find done with school and with life's burden on their shoulders. It is enough to make one weep. It moves us to pity those who are afflicted with parents who barter their rights to happiness, their very salvation, for a few cents. For a miserable pittance an immortal soul is thrown into the world's vortex to be buffeted and defaced by sin, to become saturated with worldliness and to lose amidst the sordidness of the streets and ceaseless striving for money the knowledge of its origin and destiny. The world is, of course, the great

school. Many come forth from it with flying colors. The world toughens fibre and sinew. We have heard it all before-especially from those whose contempt for colleges is equalled only by their ignorance of the aims of a college, or who may relax their antagonism sufficiently to say that colleges should be devoted to the making of doormats or something useful. But will any sane Catholic contend that the world's school is good enough for with mind and heart unformed, lacking in habits of self-discipline, and ignorant as to how to acquire them, will be able to make headway against the forces that war against him ?

incidental cackling, and tends to the parents and is the best friend and conservation of self respect. What we want is a mental tonic. We are too much on the dead level and a whiff of the mountain air would invigorate us and might possibly enable us to appraise at their just value the gewgaws upon which so much time is squandered.

GIVE THE BOYS A CHANCE.

The parents who believe that a boy who begins work just as his mind is opening out has the best chance to succeed are duped either by their own ignorance or by the stuff that appears in some of the public prints. What favorable conditions, a boy who can boast of a modieum of education has but a fighting chance. But by what miracle can a boy who enters the struggle at thirteen or fourteen years of age be preserved from disaster and failure in these days of keen and ruthless compe-tition? We have but to open our eyes and see for ourselves. How many of chance has he? Even under the most our own can we count who are not in the ruck - at the bottom where the turmoil is the loudest, and the struggle the fiercest. There are those who are there, doubtless, through their own fault, but there are the others-and the majority - who have been forced to it logically and remorselessly. Sending an untrained and ignorant lad into the world is, so far as material success goes, like putting a lamb into a den of wolves. The world also does not give His education was the best the its prizes for nothing. How many times age afforded, and he was especi-have parents been told this, and yet ally well trained in Roman law how often have they turned a deaf ear and music. Evincing a love how often have they turned a deaf ear and eluded the school law by falsehoods about the age of their children-and all for the sake of a miserable pittance which stands for their stupidity and criminal neglect, and for their offspring misery and unavailing regret in after years. They condemn their boys to a career of hopeless toil. All good work is honorable: but we do not wish to credit our friends with the conviction that Catholics in these parts are created merely to do duty as furnace tenders or to be menials of every description. We have our opportunities as other people, but the ill educated boy cannot, as a rule, take advantage of them.

tion of their conduct. The most comobserved certain fair-haired boys in the slave market, and upon inquiry was told they were "Angles," whereupon he suggested that they should be called "Angels." He obtained the consent of Pope Pelagius to go to their country to compare the his child ? Can he hope that a lad mon one is poverty. It were waste of time to point out that the paltry sum earned can have very little influence in the finances of the household. Granted, however, that it is an appreciable factor, so far as cutting down expenses goes, shall it outweigh the future of the child. But the reason is valueless, for we know that many who use it, in order to get their is action to the interval of the plague, the second who use it, in order to get their boys from school, spend a goodly sum on drink. Who contributes to the erection of the gin palaces ? Who enshow and to send his boys to college? And we have often seen the wageearner staring in wonder at the wellgroomed, broad-clothed drink dispenser strutting jauntily into church and taking one of the front pews. But if he name. would but think that into the pockets of that drink-dispenser he puts the rights of his boys : for the well-appointed residence and family splendors of the saloon-keeper, he, poor fool, and others like him, who ply hands and heads in honorable avocations, pay the price which stands also for their own heartlessness, neglect of duty, and for the blood, the very soul, of their off-

which is far better than euchre, with its simple hearted girl who helps her counsellor of her brothers. But these parents are not content with this specimen of the sex feminine. They must

have it " accomplished." It is a fad and on the increase. Meanwhile the boy runs wild, but he may be invited into the " front room " one of these days to see his accomplished sister execute Wagner. Very pleasant indeed for the boy, but he pays a high price for it.

> A WONDERFUL POPE. GREGORY THE GREAT, WHOSE

OCCURS CENTENARY THIRTEENTH DURING THE PRESENT YEAR. Philadelphia Catholic Standard and Times,

The speaker began with an illusion to the fact that the thirteenth centenary of the death of St. Gregory the Great occurs this year, and that Pope Pins X., who is an ardent advocate of liturgical and chant reform, has made preparations to commemorate the vir-tues of St. Gregory during Easter week. He was born in 546 of a noble and pious family. His father was a Senator ; mother, St. Silvia, and two aunts have been canonized. He was born at a time when Italy was overrun by the Lombards and Visigoths and when the "black death" scourged the world. and music. Evincing a love for the Church, he studied the works of the Fathers, particularly those of SS. Augustine, Jerome and Ambrose. In his thirtieth year he was made Pre-In his thirtieth year he was made Pre-fect of Rome, but, fearing that he would become imbued with a worldly spirit, he sought the asylum of a monastery at a time when St. Benedict was engaged in his great work which did so much for Christianity. Of this saint Gregory Christianity. Of this saint Gregory was a great admirer. On his father's death his mother became a nun and the death his mother because a hun that the son gave his property to charity, build-ing six monasteries in Sieily and one in Rome. From 573 to 577 he was a monk, living in his own house on the coelian Mountain, practising severe self-mortification. Those days, he said, were the happiest of his life. In 577 were the happiest of his file. In other he was mas made one of the seven deacons of Rome, who administered the affairs of the Church and locked THE WAGE EARNER vs THE SALOON KEEPER. Those parents—and we refer to those who do not live in the borderland of hunger—advance reasons in justifica-tion of their conduct. The most comschism. It was about this time that he observed certain fair-haired boys in the

were made in bed. He died March 12, 604, at the age of sixty four years, and nothwithstanding his controversies with Constantinople, the Greeks observe his feast and revere his memory. He was feast and revere his memory. He was a strong character, firm and unyielding, yet mild and considerate. St. Hilde-phonse of Toledo says: "Gregory ex-cels Anthony in sanctity, Cyprian in eloquence and Augustine in wisdom." Mgr. Loughlin says this this estimate is probably exaggerated. Much of his wisdom was drawn from the works of St. Augustine. of whom he was a great

Catholic Record.

St. Augustine, of whom he was a great admirer. He was no doubt the man for the times, and if he had not, in God's providence, been Pope, it is hard to say how Christianity and its civiliza-tion would have fared during that

It was no spirit of arrogance that caused him to assert it when Pope. Though Protestant writers question

Though Protestant writers question it, he was no doubt sincere in his de-sire to evade the Papal chair. A great task confronted him. The State seemed to have abandoned the wreck. He became the guiding spirit of the whole world, and never before or since has one man dominated it as hedid. There was no other great man, and unless he accepted the task there was no recourse accepted the task there was no recontrol except to anarchy. His biography is, therefore, the history of the world at that time. His letters, which he caused to be registered, are the history of his times. If ever civil rule came to a world at to be registered, are the miscory of mi-times. If ever civil rule came to a man by stern necessity, it did to him. The Papacy has its growth, as has everything else. Christ gave Peter as much power as Gregory, but He did not promise to assert it for him. The reverence for Rome which was chown by the Anglo-Saxons in the early

shown by the Anglo-Saxons in the early days of their Christianity, and which days of their confluctantly, amounted almost to a passion, seems strange to us who witness the hostility of the major part of the people which dates from the alienation by Henry VIII.

The liturgy in Gregory's day was as we now have it. If he were to celebrate Mass on the Monday after Low Sunday Mass on the Monday after Low Sunday at St Peter's he would hardly need in-struction from the master of ceremonies through the collect of the day, in his honor, might cause him to blush be-cause of the recital of his virtues. The Gregorian chant is pretty much the same as in his time. He but put the finishing touches to old chants adapted to church music from the Greek tone, to church music from the Greek tone, and his reforms were only in keepand his reforms were only in keep-ing with those of other reform-ers who had gone before him. The present Pontif has given expression to his desire that the Gregorian chant should reign supreme. It is not in-tended to abandon all modern music, but to make the Gregorian chant the

tended to abandon all modern most, but to make the Gregorian chant the test. We of to-day have the Mass sung as it was in the time of Gregory the Great—that is, by the priests in the sanctuary. It is only the organ loft which departs from Gregory's ideas. The primal idea of Church music is where the whole congregation sings, and the Mass was thus sung from the sung from the time of Christ down. It was never intended that all others should remain tended that all others should remain silent to listen to an opera singer. Every man, woman and child chanted in the early days. The Jews droned the Psalms, and no doubt do so to this day. The Psalms were sung by the Apostles and the early Church in Jerusalem.

which evidenced itself by many pilgrim-ages in which even kings and princes participated. All of this was the work of a sickly man who had been mostly in bed since 599. The reform of the litany, the ar-rangement of the Gregorian Chant and sermons which were delivered by others were made in bed. He died March 12. Catholic mission work. The Conference Catholic missionaries engaged in non-Catholic mission work. The Conference will be held at the new Apostolic Mission House in Washington during the week beginning Wednesday, April 6. Bishop Maes, of Covington, will preside. Together with the diocesan priests who Together with the diocesan priests who are engaged in the work of giving mis-sions there will be assembled, selected representatives of the Jesuits, Lazar-ists, Paulists, Passionists, and other religious order who have signified a desire to attend. The Conference will desire to attend. The conference will bring to the newly opened Mission House the entire group of missionaries who are now engaged in spreading an accurate knowledge of the teachings of the Catholic Church in the various discusse of the country. The series dioceses of the country. Two sessions

say how Christianity and its civiliza-tion would have fared during that crisis. INTERESTING SIDE LIGHTS. In the course of his remarks the lec-turer, who adopted a delightfully con-versational style, often digressed from his main topic to make a comment which was always timely and sometimes witty. which was always timely and sometimes
witty.
St. Gregory, he said, did not become
a believer in Papal infallibility upon
becoming Pope, but had always urged
it as an essential of Christian doctrine,
saying, while yet a monk, to schismatics
that "it is necessary to agree with the
Holy See as the successor of St. Peter."
It was no spirit of arrogance that 14 the Apostolic Mission House will be dedicated by Cardinal Gibbons; Arch-bishop Glennon, of St. Louis, preach-

ing the sermon.

A RELIGIOUS FRAUD.

Winnipeg Telegram. Winnipeg Telegram. The Telegram is in recept of the fol-lowing letters for publication from the Rev. Dr. J. A. Trudel, secretary to His Grace Archbishop Langevin of St. Boniface

Archbishop's Palace,

St. Boniface, Man., Feb. 24, 1904. St. Bonfrace, Main, Februar, Torrage Sir-I beg leave to inform your readers that Sylvio Jobin, formerly school teacher at Saint Maurice, Assa., is neither a priest, nor a cleric, nor a theological student, nor a clergyman of any kind, and, besides, Mr. Jobin, who never was a member of the clergy, has nothing to do with the Archbishop's Palace.

JOSEPH A. TRUDELL, Priest, Sec. By instruction of His Grace the Archbishop of St. Boniface.

Archbishop of St. Boniface. Dear Sir—As several gentlemen have been deceived lately by an adventurer, would you allow me to inform your readers that His Grace has authorized J. C. Birt to take advertisements for the official organ of the diocese, Les Cloches de Saint Boniface, (The Bells of St. Boniface), so melodiously sung in 1852 by the great American poet, John G. Whittier, in his "Red River Voy-agenr." So, any other gentleman ask-G. Whittier, in his "Red River Voy-ageur." So, any other gentleman ask-ing for ads in the name of His Grace is a deceiver, a cheat, and he is simply doing a stealing business. JOSEPH A. TRUDEL, Priest, Dir. of Les Cloches de St. Boniface.

CATHOLIC NOTES.

It is estimated that there are 9,000,-000 negroes in the United States, of whom but 150,000 are Catholics. The use of the name Catholic in re-lation to the Church is apparently used

Herbert Spencer thirty years ago was quoted as the past-master in all questions scientific and religious. His death in December was the occasion for many an estimate which showed his true place in the history of philosophy, religion and physical science. Dr. Fox contributes to the February Catholio World a learned criticism, replete with an intimate knowledge of Spencer's writings, happy in its excellent expression of accurate thought, and authorit-ative judgment on the value of Spencer's work, which it would be well for all

HERBERT SPENCER.

1329

Catholics to read and to know. Herbert Spencer outlived his triumph. The innumerable appreciatriumph. The innumerable apprecia-tions of his work, which have appeared since his death, while recognizing the wide permanent influence he has ex-erted, and his claims to the rank of philosopher, acknowledge, either ex-pressly or by significant silence, that his system of philosophy, as a whole, has been, already, relegated to the 'gospels of yesterday.' The thought of to-day perceives that there are some important things in heaven and earth important things in heaven and earth which are not dreamt of, much less accounted for, in the 'Synthetic Philosophy.' Evolution, even if accepted without reservation, is seen to be but process, that no more accounts for the primal origin of things than a rail-road time table constructs the loco-motive. Not alone does it leave untouched the proof which the universe proclaims of an intelligent Creator, but it sets forth order and design in the world with far more impressive grand-eur than they received in the argu-ment of Paley and the Bridgewater Treatises.

But Spencer has no sooner declared that the Infinite is absolutely unknow-able than he assures us that we cannot able than he assures us that we cannot avoid assuming that we do know it, as Fiast Cause of everything and that, furthermore, this consciousness of the First Cause is the indispensable basis of all knowledge. After teaching that this Infinite, Absolute, First Cause is utterly unthinkable, and that the human mind is, by its very nature, incapable of knowing anything about it, Speneer proceeds to declare that he knows it is a Power, that it is the Power from which all things proceed, and that it is which all things proceed, and that it is the Power which produced in him cer-tain beliefs (those embodied in his Philosophy), and thereby anthorized him to

tain beliefs (those embodied in his Phil-osophy), and thereby anthorized him to profess and act out these beliefs, and, besides, imposed on him the obligation of not carelessly allowing to die the thoughts born in him. "The enemy found but little diffi-culty in demonstrating the astonishing self-inconsistency of this self-destruct-ive doctrine, which Spencer borrowed from Hamilton and Mangel, and twisted into obvious absurdity by adapting it to a purpose opposite to that for which they had devised it. 'What shall we say of that which transcends all knowi-edge ?' is the question Spencer puts. 'Say ?' 'Why, nothing, of course. What is there to say except I do not know,'? replied Dr. Barry, and in that reply he summed up the gist of the countless expositions of Spencer's blunder. blunder.

blunder. "The promised reconciliation of relig-ion and science was but an attempted destruction of the basis of all religions, which was degraded to a blind senti-ment with no reasonable object. The partition of Spencer awarded all knowl-edge to science, while religion was banished to a barren rock surrounded by a boundless, unfathomable ocean of banished to a barren rock sufrounded by a boundless, unfathomable ocean of ignorance. Somdbody, rather flippant-ly but appositely, characterized the reconciliation as another version of the

A MENTAL TONIC NEEDED.

How about his faith to begin with it? That is our most precious treasure. We know this: we hear of it in sermons; and we act as if it were of no value. The boys know it also in a ables the rum seller to make a brave kind of way; but, unable to explain or defend it, unconscious of what it means to him, he may, as others before him, come to recognize that the things which he can see, and which have a market value, are better to all practical intents than the unseen. And, confronted by sin, and with ears filled with the clamor of "getting on," he is fashioned so that were it not for attendance at Holy Mass or the Mission he might be mistaken for a pagan. He counts in statistics, but in zeal-in work for his own real needs-in bearing proudly and with dignity the fame of the Church-he does the hard-worked pastor; and one of spring. In other words they sell their them said to us recently that talking of boy's future for their own selfish pleasthings spiritual to a group of young men is tiring work and productive of meagre results. It should not be so, but it is nevertheless a fact as painful as it is true. They take more kindly to

A FAD.

In another class are the parents who make sacrifices even that the girl may have educational advantages. The pursuits which do not disquiet or tax boy does not count or can be depended the intellect. Hence the popularity of upon to satisfy his own needs in that the euchre party. A rational amusedirection. Undoubtedly, a girl should ment! Of course. Individuals who have a good education. But in a family venture to deprecate their frequency with modest income we cannot see why are "cranks." But they who summon she should have everything and the boy nothing. Moreover, we believe us, week after week, to finger cards for that a girl who is graduated from a good hours at a time are models of wisdom ! home and is versed in all the accom-And then the prizes we win! And it brings Catholics together and develops plishments of housekeeping can be a social side! A delicate tribute this to very useful member of society. She is very apt to be level-headed and unafraid the ingenuity of our amusement organof honest work. She may not pose izers and to our own intelligence. But as "literary" or "artistic" and the non-Catholic may be pardoned for matter. And not all of us are children: and though we may dally on occasion with cards we can appreciate a lecture, generally loved and respected—just a be indifferent to the lines of caste

unanimous voice of the clergy and people. He endeavored to evade the people. He endeavored to evade the honor, and before his coronation he originated religious processions and caused litanies to be chanted for the staying of the plague. Such continue to be held to this day. There is a legend that during one of these pro-cessions the Archangel St. Michael was seen to sheathe his sword, whereupon the plague ceased. Since that time, the Castle St. Angelo has borne its

HIS WORK AS POPE.

At his accession the world was prac-tically a wreck, and all believed the end of time was at hand. He was the first Pope to assume the temporal sov-ereignty of Rome at a time when there may no prower ready to exercise the was no power ready to exercise the authority so much needed. He organized a Sicilian fleet to bring food to the starving people, and defended the city from the attacks of the Lombards, actu-ally doing guard duty himself both day any doing goard duty nimself both day and night. Always a staunch believer in Papal authority and infallibility, he asserted those prerogatives now that he occupied the chair of Peter and appointed apostolic vicars and originated the pallium for metropolitans which has over since been placed on has ever since been the tomb of St. Peter before is conferred on an Archbishop. He devoted himself to the propagation of the monastic life and arranged for its discipline. He extinguished schisms and cultivated closer relations with the and cultivated closer relations with the patriarchates of Alexandria and An-tioch, which he held were equal to that of Constantinople, which claimed to be second only to the Bishopric of Rome. He opposed Erastianism, with it pri ciple of the subserviency of the Churc to the State, and hence was in contin-nal continuous with Constanting by to the State, and hence was in contin-al controversy with Constantinople. The conversion of the Anglo - Saxons was never lost sight of, and his earliest letters tell of his project to convert Great Britain. To St. Augustine and others he deputed the task, which they would fain have abandoned when they arrived in Gaul but for his insistance. Some of the boy slaves referred to he bought and educated as priests for their

and the early Church in Jerusalem. "We are in a state of expectancy, but hold with Gregory that we will stand with the Pope because he speaks as the successor of St. Peter." Greg-ory the Great was one of the greatest statesmen and greatest Popes that lived as also a greater writer. Even lived, as also a greater writer. Even King Alfred had one of his works translated into Anglo Saxon. He has been charged with opposition to learning, yet his "Exposition of the Book of Job" is a masterpiece and his sermons could be preached to-day without surprise. Is is said that he caused the classics to be burned. This story is based on the fact that he chided a Bishop for devoting more time to the teaching of the heathen classics than to the preaching of "The Word." He is greater in the estimation of non-Catholics than in the eyes of the faithful. Some of our diseyes of the faithful. Some of our dis-senting brethren credit him with being the founder of the Papaey. We will not concede him that honor. It belongs to Christ, Who founded it on the rock,

for the first time by St. Ignatius in his Epistle to the Christians of Smyrna. A few months ago, the well-known English convert, Lord Braye, offered a scholarship worth \$500 a year with a view of promoting the study of Scripture in Catholic universities.

While leading his congregation in making the Way of the Cross at St. Mary's church, Richmond, Va., last week Rev. William Mayer halted, stum-bled and sank unconscious to the floor. After removal to his home he died in a lew hours.

What may be regarded as the late What may be regarded as the late Cardinal Vaughan's last literary work is shortly to be published. It is en-titled "The Young Priest," and deals with that period of the young eccles-iastic's life which the Cardinal re-garded as the most anxious and criti-ral of his caroor. The MS reas finished cal of his career. The MS was finished a short time before the Cardinal's death, and he devised it to his brother, Mgr. John S. Vaughan.

There are about thirty-seven million Catholics in South America ; five million in the West Indies; sixteen million in Central America; nearly fifteen mil-lions in the United States; two and one half million in Canada. The entire population of all America amounts to

population of all America amounts to one hundred and fifty or one hundred and fifty five million inhabitants. Of these seventy-five and one-half million are Catholics. One-half of all America is Catholic. South and Central America ica are by majority Catholic, whereby the United States is by majority non-Catholic or Protestant.

Trimming Not an Aid to Conversion. The Protestant does not become a Catholic in order to retain what he already has, but in order to get what he has not. And to arrest his attention pean priests, and 34 nativ nas not. And to arrest his attention and induce him to investigate the chists, 3 seminaries with 64 students, iching in the seminaries in the students in the seminaries in th has not, and cannot have unless he be-comes one of us. Few men will abjure Protestantism for the sake of receiving it back under the name of Catholicity. Their are 4 Religious Orders of men and 6 of women.—Christian Missions in it back under the name of Catholicity. Japan, in the April Messenger.

story of a

Who went for a ride on a tiger : They returned from the ride— With the lady inside, And a unile on the face of the tiger,"

" It is interesting to remember as an instance of the value to be attached to the judgments of leaders of thought,

that, when the prestige of Spencer was at its highest, the late Henry Ward Beecher welcomed him to America as one of religion's noblest defenders. When all was said and done, Spencer's system came forth from the ordeal of outdates at the second of the second states of the criticism stripped of its specious dis-guises, as practical atheism and un-adulterated materialism. Between the adulterated materialism. Between the man who says 'there is no God' and the one who declares 'there is no God that can be thought of,' the difference is not worth observing. The theory which holds that consciousness and thought are but varieties of material mo cannot be absolved of materialism merely by attaching it to the metaphysical doctrine that the essence of matter is unknowable. The estimate investigation soon The course of scientific investigation soon brought even such a pronounced evolutionist as Tyndall to admit that consciousness cannot be identified with material energy. And this admission broke an important link in Spencer's chain."

The Catholics in Japan.

The last issue of the official Missiones Catholica (1901) gives the number of Catholics in Japan as 55,453, in 355 Christian mission-centres, with 207 churches. The more recent and very compound institution of Fathers Kange, S. J. careful statistics of Father Krose, S. J., and the Benedictine missionary, Father Maternus, put the number of Catholies now at 56,321, with 8,000 catechamens, one mission of the stations, one There are 355 mission stations, one archbishop and 3 bishops, 17 Euro-265 cate 17 medical dispensaries for the

All the Catholic societies of Apple

ton, Wis., with a thousand or m members, have formed one society, the object of which is to refrain from pro-fanity. It was on the earnest appeal of the priests of the city that this action was taken. Each member is pledged to observe the second com-andment. The agitation has spread andment. The agitation has spread to other cities and Catholic societies in to other cities and Catholic societies in other places expect to take the same action. One of the lay leaders in the movement is John J. Sherman, presi-dent of the First National Bank in

Against Profanity.

Peter.

20

MARY LEE or The Yankee in Ireland

BY PAUL PEPPERGRASS, ESQ. CHAPTER XV.

WEEKS BEGINS TO DEVELOP HIMSELF .-THE HARDWRINKLE'S-ROBERT HARD-WINKLE'S ULTIMATE DESIGNS ON MARY LFE .--- VI. .T FROM CONSTABUL-ARY OFFICER.

" Come in," said Weeks, glancing over his shoulder at the tall, dark form of his cousin, Robert Hardwrinkle, standing in the doorway. "Come in; I'm not engaged." "Thank you," said his host, creep-

ing softly in, and closing the door noiselessly behind him. "I thank you; I merely called, at my good mother request, to inquire for your health. She always fears, poor creature, you're not well when you don't come down to join us in family prayer." "Well, can't say I'm sick, exactly,"

responded Weeks, throwing up his feet on the back of a chair, and offering his companion a cigar, which the latter modestly declined. "Can't say I'm sick, though I hain't got quite clear of that confounded wedding scrape yet. But the fact is, my dear fellow, I dread these almighty long prayers of yours-1

do, really." "Is it possible ?"

"A fact ; I feel a sorter out of place like, sitting down there in the family circle-well, kinder green, you know. Why, it's just like this-I an't accustomed to it exactly; business men in the States hain't got time to pray, as

you do here in the country." "Ah, but, my dear Ephraim, you should make time, for prayer is indispensable to salvation. please God without it." You cannot

please God without it. "O, prayer is a very good thing, I allow," said Weeks, slowly puffing his cigar, and beating off the smoke with his hand. "It's an excellent thing for those who can attend to it ; but it do suit men in trade to spend whole hours at prayer, and neglect their business." Ah, but you can attend to both, if

you only try." "Why, we do try. We read the Bible, and go to meeting three times on the Sabbath ; that's about as much, I reckon, as could reasonably be ex-

"Perhaps so. The people of New England, I'm informed, have acquired a great reputation for sanctity." "Certain, and deserve it too, take pec

the hull of them on an average. There's the women, for instance, and the farm-ers, and the country folk all roundre all church-going people, and do of the praying, while the mermost of the praying, while the mer-chants and traders are busy at their commercial pursuits. Well, it's just commercial pursuits. Well, it's like this : one class of our people the praying, and the other does the trading-kind of makes it easy, you know, on both ; so that, take them on hull, they're a very religious people.

Ah, but, my dear Ephraim, that thing of halving the worship of God is forbidden by the rules of the holy gospel. Every creature is bound to orship God, and pray to Him alwaysin season and out of season."

"What ! and have their notes pro-tested at the bank? My dear fellow business is a sacred thing, and must be attended to

"Ah, but you forget, my good cousin, that the great, and, indeed, the only business of life, is salvation."

"Well, supposing it is, (I always thought, myself, salvation was a pretty good kinder doctrine in a general way, and I rather guess, too, the world should hardly get along so well without it.) still you know it won't cancel a note, Cousin Robert." "Ephraim ! Ephraim !" said Hard-

wrinkle, his cold, stern, sallow counten-ance exhibiting an expression of saintly sorrow as he spoke—Ephraim, where did you learn to speak of religion with

THE CATHOLIC RECORD.

little reflection, " will you permit me to ask you one question ?" " Certainly, my dear fellow ; why not ? Ask as many as you pleaso. Ain't you my cousin ?"

Ain't you my cousin ?" "I hope you won't be offended, or think me impertinent, Ephraim. You're my mother's sister's child, you know, and it's but natural I should feel a lively interest in your welfare, spiritual and temporal.' " Of course, I'm your mother's sis-ter's child-well !"

"Well, it's merely this. Do you really believe in the existence of God ? Now, answer me candidly. It's rather a strange question, but no matter. Do

a strange question, but no matter. Do you believe in that dogma?" "Yes, sir," replied Weeks, thrust-ing his hands into his pockets and shak-ing up the silver. "Yes, sir, I believe that—no mistake about it."

"The Lord be praised !" exclaimed his pious cousin, turning up his eyes. "I'm thankful you have not fallen yet into the lowest depth of the abyss. I really feared, Ephraim, from your manaer oi "No, speaking, you were an atheist." o, sir; I believe in two things firmly, and no living man can make me change that belief. I believe in the existence of a first cause, and the perfectibility of man."

"And is that all ?" "That's all, sir-that's the length and breadth of my creed." "And how, think you, is man to be

perfected ?

"Why, by reason, science, and ex-rience. That's about all he needsperience. ain't it ?" "And what of religion ?-shall it

take no part in his perfection ?" "Well — yes, guess it might help some ; that is, if he'd only keep clear of these darned isms, and adopt some sensible kind of religion for himself. The worst thing in the world, cousin for a business man, is to have any thing to do with the details of religion. They sorter cramp him, you know. Let him lay down a broad platform like mine, and stand upon it flat-footedthat's the way to get along in trade. "And you're quite serious, Ephraim, in avowing those shocking senti-

"Shocking or not, they're mine good friend; I have seen too much of your hair splitting religions in New England not to know what they are by this time. These descons, they are by this time. These deacons, and class leaders, and old maids, and methodistical-looking crowds we see going to church every Sabbath, with their Bibles under their arms, are, in my humble opinion, a darned set of dupes and impostors, the whole con-cern of them. There's neither honor or honesty amongst them. By crackie, they'd cut your throat with one hand and carry the Bible in the other. No, sir, a first cause, and the perfectibility man, or, in other words, the irristi bility of human progress, is about much as any business man can profess to believe with safety to himself or the

interests of trade. "But is that belief sufficient to save your soul?"

"Save my soul? O, that's quite another affair. If there be such things as souls, (which is now rather a disputed point,) why, the Creator, Who made them, knows best how to take Who care of them. I presume.'

Hardwrinkle had never such language before on the subject of religion. in the country, and little acquainted with the world, he supposed that how-ever abandoned men might be, or whatever abandoned men might be, or what ever infidel sentiments they might really entertain, the respect in which religion was held by the great majority of mankind would naturally repress their inclination to avow them. Brought

up, as he was, a strict Presbyterian, and accustomed from his childhood to hear religion spoken of with the utmost reverence, he now appeared both astonished and hurt to hear his cousin talk of it with such cold, reckless contempt. For himself, he was the very hypocrite. Mean ionation of a

at all, it was as callous as a stone. When the stranger beggar came to his door (for those of the parish knew him too well to enter his gates) he neither ordered him from his presence nor hunted his dogs on him. No, he kindly admonished the sufferer to guard against the many dangers and temptations that beset him in his mode of life, counselled him gently to beware of evil company, and then gave the shivering supplicant a religious tract to teach him resignation to the will of to teach him resignation to the will of Heaven, or a Dispensary ticket to pro-cure ointment for his sores. Money was his god, and he adored it. To part with a shilling, save in usury, was like rending his heart - strings. He loved it, not for the use he could make of it in giving employment to others of it in giving employment to others, or in serving the interests of the par-

ish, without loss to himself, but for the mere pleasure of seeing and feeling it with his hands. In this respect his cousin Ephraim was an entirely different man. He, like a true Yankee, was fond of money too; nay, ready to go through fire and water to obtain it; but yet he was just as ready, on the other hand, to lend it to a neighbor in a pinch, and think it no great obliga-tion either. He valued money only as a circulating medium—as an agent to carry on trade, or acquire a position for himself in society. He was forever talking, to be sure, of dollars and cents; but still it was evident to those who happened to be at all acquainted with his disposition and habits of life, that he was by no means a mercenary man. Nor was he, like most lovers of money, envious of his neighbors' prosperity-not he; on the contrary, was pleased to see every one thrive and do well, and ready to bid them God speed into the bargain. There was one peculiarity in him, however, which at first sight looked rather damaging to the character of an honorable man. He never scrupled taking advantage of his neighbor in speculations; because every man, he contended, should have his "eye peeled," and deserved to suffer if he hadn't. It was by sharp bargains men were made smart, and by smart men trade was made to flourish and if it happened now and then that a few fell short of their expectations why, the country at large eventually became the gainer. On the other hand, if his neighbor happened to "come the Yankee over him," to use a favorite expression, it was all fair in war-he neither grudged nor grumbled, but "peeled his own eye" a little closer, and went off to speculate on something else. Such were the two cousins. Both were fond of money—the one to gloat over and adore it, the other to use it as an agent to attain the objects of his pride or his ambition. But to proceed with our story.

" Merciful Heavens !" exclaimed Hardwrinkle, after a long pause, during which he seemed to have lost his speech, for he uttered not a syllable, but kept looking intently at his cousin; "merciful Heavens! such an expression from the mouth of a Christian man—'if there be such things as souls.' Ephraim, Ephraim, be such things as souls. Ephraim, Ephraim! I fear you're irretrievably lost. O, let me entreat you to pray for light and grace to dispel this darkness of unbelief. O, if you only read the word of God, join our family prayer every night and morning, and come with me thrice on the Sabbath to hear the outpourings of that faithful servant of the Lord, our dear and reverend brother, Mr. Rattletext, be assured your eyes would be opened to the light of glory shining through at a distance

"Say," interrupted Weeks.

"The light of glory shining out to-" "Say, hold on; I've heard all that before—could repeat it myself as slick as a deacon. There's no use in think-ing to come it over me with that kinder talk. What I believe, I believe, and I ain't agoin to believe nothing else, no how you can fix it. A first cause, and the perfectibility of man, is my platform.

church in Ducksville, for nearly ten years in my own time, and a real out and out Christian of the first brand. Well, he was cracked up so for his sanctity, that he went by the name of Pious Zeb, of Scrabble Hollows. Now Zeb never was known to be absent from meetin, morning, noon or night—he was punctual as the town clock. Every Sabbath morning, as the bell rang, "Rather ! worth many a sculo, I "Rather ! worth many a scule. I should say," agreed Bartolo, who had approached. "That's what I guessed," replied Pietro, slipping the sheath into his breast pocket: "and as no one ever claims such an article I shall take it to one of the Jews on the Rialto, and exchange it for a trinket for my there was Zeb crossing the Commons with his old faded crape on his hat, and his Bible under his arm. He was president of all the charitable societies, too, exchange it for a trinket for my Teresa." Nodding to his friends, he shouldered his basket and left the tavin the district, attended all the praye meetings, carried his contributions of

eggs and chickens every year to the minister, distributed religious tracts to the poor-"" exclaimed what a good fellow he is 1" said the workman, looking after him. "There is not a better in Venice," affirmed Giovanna; "old Marco is in-deed fortunate to have such a son !" "And such a daughter-in-law as Pietro

Hardwrinkle unconsciously, interrupt-ing the panegyric. "Whata treasure!" "Treasure! What, Zeb Pratt! By gracious, he was the darndest old vil

lain in all creation-he a treasure ! the old cheat; he'd swindle you out of your eye teeth. Why, the old hypocrite cleared out one morning with all the funds of the Christian Benevomorning with all lent

"Letters for Mr. Weeks," said

servant, Eknocking at the door. "Hand them here," cried the latter, promptly, throwing the stump of his cigar into the grate, and snatching his feet off the back of the chair. "Ha,

just what I've been expecting this whole week past-they're from that lawyer of yours, Robert."

Of mine ?'

"Of mine ?" "Why, yes, of your choosing. Rather slow though for my money." "And, please, sir, Miss Rebecca wishes to know," said the servant, what tracts to distribute this morn-

ing, sir?" "Tell her it don't matter a great

deal which; but she might as well, perhaps, try that last package from the Home Missionary Society."

"Yes, sir." "And, William—"

"Yes, sir." "She had better take Deborah with

"What ! you live two steps from the Palazzo Pisano, and pretend not to know what goes on ?" her, and leave Judith, Miriam, and Rachael to meet Mr. Sweetsoul, the solporteur, and make arrangements with him about that Sabbath school at in what does not concern me." "You are an exceptional host then," Ballymagahey." "Yes, sir; and please your honor,

was the ironical reply. "Have you heard, at least, whether a street braw took place in this neighborhood last night?" sir, that woman is here with the three rphans from Ballymastocker." What woman?

"McGluinchy's wife, sir. Her husband died, if you remember, sir, last winter, of the black fever." tolo. "Why, they say a man was mur-

'And what does she want with me?" TO BE CONTINUED.

STORY OF THE MORTE INNOCENTE

Every visitor to Venice who has "A silver sheath picked up by come down to the Grand Canal disem-barks in the Piazzeta, and halts at the foot of the column bearing the winged ion; before you stretch the opalescent waters of the lagoons, with a faint girdle of green islands far away; to your left rises the Ducal palace, to your right the loggie of Sansovino. Mem-ories of all those historic stones have "An excellent youth, surnamed the Fornarceto, son of Marco Tasca, the baker. You must know that—" baker. You must know that—" But the stranger had risen, paid his score, and saying "Such matters do not interest me," hastily departed. "A rude hound! If I had been in witnessed hold you spell-bound, while your eyes feast on the scene which your place, Bartolo, I would have set him down," exclaimed Giovanni, shak-ing his fist at the back of the retreat-ing stranger. "I have a presentiment that he is one of those birds of ill stands alone in its peculiar style. When the sun has gone down in a flood of purple and gold, and the twilight fall, look towards the south-west side of the church of St. Mark, and just in "Hold your tongue, Glovanni," re-plied Bartola hastily ; " remember that sometimes even the signori of the counfront of the Madonna in mosiac you will see two little lights suddenly flash out These lamps are lit at sunset every evening, and burn throughout the night cil of ten go about masked, and one cannot be too careful. In Venice the with a steady radiance, like two stars very walls speak ; everywhere ears are listening, eyes watching, hands ready to seize their prey. One can scarcely open one month before the ten know of seen from afar, and only go out when darkness is lost in the full light of day. Any Venetian, high or low, will tell Any venetial, high of low, while tell sad but true story of the "Morte Iano-cente," or the "Boun anima del For-naetto," as he is variously termed, in whose memory they burn; a story of love and death, an example of the falit; a lion's mouth anonymous communications.

into tears in one moment, and what happens to the humblest of us happens danger of hasty judgment. On a brilliantly clear March morn-ing of the year 1507, though 6 o'clock

lible nature of human evidence, and the

'How goes business?'

vengeance as he lay there," and Maria sank trembling into a chair, while all passed round her. "And who was it ?" they asked. exclaimed Pietro ; " do you suppose I would carry about such a weapon for the world? I found this lying on the ground as I came along, and picked it up. See, it is silver and richly chased."

ern, his merry whistle dying away in

"What a good fellow he is !" said

s bringing him !" added Vincenzo. While those remarks were being ex-

changed a man, whose face was covered

"Perhaps he is returning from a ball," whispered Giovanni; "he's a patrician, I'm sure, judging by his

He of the mask moved uneasily. "What are you staring at me for, you fellows ?" he suddenly asked in an

angry tone. "No offense meant, signore," replied

Giovanya. At this moment the host set down the wine before him. "What's the news?" asked the

stranger ; "were there many guests at the ball at the Palazzo Pisani last

night ?" "How should I know, Illustrissimo ?"

"I am too busy to interest myself

Hearing these words, Giovanni in-voluntarily exclaimed, "Perhaps the sheath Pietro found..."

"What sheath ?" inquired the strang-

"And who is this Pietro ?"

black velvet mask, entered, and

the distance.

by a

"None other than Messer Luigi Guoco, Secretary to the Illustrissimo Lorenzo Loredano." On hearing this Lorenzo Lorenzo. On hearing this name Marco Tasca turned pale and started. "God have mercy upon his started. "God have mercy upon his soul, and grant him peace!" he mur-mured, crossing himself, for the mur-dered man was well known to have led an evil life.

Vincenzo.

Vincenzo. "For God's sake, do not speak so loud !" urged Bartolo. "Oh, let me be !" returned Vincen-zo. "Messer Luigi, though a patri-cian, was none the less a secundrel, and Laborald not hesiticate to say so own in

open by a boy of fourteen, whose hands, face and clothes were white with flour, and who ran up to Marco crying "For the love of God, paderone, come

sat down at an empty table. "Cy-prus," was the order, uttered in a short starting to his feet. "Yes, I do not know how I managed vords," remarked Vincezo in an under-tone to his companions. "What an hour of the morning to go about "Perhaps be

to get here, for there are two men post-ed at the door, while the others are

deadly fear, hurried out and ran wards his shop, followed by the boy.

praises of his son Pietro, who was in-deed a model of youths, as indefatigable worker, honest to a fault, steady, and respected by all who knew him. He was engaged to be married to Teresa, the valued maid of Elena Loredano, wife of the Senator Lorenzo Loredano, who was one of the members of the dread council of ten. Teresa was an orphan, the daughter of old retainers of the family in which she sewed. She was now nineteen, and one of the most beautiful girls in Venice; of that rare and delicate type of beauty pecu-liar to the Venetian daughters of the people, with the red-gold hair Titian loved to paint, and the clear white skin and soft dark eyes which form such a striking contrast, and which turned the heads of many a Venetian gallant of the day. Of a sweet, gentle disposi-tion, she was as good as she was beau-tiful, and between her and Pietro

dowry. When, on festas, the young pair and old Marco glided in a gondola across the still canals out into the open waters of the lagoons, no happier hearts beat under God's sky; in the translucent atmosphere of a southern spring they moved across the quiet waters, where the great barges with their tawny orange, red or yellow sails crept slowly by like gigantic butterflies with outspread wings, the fresh salt breeze from the sea fanning them like a ca-ress till the domes and campanilli of Venice stood out against the sunset sky resembling the outlines of a dream

as is rarely low on the morning in question, now-ever, Pietro, having finished his rounds, lingered awhile at the palazzo Loredano with Teresa, a cloud darken-bis handsome face. "Has Messer Luigi dared to offer you any more presin one he asked. ents i corner to hold secret denunciations, a

gift, but I refused even that," re plied Teresa.

does "The hound ! If you knew what not require much to be dragged before that man is ! But there are things not be turned fit for your ears to hear. If I thought you listened to his flattering words and honeyed phrases, I should not hesitate

APRIL 9, 1904.

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people.

On hearing this

" A good riddance, too !" exclaimed

I should not he itate to say so even in the presence of the council of ten." At this moment the door was thrown

home at once; the sbirri are looking for your son Pietro." "For my son Pietro !" exclaimed old man, turning as pale as death, and

"Impossible ! There is some mis-take ! My son, who is the soul of honor, to be supposed capable of com-mitting any evil action ! You all know it is impossible," and Marco, a prey to deadly fear, hurried out and ran to-

Marco Tasca had not exaggerated the

existed a deep, true love. Her mis-tress, who held her in high esteem, ap-proved of her choice, and had under-taken to provide her with a handsome

city, and they came back under the gleaming starlight, hand in hand, wrapped in such unalloyed happiness as is rarely vouchsafed here below.

"He wanted to give a me wedding

such contemptuous indifferen you so soon forgotten the lessons of your pious mother? She, indeed, was a devoted servant of the Lord. O, she was a holy soul-praying in season and out of

Precisely," interrupted Weeks taking the cigar from his mouth, and knocking the ashes off with his finger, "precisely — that's just it. She was forever running off to contribution parties and prayer meetings, and neg-lecting her business at home. By gracious, when father died he warn worth a five dollar bill in the world and I had to slink off to the south to earn my bread, 'mong niggers and cot-ton bales. It's all very well to pray, and I don't object to it no how—but I don't see either the darned use in maying all den and the darned use in praying all day and neglecting the main point. nast

The main point ? and what's that,

What's that? why, it's money, ain't it ?'

Money !- you call money the main point ?'

"Yes, sir," responded Weeks, em-phatically; "I call it nothing else. Should admire to know what you call

"You shock me, Ephraim. Really, you shock me.

ou shock me." "You don't say." "Why, you must be a downright in fidel, to speak in that irreverent manner.

Don't know about that. But I've got my own notions about religion, and ain't agoin to change them for any man's way of thinking. Guess I'm old enough now to judge for myself. And as for nine-tenths of the religions going, I believe they're danged hum-bugs." "Which of the different Christian

denominations do you belong to, may I ask ?" inquired Hardwinkle.

"Well, can't say I belong to any in particular. I rather think, though, I like the Unitarians better than most of them. Their ministers are pretty smart sorter men, as a general thing, and preach first-rate sermons once in a while. No, I never seemed to have any choice in that way. The fact is, I vs calilated to do about right with every man, and I kinder thought that

sordid, and cunning as a Jew, he had the bland smile and the saintly look forever at his command, and could play the Christian or the demon, as it suited

his purpose, with equal adroitness. religion was external. It consisted of long prayers, demure looks, pious conversation, black garments, and an ascetic aspect. At church he was never missing on the Sabbath; hail, rain, or snow, he was there, sitting up-right in his pew, motionless and impassible as a statue. And there, too, sat his seven black sisters beside him, tall, thin, and lank, like himself ; not white spot to be seen about them but ket handkerchiefs ; even their their po fans were as black as ebony. In very the whole world round never was seen so solemn, staid, and church loving a family, from Robert, the heir and

down to Deborah-or, as she called by he was commonly called by her elder sisters, Baby Deb-now a young lady of seven and twenty. It happened, however, that religion, by some mis-fortune or other, instead of softening

and expanding their hearts by its divine influence, had withered them up. Its gladdening and exhilarating touch seemed only to have chilled them like an icicle. The bright look and the an icicle.

pleasant smile, which denote the pres-ence of religion in the soul, were never once seen to light up their features. Like melancholy spectres, dark and stern, they passed through the busy

sterets, or stole silently away in the shadows of the houses—no one caring to look after them, or bid God bless them for their charity. O thou cold, stern monk of Geneva, thou whose heart never thrilled with a generous them the start broken the start the start of the start start and the start of the start of the start of the start start never thrilled with a generous the start of emotion, whose pulse never throbbed with sympathy for thy kind, this death-like picture of religion is thy handi-work! Thou subtle betrayer of the

human conscience, thou dark plotter of treason against the sovereignty of the human soul, how could you look up at

the bright heavens above, and see the blessed sun gladdening the earth with his beams, or behold the stars dancing in their orbits to the music of the spheres, and yet be demon enough to curse humanity with such a lifeless re-

ligion as this? But of all the members of the Hardwas religion enough for me." while I am lie a most was the most "Cousin," said Hardwrinkle, after a heartless; or if, indeed, he had a heart

"Ah, too broad, my dear friend

'narrow is the way,' you know.' "Broad—that's just precisely what we want. We want a platform broad enough to cover the hull ground. We are a young nation, sir, strong, active, and ambitious, and must have room to stretch our arms east, west, north and south. Our resources are inexhaustible, and we want a wide field to develop them—and that field, I take it, sir, is the liberty of conscience."

You mean liberty to cheat and take advantage of your neighbor if you hap pen to be clever enough to accomplish it with impunity?

enough at that early hour when the sun had not sufficiently warmed the at "Why not? That's the life of trade. mosphere. The tavern, too, was a place of resort where friends met and discussed the news of the day. my dear fellow—that's what makes smart men. Hence it is the Yankees are the smartest business men in all creation. Your evangelical rules would On the morning in question the guests present, consisting of a work ruin us in twelve months."

The laws of God ruin you? Do you really mean what you say ?" "Well, look here; I speak only of

larly handsome young fellow, carrying a large basket full of freshly bake our merchant and trading classes ; with respect to farmers, laborers, mechanics en and all that kinder folks, the can adopt as many rules and regula tions as they please, in the religious line. It don't make any material diftions a ference, I presume, one way or other since they hain't got no business to since they since they main t got no business to transact; but you might as well think of corking up the Atlantic in a cham-pagne bottle, as expect the commerce of the States to thrive under the old, this morning. vanni, one of the gondoliers. stiff, evangelical rules of our grand

"Ah, Ephraim, Ephraim, speak with "Ah, Ephraim, Ephraim, speak with respect of those holy men," said Hard-wrinkle. "O, I hope and pray," he continued, again raising up his hands and eyes in pious supplication, "I hope and pray we may stand as well before the judgment seat as they did." "Consin Robert," said Weeks, look-ing cidemars for a moment at the riends !"

bread is acknowledged to be the best in Venice, and we can scarcely ge through the orders. Have you hear ing sideways for a moment at the up-turned face of his companion, and turned face of his companion, and twirling his watch key as he spoke,— "Cousin Robert, you're a very godly, plous man, I reckon, and an honest man too: no mistake about that. But the latest distum : Wine from Friuli and bread from Tasca? But now and bread from Tasca? But now I must be off, and hurry to make up for lost time." As he raised his basket the cloth covering the bread was dis pions people, let me tell you, ain't al-ways to be trusted; hold on now a minute; hold on; I'll just give you an placed, and the corner of a beautiful

minute; hold on; i i just give you an instance in point. I knew a man once in our section of the country, named Pratt-Zeb Pratt, they called him. Zeb was descon of the Methodist

the nobles-for instance, the had not yet struck, there were already Doge Marino Faliero.' several customers in the Ostoria of the Cappa d Oro, situated in the Campiello

"You're right, but anyhow, thank God, there is justice in Venice; no del Pignoli, facing a canal in the Ses-tiere of St. Marco. This tavern was one is taken up or condemned without good reason, remarked Vincenzo.

box in the wall in another received

tribunal ; laughter may

is ready

largely frequented by workmen, gon-dollers, and fishermen inhabiting the Rather harsh justice at times, you must allow," put in the workman, and his friends laughed. Once more the door opened, and ad-

doliers, and hinermen inhabiting the neighboring narrow calle, for, besides opening its doors so early, its host, Bartolo, kept a large assortment of the home made wines and spirits so popular mitted a strong-looking, thick-set, elderly man, with a jovial countenance and hearty voice. "Good day to company," was his greeting as in those days, in which his customers were wont to indulge before venturing out into the air of the lagoons, keen Good day to the company," was waved his hand.

"Welcome, Marco!" the unanimous response. "A glass of muscat, good Bartolo,"

observed the newcomer. "Your son was here a short while

observed the host as he executed go.' the order. "Was he? Poor boy! he is a good

man and two gondoliers, were carrying on a friendly talk with the genial host, when the door opened to admit a singu lad. He works for ten, is always good-tempered, only a bit hot-headed at times. I have indeed much to be thankful for. To think my parent came into Venice barefooted, carrying loaves; he was greeted with cries o load on their backs, and now

"Eviva Fletro : "Good morning, friends," he re plied, putting down his basket. "Bar is the most flourishing bakery in town. and we have our own house, and a tidy bit of money laid by. And in three weeks' time Pietro's marriage olo, give me a glass of malvagia before begin my rounds; the cold is piercing will take place, and he will bring home Teresa, who is as dear to me as if she were my own daughter. When my time comes to go, I shall be able to close my You're late, Pietro," observed Gio "I left home at the usual time," was the answer, "but met a poor old woman carrying such a load of wood that I eyes in peace, and bless my boy with my last breath, as I have blessed him d hin thought she would be crushed under it so I just took it to her door, while she watched my basket. To your health friends !" and Pietro emptied his glass

my last breath, as I have blessed him every moment of his life up to now ;" and Marco paused breathless, his face glowing as he eulogized the son whom he loved so devotedly. "You're worthy one of the other; an exemplary father and a model son," replied Giovanni in a tone of sincere conviction. asked Gio vanni. "It could not be better ; my father's

conviction. "Quick ; a glass of water for heav en's sake !" oried a young woman rushing into the room with a distracted conntenance. "What's the matter. Marie ?" in

quired the host.

"Oh, if you only knew !" she ex-claimed, taking the glass with a trem-bling hand. "I have just seen the

to kill him." and Pietro clenched his hands, and walked up and down the room.

"Pietro," pleaded the girl, laying her hand on his arm, and looking up wistfully at him with her beautiful how can you speak like that? eyes, " how can you speak like that? How can you doubt your poor Teresa, whose heart is yours alone ?" and a great burning tear dropped on his hand.

In a moment his arms were around her as, full of remorse, he exclaimed : "Forgive me, forgive me, amore mio; it is only that I love you so passionately; and to know you are under the same room as that man maddens me. I know you are mine, mine alone, and I have never doubted you."

have never doubted you." "And in three weeks," said Teresa shyly, "I shall be with you in our own home, and nothing will part us but death, and death itself cannot divide us, for love such as ours can never

Messer Luigi Guoro was secretary to Lorenzo Loredano ; a man about thirty years of age; handsome in his way, with a fair beard and blue eyes, but a man of low character and notorious reputa-tion. He admired the pretty serving maid, and would like to carry on with her, as was the way with gallants in those days, when "patricians" were Teress, howallowed much license. Teress, how-ever, would have nothing to do with him, repulsed all his advances, refused his gifts, and avoided every encounter with him; in spite of which, Pietro was possessed by flerce jealousy towards Messer Luigi, and the only cloud which marred Teresa's perfect happiness was this hatred which Pietro openly ex-pressed against one whom he regarded ed against one whom he press as a vulture ready to derout his dore. The flame was fanned by the secretary's haughty and contemptuous manner towards Pietro whenever he cross path ; the flery young baker had to put great restraint upon hims express his feelings towards his ad-versary. But after Teress's words this morning he bitterly reproached himmorning he bitterly reproached him-self for ever bringing a shadow over that beloved face; and as he held her placed, and the corner of a beautiful claimed, taking the glass with a tream-sheath appeared. "What's that, Pietro?" inquired dead body of a patrician lying on the Vincenzo, the second gondolier; "have you invested in a dagger ?" Traghett di San Samuele; the dagger "I; a dagger ! Heaven forbid !" face seemed to ery out to heaven for I am frightened by our happiness, and APRIL 9, 1904.

it oppresses me ": then, with a lingerembrace, they parted.

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To describe the horror and despair of

To describe the horror and despair of all concerned is beyond words. "Pietro Tasca! Impossible! He would not hurt a fly," was the verdict of his friends; but alas! evidence was strongly against him also several nobles and patricians had recently been mur-dered by plebeians in Venice, in con-sequence of which the council of ten were even less inclined than usual to ward leniency in cases where all appear-ances were against the prisoner. In Sacred Heart Review. The religious orders of the Catholic Church torm an endless source of interest for the student and the writer. Among these Orders is one, well-known ward leniency in cases where all appear-ances were against the prisoner. In vain did all who knew him testify to the rectitude of the Fornaretto, to his blameless life, his spotless past: facts remained, he had often incantiously and

in the Catholic World.

ST. JOSEPH'S DAUGHTERS.

some facts concerning the Sisters who bear the great saint's name. Perhaps we shall be surprised to learn that they date back to the time of St. Francis de Sales. Their founder was his friend, Monsignos de Maupas, Bishop of Le Puy, in France; their works were "the education of children, the instruction of deaf mutes, solace of the more care of incurables and sick of openly expressed his jealousy of the nurdered man, the sheath of the poig-nard in Messer Luigi's heart had been found upon him. The very evidence of his friends when cross examined was against him : had he not come into the against him : had he not come into the Osteria of the Cappa d'Oro with the sheath in his possession, while the murdered man's body lay in a calle close by transfixed by the dagger ? Had his friends not commented that he was later than usual that morning in starting on his rounds ? Had he not evenly avowed his hatwood of Mosser the poor, care of incurables and sick of all kinds, attendance in the prison." In the awful days of the French Revo-lution, they were dispersed, as to-day so many religious communities are being openly avowed his hatred of Messer Luigi? Teresa herself could dispersed in France; but among them was a young nun, born in 1759, who Luigi ? Teresa herself could not deny his jealously of the dead man, though was barely to escape the guillotine, and who was to be the second founder of St. Joseph's order, and to end her life in peace at the advanced age of eighty-four. This was Rev. Mother St. John Fontbonne. To the little band of Sisters who, under her care, and with the advice of Cardinal Fesch, famous uncle of Napoleon I., bewas barely to escape the guillotine, and she affirmed with bitter tears that he was incapable of lifting a hand against

was incapable of lifting a hand against his worst enemy. He had nothing to bring forward in his defense but the simple fact of his innocence, and that he had picked up the sheath which accidentally lay in his path. There seemed no doubt that in a moment of anger, carried away by jealousy, he had drawn the dagger and stabbed Lnigi Guoro. The council often were short and prompt in their decisions; in this case they had no hesitation; even Lorenzo Loredano could but sadly acquiesce in the appar-ently overwhelming evidence, and Piecame the first community of St. Joseph after the wild storm of the Revolution was spent, these prophetic words were spoken by a certain Pere Piron, who had boldly maintained the faith in those ently overwhelming evidence, and Pie-tro was condemned to death within three days of his arrest.

At first his despair was terrible ; not At first his despair was terrible; hot that he feared death, but, strong in the sense of his innocence, full of health, youth and strength, with everything that made life sweet within his grasp, he felt as though such a fate were harder than he could bear: every nerve harder than he could bear terms hard and fibre, every pulse and heartbeat cried out and protested against the in justice. But, like so many of the chil-dren of the south, he was deeply relig-ions at heart, with a simple, childlike fours at heart, with a simple side against faith, and he soon ceased to kick against the pricks and resigned himself to the Divine will. The sight of his poor father's despair, of Teresa's speechless anguish, make him forget himself in

anguish, make him forget himself in trying to confort them. It is useless to linger over the grief and agony compressed into those days; mercifully they were prolonged. Pie-tro walked bravely to the scaffold on the last morning, and met his doom without faltering, commending his soul to God. His last words were: "God is my judge; I die innocent of the charge brought against me, but in that I felt hatred in my heart against Messer hatred in my heart against Messer Luigi I sinned, and for this I repent."

Marco Tasca almost lost his reason, Marco Tasca almost lost his reason, and did not long survive his son, liter-ally dying of a broken heart; lovingly tended by Teresa to the last. She soon after fell into a decline, and passed away in the house of Loredano, surrounded by care and affection. Thus were three lives sacrificed to the follows of human indement. but hear e wedding that," rethings not I thought

THE CATHOLIC RECORD.

the saying : ' Recordese del pover For-And so it was, for from the time of his death till the fall of the republic in May, 1797, every prisoner condemned to death, turning to the president of the tribunal, recommended himself to mercy, with the words : Eccettenza, la si ricordi del provero Forner (Excel-lency, remember the poor baker)." lency, remember the poor baker)."" The two lights put up to commemor-ate this incident still burn every night

in their niches against the church of St. Mark, as every visitor to Venice may see for himself.—E. C. Vansittart

Among these Orders is one, well-known by its good works in this country; but concerning its actual history and real statistics perhaps few of us have very accurate knowledge. The month of March being dedicated to St. Joseph's honor, to him who has been chosen as patron of the Universal Church. It is an appropriate time in which to relate some facts concerning the Sisters who in the variegated forests and have been moved thereby, as by the touch of a divine hand, will only long for the great-er beauty of the country above. Who alvine hand, will only long long to be given er beauty of the country above. Who can move about the fields and forests to-day and not be impressed with the beauty of the Lord? These autumn woods, these meadows green again after beauty of the Lord? These autumn woods, these meadows green again after their summer mowing, these hillisides all on fire with the burning sumac, these low hung clouds, all declare God these low hing clouds, an define out of to be a master artist, ever touch of Whose brush leaves a mark of beauty, That must be a dull soul indeed that can

That must be a dull soul iudeed that can walk amid this glory and not see God in it. The devout mind will rise from the contemplation of these pictures to the hand of Him Who gave them form. God is love and He is beauty. His beauty is impressed upon every thing. It is impossible for us to look upon such scenes as this have been permit-ed to look upon this autumn and not say. ed to look upon this autumn and not say, the Being that made these must be a Being of wonderous beauty Himself. He must be perfection.—Edward Herbuck.

POWER OF ELCQUENCE

only breathing.

As effortless as woodland nooks Send violets up, and paint them blue.

AN INFALLIBLE TEACHER.

Some regard it as a preposterous proposi-

tion ; some a degrading sulm'ssion of intelligence, and others less enlight

ened, a crafty assumption of power to make more adhesive Catholic allegi-

ance to Rome. Ignorance and malice are responsible for such conclusions. Authority and absence of authority,

representing the unification and Pro-testantism the fragmentation of Chris-

tian effort. As between infallible and individual

had boldly maintained the faith in those awful days: "You are, indeed, but few; yet, like a swarm of bees, you shall spread yourselves everywhere. Your members shall be as the stars of heaven. But, while you thus increase, preserve always that humility and simplicity which should characterize the Daugh-ters of St. Joseph." This was one hun-dred years ago, lacking but four. How has this prediction been fulfilled? The Daughters of Joseph are in Europe, Asia, Airica, North and South Amer-AS DISPLAYED IN THE ACHIEVEMENTS OF O'CONNELL. Now that the season of St. Patrick is Now that the season of St. Fatrick is on it is gratifying to recall a noble tri-bute of praise given by a gifted Amer-ican to one of the brightest and most patriotic sons of St. Patrick's Isle. It is the panegyric of an orator by an orator, of a lover of freedom by a lover of freedom—of Daniel O'Connell, the Asia, Airica, North and South Amer-ica. In the communities dependent on the mother-house at Lyons are three thousand members; in the Bourg communities, I,625; in the Department of Ardeche, 1,445. We say, "there arc," for we take from the table of statistics compiled previous to the evil work of M. Combes in France. One woman alone, Mother M. Felicite, of the Congregation of Cham-hery, who had borne the name of Jose Asia, Africa, North and South Amer-

of freedom—of Daniel O'Connell, the great Celt, by Wendell Phillips, the great American. Here is an extract from Phillips' glowing oration delivered at the O'Connell celebration in Boston nearly thirty-four years ago: "Broadly considered, the eloquence of Daniel O'Connell has never been equaled in modern times. Do you think I am partial? I will vouch John Randolph, of Roanoke, the Virginia slaveholder, who hated an Irishman almost as much as he hated a Yankee almost as much as he hated a Yankee himself an orator of no mean level. Hearing O'Connell, he exclaimed : 'This is the man, these are the lips, the most eloquent that speaks English in my day.' And I think he was right. I remember the solemnity of Webster, the grace of Everett, the rhetoric of Choate. I know the eloquence that lay hid in the iron logic of Calhoun. I

tions for forty-two years,-made the following foundations : In 1854, she founded the Province of

CONVERTING HIS WIFE

Not all mixed marriages results as did the one of which the following story is related. The husband was a Catholic. At the time of his marriage he was somewhat lukewarm, but he had never forgotten his early religious training received from his good Irish father and mother. His wife was an English woman with more than average intelligence, but she had been reared i an atmosphere intensely Protestant and she clung to her inherited predjudices she elung to her inherited predjudices against all things Catholic. She loved her husband, but she made up her mind that none of her family should ever darken the door of a "Papist" church. The slumbering conscience of the hus-band began to awaken when he realized what a future lay before his young children. He began to ponder and per-haps, to pray for light concerning the course he should take. In those days, nearly half a century ago, books were not so plentiful nor easy to obtain as in nearly hair a century ago, booss were not so plentiful nor easy to obtain as in our day. But Mr. B—began to keep an eye for good, instructive "rorks on Cath-olic doctrine, and from time to time he brought home a Catholic book, which he made a pretence of hiding from his wife. Us was something of a humorist. Hall to protest. Drawing himself to his loftiest proportions, his brow clothed with thunder, he said to the listening thousands: "Gentlemen, I am a Whig, a Massachusetts Whig, a he made a pretence of hiding from his wife. He was something of a humorist, and he that if he could arouse the woman's curiosity without betraying his intention half of the battle would be won. His wife noticed her husband poring over these books, but whenever he finished his reading he would care-fully restore them to their hiding place. revolutionary Whig. If you break the Whig party, Where am I to go?' And says Lowell: 'We held our breath, says Lowell: We held our breath, thinking where he could go. If he had been five feet three we should have said: Who cares where you go? So it was with O'Connell. There was After this had gone on for some time, Mrs. B- could stand it no longer. She rummaged about one day and found the

rummaged about one day and found the books. If we remember rightly, one was Milner's "End of Controversy." She examined these Catholic books curionsly, almost fearfully, at first, but soon became absorbed in their study. She gave her husband no hint of what she was doing, but whenever she could spare time from her household duties, in his absence she returned to her hearts into one. "Then he had a voice that covered the gamut. I heard him once say: 'I in his absence, she returned to her reading. She was not at once con-verted, but the grace of God was slow-

ly doing its work. One day a Catholic neighbor men- voice come echoing back from the Rocky Mountains. Then, with the slightest possible Irish broque, he would tell a story at which all Exeter
 Hall shook with laughter, and the next moment, as he spoke with the tears in his voice, five thousand men wept. And all the while no effort! He seemed only breaching. tioned that a mission was to be given tioned that a mission was to be given in her parish church shortly. Mrs. B-proposed that her Catholic friend should allow her to accompany her on the opening night, but it was to be kept a strict secret from Mr. B-. Of course the Catholic friend joyfully acceded to the request. The night came and one of the most eager and attentive listeness to the elongent misattentive listeners to the eloquent mis-sionary was our friend. The sermon was on the Real Presence, and so ably was on the Real Presence, and so any did the preacher explain and defend this belief that all doubt vanished at once from the soul of Mrs. B—. She said afterward that she went out of the church that night a Catholic. Among the doctrines of the Catholic Church selected for frequent assault by our separated brethren that of Papal infallibility is always a favorite.

she presented herself to the mission-ary Father who had preached the ser mon and asked for instruction. He found her well informed, thanks to her reading, and as faith had won the victory over doubt she was ready at the victory over doubt she was ready at the close of the mission to be received into the Church. Great was the joy of the erstwhile careless Catholic husband. He 'mended his ways, and he and his wife reared a fine family, one of whom became a priest, and he it was who closed the eyes of his mother in death after a long and peaceful life in the service of God and His Church.--Cath-olic Columbian. final and supreme, in interpreting the written word of God is a great charac-teristic distinction between Catholicity and Protestantism—the one harmoniz-ing, the other in discord with reason: one standing against caprice and ignorance, the other standing for them and the multiplication of sects, which they have produced—Catholicity, therefore,

We may glean knowledge by reading, but the chaff must be separated from the wheat by thinking.

In 1854, she founded the Province of Moulins; in 1856, that of Denmark; in 1858, that of Brazil, South America; in 1862, that of Brazil, South America; in 1862, that comprising the houses in Norway, Sweden and Russia, and in 1876, by annexation, that of Rome. These, with the Province of Chambery, comprising in all ninety-two houses and no one of them ever equaled O'Connell. "Webster could awe as Senate, Ever-tet could charm a college and Choate cheat a jury; Clay could magnetize the million and Corwin could lead them approbation of the Holy See, in a Brief of Pius IX., dated July 30, 1875. In 1849, four Sisters began the work interpretation, the Catholic and Proa child just born with perfect safety, and they are equally as good for well grown children. Mrs. Mary J. Moore, Hepworth, Que. says.—" My baby has never been sick since I began giving her Baby's Own Tablets. They are a real blessing to both mother and child, and I would not be without them." Don't let your child suffer, and don't dose it with strong drugs or medicine containing opiates. Give Baby's Own Tablets which you can get from any Tablets which you can get from any druggist or by mail at 25 cents a box by writing The Dr. Williams Medicine Co., Brockville, Ont.



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wakening, but



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more mio ; passionate-under the lens me. I lone, and I said Teresa in our own art us but not divide

into his hands, to evade any suspicion which might fall upon himself; but after Pietro's death, he had fled to Verona, tortured by remorse, and had ecretary to soon after, by a strange coincidence, fallen a victim to an assassin's knife. On his death-bed he made the only reparation left to him, by freely con-

fessing his guilt. The Council of Ten instantly met, and determined to render public justice to the innocence of Pietro Tasca, by commanding that thenceforth no death commanding that theneforth no death sentence should be pronounced without a reminder being first made by the prisoner to the judge of the fate of the poor Fornaretto. They further ordered that two lamps should be placed on the outside of the Church of St. Mark and lit every night in bis memory. In an lit every night in his memory. In an old register of the Republic of Venice the following document still exists :

fallacy of human judgment; but before In 1849, four Sisters began the work in India, and in that difficult mission this happened Marco and Teresa had this nappened Marco and Teresa had the sad satisfaction of knowing that Pietro's name, had been cleared of the crime unjustly laid to his charge; for, shortly after he had suffered the death penalty a member of the Council of Ten received a visit from the rector of the marish of St. Extensia in Varona, who in India, and in that dimenit mission there are now seventy-eight Sisters and ten convents; and because of the work done by them there, and by the missionary Fathers of St. Francis de Sales, a certain English army officer was bronght into the Catholic Church, and was the means of the establishment parish of St. Eufemia in Verona, who came to announce that he had a day or of St. Joseph's Order in England. There was about two hundred of these Sisters in Corsica. In 1836 the first two before received the death bed confession of the real murderer of Luigi Guoro, who was none other than the Sisters in Corsica. In 1550 the first motherhouse in our country was found-ed; and in 1886, fifty years later, the number of Sisters in Canada and the United States was 2,543. From statis-tics before us, the Sisters elsewhere throughout the world numbered 11,576, at a date not given : a total of 14,119. masked noble who had entered the massed noble who had entered the tavern of the Caypa d'Oro on the fate-ful morning. He had killed Guoro in revenge for personal slights, and when he casually heard that the Fornaretta had picked up his sheath, had added to at a date not given ; a total of 14,119, his iniquity by writing the anonymous letter denouncing him to the council, with a few communities not given. Has not Père Piron's prediction been, thinking, since fate had thus played

bery, who had borne the name of Jose-phine at Baptism, and seems to have

had "a supernatural attraction to de-votion to St. Joseph,"—this one woman, who became a Sister of St. Joseph at

fifteen, and Superior at twenty-nine, and then was chosen at successive elec-

even now, in large measure fulfilled for St. Joseph's Daughters in less than one hundred years?

GOD'S BEAUTY IN THE EARTH.

It is not often that we think of the It is not often that we think of the beauty of the Lord when we are per-mitted to look upon some scene of sur-passing beauty in nature. We do not in any way connect God with it, as though these varing forms of glory could take on their expressive beauty without the touch of His finger. Our minds have gone out in imagination in the beauty of the Lord in the city of our Lord and with His servant have no Lord and with His servant have no desire to dwell in the house of the Lord desire to dwell in the house of the Lord all the days of our life, to behold the beauty of the Lord and to inquire in His temple. Weary with the march of life and hearts burning with intense

on the platform, grace, wit and pathos before the masses a whole man. Carlyle says: "He is God's own anointed king whose single word melts all wills into his." This describes O'Connell. Emerson says : 'There is no true elo-quence unless there is a man behind the speech.' Daniel O'Connell was listened to because all England and all Ireland knew that there was a man behind the speech-one who could be neither bought, bullied or cheated. He held the masses free but willing subjects in his hand.

"To show you that he never took a leaf from our American gospel of com-promise, that he never defiled his tongue to silence on one truth, fancying so to help another, that he never sacrificed any race to save even Iresacrificed any race to save even Ire-land, let me compare him with Kossuth, whose only merits were his eloquence and his patriotism. When Kossuth was in Faneuil Hall he exclaimed: 'Here is a flag without a stain, a nation without a crime.' We abolitionists appealed to him: 'O eloquent son of the Magyar, come to break the chains! Have you no word, no miles heat for

Have you no word, no pulse beat for four millions of negroes bending under

four millions of negroes bending under the yoke ten times heavier than that of Hungary?" He answered: 'I would forget anybody, I would praise any-thing to help Hungary.' O'Connell never said anything like that. "When I was in Naples I asked Sir Thomas Fowell Buxton, a Tory: 'Is O'Connell an honest man?' 'As honest a man as ever breathed,' said he, and then he told me this story: 'When, in 1830, O'Connell entered Parliament, the anti-slavery cause was so weak that it anti-slavery cause was so weak that it had only Lushington and myself to speak of it. And we agreed that when Monday, March 20, 1507. "Pietro Tasca, baker, having been found by the law, while he went to de-liver his bread, not far from a mur-dered man, with the sheath of a bloody knife, which corresponded exactly to the knife left in the wound was taken to prison as guilty of murder, and wit-nesses not having been found to prove the contrary, he was condemned by the guarantia to be hung as guilty of the said orime. But not much time hat passed before he was recognized as having been innocent, and hence arces

beyond appeal, therefore a supreme interpreter of the law. Now, if common sense and custom

ave dictated the establishing of such a tribunal in temporal affairs, how much greater the necessity for it in matters greater the necessity for it in matters pertaining to man's eternal salvation? For this, after all, is man's chief and only business in the world. Yet, say our separated brethren, read your Bible and hold that to be Gcd's word which your understanding of it dictates. What is this, however, but religious

anarchy? In this domain R should not be for-In this domain it should not be for-gotten that God is the Lawgiver, that the Bible is not a teacher. It is a bock of Divine laws and presupposes an in-spired, infallible interpreter. For if God has not somewhere reposed the power of infallible interpreter, He has left man without a certainty of attain-ing his last end, eternal salvation. What, therefore, is there more logical than the Catholic contention, supported than the Catholic contention, supported by positive proofs, that this power He has confided to His representative He has conniced to his representative on earth, the Pope of Rome, as against the Protestant claim of individual in-spired interpreter? How in keeping, also, with reason the Catholic doctrine, also with reason the Catholic doctrine, and how at variance with it Protestant practice! The one leading to Christian unity, the other to Christian disintegration .- Church Progress.

TO THE MAN WHO "FEELS LIKE" DRINKING.

"Not only do most of us eat too much,"says the Leader,"many of us also drink too much. There is no question here of the drunkard. We are not here of the drunkard. We are not preaching a temperance sermon. We speak of the average man who takes his drink when he feels like it. He feels like it too often for his body's

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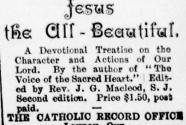


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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900. Editor of THE CATHOLIC RECORD To the Editor of THE CATHOLIC RECORD, London, Ont: Dear Bir: For some time past I have read our estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good: and a traip Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend to the faithful.

e faithful. seing you, and wishing you success. Belleve me, to remain. Yours faithfully in Jesus Christ, Yours faithfully in Jesus Christ, Apost. Deleg.

LONDON, SATURDAY, APR. 9, 1904.

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A DAY OF PERFECT JOY.

The Easter day is unflecked by a shadow. At Christmas we hear the Jubilee of praise and glory and thanksgiving and see it radiant with the glory of truth and liberty, but over it is the shadow of suffering which had already begun for the Lord. But Easter is sunlit and cloudless. It is vibrant with joy throbbing every minute of it, with happiness and comfort for hearts that are despondent and world-worn. It is a day that the Lord hath made-as answer to His enemies for all time-a day for the fashioning of that epitaph spoken of in that garden hard by the place of the Cross, "He is risen : He is not here."

These words banish doubt and mis giving. He then, the Nazarene, is the Son of the Living God. For His followers the path was clear. These words came from their lips as they lined up on the morning of long ago to do battle for Him and His cause And they are echoed by the myriads who have come down the centuries with faith knitted to their souls, and the hope that they would rise out of the earth and in their flesh they would see

their God. Many also have read and re-read that epitaph with hostile eyes and have tried to minimize or destroy its import by all the resources of criticism. And to do this they had either to rub it out altogether or to explain it in a manner conformable to preconceived ideas. They tell us, therefore, that Christ was not dead when He was placed in the sepulchre-that the shock and loss of blood induced a death-like swoon. The Evangelists, who are historically trustworthy, state that the Lord died ; that His Heart was severed by the sword of the centurion, and Pilate gave permission for His burial only when convinced of the reality of death. The critics who impugn the Resurrection fail to explain how a Man weak after the ordeal of the scourging (and historians tell us what gruesome work was done by the whip in the hands of a Roman lictor) -how this Man, enfeebled by suffering and burdened with a hundred pounds of spices and perfumes, could have rolled back the stone from the tomb and have gone forth unmolested by the soldiers who were in the garden. That He was aided by His friends will not bear examination. The Apostles certainly could not have changed so suddenly from timidity to fearlessness to brave conflict with seasoned soldiers. We hoped, they said, that it was He who should have redeemed Israel. If they believed that Christ would keep His promise to rise again after three days, why should they court any danger in His behalf? If they regarded Him as an impostor why should they concern themselves with that livid and mangled Body in the tomb? And when we bear in mind that the sentinels were men inured to discipline, and conscious that any recreancy to duty of keeping watch and ward would be punished severely, we can eliminate the Apostles and others in the taking away of the

they were deceived by a fable. The Apostles would not have invented a doctrine whose preaching would incus the hatred of the Pharisees and subject them to all manner of persecution. How could untutored fishermen dress a figment of the imagination in a guise that would compel the credence of this number of individuals? They had no worldly interests to aid them, and could hold out no earthly hope to the men who listened to them. Adherents merely of a Malefactor Who had been the plaything of the soldiery-without honor and authority-followers of a Man Who ran counter to Jewish ideas of Israel's liberator-how could they hope to win, of themselves, the minds and hearts of others? On the other hand, these converts would naturally demand convincing proof of Christ's

cost. It is futile to say, with some, that

Resurrection before giving assent to it. It is unthinkable that sensible men would embrace a doctrine antagonistic to cherished ideas and aspirations without giving it the closest scrutiny. They were on the ground : they knew all the facts: they had opportunity to controvert every statement of the Apostles : many of them were quick to see a flaw in an argument and to resent any undue test of their credulity ; and consequently their testimony is a proof of the Resurrection that will defy the onslaught of hostile criticism.

CHRIST VICTORIOUS.

The certainty as to the reality con vinced the Apostles that the Master was the God foretold by the prophets It emptied them of cowardice and made them champions of a cause that seemed doomed to failure. Against them were the legions of the world, and they had no weapon but a Cross. But Christ triumphed in and through them. Again and again has the cry of Julian the Apostate : " Thou hast conquered, O Galilean," been on the lips of those who would fain stay the progress of Christ. Our readers will remember how this Emperor of Rome undertook to reverse the policy of his uncle Constantine. He strove by edicts against Christian teachers, by personal example, by attempts to falsify the prophecies

regarding Jerusalem, to revive pagansm. And when his impious designs seemed far from failure one of his adherents asked a priest of Antioch, What is the Son of the carpenter doing now ?" The priest replied ; 'He is making a coffin for the enemy of Holy Church." Soon after the Emperor was stricken on a field of battle, and his last words were a confession of the triumph of the Galilean.

THE SCHOOL-ROOM THE BATTLE-FIELD.

The powers of the intellect have arrayed themselves time and again against Christ. From Celsus to Rousseau and Strauss and to our own time, the scoff of the shallow sceptic and the criticism of the scholar have endeavored to relegate Christ to the ranks of a great philosopher and reformer. But here be it noted the powers of the intellect have been insistent in their attacks upon Christian education. When D'Alembert told Voltaire : " Let our thoughts above all things b to the enlightenment of youth," he but echoed the words of Julian the apostate. The school-room has been and is to-day the place where the fiercest warfare is waged against Christ. The champions of secular education repudiate any such intention. Christ they adore as we do. But education without religion cannot give us an obedient and reverential generation, but must, as we have pointed out in these columns, reinforce the ranks of the restless and discontented and of those who hold nothing but human philosophy as a key to the world's riddle.

the assaults made upon it, the ever increasing responsibilities to which it has been committed by the continuous development of its dogmas, it is quite inconceivable that it should not have inconceivable that it should not have been broken up and lost were it a cor-ruption of Christianity. Yet it is still living, if there be a living religion or philosophy in the world: vigorous, energetic, persuasive, progressive: it grows and is not overgrown: it spreads out, yet is not enfeebled: it is ever germinating, yet ever consistent with itself. She is the same as she was three centuries ago, ere the present religions of the country existed : you know her to be the same: time and place affect her not, because she has her source where there is neither place where there is neither place ource nor time, because she comes from the throne of the Illimitable, Eternal God.'

A VALUELESS TITLE.

The Toronto Mail and Empire of March 19th gives an account of a lec ture by Mons. D'Aubigné in Westmin ster Presbyterian Church on the Religious Crisis in France and the work of the McAll Mission.

The Mail scribe informs us that the lecturer is the son of the "eminent French historian. As a passport to the confidence of those who know anything of history the title " eminent " in this connection is valueless. Hallam warns students of the Reformation period not to be misled by the superficial and un grounded representations which we ometimes find in modern writers. like D'Aubigné for example. As evidence of the ignorance of the aforesaid scribe it is satisfactory. As an historian the elder D'Aubigné

has been laughed out of court these years past. But this Toronto writer is ot aware of it, and is a fair sample of the gentlemen who cling to nursery yarns, and spin them on occasion for the delectation of the bigots who learn nothing and forget nothing. And, judging from the equanimity with which such insult to his intelligence is received, there must be a goodly number of him in Toronto. Really they should try to keep step with the progress of the enlightenment of which we hear so much. But we fear that in Toronto the mind of the bigot is like the pupil of the eye : the more light you pour in it, the more it contracts.

THE RELIGIOUS CRISIS IN

FRANCE.

It would be a useless threshing of old straw to comment on many statements in Mons. D'Aubigné's lecture By the way, however, here is an opportunity for the gentlemen who love truth to say something about them in the columns of the Mail and Empire.

But we cannot refrain from animad. verting on a few of the amazing pronouncements of the lecturer, and to express our astonishment at their having een made before auditors who have. we presume, some knowledge of contemporary history. Briefly and lucidly we are told.

"Mons D'Aubigné reviewed the present epoch-making period of France, in which the nation is drifting away towards truer republician and democratic ideals . . . the Pro-testant and Liberal element in the country making rapid headway against the continued abuses of the Roman Catholic extremists."

Our readers know that in France the Church against which the gates of hell liberal Protestant is banned by the A curious conclusion has been reached orthodox Protestant. Orthodox Pro. by Rev. Professor King of Oberlin Unitestants, says a writer in the Appel, versity as the result of his studies of main as its Teacher, and the Holy Ghost Biblical lore and Higher Criticism. He June, 1900, ought to cut loose absolutely from the Liberals. The reason asserts that owing to the changes which have been made in the common belief of that is ten-fold. The first is a re of mankind, arising out of the historical ligious one which is without doubt the researches and scientific discoveries of most important: namely, to preserve recent years, it is necessary to restate the religious teaching which has come down to us from our fathers. The many things in the biblical writings to make them conform to modern thought. second is a social one : it is to show our fellow-countrymen that we have no In plain English this means that part with those men who call themodern research has shown that in the selves Protestants, but who in reality Bible there are many errors both hisare open adherents of Freemasonry. torical and scientific, and which are Now what are the Republican and shown by the new light thrown by his-Democratic ideals aimed at by the torical and scientific discoveries to be false, for which reason the Bible ought have specially studied the subject have Freemasons? Mons. D'Aubigné does not say, but they are not so reticent on to be reconstructed to meet the notions this subject. Unblushingly they are of those who call themselves higher sailing under Voltaire's colors, and it is critics. curious to see a Christian preacher in And what is the reason why the Bible has any authority at all? Of the same craft with them. But let them speak for themselves. In 1896 course, as a history it has all the human M. Combes, then Minister of Public In authority that any human work has struction, speaking at Beauvais said: which is written by writers who are not deceived themselves, and have all the 'At an epoch when all ancient beliefs, all more or less absurd and all erroneous characteristics of sincere writers who are tending to disappear, it is in the have evidently no desire to deceive the public by whom their writings will be lodges that the principles of true mor ality find an asylum." In the Masonic read, and no interests to serve by Convention of 1897, a M. Hubgiving a false account of events which bard declared "that our great family they have themselves witnessed, or the unhesitatingly requires that the agents truth of which they have ascertained of public authority shall obey no other from reliable sources. But the Bible is more than this. It moral authority whatever but that of is the revealed word of God, Who can the Republic." Are these the " new ideas" and the new "moral law" reneither deceive or be deceived, and it ferred to by Mons. D'Aubigné? This has been accepted as such from the gentleman may try to gloss over the very beginning of Christianity. Christ matter: but the fact remains that the Himself accepted the law and the war against the Catholic Church in prophets, that is to say, the whole Old France has for object the total suppres-Testament, as the word of God, and it is quoted as such by both Christ and His sion of religion and clericalism of every description. Are the Presbyterians of Apostles. It will suffice here to cite Toronto prepared to give them support? the words of the Apostle St. Paul in Is hatred against the Church so bitter Heb. i. 1-2. as to furnish aid to a movement that "God having spoken on divers aims at banishing God from the lives of occasions, and in many ways, in times

a people? It is quite true that its prominent men are friends of the liberal Protestant, but this should be mentioned with shame by our separated brethren in this country. But to countenance them in any way, to shut their eyes to the programme outlined by them, is to range themselves on the side of the enemies of Christianity.

ATHEISTIC FRANCE.

Mons. d'Aubigné asks for aid that the great forces of atheistic materialism and of the clerical party might be successfully controlled. Clap trap to get the dollar ! The liberal Protestant in France is hand in glove with the atheist. In 1900, June 1, the eminent Minister, M. Bonnefon-we quote from Rev. Father Campbell, S. J .wrote in the Action Francaise :

" Protestantism is a lobby that leads from allirmation to negation : from the Catholic religion to irreligion, from Golgotha which dominates the world, to the abysmal depths of a vorld, to philosophy in which every conceivable system lies buried. To make Franc rotestant is to make it atheist. Half of the pastors do not believe in God; the other half do not believe in the Trinity of God-the triple column on which our faith is built."

Clap-trap again when Mons. D'-Aubigné speaks of the Protestant and liberal element, or uniting with the organized labor element ! We challenge the gentleman to state the platform of organized labor in France as it exists among the Protestants. Let him enunciate its principles, and the non-Catholics will, unless recreant to to their creeds, repudiate them for the most part.

AN UNSIGHTLY THING.

When Mons. D. Aubigné says that the monks and nuns taught that an untruth was not a lie when told in the interests of the Church, he makes one think of his father, the "eminent French historian." And how do our friends regard a gentleman who comes to "pass around the hat" to the tune of a statement like the foregoing ? Rather a rotten and unsightly thing to bring before decent people in Westminister Presbyterian church !

A RARITY.

Mons, D'Aubigné assures us that the great unrest of the French nation for the last one hundred and fifty years can be explained only by the fact that the country has been dominated by a religion foreign to the genius of the people. In May 15, 1900, Leon Bourget wrote in the Action Francaise :

"Instances of Frenchmen born Catholic and becoming Protestant are so ex-tremely rare that socially they can be considered as negligable quantities. We can safely say that for the last hundred years when a Frenchman ceased to be a Catholic he ceased to be a Christian. Be assured that those who talk of Protestantizing our country do not understand as well as you and I the law of our national mentality : and if they employ that formula 'conver-sion of France' it is only through motives of caution, and not to proclaim too brutally their purpose of dechrist tianizing the nation.

THE SPREAD OF RATIONALISM.

past, to the fathers by the prophets : last of all, in these days hath spoken to us by His Son, Whom He hath appointed heir of all things, by whom also He made the world." The new Testament was written by

the Apostles and their early disciples who knew well the facts they relate. They wrote by virtue of the commission given to them and their successors by Christ Himself : "Go ye, therefore, and teach all nations teach-ing them to observe all things whatsoever I have commanded you ; and be-

hold. I am with you all days, even to the consummation of the world." By virtue of the same commission the Catholic Church, " the Church of the living God, the pillar and ground of truth," has pronounced the New Testament to be truly the word of God. And does it belong to man to undertake to correct God's revelation " to make it conform to modern thought," as Professor King presumes to assert ? There are in the Bible more than three thousand proper names of persons and places, and some facts relating to all these are recorded ; but there is not one person or place mentioned who can be shown to be a fabulous being, or

concerning which it can be shown that the facts stated are contrary to authentic history, whatever may be the his_ torical discoveries which modern research has brought to light.

The Bible is not a book of science nor is its purpose to teach science. Yet in many instances it comes into contact with science. It touches upon astronomy, chemistry, history, geo graphy, chronology, physics; it tells us of the origin of man, his early pur-

suits in life, his migrations, but in all these matters there is no statement which is not in accordance with the most modern discoveries of scientific men. The creation of the world out of nothing as described in the Bible, the unity of origin of the human race, and other matters of which modern science and philosophy are all in conformity teach, with what true science teaches, and this must continue always to be the case, inasmuch as one truth can never be contradictory to one another. Nay, it has even been shown that the details of creation given in the first chapter of Genesis are quite reconcilable with all that the science of geology properly understood has brought to light regarding the origin of the universe. The operation of a Great First Cause as the Creator of all things is eminently consistent with the conclusions arrived at by the most eminent scientists of the present day, notwithstanding all the

trouble which Rationalistic scientists like Darwin and Huxley have taken to show a discrepancy.

It is not our purpose to prove here in detail the truth of the Bible in those matters which have been virulently attacked by Deists and Atheists masquerading under divers names, as this would require much more extensive treatment than we could give the subject in our columns. We shall only remark therefore, that Protestantism until lately boasted of its faith in the Bible. which it held to be the only source of Christian faith. It abolished the authority of an infallible Church, a

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such as absinithe-cau-de-vie and the like, are seldom used, and drunken men are rarely seen, yet occasionally there are exceptions to this rule.

Most of the temperance associations do not insist upon total-abstinence from light liquors which have but a small percentage of alcohol, but they forbid the stronger liquors, and on this basis they have become extremely popular. many of the temperance societies embracing the whole population of the parishes in which they are instituted. The use of light wines and beer is gene erally allowed, but aperitifs and cordials which have alcohol or strong liquors for their basis are strictly rejected.

A remarkable feature in regard to temperance associations is that the workingmen are earnestly enlisted in them and interested in increasing their membership. Formerly the workingmen were difficult to reach owing to the political influence of the saloon-keepers. Illustrated lectures are delivered

regularly under the auspices of the anti-Alcoholic Union, for the benefit of the young, to show the evil physical effects of alcohol, and to teach temperance, and at Toulon and some other ports sailors' homes have been estab. lished where non-intoxicating drinks are sold, and these are for the most part well patronized.

At Brest the anti-Alcoholic Union has at its meetings persons of every shade of politics - Conservatives, Republicans, Monarchists, and even Socialists, and the same commingling is found in other cities.

JOHN ALEXANDER DOWIE.

Dr. John Alexander Dowie, the Elijah of Zion, Ill., has turned up in New South Wales, but has got into bad odor with the people of that colony by his denunciations of King Edward VII. Among the things said concerning the King, the pseudo-prophet declared that no one imagines that his Majesty has much religion to spare, and if he succeeds in getting into heaven at all, it will be by the skin of his teeth. In consequence of his disrespectful talk concerning the king, the mayor of Adelaide has forbidden him the use of the town hall and other corporation buildings, and other owners of halls have also closed them against the prophet, so that he has been completely handicapped in the delivery of his lectures. He had deposited a cheque for rent of the Jubilee Exposition Building, but the cheque was returned to him, and the agreement cancelled by the board of directors. There is now no building in Adelaide in which he can lecture ; and owing to the irritation excited by his senseless utterances

it was feared that violence would be done him. He was advised by friends to leave the colony, which he did, leaving his hotel suddenly. His whereabouts are now unknown.

THE CATHOLIC CHURCH AND ZIONISM.

The Roman correspondent of the London Tablet in a recent issue of that journal states that Henrik Steiner, a well-known Austrian-Jewish journalist, is endeavoring to obtain from the chief governments of Europe a declaration shall not prevail, and with which, till that they are not hostile to the plan of

body of Christ.

INDISPUTABLE TESTIMONY.

The reality of the Resurrection is in disputable. Hundreds of persons saw the Risen Christ during the forty days previous to His ascension. The doubting Thomas would not say " My Lord and my God," unless, as he said : "I see on His hands the print of the nails and put my hand into His side." Then, again, 8,000 persons embraced the Faith of the Resurrection at Pente-its professors, the impetuosity of

WHERE CHRIST TRIUMPHS.

This is clear to us, and we have no hesitation in saying that the force of events will compel all friends of civilization to acknowledge it to be correct. Christ triumphs, however, in the schools that are alone the fosterers of good citizenship. He triumphs in the hearts of millions who yield Him allegiance and who are buoyed up in the storm and stress of life by the hope that when this mortal hath put on immortality, then shall come to pass the saying that is written : " Death is swallowed up in victory." He triumphs in the Catholic Church, which is His body and the temple of the Holy Ghost.

A LIVING WITNESS.

Says Cardinal Newman : "When we consider the succession of ages during which the Catholic system has endured—the severity of the trials it has undergone, the sudden and wonderful changes without and within which have befallen

the end of time. Jesus Christ will reas its Sanctifier, and declared the Bible alone to be the rule of Christian faith. But now, and especially in recent years. Protestantism has become more and more identified with Deism and Rationalism, and the authenticity, truth, and inspiration of Scripture have been assailed by Protestant divines to such an extent that practically the defence of Holy Scripture has been left entirely to Catholics. The position taken by Rev. Dr. King is simply that which very many of his colleagues in the ministry who taken. Oberlin University is of the

"Evangelical Congregational" denomination, and it is no more wonderful that it should fall under the tuition of a Rationalistic faculty than that this same thing should have happened to Union Theological Seminary in New York, Lane Seminary in Cincinnati, and others both in America and Great Britain. The fact is that Protestantism is being tast overwhelmed in Deism under the guise of "Higher Criticism."

THE TEMPERANCE MOVEMENT IN FRANCE.

An extensive temperance movem has sprung up in France in late years which gives promise of continuing to spread till it becomes of vast dimensions throughout the country. The Anti-Alcoholic Union has now sixty thousand members, and there are many other local temperance or abstinence associations which bring up the number of those who are fighting the evil of in-

temperance to be a large army. The French people are in the main temperate, though light wines are used very freely as a beverage, especially of civil society.

the Zionists to people Pale Jewish farmers and traders.

He came recently to Rome and obtained an interview with Monsignor Mery del Val, the Cardinal Secretary of State of the Holy Father. He was very graciously received, and explained the Jewish proposition, expressing the hope that the Pope will make no objection to the carrying out of the plan. His Eminence answered frankly that there will be no opposition on the part of the Holy See, provided that the possession of the Holy Places which the Christians now hold shall not be interfered with.

Herr Steiner answered that the Jews will not make any attempt to interfere against the Christian possession of the places they hold dear. On the contrary, the Jews will be really glad to have the Christians among them, as their presence will be to the Jews an assurance that they will themselves be better protected by the various governments of Europe.

The Jews, he says, desire that the Sultan's troops shall be removed from the Holy Land, and that good order in the country be preserved alternately for a year at a time by English, French and Russian troops. They are not now expecting that the colonization can be

effected in the near future, as they did hope till recently ; but their efforts are directed toward preparing the way for this.

His Eminence had no objection to offer to the proposals, but he took occasion to remark that it is to be regretted that the Jews in most countries identify themselves so completely with the war which is being continuously waged on the Catholic Church, and with the

secret societies which she condemns as inimical to her own interests and those

during meals. The stronger liquers | Herr Steiner admitted that there is

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ondent of the nt issue of that nrik Steiner, a wish journalist, from the chief a declaration to the plan of some ground for this charge, but insisted that the Jewish people should not be blamed for the conduct of some of their members, and maintained that the anti-clerical activity of the Jews is greatly exaggerated. He promised to send the Cardinal statistics which would bear out this contention. The interview was conducted through

out in a most friendly spirit, and Herr Steiner was informed that he will be received by the Holy Father in a private audience in a few days.

AN IMPECUNIOUS GOVERNMENT.

The Turkish Government is making an effort to increase the efficiency of its fleet, which consists of vessels which were regarded as sufficiently good at the time they were built, but are now out of date.

Among the firms to which contracts were given for the building of battleships was the Messrs. Cramp of Philadelphia, and a fine battleship has been built named the "Medjidia," and arrangements were made that on the arrival of the ship at Hampton Roads it should be formally handed over to the Turkish Government and the star and crescent hoisted on a recent Sunday. On the Monday morning following, the vessel was to start at an early hour for the Dardanelles.

At the time appointed the vessel was ready, and in honor of the event a large party of Turks from the Legation at Washington with the Turkish Minister, Shekib Bey, held a reception at the Chamberlain Hotel, Newport News, Virginia, but the money to pay for the cruiser was not forthcoming and the Cramps' Company declined to raise the Turkish flag. It is now said that the vessel will proceed to Turkey flying the Cramps' flag and the

stars and stripes, and the Cramps will keep possession until the price is paid. The Turkish Government is well

known to be dilatory in the payment of its debts, and the Cramps firm has taken the surest method to be paid for the work done. The Sultan's Government levies oppressive taxes upon its subjects, but between the greed of officials and the extravagance of the Sultan, it never has money on hand with which to pay its way.

THE I. C. T. S.

Philadelphia Catholic Standard and Times. The fifth annual meeting of the In-ternational Catholic Truth Society was held Thursday evening of this week at the Catholic Club, New York. William the Catholic Club, New York. William J. Carr, former Corporation Counsel of Brooklyn and at present Vice President of the society, presided. The report of the society's work during the past year was read by the Secretary, James A. Rooney, and it will appear in full in our issue of next week, together with other details of the meeting. Following is the address of the eve-

ning, which was delivered by Very Rev. Edward A. Pace, Ph. D., S. T. D., of

the Catholic University: Five years is not a long time to look back on. It lays no burden on memory. It raises no controversy as to oldest members. For some associations, even in this country of ours, it is hardly defor a society that counts its age by work rather than by time, the case is

neither narrow nor lower its meaning. neither narrow nor lower its meaning. On the contrary, we emphasize the fact that to the Catholic mind all truth is welcome. Whether it be that which comes to us from God through the voice of His Church, or that which the great thinkers of the world have wrought by their keen speculation, or that which the men of science have beaught to light in nationt toil : brought to light in patient toil: whether it be of nature or of the soul, of earth or of heaven, the record of the past or the promise of the future ; pro-vided only it be truth it is for us one and the same : it is what we seek for ourselves and what we strive to bring within the reach of our fellow-men. There is no fact too small for our phil-

There is no fact too small for our phil-osophy, no life so mean and insignifi-cant that we may despise its laws. The history of our country, the prin-ciples of our government, the causes of ciples of our government, the causes of our prosperity, the sources of danger to our national welfare, the manifold influences that affect private and pub-lic morality—in all these, just be-cause we are Catholics, we must of necessity take a profound and lasting interest. Because the teachings and the practice of the Church reach to the innermost fibres of individual and social being we are concerned with everyinnermost hores of individual and social being, we are concerned with every-thing that weakens or st.engthens, cor rupts or purifies the spirit of society and the spirit of each of its members. Because the Church has given us count-Because the Church has given us count-less object lessons in all things beauti-ful and fair, we are bound to a sympa-thy with literature that is pure, with art that inspires, with culture of every sort that refines and by refining lifts us to higher spiritual levels. Are we convinced that the printed page is the means by which Catholic thought on these subjects should find its way to the people? Then let us have books on every subject. Let those books pro-claim in unmistakable terms the Cath-olic answer on the great vital questions

elaim in unmistakable terms the Cath-olic answer on the great vital questions to every one that doubts, inquires and reads. Let every reader, Catholic and non-Catholic, feel that amid all fluctuanon-catnoite, teel that and all nucua-tions of opinion there is an abiding truth, in the face of all dishonesty and corruption an inviolable moral law—the truth and the morality of Christ and Uie Church His Church.

THE ARGUMENT OF THE PRINTED PAGE.

In the vast audience to which we In the vast audience to which we appeal there is every sort and condi-tion of mind. To all alike we are debtors. To each we must speak in language full of meaning. To simple, earnest minds the truth, because it, too is simple, may easily be told. But greater skill is needed where prejudice, as deep as it is often sincere, draws its film athwart the mind. And greatest of all is the task when neither ignorance nor prejudice bars the way, but the calm and reasoned conviction that bases itself upon the dispassionate ver-dict of science and the deeper insight of philosophical research. In number IN THE CAUSE OF CATHOLIC TRUTH. NOTABLE ADDRESS BY VERY REV. DR. PACE AT FIFTH ANNUAL MEETING OF THE L C. T. S. But in respect of the influence which they exert upon the thought of the world, they are mightier than legions; and when their power is wielded against the truth there is but one way to meet the truth there is but one way to meet and overcome it. There is but one available answer to the argument that so forcibly impresses the popular mind when it stops to consider the attitude the programment that of the learned, the progressive the dominant leaders of thought. For that

dominant leaders of thought. For that argument is no fine-spun tissue of promise and deduction, of subtle analysis, criticism and proof. It is an argument that requires the least possible amount of argu-ing — a fact so obvious that it carries conclusion on its very face. It is what the plain man sees in the book store, the library, the magazine and the newsthe florary, the magazine and the news-paper; what he reads in every account of scientific discovery; what he feels in the great movements that most closely affect him — the social, economic and affect him — the social, economic and educational movements from which the humblest cannot hope to escape. From all these sources and through all these channels the conviction is borne in that the thinking, intelligent part of man-kind is outside the Church: that heremedge is a commodize which the But ears that have different. Not five years that have simply elapsed, but five years that have been filled with activity—activity that has been spent in the cause of Truth, Truth that has been spread beyond the king is outside the Church : that knowledge is a commodity which the Church cannot afford, and that truth, as the world at large understands it, is divorced from that truth which as Cathconfines of our land. Of such a record olics we hold dear. To this argument, so tangible that the commonest sort of common sense may grasp it, there is and there can be only one effective this society may well be proud. It has been tireless in its endeavor to diffuse among men the truth of Catholic teach ing ; it has no reason for fear when the s told about itself. truth is told about itself. What has been accomplished since your last annual meeting is best known to those who have been immediately connected with this work. They realize more fully than any one else the reply. We need not, of course, exaggerate. We should not forget that many a bril-liant theory is an evanescent bubble, blown for the eye and the hand of chil-dren, young and old. We know that science is perpetually busied in casting aside as error what was hailed but yes-torday as final revelation. And know-ing this we may reasonably hope that realize more thiry that any one substances nature of the demands that are made upon such a society. And they doubt-less could tell us, with the vividness born of experience, the inner history of those labors which are summarized in ing this we may reasonably hope that sooner or later truth and its chamsooner or later truth and its cham-pions will prevail. But mere wait-ing will not secure this result; nor will it be hastened by vigorous assaults upon opinions which have long since died a natural death and have been their report. But for us, also, as mem bers of this organization, each item in this account holds a lesson. In view of our common aspiration, these facts have an importance of their own. They show what can be done when men strive for noble aims through organized effort. decently interred. That the writing of epitaphs is an honorable occupation no epitaphs is an honorable occupation no same man will deny. Nor will any one dispute the merit of those who keep watch about the graves of departed errors lest perchance these wake and walk again, even in their cerements. Yet it seems proper to say that the greater credit belongs to those who meet the needs of the moment as they rise; whose thought and writing, though it seem but fragment-like and detached, They point the lesson of quiet, perseve They point the lesson of dife, point of a loss the. years has taught us, as nothing else could, the nature of our undertakelse could, the nature of our undertak-ing —its wide possibilities and its grow-ing necessity. What was dimly out-lined at the beginning now takes more definite shape. In teaching others we ourselves have learned. Our very difficulties have been instructive. The it seem but fragment like and detached, is none the less timely, none the less actual in its bearing upon the questions actual in its bearing upon the questions that we men of this generation are ask-ing each other. A credit indeed such work when it is promptly done; but it is more: it is a duty that we owe to those who shall come after us. As each generation confronts new problems, to each we must give, within the limits of our intellectual nower, adcounts solutions. To each we dimension of the realities which we have had to face are fruitful sources of sug-gestion, unfailing indications of the higher ideal which we are pledged to Our attainment will be surer and our Our attainment will be surer and our endeavor meantime will be wiser if we pause for a moment to get that ideal more clearly before our minds—if, in view of what has already been accompower, adequate solutions. To each we must interpret, in forms that it can must interpret, in forms that it can quickly comprehend, the truths that are as old as Christianity itself; that thus the evils which result from vagar-ies and errors and fanciful views may be speedily checked instead of growing and spreading to the detriment of science and the hindrance of true pro-gress. plished, we bring home to ourselves the full scope of our association. ALL TRUTH IS WELCOME. ALL TRUTH IS WELCOME. Now, this scope if I have judged rightly, is all contained in the one word Truth. And when to this we join that other word Catholie we gress.

A COLUMBUS IN THE EXPLORATION OF EVERY DOMAIN. It is perhaps inevitable that error should multiply; it is certain that some of the richest developments of truth have resulted from the conflict with error. But it is equally certain that in this conflict the advantage lies with those who bring to light new truths and, by inter-preting them, strengthen or weaken bring to light new truths and, by inter-preting them, strengthen or weaken accepted beliefs. The pioneers of science speak with authority : and if in their utterance we recognize the voice of truth we are fain to rejoice. We are quick to seize upon every shred of evidence that tells in our behalf.

of evidence that tells in our behalf. We gladly press facts, by whomsoever discovered, in the service of truth. Suppose, now, that these facts were, by right of discovery, our own. Sup-pose that we could point to a Colum-bus in the exploration of every domain. Then, evidently, the defense of truth would be easier a hundredfold. For then the conflict would be, not a struggle for the existence of truth, but a generous rivalry in widen-ing its empire. The new and the old would then be harmonized, not so much through subtle interpretation and sharp through subtle interpretation and sharp discussion as through the palpable fact that men of faith, holding fast to the old, had been foremost in reaching for the new. And each such explorer, far as he might seem to be from con-tact with the work-a day world, would avail, as no book can avail, in further-ing the aims of our association. This, you will admit, is a fair ideal, a desirable situation, and if it were only realized a highly practical work in bethrough subtle interpretation and sharp

realized a highly practical work in be-half of Catholic Truth. But the moment half of Catholic Truth. But the moment it is proposed and is compared in our minds with the actual situation, it be-gins to fade—to vanish before the thought of difficulties, or, what is still more deceptive, before the thought of less perfect ideals. As to the difficult-ies, I shall say nothing; they deserve no mention in this presence. But it does each peedful to nass upon some of no mention in this presence. Due to does seem needful to pass upon some of the counterfeit ideals which perhaps suggest themselves as the "best we can do under the circumstances." These substitutes I cannot but regard as mistakes; not only because they tend to blur our true ideal, but also because they do not even accomplish that which in appearance they promise.

CANNOT LIVE FOREVER ON THE PAST. And first of all it would be a mistake And first of all it would be a mistake to suppose that we can live forever on what the Church and her champions have done in the past. It is a past, no doubt, which is full of evidence in favor of our beliefs and which, if only for the sake of historical justice, we should put clearly before the world. But the clearly before the world. But the highest tribute we can pay to those who have gone before us is that of imitation. To glory in their achievements is a duty which cannot be fully discharged except by following their example. Think what the middle ages would have been if Aquinas and Scotus and Bona-venture had been content with boasting of their predecessors. Think, too, of the little that the twenty-first century will have to record of us if we now are will have to record of us if we now are will have to record of us if we now are satisfied to read the story of that earlier day, yet make no history of our own 1 Each portion of our inheritance—the civilization that we enjoy, the trea-sures of classic learning, the organization of universities, the masterpieces of the great artists, the Lyast synthetic the great visits, theology and philosophy conceptions of theology and philosophy that evince the harmony of reason and faith—each of these is precious to the Catholic mind; but each in turn lays upon us the obligation to take up alresh the work of the fathers and transmit it

the work of the fathers and transmit it with the increment of our thought and labor to all future generations. Such, indeed, is the spirit in which Catholic scholars toil who live amid the scenes of the struggles and triumphs of centuries: who tread the ground on which the martyrs walked and the pathways along which the apostles of every age have journeyed through the length and breadth of Europe; who read as they pass the record preserved read as they pass the record preserved in manuscript and stone, in custom and tradition; who feel, in a word, the direct and quickening impulse of their

to detect the spiritual and intellectual needs of the age than those who are engaged in the pursuits of the every-day world. In part this is also true. Therefore, the priest alone must bear the responsibility of upholding and spreading the truth; this—whatever we may call it—impression or conclu-sion or attitude—is grievously wrong as it is logically false. It is, so far as as it is logically false. It is, so far as the scope of this society may be concerned, the most serious of possible mistakes. However it originated and however it has been allowed to persist, it is abso-lutely incompatible with our aims. In our work, as in that of the Church in other countries, it must smedily give other countries, it must speedily give way to a full and hearty co-opertion that shall unite for one sovereign pur-pose all available forces. From the laity as well as from the clergy we ex-pect not merely sympathy and support, but an active share in the intellectual work upon which our cause must rely. Because the layman is in constant touch with the practical affairs of life, because

he sees at close range the weaknesses of human nature, the dangers to morality and faith, the hard facts of the struggle for existence—is he thereby disqualified to think and to express his thought on the weightiest questions of the day? That he has a vote to cast or an office to fill-should he therefore have noth ing to say as to principles and duties a Shall he be silent about education be-And if he as a man, a citizen and a Christian is hard pressed by the doubts

or pained by the open attacks to which his faith is exposed, why should not he take his place in the forefront of those

take his place in the foreform of the so-who make a stand for the truth? Consider for a moment a single de-partment of thought — that which deals with the problem of man's origin, nature and destiny, with the ultimate active and desting, with the mean-ing of right and wrong — even with the definition of truth itself; survey the whole field of philosophy and say who have been and who are now the leaders have been and who are now the leaders there. Descartes and Locke and Hume, Spinoza, Kant, Hegel, Spencer — these are the men who have moulded the thought of the modern world, and they are laymen. Condemn their errors as we will, the conspicuous fact remains that outside the Church the foremost thinkers on the degreet mensions have

that outside the Church the foremost thinkers on the deepest questions have been, with few exceptions, men whose only consecration was the consecration of genius to what they regarded as truth. In our day, when philosophy is so largely dependent upon science, what wonder that the leading philoso-phers should be men who have received scientific training — physicists, biolo-gists, physiologists. What wonder that university chairs of philosophy should be occupied by laymen and that laymen should conduct the most influential of our philosophical reviews. 11-17.) In the gospel to-day our blessed Lord speaks of disunion—that it is wrong— a mark of Satan, and that it leads to desolation and destruction. And this is true not alone of the supernatural, but also of the natural order. Division but also of the natural order. Division means disintegration, and that means death. The doctors are only sure of the patient's deathwhen disintegra-tion sets in, then they say the dead are surely dead. The same is true in the moral order. Where there is division, aspecially in mettors associated to the

should conduct the most initiation our philosophical reviews. Here, indeed, we come upon the real source of many tendencies, movements and popular impressions which, taken in themselves, might appear inexplic-able. We read editorial pronouncements on matters that involve the gravest moral and social interests, and forthwith we marvel that such ideas should with we marvel that such ideas should be served out to the public. We go back to those distributing reservoirs of thought—the monthly and quarterly reviews—and we find that for every question of actual interest there is a writer especially trained to deal with facts, to point out their relations and to draw conclusions of vital import to to draw conclusions of vital import to theory and practice, in private and in public life. We trace the career of each writer and in most cases we learn that he is but the exponent, in less technical words, of ideas, formulas and theories which have been first expressed in the terse and severe language

noies more than a century ago to form a union; it was to preserve that union that half a century later the people were willing to encounter all the hor-rors of a civil war, to offer their lives and their fortunes in that supreme effort to preserve national unity. The wisdom of the world then teaches unity as a desirable thing for the nation-for the nation's morals—for the nation's future. "In unity," they say, "there is strength," and this diotum will be found true in all the relations of human-ity—in commerce, politics, social life. There is, however, one exception to the general desire for unity, and this exception is found to be where it would be least expected. Unity may be desirtheories which have been first expressed in the terse and severe language of the strictly scientific publication. And these publications, filled with the newest outcome of original think-ing and careful investigation, whence are they? Where are men enlisted in the cause of science and drilled in its methods? What opens to eager stu-dents the library, the laboratory, the museum? How, in a word, are men taught to 'think and to lay their thought before the world? To answer be least expected. Unity may be desir-able they think for earthly kingdoms, but the kingdom where truth should be according to some, a divided Kinghefore the nswe these questions is to reach the very heart of our situation. Once we under-stand that the accepted views, true or false, which float among the people false, which float among the people have a definite origin, we may further understand the entire process by which ideas, highly abstract or obstruse as they may seem in their first enuncia-tion, filter down from the university to the columns of the daily paper and the minds of the plainest readers. It is through this process that thousands ders. It is who scarcely realize what a university means are nevertheless affected by university work. And it is throug this influence, even more widely felt as education becomes more general and more thorough, that the university itself waxes stronger. If we look somewhat closely into the matter, we shall see that the power of such an institution is due to its success in training men. And this training is two-fold; it prepares men to think and two-told; it prepares men to think and write on the most serious problems, and it prepares a still larger number to read and appreciate what is written. If the specialist, the investigator were at pleasure Saviour the only product of the university we should have books indeed, but few readers. It is because those books appeal to men whose tastes have been cultivated and whose interests have been broadened that the highest forms of literature are possible. He who has breathed the atmosphere of learning in his student days will never be so com pletly absorbed by material cares as to lose all relish for things of the mind. And he whose mind has once been opened to the larger questions of life will always the books in which those welcome the books in whic questions are discussed anew. As Catholics we surely have everything to hope from the diffusion of learning and refinement. For the worst

enemy; every way that she has trod has been marked by martyrdom — and In proportion, now, as the work of this society extends and as it becomes influential in wider and wider spheres, yet : Mon that forecook thee has thou not foreaken : Rause that knew thee not hast thou known influential in wider and wider spheres, new opportunities must arise and new needs must be supplied. Inquiries of every sort will call for answer, loose statements for correction, false teaching for refutation. The very service that is rendered has greater labor for its sorrend and the success that is achieved LIQUOR DEALERS AND THE CATHOLIC CHURCH.

specialists and scholars in every line. In all probability the demand will exceed the supply. So much the better; for as long as this society, speaking to an in-

ON ONENESS IN FAITH.

Every kingdom divided against itself shall be brought to desolation.--(Luke

especially in matters essential to the welfare of the individual or the State,

and where that division is pushed to ultimate conclusions, then that moral

order, that civic power ceases to exist. "A kingdom divided against itself can-

Hence the constant desire of moral-

11-17.)

not stand.

We recently received a newspaper reward and the success that is achieved is a fresh stimulus to effort. All this means closer organization, larger memclipping containing an account of a minister who resigned his charge rathe than allow a liquor dealer to be adbership, better adjustment of means and details to one comprehensive purmitted to membership in the Church he served. The person who sent us the sketch asks: What has The Guidon to But in meeting these demands, the sosay about this? Are we Catholics more tolerant or more venal than our But in meeting these demands, the so-ciety will make, as it is already mak-ing, demands of its own. It will seek out the men who are equipped for its tasks, and it will provide work for the non-Catholic friends?

5

non-Catholic friends? The Catholic Church's attitude on a question of this kind is very plain and simple. She does not turn out people because they are sinners. "To whom can they go?" Her mission like that of her Divine Master is to save them. Every baptized Catholic. good er bad, is a member of the Church and remains long as this society, speaking to an in-telligent public on one hand and ap-peating on the other to productive scholarship, shall feel and make felt the need of thoroughly trained Catholic writers, lay-men and pricests alike, so long will it be faithful to its mission. If in these five years it had done no mere then downestrate. fasts in hand. is a member of the Church, and remains is a member of the Church, and remains such in spite of his indifference or folly, unless he be excommunicated by properly constituted authority. Now, liquor selling in itself is not wrong. It is no violation of the Divine law; nor does every liquor sel-ler, without exception, break the law of God, and so the Church has prove issued a constal and formal con-If in these five years it had done no more than demonstrate, fasts in hand, the value of higher education, and of its practical application, it would have been a success. And if in the years to come it shall quicken the souls of men with the love of knowledge and kindle in the hearts of men the great real of haw of God, and so the Church has never issued a general and formal con-demnation of the business. This does not imply, however, that the Church approves of it, much less does it mean that liquor dealers are retained in the with the love of knowledge and kindle in the hearts of men the great zeal of conquest for God's Kingdom through the spread of righteousness in thought and deed, it shall well deserve the gratitude of Church and country, of humanity and science. An ideal? Be it so. Mankind is the better for ideal-ism of this cort. For in this case the Church for the contributions they fur-nish. The mind of the Church is evident from her utterance on the subject. The Council of Baltimore, approved by Pope Leo XIII., bids Catholics engaged in saloon-keeping "to abandon, as soon as they can the dangerous traffic and it so. Mankind is the better for ideal-ism of this sort. For in this case the purpose and the attainment, the ideal and its realization are not far apart. Viewed in the light of man's progress

as they can the dangerous traine and embrace a more becoming way of gain-ing a livelihood." It is, then, the priest's duty to urge liquor sellers to comply with this coun-sel of the Church, and this he does with viewed in the light of man's progress and in the clearer light of God's sov-ereign design, they are but aspects of one pervading Truth. Now the Truth is the Way and the Life. all charity. No priest is at liberty to excommunicate a person, though he may refuse him the Sacraments, if that per-son's life or business has become a public scandal.—The Guidon. ARCHBISHOP GLENNON PREACHES

THE MISSION OF ST. PAUL.

The Catholic World for March contains a noteworthy sermon of the Most Rev. John J. Keane, Archbishop of Dubuque. The following is an extract

from the address : "Has not our own day special reason to study that marvellous man and ponder well the lesson of his life? We are in a crucial moment of the world's existence. Like a mighty pendulum, the thought of mankind has ever been the thought of manking has ever been swinging, in successive epochs, from one extreme to another, from idealism, to materialism and back again, from faith to unbelief and back again. At present we seem to be midway in the swing, in an epoch that mistrusts all swing, in an epoch that mistrusts all extremes, even all positive assertions— an epoch that says. 'I don't know,' and that is prone to say, 'I don't care.' Intellectuality, as shown in the literature of the day, has grown into the spirit which Paul found in Athens— a spirit of flippancy in viewing all great problems; a spirit of humanism, which whether it show itself in the seriousness of the Stoic or in the sensu-ousness of the Epicurean, is at bottom Hence the constant desire of morat-ists and statesmen has been to create and preserve unity—to hold aloft a national ideal or a moral code, as worthy of all good men's service and devotion. To gain freedom for Amer-ica it was necessary for the early col-onies more than a century ago to form onies more than a century ago to form ou ness of the Epicurean, is at bottom a deification of nature, and especially of humanity. And power, as shown in of humanity. And power, as shown in the social strivings of the day, has grown into a spirit like unto that which Paul found in Rome—a spirit which tends to regard not right but might, not justice and love but pride and ager and greed, not the law of God but the law of expediency, as the arbiter of all human disputes. It is the spirit of the world's politics to-day, the spirit of the industrial strife in which lie hid possi-bilities of social revolution which we bilities of social revolution which we shrink from contemplating. "And shall not the Athens and the

Rome of to day learn wisdom from the past? Do they not see that it is unscientific, contrary to all that they

THE CATHOLIC RECORD

Palestin ers.

Rome and obith Monsignor nal Secretary of He was very explained the ressing the hope no objection to the plan. His nkly that there the part of the t the possession hich the Chrisot be interfered

d that the Jews mpt to interfere ossession of the On the cone really glad to mong them, as to the Jews an Il themselves be he various gov.

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no objection to but he took occais to be regretted countries identify ely with the war uously waged on and with the she condemns as terests and those

ed that there is

noble lineage. To them also we look with admiration — we who are borne along on the swift current of this new world life with its matter of fact con ditions and its sternly practical needs. We have time at least to rejoice in the attainments of men like Pasteur, De Rossi and Janssens; we congratulate their disciples; we are glad to be taught

by their writings. Yet here again we run the risk of leaning too much upon the effort of others. We are apt to forget that in the commerce of the mind as in the ommerce of trade, home production is essential to prosperity. Importation, if it is to be helpful, must not make us otally dependent. It must stir us, on the contrary, to greater activity, to a rivalry which, in literature at least, is rivalry which, in interature at least, is certain to result in mutual gain. Let us by all means bring the best products of European thought within reach of our people; but let us also remember that we have a work of our own to do. In the nature of our institutions, the character of our people, the trend of our education, the attitude favorable or unfavorable of our fellow-citizens in respect of Catholic Truth, we find condi-tions peculiar to our country—condi-tions, therefore, which are to be met, if met at all, by our thinking and our action. The more energy and courage we throw into this work, the better qualified will we be to appreciate what is elsewhere accomplished and to profit by the example that others may set us.

LEAVING IT ALL TO THE PRIEST. In one respect, especially, we have to learn a lesson from the Catholic scholars of Europe. They, at any rate, are striving to avoid a mistake which, for one reason or another, we are not only inclined to commit, but which, for no reason at all we have almost come regard as the normal distribution of duties. We are inclined, I fear, to let

learning and refinement. For the worst enemies of truth, ignorance and indif-ference, must quit the field into which the spirit of honest inquiry enters. Such a spirit we challengo-not to a contest of words and bitterness-but to a calm consideration of the truth as we have the perspect is that our duties. We are inclined, I fear, to let this whole duty of expounding and de-fending Catholic Trath devolve upon one class of men, and that by no means the leisure class. The priest, we think, by vocation, by training and by position is the natural and official ex-ponent of Catholic doctrine. This is certainly true. The priest, it may be further said, has better opportunities

In civil matters they say we must have a constitution and a country—but in religious matters we must be free from all limitations. We hold no obedifrom all limitations. We note to obedi-ence. We subscribe to no formulas, and why? Because saythey—Unity of faith would be tyranny—tyranny in its worst form—tyranny over the minds worst form-tyranny over the minuts and souls of men. So unity, oneness in faith, with all the present and the past, is opposed to mental and to spiritual progress. Unity would destroy our mental individuality and activity. Hence they say they are doing best when they are thinking out their own faith, irrespective of a living Church or a religious creed. a religious creed. Now, as I am addressing Christians,

Now, as I am addressing on restances I am sure you will be glad to hear what our Blessed Saviour's views were in this matter. Did He expect among His followers unity-oneness of faith or did He rather encourage and sanctify in advance the theory of those who claim the right to divide, deny or doubt

In every instance where our blessed efers to the Church He was to establish He declares that unity must be its dominant characteristic. allegory or simile or parable where the Church — His kingdom — is portrayed evidences this : a house built on a rock, evidences this: a nouse built on a rock, a tree growing up with great, spread-ing branches, a net cast into the sea, or a sheepfold. In every instance there is that "oneness" or unity that is evidently implied.

Of the sheepfold, He sums up the parable in the moral, "There shall be but one fold and one Shepherd," and St. Paul, following that teaching, tells the Ephesians that they must keep the unity of the spirit in the bonds of peace "one faith, one Lord, one baptism." How admirably the Catholic Church has preserved that unity! Indeed, it requires not the glowing rhetoric of Macaulay to tell the marvelous history

Macaulay to tell the marvelous history of her progress and her unbroken unity. Open the pages of history and you see at once that the Catholic Church stands ont unique in all the movements that have affected humanity. Without a sword to defend her she has marched from computer to compute Every ont unique in all the movements that have affected humanity. Without a sword to defend her she has marched from conquest to conquest. Every nation she met has been to her an

teach concerning progress and evolu-tion, to go back to the intellectual and moral conditions which the clear light of reason, and the hard facts of experience, and the overruling providence of God exploded and cast forth nineteen centuries ago? That spirit then was a mighty influence for the corruption of civilization and the disintegration of human society; we may rest assured that its tendency is precisely the same to day. The shipwrecked world was then saved by the wisdom and the power of Christ Crucified; if the lesson of history avails aught, the salvation of civilization and of society need now be sought nowhere else. To ever mind that is grouping for the anchor truth, and to every heart that is hun-gering for right living, St. Paul is not only an assertion or an argument, but a demonstration, that in Christ Crucified and in Him alone, is the wisdom of God to be found for the enlightening of the human mind, and the power of God for directing of human life. St. Paul does not, like other masters, simply expound the teaching of a school ; he tells us, with the irresistibleness of per-sonal certainty, what he had seen and heard and knows. To all the and neard and knows. To an enan, or a Harnack concerning the Person and nature of Christ, he thun-ders out his answer ; , I know Whom I have believed ; and I am certain that He is able to make good the trust which I have reposed in Him.' And to the anxious minds that seek for a phil-osophy of the universe, he exclaims in in inspiring and uplifting tones: "All in inspiring and upnicing cones: All things are yours; and you are Christ's; and Christ is God's. These are the links of the mighty chain which binds the universe to the heart of God : the chain which we call Religion. And among all whom we must bless for our knowledge of it, there is no one to whom we are so deeply indebted as to

St. Paul."

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Bacred Heart Heview THE TRUTH ABOUT THE CATHO OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCXCVI.

We have seen that, at variance with the representation of our Boston friend, Newman and Manning, who may be Newman and Manning, who may be taken as the eminent representatives of the Oxford converts to Rome, wore so far from having "deserted their native ligion," which was Christianity, that they threw up the Evangelicalism in which they had been bred precisely because they could no longer acknowledge it as the genuine form of their native religion. Newman, in his "Loss and Gain," signifies that in his boyhood he Gain," signifies that in his boyhood ne had been left to suppose that, as St. Paul says, and as Trent also says, avail-ing faith is that which worketh by love. Of course he had no thought of desert-of course he had no thought of deserting this religion, and he never did de-sert it. On the contrary, he always declared that his permanent conversion to God took place while he was still an Evangelical, but evidently an Evangelical as yet unconscious of the darker side of the scheme.

When he had grown up, and was supposed capable of initiation into the esoteric doctrine of the school, he was horrified to be told that "believers keep the law, but not because they are bound to do so." In other words, love, and good works proceeding from love, heart converted to holiness by the Spirit of Holiness, are simple lux of the justified man, not necessinries ties. Here he found a deadly poison intermingled with his native religion, which fidelity to that religion required him to expel from the gospel into which it had been insidiously infused.

However, one man, or two or three, might easily have misrepresented the Evangelical school of the Church of England. Newman therefore held himself bound to ascertain what the true Reformation doctrine was. Hearing Luther always described as the man who had re-discovered the true doctrine of Justification, he tried to ascertain what Luther really teaches. Here he was confronted by Dr. Dollinger, quot-ing from the Reformer: "Faith justi-fies before love, and without love." Finding that no one impugned the genuineness of these words, that they agaeed exactly with the doctrine which had just been disclosed to him, and that Lutheranism, a century after Luther, still taught that "love and good works, though highly desirable and praiseworthy are not absolutely essential to acceptance with God, in life or death," he was obliged to conclude that the original Reformation was simple Antinomianism. He does not accuse it of being Libertinism, although Luther declares that in Germany it sank at once into this, and that on the largest scale. Indeed, one Lutheran gives as a reason for becoming a Catholic priest, that he could not persuade himself that it was consistent with Christianity for a clergyman to marry two or three wives at once, or to swap wives with the parson of the next parish.

Dr. Newman does not say that all Evangelicals, or even the most are Antinomians. Yet as Luther is always put by them at the head of their school and treated as barely inferior to St. Paul, notwithstanding his utter contradiction in this matter to St. Paul, Newman conceived that there can be no authentic and effective protest against Antinomianism by any one who remains an Evangelical. He therefore abandoned Evangelicalism, not as for saking his native religion but in order to remain faithful to it.

Our letter-writer, in charging the Oxford converts with the double discredit of "deserting their native and the Faith does not seem to live in them. Their Faith sits on them as a garment, maturely adopted religion" means to im-ply, I suppose, that their native religion, if examined, in inward detachment, by the searching eye of maturity, would approve itseff to their adult understanding, as it had engaged their childish affections. He declares them to have, in fact, adhered to it by this higher form of acceptance as well as by the earlier, as we may say, by the faith of Confirmation as well as of and absolutely essential possession. of Confirmation as well a ism. They were therefore Baptism. engaged to it by a double bond, both strands of which, by their conversion to Rome, he views them as having recklessly torn asunder, thus giving of spiritual and inamentable proof tellectual instability. Now had these gentlemen, having been brought up, not only as Chris tians, but as Christians of a specified type, re-examined their childish religion on growing up, and then deliber-ately reaccepted it in the strength of mature reflection ; had they adhered to it in this form for many years; had they wrought their works of Christian evangelism by the medium of this type of doctrine; and had they then sud-denly gone off at a tangent into a varying form of religion, widely whether Catholicism or Unitarianism, they would doubtless have created a strong presumption against their in-tellectual stability, and one that could only have been refuted, if at all, by very detaailed explanation. In reality they did nothing of th kind. At an early date of their adult life they re examined their early belief, and reaffirmed, with fresh emphasis, all and reaffirmed, with fresh emphasis, all them. Sometimes, again, their want of that it had taught them of love to God Catholic spirit will show itself in their and trust in Christ, of obligation to man, of the fear of hell and the hope of heaven. Discovering, however, what in youthful simplicity they had never suspected, that a deep element of lawlessness had been infused into their religion, they threw this off with horror. Discovering, moreover, for the first time, that Luther declared that no one can be saved who holds obedito the Christian law to have anything to do with justification. they denounced Lutheranism as a heresy. Moreover, early in their adult lives they came to accept the Eucharist, not only as a Sacrament, but also as a Sacrifice, offering a Divine Victim Who was really and fully present. There-fore they were obliged to denounce Calvinism also as a heresy. Moreover they came to view confession to an authorized priest as conveying a specific assurance of Divine forgiveness to a Newport, Eng.

THE CATHOLIC RECORD.

FIVE-MINUTES SERMON. Low Sunday

STEADFASTNESS.

burdened soul. Furthermore, they could see no good reason for limiting the number of the sacraments to two, or for confining their efficacy to the simple augmentation of faith by the act of the receiver. And while they did not find the invocation of saints com-manded in the New Testament, as in-deed the Catholic Church does not " Jesus saith to him : because thou hast seen me, Thomas, thou hast believed : blessed are they that have not seen and have believed." (Si, John xx. 29) deed the Catholic Church does not

When our Lord appeared to the dis deed the Catholic Church does not command it, they could find noth-ing in Scripture forbidding it; nor could they find taught in Scrip-ture, or confirmed by early use, that all the elect are certainly made at ciples and gave them the commission to forgive sins, and thus instituted the holy Sacrament of Penance, St. Thomas was not present; and when the other disciples told him what had haponce, at death, perfect in glory and blessedness, that there is not, for most pened, and that He had shown them the wounds in His hands and in His feet, he of them, a delay of full salvation. Yet as Protestantism is so hostile to all these things, they came finally to view Catholicism as the larger and earlier creed, which is purer in morals, as inrefused to believe them ; he declared he would not believe unless he himself should see them also. He said : "Unless I shall see the print of the nails and put my finger into the place of the nails, and put my hand into His side, I will not believe." sisting on regenerate love as a condi tion of acceptance with God, but more indulgent in refusing to impose on the

This disposition of St. Thomas was very wrong. He cught to have believed without hesitation. He had seen our Lord work miracles without number; he had seen Him give sight to the blind, even those blind from birth; make the deaf to hear and the dumb to speak ; he had seen Him raise the dead speak; he had seen thin raise the dead to life, raise Lazarus after being dead and buried already four days. He knew that our Lord had predicted His resurrection. He ought to have believed, and he sinned in not beliving. He was obstinate in unbelief, refusing to credit the testimony of his compan ions, whom he knew to be honest and trustworthy. Our Lord in the kindness of His heart

forgave him, and made him put his finger into the print of the nails and into the wound in His side to con-vince him, and also to convince us by His testimony of the reality of His resurrection. But at the same time He rebuked him, and taught us all a grand lesson. He said: "Because grand lesson. He said: "Because thou hast seen Me, Thomas, thou hast believed; blessed are they who have not seen and yet have believed." We have the faith on the testimony

tory of whose lives and opinions he so misconceives and misrepresents, "pro-ceeded to put themselves at the serv-ice of Italian Cardinals and fanatical This misrepresentation, were it pos of the apostles and disciples who re-corded it in the Gospels, and who sealed sible, is greater than the former. The three leaders of the Oxford secession were the Anglican Archdeacon, Henry their testimony in their own blood. We have the testimony of all the diswho repeatedly saw our Lord ciples

were the Anglican Archaescon, henry Edward Manning, and the simple Ang-lican presbyters, John Henry Newman and William George Ward, the last of whom never took orders in his new Church. Now it would be hard to find after His resurrection, sometimes a great number of them, over five hundred at once. We have the testimony of the Catho three men of whom it would be more

lie Church; of all those millions on millions who have lived from that day preposterously untrue to say, that they put themselves at the service of any-body whatever, beyond their gen-eral allegiance to the Catholic to this; of the wonderful providence of God and His care of His Church until ow. This ought to be enough. This ought to be enough to make us say our act of faith, "O my God, I believe whatever Thy Holy Church proposes to my belief, because Thon hast revealed Church. I speak not without war-rant, for I am not bragging much in claiming a far more interior and detailed knowledge of the lives of all three than this gentleman it to her-Thou who canst neither degives signs of possessing. Indeed, were it not for his native capacity and ceive nor be deceived."

This is the age of unbelief. Very great numbers of men are occupied in trying to undermine the faith. The tone of good breeding, his "extensive and various misinformation " concernnewspapers are full of infidel objections. The press is teeming with words written expressly to destroy the faith. The ing Catholic matters might bring on this letter the reproach of being flatly commonplace. To be sure, such a character would render it all the more effective in the circles for which it is flimsiest reasons are brought forward with a bold face as if they were un-answerable. The very fact that the things of God and religion are so high and incomprehensible is brought for-We will next consider more in detail ward as the principal reason why they are not to be believed. how far it is true of either Newman, Manning or Ward, that they "placed themselves at the service" of anybody We have believed once for all, on the

truest and most solid evidence. Our business now is to "live by faith." To put in practice the precepts of our faith, and to follow the example of the Author and Finisher of our faith, our Lord Jesus Christ.

We are not of those who are to be "beat about by every wind of doctrine." We are not to be moved by the vain babblings of men, who are wise in their own conceit and who are wise in their own conceit and think they know everything, though they know very little after all. We will not imitate St. Thomas in his unbe-lief, and refuse to believe the wonder-Their Faith sits on them as a garment, but it does not penetrate the depths of their spirit. It is a profession; it is even a practice; but it is not their life-blood, or the breath of their life. They believe in God's revelation, but not much in God Himself. They believe in the provide the testimony of God and His the provide the testimony of God and His life, and refuse to believe the wonder-try, or perhaps was making his studies in his college home far away from the barren city? What thoughts the sight of these things suggest ! Then is nature growing day by day in beaty and loveliness. The buds unuren, and putting away all sceptical and imaginative doubts, we shall re-ceive the blessing pronounced by our Lord: "Blessed are they that have not seen and yet have believed."



NORTH

MERICAN LIFE

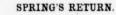
This and the second commandment might well be called God's laws for the wise government of the tongue. In the second, as we saw, there is continued a postive prohibition against all profanity of God's Holy Name. Moreover it en joins upon us the use of His Name only in a most reverential manner. Therefore it is a law regulating the tongue in regard to God. Hence a law inculcating the love of God, the first and great est of the commandments. Yet there is another like unto this,

the love of our neighber. The one follow. ing and always inseparable from the other. In the eighth commandment, therefore, God lays down a law for the government of the torgue in our relations with our neighbor. Hence the written command, "Thou shalt not bear false witness against thy neighbor."

As is evident from the language much As is evident from the language much is embraced by the law. It includes the giving of false testimony, detrac-tion and the bearing of injurious tales, rash judgments, lies and calumnies. Each is an infraction of the law and therefore sinful because each is a spe-cies of bearing false testimony against our neighbor.

Briefly, then, by false testimony is understood perjury. That is the giving under oath in a court of justice testi-mony against our neighbor which we know to be untrue. By detraction we offend in speaking ill of our neighbor intending thereby to minimize his good name or injure his reputation. And if we resort to false accusation to attain this purpose we are guilty of slander. Tale-bearing, a species of detraction, is recognizable by the discord it creates among those whom it affects. Rash judgment is the condemning of our neighbor without good cause, and calumny is to impute to him a fault of which he is guiltless. He who writes or speaks that which is the contrary of what he thinks for the purpose of deceiving others is also guilty of an infraction of this law of God.

Such are briefly the principal ways in which one offends against the eighth commandment. For a better under-standing of the law some consideration should be given certain subdivisions of the above infractions. These, together with the specific penalties attached, will be considered in the next review. Church Progress.



The chirping of the birds tell us that spring is with us again. The air is growing milder by the warmer rays of the sun. The days are lengthening and a feeling of activity and energy runs through everyone and nerves him runs through everyone and herves him to work with greater will and stronger endeavor with the opening of spring. The fields will soon put forth their blades of grass and grains, and the trees and bushes will send forth their trees and busines will send forth their buds, and soon we shall behold all nature bright and beautiful. Who will ever forget the apple or the cherry he has has seen in blossom, mayhap in the bygone days of youth as he played round his father's cottage in the counin beauty and loveliness. The bads grow into handsome blossoms and the blossoms into fruit. The tiny grain shoots up into the waving branches and in time comes an abundant harvest How the heart is entranced by the study of nature—and how its thoughts rise from earth to heaven, whence all this beauty and bounty come! Let us join in the hymn of thanksgiving which Join in the nyme of the integration of the second s fulness of His bounty, and the fruit and flowers seen on every side gladder the sense and sight of man and fill him with feelings of deepest gratitude, which in a true Christian heart finds echo in fervent prayers of thanks. We cannot leave these spring thoughts without calling the moral they suggest. It is this : Since God they suggest. It is this is since God renews nature every springtime, does He not wish to renew our hearts as well? He gives to the fields a new life, will He not renew the life of our souls? Ah, yes; this is what He wishes and will do if we allow Him. And so nature which grows so heurti-And so nature, which grows so becuti-ful, so bountiful and so fruitful under His divine hand, will be out-rivalled in us by that same divine hand, renewing and implanting in us beautiful thoughts, bountiful virtues and fruitful deeds which will be the joy of the present and the glory and reward [of our future life.—Bishop Colton in Catholic Union and Times.

"I'll Take The Risk."

So says many a man when urged to insure. By not insuring, how-ever, he does not take the risk himself, but compels his family to do so. On payment of the premium for a policy the Insurance Company es the risk and certain assur vision is then made for the family. The financial position of the

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North American Life

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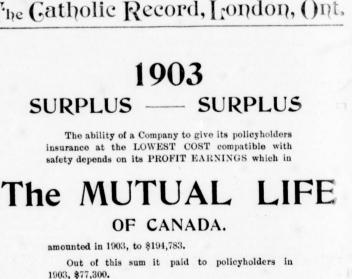
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is such as to make the fulfilment is such as to make the fulfiment of its contracts absolutely certain. Why not have it carry the risk your family runs? Would it not be wise to attend to this matter now before the premium increases with advancing age? Figures on a Suitable Plan Quoted upon Request

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and absolutely essential possession. Living, like all of us, in the midst of ceaseless non-Catholic activity, they are too tolerant of religious error. They are not only friendly with non-Catholics, which is right, charitable and

faith of the faithful perpetual negations for which it is hard to find the warrant

Therefore the Oxford converts, pretty

period of their mature lives, for Evan-

gelicalism or High-and Dry Churchman-ship, substituted essential Catholicism.

It was in the strength of this doctrine

that they had gained note as scholars, thinkers, preachers, in the Church of England. Their final secession to Rome was viewed, alike by themselves

and by their opponents, as simply the logical culmination of the doctrines which they had taught for many years,

as these again were the development, and in their view the rectification, of of their baptismal Christianity. It

would be hard to find a change of out-ward communion with less breach of

This gentleman then tells us that

these converts, the whole previous his-

general cultivation, as well as for his

ing Catholic matters might bring on

whatever in the sense meant in this letter. I do not speak of Faber, who

is perhaps more obnoxious to this

NOT FULLY CATHOLIC.

Some Catholics live in the Faith, but

CHARLES C. STARBUCK.

particularly intended.

gentleman's insinuation.

Andover. Mass.

letter.

inward continuousness.

priests of many nations.

early

much one and all, had, from an

in Scripture.

and useful, but they do not feel as they ought the lamentable misfortune of such non Catholic friends in their false or inadequate religious veiws. They are inadequate religious vervs. They cannot "Protestants will say." They cannot "Protestants will say." They cannot be got to see why the Catholic Church opposes mixed marriages. Sometimes, and even in spite of clear law, they will, on occasion of weddings or the like, go to the length of appearing at a per Catholic service. They are in non-Catholic service. They are in-clined to believe what the anti-Catholic newspapers print, day after day, against the Church, the Holy See, the Bishops and the religious orders. These things tinge their views and warp their sympathy. On the other hand, they are not what is called "devout" or "pious." Prayers and practices which are sanc-tioned by the Church as helping the

heart to get nearer to the God-made Man and to His Blessed Mother and the saints are for the most part strange to restlessness, and even anger, when the Church has to speak out against abuses ; in their ignorant impatience of certain restraints, and in their allowing them selves to be carried away by a merely political cry, in things that lie on that border-land where religion and politics touch, and where the true Catholic always puts in the first place religion, as interpreted and applied by those who have the divine commission to teach the flock.

Such are a few of the shortcomings which are too often found among Cath olics in non-Catholic countries, and which prove that their holy Faith is not as deep, as penetrating and as spir-itual as He would desire, Who, when He was taken up to heaven, sent His Divine Spirit to take possession of every heart, and to fill us all with His heavenly fire. -Lenten Pastoral of Bishop Hedley, of

WATCH AND PRAY.

Do you not say that you have the best intentions in the world; that you wish you could act much better than you do; and though you have the sin-cerest desires for salvation, yet a thousand conjectures happen in life when we forget all our good intentions and must be saints to resist their impression? This is exactly what I tell you; that in spite of all your pretended good intentions, if you do not fly, struggle, watch, pray and continually take the command over yourself, a thousand occasions will occur where you will no longer be master of your own weakness.

Nothing but a mortified and watchful life can place us beyond the reach of temptation and danger. It is ridiculous to suppose we shall continue faith-ful in those moments when violently attacked when we have a heart weaker ed, wavering and already on the verge of falling, in a word we must be holy and firmly established in virtue to live free from guilt -- Massillon.

When the secret of a blessed life is

made plain to us, we see that each one must learn it for himself.

LIQUOR AND TOBACCO HABITS

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

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Two Safe Truths.

"One thing," writes Newman, "is "One thing," writes Newman, "Is certain. Whatever history teaches, whatever it omits, whatever it exagger-ates, whatever it says and unsays, at least the Christianity of history is not 2. 3. Protestantism. If ever there was a safe truth, it is this." In another place the same great thinker says: "Either 5. the same great thinker says: "Either the Catholic religion is verily the com-ing of the unseen world into this, or there is nothing positive, nothing dcg-matic, nothing real in any of our notions as to whence we come and whither we go."

And it continues to distribute dividends to policyholders on the SAME LIBERAL SCALE as for the past year.

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CHATS WITH YOUNG MEN.

The Lighthouse Keeper

The Lighthouse Respective Do all the good you can, while yet you may. We live not long and pass but once this way : Alike for Rich and Poor are chances found. Within the span of Life's e'er varying round. Lave not for Self alone, for Being was given To ald our Brother, too. to reach yon Heaven. Alighthouse keeper once his vigil kept Till worn with years—his light watched while he elept— And many a vesel, on a stormy night. Owed its deliverance to that little light. One morn he slept the Sleep that wakes no more i

more ; Still shone the light he'd lit the night before. And showed the ships asfe o'er the dangerou

And showed the set of the last long sleep, Deep, While he who lit it slept his last long sleep, And so our lives should like that Bascon's ba, Still shining, when we're gone, across Life's

sea. To show the way to that eternal shore. To other ships, when Ours sails no more.

P. P. In an address to the recent meeting In an address to the recent meeting of the American Society of Mechanical Engineers, their President, Mr. J. A. Dodge, spoke of "The Money Value of Technical Training." His paper is a conclusive argument against the haste of some lads to quit school and get to work, for it shows that, if a youth will study intelligently with a definite call-ing in view, he will soon excel all others in the mechanic arts.

Money Value in Training

Money Value in Training Let us outline, says President Dodge, the actual progress of four groups of men at work in the mechanic arts—the unskilled labor group, the shop trained or apprentice group, the trade school group and the technical school group. On a chart ruled with lines indicating years and wages the career of the average man of each group. ines indicating years and wages the career of the average man of each group is indicated by curves being drawn from the records of large industrial establishments. The laborer, virtually establishments. The laborer, virtually untrained at first and working under the supervision of a boss, earns at the age of twenty-two, the chart shows, \$10.20 a week. Having attained this level of income, his line on the chart remains horizontal through the period of his usefulness - the average laborer of his usefulness — the average laborer gets no increase of income after the age of twenty-two. What he gets be-fore reaching that age Mr. Dodge is without data to show. The average apprentice entering the

potential value is \$15,800. Some 5 per cent of the apprentices after twenty-four rise above this wage, but 30 per cent. get, only so much, 20 per cent. leave the shop and 40 per cent. are

discharged as incompetent. The trade school man has entered a trade school at the age of sixteen and has remained three years to learn a trade, at the same time getting a rudi-mentary theoretical education. When nineteen he enters the machine shop, where from the first he averages \$12 a where from the first he averages will a twenty-one years of age. His three years at school have increased his potential value from \$3,000 to \$12,000, a gain of \$9,000. He gets on entering the shop as much as the apprentice gets after working five years. By the time the apprentice gets \$15.80 a week, the trades school graduate is getting \$20 and at the age of twenty-five he is getting \$22 a week. Data as to his subequent progress are lacking, but it is believed that his line tends to become horzontal after the age of twenty-five paralleling the line of the shop trained apprentice, but at a much higher level.

The average technical school gradu-ate has a prospect of receiving \$43 a week at the age of thirty two. At the age of sixteen he was at a school or college, preparing to enter one of our bicher institutions of technical learning. Mysteries of the Rosary, for the repose

ing at the age of twenty two. The statistics show that he begins in the machine shop at \$13 a week. He over-

takes the regular apprentice in six months and gets the latter's maximum of

\$15.80 a week before the apprentice does, doing in fifteen months what it took the

doing in fifteen months what it took the apprentice three years to go. After three years in the shop the technical graduate, being twenty five years of age, earns \$22 a week, or as much as

him to outstrip both the apprentice and the trade school representative. After twenty five his wage curve rises rapidly, so that, as already stated, at thirty-two

he gets \$43 a week and is potentially worth \$43,000. The reason for this is that his higher education has made him

acquainted with principles and rendered him capable of directing profitably a large number of laborers.

"Every man," says Mr. Dodge, "pays for the amount or percentage of bossing he requires, and, conversely, "Very man's many inversely,"

every man's wages increase in propor-tion to his ability to act as the boss or

foreman of himself and others. The

lover the wage rate the greater the lower the wage rate the greater the amount of watching and directing con-stantly required. The highest wages are paid to the man through whose

ability the largest number of other men may be most profitably employed. He does his work with his brain. The

respondence with him, the writer has not received from him a nurried or slipshod letter or note, or one which was not well balanced and accurately punctuated. People envy this men his superior power to do things, but this is the result of always doing his level best in everything he has tomphod. He will in everything he has touched. He will not guess at a thing, and he insists up-on absolute accuracy, and in doing everything to a complete finish. The effect of this habit upon this man has been most remarkable , bit shar

has been most remarkable ; his character is solid and substantial ; there is not a false note in his make-up ; every-thing rings true. He is honest, transparent to the very core, and I attribute a large part of this symmetery of charactor to this life habit of putting the stamp of superiority upon everything he touches.

OUR BOYS AND GIRLS. COAINA, THE ROSE OF THE ALGONQUINS.

> By Anna H Dorsey. CHAPTER X. CROWNING.

It was with great joy that Coaina once more approached the divine sacra-ments. Like a pilgrim long abroad,

and lost in a dreary wilderness, who suddenly finds himself at home, sur-rounded by its peaceful and holy en-dearments, and partaking of its joyful feasts, as one perishing with thirst in an axid decort ender in babeld a cool an arid desert suddenly behold a cool fountain gush from the burning sands beside him; so felt she while kneeling at the shrine of our Blessed Lady, or before the altar to receive the Bread of refreshment and eternal life. Every moment, not devoted to the sick and to nonenc, not devoted to the sick and to necessary repose, she spent in the chapel : it was her home, her refuge, her palace ; it was to her the vestibule of heaven and the shadow of its everlasting repose, where she sat undis-turbed at the feet of JESUS and MARY. Old Ma-kee crept here and there of his usefulness — the average laborer gets no increase of income after the age of twenty-two. What he gets the fore reaching that age Mr. Dodge is without data to show. The average apprentice entering the machine shop at sixteen earns $\frac{2}{3}$ a week for fifty weeks, or about $\frac{1}{500}$ a week which makes him potentially worth $\frac{1}{5000}$ and at the age of twenty-one and a half he gets $\frac{1}{512}$ 0 a week, his potentiat value being $\frac{1}{512}$, 200. His line now ceasee to ascend rapidly, but at twenty-four he is earning $\frac{1}{5150}$, 800. Some 5 per eent of the apprentices after twenty-four the apprentices after twentyend of their days. TO BE CONTINUED. which helped the rash-minded in their penance, and gave the more humble something to think about. He was only an old pagan, we know, and it was his was to judge of a tree by its fruits; he was one of those witnesses no one thinks about, who will arise in the latter day to testify for or against the fidelity of Christians to their oppor-tunities and graces.

tunities and graces. It was Sunday morning, and the mission chapel was crowded with those whom the pestilence had spared. Father Etienne had appointed that day ing is not only to turn the mind and heart of the spoiled darling of indulgent par-ents towards high ideals, but also to cornot only as one of solemn thanksgiving but was determined, with all the beau rect in a short time the faulte due to years of injudicious training. Indeed, in tiful chivalry of his nation, and the still more noble chivalry of Christianity, to make use of the opportunity to offer a public amende to Coaina, whose great humiliations had not only been public some cases it would be necessary to substitute an entirely new nature for one that is not what it should be.

slightest suspicion of her ; how guilt-less she had been of the least crime

Convent schools realize, more keeply than others, perhaps, that to build up a strong, beautiful nature the work but so entirely unmerited. She, all unaware of what was coming, knelt in her old accustomed place, partly sheltered from view by a cluster of cedar posts. After Father Etienne had spoken in the most simple but must begin within, so ready-made qual-ities are not supplied the needy pupil to don at her entrance. Most young girls who enjoy the advan tages of convent school training are from homes in which right ideas of conduct are inculcated, and these students are held to the highest ideals during their years at school. But even these are not labeled on their graduation day impressive manner, and with touching pathos, of the great mercy of God in having spared them while the pestilence was abroad, and told them how in gratitude they were more than ever bound to love and honor their Heavenly warranted to wear well.

There are always a few who will not yeild themselves to the best influences Protectress, of whom they were the special care, and devote themselves to Almighty God and His service by a stricter obedience to the rules of faith, and a closer observance of the require-ments of charity: then he proposed that all should unite with him in say-ing the decade of the Rosary, for the repose Mysteries of the Rosary, for the repose

THE CATHOLIC RECORD.

CHARITY

Etienne's feet beside her, asking for baptism ! It was from no want of knowlbaptism ! It was from no want of knowl-edge, but of faith, that he had deferred and put aside Christianity so long —he knew all that it taught; he had been living too long among Christians, and was too shrewdly intelligent, and in-We recently heard a preacher tell the following story. It carries its own moral: There were once two young ladies both Catholic, both devout, but both given to scandal monging and to crititelligently curious to be ignorant of Christian doctrine or dogma, and now cising their neighbors, though they would resent warmly any imputation of Christian doctrine of dogma, and how by some wonderful operation of Divine Providence — possibly in answer to Coaina's prayers, and to reward his charity toward her during the days of her tribulation — here at the last moment, just when the last sands were crumbling away from his feail foothold being unkind or uncharitable. Their stories usually began, "I am sure you must have heard," or "I wouldn't tell this to any one else," or "This is a great secret," or in a similar manner, and always ended by grievously woundcrumbling away from his frail foothold on life; the grace of faith was once more proffered him, not to be rejected ing the good name of another. Well, one of them dreamed she died. Con-scious of no grave defect, she presented more pronered nim, not to be rejected again. That afternoon at Vespers Ma-kee received the regenerating waters of Baptism, putting off his old savage cognomen, won more than half a cen-tury before by his dexterity in scalping herself before the great White Throne. Her admission to bliss was by no means as speedy as she expected. There was a long flight of steps, like Jacob's lad-der, reaching from earth to heaven. For her penance she was told to begin the victims which fell beneath his war club in the last fierce wars of his tribe, and received in its stead that of Peter. at the bottom and write with chalk on each step one of her offenses against charity. The task was a long and diffi-cult one, and she often thought of the friend of her heart who, no doubt was already sharing the jow above Makee's conversion made quite a festi-val at the mission of the Two Moun-tains, but after it was over, the old old chief was seen no more among them. He lay down one night upon his couch of chief where he because month often already sharing the joys above. "Well, well how did it all turn out ?" of skins, where he lingered month after month, suffering from an incurable dis-ease. He was removed on a litter to asked impatient Miss Gossip. "When half way up," resumed the other, "I met you coming down and asking you Coaina's lodge, where she nursed him with all the fidelity and tenderness of a daughter. Father Etienne saw him the reason, you told me you were com-ing down for more chalk." daily and comforted him with good counsel and cheering words. Except to these two he had but few words to JOAN OF ARC AND A MODERN to these two he had but few words to say. When his friends, kinsmen and others of his tribe, young and old, flocked to see him, he had but one ad-monition, which he gave individually to them all, and repeated again when-ever they came; that was: "JUDEE NOT." Unlike the beloved disciple at Patmos, he did not say: "Little chil-dren love one another;" Ma-kee was of sterner stuff, and had he been in the In connection with the recognition of the saintly character of Joan of Arc, says "By the Way," of the Dublin Freeman, it is well to bear in mind the fact that three of the great names in of sterner stuff, and had he been in the vigor of his prime, he would have been just as apt as not, had occasion offered, to have enforced his admonition by, smitting off offenders' ears and otherwise inflicting such just punishment as the case in hand required. But he

literature—those of Shakespeare, Vol-taire, and Byron—stand amongst those of her detractors, and in face of the universal reverence which is paid to the maiden patriot and martyr, the infamy which these world-famous writers famy which these world-famous writers ascribed to her stainless repute recoils upon themselves. It is also an extra-ordinary fact that Schiller, the great German dramatist, who intended to do her honor in his play, "The Maid of Orleans," showed a complete want of understanding of the pathos and beauty added to her character by its childwas too far gone now to do aught-to keep them in mind of the great sin of rash judgment and uncharitableness they had fallen into against his favorite —except say to them, one and all, "Judge not," and they remembered the scheme astrone after the old shift added to her character by its child-like innocence and of the sublimity of her martyrdom. In Schiller's play a solemn sentence, after the old chief was laid in his Christian grave until the romantic interest is supposed to be added: that she is in love with Lionel, a young Englishman, and torn between love and duty in her conflict with his country. In the trial scene, news is brought that the King of France is a WHAT A SCHOOL CANNOT DO.

prisoner, and, to the confusion of her judges, she bursts her fetters and rushes away to the scene of battle, rescues the "And she was a convent girl, too !" is the comment one sometimes hears when a young woman's conduct falls short of the highest canons of the con-ventional. From this, one would infer that the office of convent school train-ing is not call for turn the mind and hear. King, but is fatally wounded and expires in his arms. It is the most extraordinary travesty of history ever ommitted

IRISH POET.

Ciarence Mangan's verses are of particular interest at the moment-

"At these the mocker sneers in cold derision; Through these hesess to descrate and dim Glory for which he hath no soul or vision; For God and Angel are but sounds with him; He makes the jewels of the heart his booly, And scells at man's belief and woman's beauty.

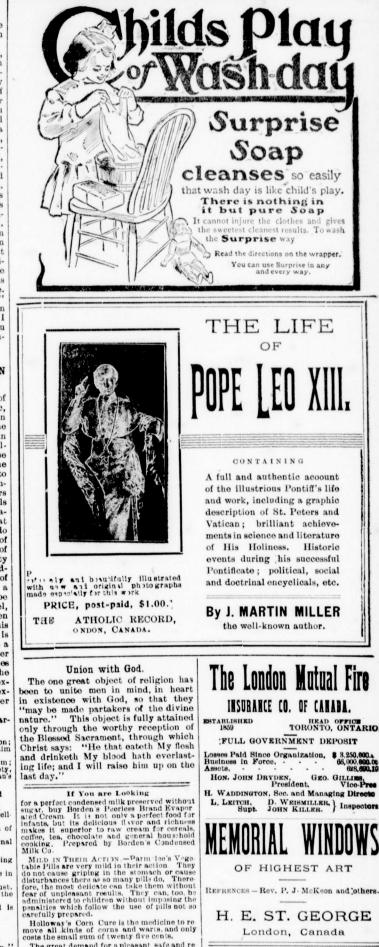
'Yet thou - a lowly shepherdees - descended Not from a kingly, but a godly, race. Art crowned by Poesy ! A mid the splendid Of fleaven's high stars she builds thy dwell-ing place : Garlands thy temples with a wreath of elements of the splendid stars and the splendid stars a

glory. And swathes thy memory in eternal

The Base of this weak world exult at seeing The Fair defaced, the Lofty in the dust, et grieve not; there are Godlike hearts in (at grieve not; there are Godlike hearts in being Which worship still the Beautiful and Just, Let Momus and his mummers please the crowd, Of Nobleness alone the noble mind is proud."

Here is Some Good Advice.

"When you sit listening to a sermon," says the Catholic Columbian, " take some of the preacher's telling thrusts home to yourself and to your own heart. Don't pass them along to your neighbor. God's words from the mouth of His minister are addressed to you as well as to your neighbor. Give some thought to your own weaknesses and sins. "



costs the small sum of twenty live cents. The great demand for a pleasant safe and re-liable antidoue for all aff-ctions of the throat and lungs is fully met with in Bickle's Anti-Compound, and acts promptly and magically in subduing all couchs, celds, bronchils in-flammation of the lungs, etc., It is so PALAT ABLE that a child will not refuse it, and is put at a price that will not exclude the poor from

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hundreds of these skirt is trimmed v of the goods at the seams are lapped stitched in silk. : carvas, and velve The coat has a t back, with blouse full sleeves. The c in good black n cerized staten. If prefer the coat wit skirt or ripel atta ed to the belt si length wanted --

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At eighteen he entered such an institu-tion and remained four years, graduat-

history" "Simple dignity, unaffected piety and cultured intelligence" were re-and cultured as a summary of what a fallen victims to the scourge of the pestilence. Instantly, every knee was cently given as a summary of what a devoutly bent, and every head bowed, while the soul-touching devotion, with convent school aims to develop in its while the soul-touching devotion, with its solemn prayers and responses, were performed. Low sobs and fast falling the congregation, and there is no doubt that the earnest and pathetic appeal to the Mercy-seat in behalf in of those who could no longer help themselves amidst the sweet torture of flame and exile, fell like refresh-ing dows none their national and sufferstudents; and amongst other reasons why the aim is not always reached age, earns §22 a week, or as much as the trade school graduate who has been there five years. His six years of "theoretical" education have enabled ing souls. This over, the good priest then spoke This over, the good priest then spoke be partially done. A philosopher of our day declares

that you can send a young man to col-lege, but you can't make him think; so, of Coaina, who shrunk out of sight when she heard her name, covered with confusion and humility. He reunless a young woman appreciates the necessity of co operation with those in-structed with her education best and with confusion and humility. He re-lated, in brief and simple language, the great wrongs that had been in-flictd upon her, then declared how utterly groundless had been even the lasting results cannot be obtained .--

F. Y., in St. Mary's Chimes.

IMITATION OF CHRIST.

THAT MAN HATH NO GOOD IN HIMSEL AND THAT HE CANNOT GEORY IN ANY THING.

less she had been of the least crime charged against her; how each one who had slandered and conspired against her, had separately acknow-ledged their crime, and assorted her innocence with their dying breath; and then, turning toward where she knelt hidden by the cedar pillars and closely velled, he asked in the name of all present, her forgiveness. Then he spoke to these simple children of the forest of the error of rash judgment, of the damnable sin of slander, of the bitter evils of envy. of the malice But Thou, O Lord, art always the same, and endurest for ever : always good, just and holy ; doing all things well, justly and holidy, and disposing them in wisdom.

But I, who am more inclined to go back than to go forward, continue not always in one state ; for seven different easons are changed over me. Yet it quickly becomes better, when

A SPRING NEED.

INDOOR CONFINEMENT IN WINTER HARD ON THE HEALTH.

Ninety-nine people out of every hun-dred actually need a tonic during the spring months, and the hundredth person would make no mistake if he too infused a little extra vigor and power into his blood. The reason for this condition is quite apparent. In the desire to make Canadian houses warm during the winter months, ventilation is sacrificed, and the health is impaired. There may be nothing seriously wrong There may be nothing seriously wrong -nothing more than a variable appe-tite; little pimples or eruptions of the skin; a feeling of weariness and a de-sire to avoid exertion; perhaps an occasional headache. These may not seem serious; perhaps you may think that the trouble will pass away—but it won't unless you drive it out by put-ting the blood right with a health-giv-ing tonic. And there is only one

ing tools. And there is only one blood-renewing, health-giving, nerve-restoring tonic — Dr. Williams' Pink Pills for Pale People. Over and over Phils for Pale People. Over and over again it has been proved that these pills cure when other medicines fail, and thousands of grateful people testify that they are the best of all spring medicines. Miss D. Brown, Collina, N. B., says: "I have used Dr. Wil" liams' Pink Pills for a run down system, and have found them better than any other medicine I have tried. In the early apping my blood was out of condiability the largest number of other men may be most profitably employed. He does his work with his brain. The technical training of an individual makes him valuable just in proportion as his sons area changed over me. Yot it quickly becomes better, when it pleases Thee and Thou stretchest out mucharitableness, which opens the door and perception. Trained common and perception. Trained common and perception. Trained common and reaps the greatest reward." His Best at Everything. The writer has a friend who has from boyhood made it a rule of his life divine virtue of forgiveness. All divine virtue of forgiveness. All the glory of true charity, and the form boyhood made it a rule of his life about him are frecting and funing—he cannot be induced to alight his work. There must be the stamp of complete-mess and superiority upon it before he flots it go. During many years of extensive cor-

Question Box By Rev. Bertrand Conway. The Book answers over 1000 ques-tions asked by Non-Catholies. It run-over 600 pages. Price 20c., post paid.

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A MOST MARVELLOUS SALE

30,000 during the past month of the

A CENTURY OF CATHOLICISM.

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Complying with the suggestions of the International Catholic Truth Soci-ety, Very Rev. Dr. Shahan, Professor of Church History in the Catholic University of America, has published a few pamphlets entitled : "A Little Library of Church History." It was certainly a happy thought to have a competent scholar outline for the gen. compotent scholar outline for the gen-eral reader—who has but little time to give to such matters—a lucid, interest-ing and trusty sketch of the history of the (thusch

Five pamphlets have already been published. We know not whether others are to follow, but it seems pro-bable, since the seventeenth and eighteenth centuries have been so far

We hope not to be mistaken in be lieving that our readers are agreeable to a short review of each of these book-lets. They are all eminently worth perusing; and we would say that it is no common feat to have compressed so

in a lamentable clash and around by good Sis tween the two tendencies, alas! at variance in the Church: modern exe-gesis as against the time-honored in-terpretation of Scripture; evolution of dogmas as against their divine origin and their immutableness; neo-Kantism Mass. and their immutableness; neo-Kantism or neo-Criticism as against Scholastic philosophy or the teachings of St. Thomas Aquinas, the foremost ex-pounder of Catholic metaphysics.

Evidently it did not enter into the views of Dr. Shahan to do even so little as to skim so formidable a subject. We say formidable, indeed, since it is more self orgidant avery day that the more self evident every day that the Church stands and falls with its timesanctoned Exegesis, Dogmatic and Philosophy.

Dr. Shahan had reasons of his own for avoiding it: "no doubt"—says the author—" the yoke of authority is hard author—" the yoke of authority is hard to bear—the temper of the human mind is naturally toward a free and un-hampered exercise." So he contented himself with reviewing the external life of Catholicism throughout the A few lines anent religious art, world. world. A few lines aneut religious life, that and a few words on religious life, that is all there is in that very excellent pamphlet regarding the intellectual life within the Church! We want our use words we do ine within the Church! We want our readers to buy these booklets, so we do not propose to analyze them more closely. However, since our co-relig-ionists in America seem to make it, at present, a point to stand by Russia, in her war against Japan, we wish to quote a few judicious re-marks made by Dr. Shahan about the great Slav empire and its atti-tion of the leader with the statitude towards Catholicism. "The reign of Nicholas I." (1825-1855), Alexander II (1855-1881), Alexander III, (1881-1894), have been disgraced by the most hide-ous cruelties (toward the Poles and the Catholic Church.) . . . Russia has evaded or broken every Concordant evaded or broken every Concordant with the Holy See, has substituted for religious action a cunning Byzantinism of lying, intrigue, and deception. We are told that under the present Tsar there are hopes for the Church of . but how little can Poland. but how little can be expected from a government that has just forbidden the Polish priest to cele-brate the Feast of the Sacred Heart 1 . How can any Catholic de-sire to see the influence of Russia grow in China and India, when her first act of power will be to exclude every Roman Catholic missionary ?"

10

St. Patrick as a Sectarian. Saint Patrick was a Methodist? The Methodists have two eyes, two hands, two feet and one nose. So had St. two feet and one nose. So had St Patrick. Therefore St Patrick was

Methodist. St. Patrick was a Baptist? The Baptists believe in Baptism : St, Patrick believed in Baptism. There-fore St. Patrick was a Baptist.

fore St. Patrick was a Baptist. St Patrick was a Presbyterian ? The Presbyterians believe in some sort of a priesthood. St. Patrick be-lieved in some sort of a priesthood; St. Patrick was a Presbyterian. St Patrick was an Episcopalian ? Episcopalians believe in Bishops. St. Patrick believed in Bishops; he was one. Therefore St. Patrick was an Episcopalian. one. Therefore St. Patrick w Episcopalian. St. Patrick was an American?

fethodist.

Americans are good fellows, all round good fellows, you know. St. Patrick was an all round good man. St. Patrick was an American. - New World.

DIOCESE OF LONDON.

bets. They are all eminently worth persisting and we would say that it is is no ecomon feat to have compressed in the second familiar with the second familiar wit

Mr. Frank Firth, who possesses a charming Mr. Frank Firth, who possesses a charming baritone voice, sang a beautiful solo at High

Mass. EASTER AT ST. MARY S CHURCH, LONDON. Never before did St. Mary's churchilook more beautiful than on Exister Sunday. The decora-tions of the three altars, more particularly the main altar, were peculiarly graceful and prestry and the stars sunday graceful and prestry of the Altar Society was graciously ap-preciated by the Rev. Father, who, in a few genorpriste words, thanked the generous donors for their kind remembrance. Rev. Father Powell, C. S. B., of Assumption College. Sandwich, a native of St. Mary's parish, delivered an appropriate and instructive wermon on the Feast of the day. The Veapor service began at 7 o'clock, the colebrant being the pastor of St. Mary's Rev. Father Powell, C. S. B., was the preacher. The music by the regular choir at High Mass and Vespers, under the leadership of Mrs. Jas-P., Murray, organist, and Mr. J. Leech, choir master, was particularly pleasing, while that of was also very good. EASTER AT ST. MARY S CHURCH, LONDON.

master, was particular St. Mary's school ch was also very good.

sppropriate terms of the happy young life just ended, and concluded by advising his listeners to initiate her pure, holy example, for, as her pator said "she was in truth a model to the whole community." The choir rendered very sppropriate music. Special mention in this connection might be made of a solo, "Calvary" sung by Mr. Fred Roche. May the Sacred Heart of Jon Whose service her life was spent, and on whose special day-the lat Fri day_she died, have mercy on her soul. The publisher of the CATHOLIC RECORD ex tends his heartielt sympathy to Mr. and Mrs. McLoonnell. May we allo their beautiful young daughter to celebrate her Easter in Heaven. CATHARINE MCNULTY IROQUOIS, ONT.

meionnell. May we not hope that our Heavenly Father coalled their beautiful young daughter to celebrate her Easter in Heaven. CATHARINE MCNULTY IROQUOIS.ONT. We regret to announce the death of Miss Catherine M Nulty, better known as 'Tassie,' which as i event took place at her home, quite unexpectedly, on 'Saturday evening. March 12th. Although she had been in failing health for months past, still her friends thought there was no immediate danger. For over a year ehe spent the greater part of that time in Mon-treal, under the care of specialists and returned home about one month previous to her death, feeling that nothing could be done for her. Miss McNulty was of a kind thoug t ul, and unassuming disposition, ever ready to lend a helping hand, and many are the regrees at her removal from us. Deceased was the daughter of the late Mr. and Mrs. John McNulty. She place: Mrs. Gervais of Westmount. Montreal: and iwo borthers Edward and James. mer-chants of this town: to whom we extend our erging his thour of sorrow. The fun-eral was held on Tuesday morning, 15th inst., quo s to St. Mary schurch. Morrisburg, where Requiren High Mass was celebrated by Rev. J. MacCarthy, after which the remains were interred in the family plot at Morrisburg. May she rest in peace! MRS. WILBERT CAREGAN. The heartfelt sementhy of the particel

MacUarthy, after which the remains were interred in the family plot at Morrisburg. May she rest in peace! May she rest in peace! Mis, Wilkert CARRIGAN. The heartfelt sympathy of the whole com-munity is extended to Mr Wilbert Carrigan, of this city, on the death of his bolv earliers, ne Mary Ann Casey. Jeath theory arrest, ne Mary Ann Casey. Jeath theory arrest, ne Mary Ann Casey. Jeath the rise of high church on Sunday, March 27, and Rev. Faiher Stanley was freedwine on her when the family residence by Miss. Carrigan had the happiness of receiving all the rises of Holy Church on Sunday, March 27, and Rev. Faiher Stanley was draw and the repose of the depated soul by the Rector, Rev. J. T. Heides the boreaved husband, eight children -ranzing in ages from seventeen years of age to one month-are left to mourn the loss of a faihft: wife and an exemplary mother. The tace Mrs. Carrigan was born in Ten-messee, but in her infaney she was taken to Riddup, where she remained until about eleven years ago. The to the relatives we exited our heast was nave John. William, Philip, Charles, Edward Carrigan and John Murray, of Forest. To the bereaved husband and family as well as to the other relatives we exited our heast. Mrs. James DovLe, Owen Sound. After a lingering illness of some weeks Mrs. Doyle passed to her elevan arowed hast fri

May her soul rest in peace! ' Mrs. JAMES DOYLE, OWEN SOUND. After a lingering illness of some weeks Mrs. Doyle passed to her eternal reward last Fri day evening. March 25th. The funeral took place from St. Mary's church Monday morn-ing, and notwithstance baing present, the cortege was followed by the largest number that ever attended a funeral in this church. After a High Requiem Mass and some sixty were attended a funeral in this church. After a High Requiem Mass and some sixty years so, and while still young moved to Sydenham township. Her married life was spont there and in Owen Sound. All who knew her remember her as a true Christian woman and mother-gentle and retired in her disposition, kind and amiable in her social re-tations, earnest and devout in everything. Her faitons, earnest and devout in everything. Her faithful attendance at all the reliations exerc wil be hard to fill. She leaves to mourn her ide, and two daughters, Mrs. John Healy, and Mis. John A Cassupy, Chucago.

MR. JOHN A CASSIDY, CHICAGO.

MR. JOHN A CASSIDY, CHICAGO. Numerous Londoners will regret to hear of the death at Chicago. Thursday night, of John A. Cassidy, eldeatson of Mr. Frank Cassidy of Des Moines, Iowa, a naive of London, and the general relicht agcort of the St. Paul and Kan-sas City Italiway. Deceased, who was twenty-four years of age, was in the commission busi-ness at Chicago, and succumbed to internal trouble. Hewas the grandson of Mrs Cassidy, of Chicago, and a great grandson of the late Major Mahon, of H. M. 22nd Regiment, an old and well known Londoner, who passed away many year's ago. Deceased was a splendid specimen of manhood, and was known and re-spected by all who had the pleasure of his acquaintance, amongst whom were many Londoners, The funerai takes place to Cal wary cemetery in Chicago. May his soul rest in peace !

vary cemetery in Chicago. May his soul rest in peace! MRS. MONARQUE, LONDON. An old resident of our Forest City—one who was loved by all with whom she cause in con-tact — departed this life, on Good Friday. in the person of Mrs. Caroline Annees E. Monarque, Desth took place at the residence of her daughter, Mr. F. D. Taschereau. 183 Central avenue, London. All that flial affection could dictate and the best medical attendance procure was lavished upon Mrs. Monarque by her devoted daughter and grand-children during her long illness. High Mass of Requiem was celebrated for the repose of the departed soul on Easter Mon-day morning at SL. Peter's Cathedrai, by the Rector, Rev. J. T. Aylward. Many friends of the family were in attendance in order to offer up their prayers that Almighty gentle and kindly-hearted lady who in life never forgot to pray for the soul of these who had gone before. May she rest in peace !



THE CATHOLIC RECORD.

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We most sincerely thank the Very Rev. Dr. Shahan for his excellent views on that particular subject.

If he had witnessed the Muscovite regime in Poland and in Armenia as the present writer did, and if he knew these semi-Tartars as only one who, has been them at work can know them he would call it shear bindness for a Cath-olic to advocate the Russian cause today

The Catholics are better off by far in Japan .- Providence Visitor.

The great weakness of the faithful is that they do not receive the Body and Blood of Christ often enough. Whatever will promote frequent communion should be fostered. That is the chief good accomplished by the League of the Sacred Heart -Catholic Columbian.

DIOCESE OF PETERBOROUGH.

OLEMN MONTH'S MIND MASS AT TROUT

CREEK. The grave little village of Trout Creek, hid don amidst the bills of Northern Ontarial ser-vize held in Sacred Heart Church on Tueeday, March 22od. The presence of strange priests, the profuse decorations of purple, yellow and has in their midst for the first time, tended increase the devotion of a S-lem. Requiem of the prise decorations of purple, yellow and has in their midst for the first time, tended increase the devotion of the parishineers as proved pastor by attending the Mooth's Mind Mass in their midst for the first time, tended increase the devotion of the parishineers as proved pastor by attending the Mooth's Mind Mass for his mother's. Mrs. C.therine Kelly's out, Rev A. F. Kelly colebrated the Mass, pastor by attending the Mooth's Mind Mass for the mother's. Mrs. C.therine Kelly's out, Rev A. F. Kelly colebrated the Mass, being assisted by Rev. D. J. Scollard of North front creekas sub devoon. Rev. T. F. Collins of Bracebridge made an efficient master of the torek as sub devoon. Rev. T. F. Collins the chunght of death-the fear lest its reveated God through the portals of death-the the mind and religiously influencing the will he shewed how the influence of the mother store these of the drave of the son, and urged upon the though of the lar was indeed able. He shewed how the influence of the mother in the theore of their master in a order to secure the theore of the day were brought to a the shewed how the influence of the mother ducation the new of the son, and urged upon the those of the day were brought ons the those of the son, and urged upon the those of the son, and urged upon the those of the son and the of socration. The solemnities of the day were brought to as the actual the baser. The solemnities of the day were brought to as the actual the shewed how the influence of the mother south the theore of the son, and urged upon the theore of the socration or actual conversions the actual the shewed how the influence of the mother the shewed The grave little village of Trout Creek, hid-en amidet the hills of Northern Ontario, was

OBITUARIES.

OBITUARIES. Miss ETHELDREDA CELESTINE MCDONNELL. Weregrat exceeding to record the death of Miss Etheldmeda Colestine, rounded daughter of Mc, and March th, at Bornish. Miss McDonnell act for her many noble qualities of mind and heart. During her short life of liwedly sod, more especially in the school room weak year, and rew McDonnell, which on the set of the second list of the second of mind and heart. During her short life of liwedly sod, more especially in the school room which she presided during her two years' Not only was she the idol of the children over which she was a general favorite. In fast model Cacholic, faithful and generous in her system to Church and school, as might be noted dations of our half religion were admin-ting her school drifts. Miss McDonnelf was been enddenly ill and her sister and enalthy were soon at her bedside. All the con-solations of our half religion were admin-sing the tender tributes of respect paid her at the wise she was a general favorite. In fast model Cacholic, faithful and generous in her system to Church and school, as might be noted dations of our half religion were admin-strated by flore. Faither Dunn, of Parkhil, who is predence. Waiford, and was largely attended, residence. Waiford, and was largely attended, relight the thorder here all the con-sentence there and school face from the family residence. Waiford, and was largely attended, relight the Hogan being celebrant; Rev. Faither gene descon; and Rev. Fr Dunn, sub-deacon, and there tho gene being celebrant; rev. Faither gene descon; and Rev. Fr Dunn, sub-deacon, and the thore of the school and and school dations of the thore of the school drifts here for the family residence. Waiford, and was largely attended, relight the Hogan being celebrant; rev. Faither gene descon; and Rev. Fr Dunn, sub-deacon, and the school drifts here family here family here there is the family noble of the school drifts here family relight the thore of the school drifts here family relight the school drifts here family relight th

C. M. B. A.

RESOLUTION OF CONDOLENCE. Owen Sound, March 19, 1904.

"The Fatal Beacon" by F. Von Brackel author of "The Circus Rider's Daughter." Published by Benziger Bros. Price \$1.25., At the last regular meeting of C. M. B. A Branch No. 212, Owen Sound, held on March 14th, the following resolution was adopted

Be not afraid of enthusiasm; you need it to can do nothing effectually without it.

it in, the following resolution was adopted: that Whereas it has pleased Almighty God to re-move by death the beloved father of our esteemed Brother. William Hickey. Resolved, that we, the members of Branch No. 212, hereby express our hearfelt sorrow for the loss sustained by Bro. Hickey and his en tire family, and extend to them our sincere sympathy in this their hour of sorrow. Also Resolved, that a copy of this resolution be in-serted in the minutes and sent to Bro. Hickey and also publised in The Canadian and CATHOLAC RECORD-

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warmth and noiselessness are required, as in church passages, aisles, stairways, and for infirmaries, hospitals, etc. LINOLEUMS, RUGS, REPPS FOR CUSHIONS, Erc., Erc.

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is near at hand. The question of what to do with your walls to have them sanitary, neat and attractive, has to be decided. You will not want to use kalsomine, because after it has been on a short time it rubs off on everything that comes in with to do it over again comes the nasty muss of washing off the old cost, which costs as much as to put it on in the urst contact with it; and then when you t place. Wall-paper with its mouldy off on everything that comes in contact uch as to put it on in the first place.



instructions we give, and designs we furnish, an ordinary workman can be by all Hardware and Paint Dealers—in packages only. For book of

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NCE AND NO. 9 HIGH CARBON STEEL WIRE HAS AN AVERAGE TENSILE STRENGHT OF OVER 2400 LBS. Compare this with wire in other fences. All the lateral wires in LAMB FENCE are made of high carbon steel. London, Ont,

<section-header> Change of Firm. Mr. Frank A. Anglin having been appointed a judge of the High Court, the business of the late firm of Anglin & Mallon has been taken over by Mr. James E. Dig, late of Gneiph, and will be continued by him at the offices of the old frm. That Mr. Day will ere long climb to the top of his profession we have not the least Rouble. He possesses all the requisite qualities.

The ideal physician is a gentleman — not a slave to dame fashion in manner or dress—but a man possessing all the attributes which that term implies He is sociable, conscientious and kind, and his large-heartedness is only exceeded by his honesty.— Ψ , J. Fischer. Winnipeg, Man.