

The Catholic Record.

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

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PROTESTANT PREACHERS IN CATHOLIC COUNTRIES.

We have referred occasionally to our unwillingness to attach much credence to the reports of the success of non-Catholic missionaries in Catholic countries. But their supporters see not eye to eye with us in this matter. The chronicles from the mission field are accepted at face value, and the contributions towards the maintenance of their fashions are given in no unstinted measure. One thing, however, surprising to the outsider that gentlemen who are not agreed among themselves on questions of vital importance, or what they style fundamentals, are so ready to fraternize when there is question of converting the Catholic. They bary their differences for the time being, and unite in extolling the Bible as the one weapon to be relied upon in the fight against the Church. In the Bible the Lutheran can discern proofs of the Real Presence, and therein also the Presbyterian reads proof against it, etc. That essentially contradictory tenets are held by the exponents of missionary tales matters little. Nor is it of consequence that the Bible is being bothered to pieces by the Rationalistic divine to the joy of his following and the doleful cries of the orthodox. They hear their thinkers crying aloud: "Why did we ever replace a living authority by a dead letter and the Protestant Church, taking Scripture alone as a doctrinal basis, is built on sand. They hear this, and incidents of almost daily occurrence keeping it resounding in their ears, and yet they hesitate not to send preachers into Catholic countries and to see in the reports the justification of their conduct.

Upon this subject the Rev. H. H. Heuson, a Protestant clergyman writes as follows in the National Review:

"He (the non-Catholic missionary) is ignorant almost always, and by necessary consequence he is prejudiced. He is generally in a false position—the reporter and judge of his own achievements. He works under thoroughly bad conditions, for his reports are the advertisements of a money raising society, and they are addressed to constituents—the rank and file of the denominations who are as greedy of sensation as they are credulous of prodigies."

TO OUR YOUNG MEN.

If some of the young men would devote to self-improvement the time which they now spend in contriving plans for the capture of easy jobs and making political mendicants of themselves they might be in a way to become substantial citizens. Interviewing politicians, trusting to promises and listening to the vapors of ward-healers make heavy drains upon time and vitality. And after much talk and weariness the young man may still be in the ranks of the jobless.

Speaking at Buffalo the Hon. C. Bonaparte said that the doctrine that public offices are spoils makes candidates for public employment mendicants and public servants parasites in the treasury; it destroys public confidence in the truth and honor of public men, brands every man who takes any part in public affairs as self-seeking, and deems every public officer intent only on his personal advancement.

A MUCH-NEEDED WORK.

The English-speaking world will, we are glad to learn, rejoice ere long in a Catholic Encyclopedia. It will comprise fifteen volumes, and will be assisted by eminent scholars; and no pains or expense will be spared to make the work worthy of its theme. Thus instead of warning the seeker after truth against poisoned wells we shall be able to direct him to authorities who will give accurate information on all Catholic subjects.

QUESTIONS OF THE DAY.

It is the duty of all intelligent Catholics to make themselves acquainted, says Bishop Hedley, with the decisions and pronouncements of the Sovereign Pontiff and of the Bishops on the practical questions of the day and to put themselves in a position to take them up, not merely with sleepy acquiescence, but with knowledge and heartiness. If there are occasions in a town or district where discussion is needed or convenient, there should be discussion. It should be discussion which does not end in empty talk, but in a practical decision and in that suppression of individual views and feel-

ings without which there can be no real working union and therefore no effective combination.

OUR DUTY WITH REGARD TO THE AUTONOMY BILL.

It strikes us that discussion is needed at present, and that Catholics should be prepared to sink their differences for the sake of agreement on what is more momentous. It seems to us, too, that Catholic public men should strive to safeguard Canadians against the false ideas that are being disseminated by some writers anent the Autonomy bill. This is their plain duty. They must in justice to themselves and their country let their principles be known, and we trust that not one shall purchase security with ignominious silence. They should not allow the bigot and secularist to mould public opinion in this matter. Plain speaking is necessary.

Their position should be clear cut, and every right-thinking citizen will regard that position as the only consistent one of every lover of justice and his country's honor. This is not the time to retail platitudes on prudence and various other things which make the way easy for the renegade. But it is the time for Catholics in public life to show Canadians the wisdom and justice of the school policy outlined by Sir Wilfred Laurier.

BECLADDING THE ISSUE.

As an evidence of the need of such teaching let us quote for our readers an extract from a recent editorial in The Christian Guardian. The editor is surprised at the Sir Wilfred Laurier of 1896 introducing the Autonomy Bill. He is pained thereat, and then goes on to let us see an intellect improperly exposed. He tells us that the question is as to whether there is to be fastened on Saskatchewan and Alberta a

"demoralizing, disintegrating educational system. It is the question as to whether mediocrity is to triumph over modernity, and narrow and arbitrary ecclesiasticism over personal liberty and popular government. It is the question whether public funds are to be administered for the propagation of sectarian dogmas and public men to become the puppets of an arrogant and aggressive hierarchy."

This is becladding the issue and a childish exhibition of bigotry. The question is this: whether constitutional rights shall be protected or not. The writer of the editorial is beyond the reach of argument, and so we counsel him to harken to John Wesley who advises his followers to set aside railleury and ill-names and to maintain their cause by dint of argument. And what does the broad-minded Protestant think of the rank nonsense quoted above?

THE D'YOUVILLE READING CIRCLE.

There was a regular meeting on Tuesday. The school question was quite fully discussed. Every paper and periodical is full of this subject just now. A mention of athletics in schools and colleges naturally followed. The opinions were given of several educators prominent in American University circles. Surely the day will soon come when athletics will take their proper place in the school course and in the lives of men and boys generally. At present even women seem to be gone mad on athletics.

Three new books by Winston Churchill, Geo. Barr McCutcheon and Elie Thornercroft Fowler respectively, were reviewed. Of these three authors Churchill has the best chance to live and be numbered with Dickens and Thackeray.

"The Winter's Tale" is to be read by the members this winter. The great women characters are Hermione the Queen, her little daughter Perdita and the faithful servant Pauline. The moral is that innocence, self-sacrifice and patience are sure to finally conquer.

The fourth book of "The Light of Asia" was finished. The part read beautifully describes Buddha's midnight departure from his happy palace. Dr. Alkan's estimate of Buddha was mentioned.

Early next year we shall have a lecture that will express in clear, concise and compact form the full-meaning of the Oxford Movement. We have reached that interesting time in our Oxford study and shall wait for the lecture to finish the subject.

In the meantime a character sketch of one of the great lights of the movement will be given at each meeting.

LOVE, THE ESSENCE OF CHRISTIANITY.

CHRIST'S LOVE FOR MAN THE ONE IDEAL.

By Cardinal Gibbons.

"If you have charity, love and benevolence toward your fellow man you possess all that is essential to eternal life. Love supplies the place of all other virtues, or, rather, embraces them all. Love, therefore, is the shortest, safest and surest route to Heaven. The supereminent dignity of charity is beautifully set forth by the apostle in the epistle to day.

"If I speak with the tongues of men and angels and have not charity, I am become as sounding brass and tinkling cymbals. I might have the eloquence of Demosthenes and Cicero, of St. Chrysostom, of Paul himself and of the Archangel Gabriel, and yet my words would be but an empty sound if they were not animated and warmed by a zeal for your salvation.

"And if I should have prophecy and know all mysteries and all knowledge it would not make me a whit better in the sight of God without charity. I should be a prophet. He predicted the coming of Christ, the Morning Star, yet he was not acceptable to God.

"And if I should have all faith so that I could remove mountains and have not charity, I am nothing. The devils have faith. They believe and tremble in hopeless despair.

"And if I should distribute all my goods to feed the poor and if I should deliver my body to be burned and have not charity, it profiteth me nothing. If I should dispense abundant alms to the poor from a spirit of ostentation, and if I should die a martyr for Christ, but with hatred toward my executioners, my alms and my death would go for nothing. Love, then, is the essence of Christianity, in contradiction to all other religions.

"The Hebrew people, though they were God's chosen race, lived under the law of fear. They were governed by fear. They were restrained from viciousness more by the fear of punishment than by the hope of reward. They were accustomed to address God by the titles of King, Ruler, Judge, Jehovah, Lord and Master, but in the whole range of the Old Testament they rarely presumed to call God by the tender name of Father. He does not say 'Not so you,' says St. Paul, addressing the Christians of his time; 'you have not received the spirit of bondage again in fear, but you have received the spirit of adoption whereby we cry Abba, Father; for the Spirit Himself giveth testimony to our spirit that we are the sons of God, and if sons, heirs indeed, of God and joint heirs with Him.'"

"I do not deny that the Hebrews were commanded to love God, but fear was the predominant feature of their worship. I do not deny that we are commanded to fear God, but love with us Christians is the leading motive to draw us to God.

"The pagan or heathen worshipped his gods. He feared them and prostrated himself before them. He offered sacrifices to them in order to propitiate them, but the thought never occurred to him of loving to entertain any sentiment of affection for them; for love presupposes some equality between the lover and the person beloved.

"Our Saviour God discovered a basis of equality between Himself and man. He said: 'I will descend from Heaven to earth. I will manifest Myself to the world. I will clothe Myself with humanity. I will become man. I will become bone of his bone and flesh of his flesh. I will place myself on level with men. I will take on Myself his sorrows and infirmities. I will become his brother and friend and companion. I will love him so ardently that I will compel him to love Me.' Oh, the wonderful condescension of God that He should command us to love Him and is angry with us and forbid them not to love Him. That God should command us to tear His not to be marvelled, but that He should command us to love Him is calculated to win our wondering admiration. This is the Incarnation in a nutshell.

But Christ not only loves men collectively, but He loves each one of us particularly. I always admire the saying of the apostle—'The Son of God loved the human family.' He does not say Christ loved the tribe of Benjamin, of whom I am a descendant. He says 'loved me,' individually. You all can say the same. Christ loved each one of you as ardently as if you alone existed in the world, just as the sun's rays shine as brightly upon you as if no other being was on the face of the earth.

"Our Saviour, like ourselves, had His particular friendships. There are some members of the human family for whom He showed a special predilection. He had a singular affection for children on account of their innocence, simplicity and guilelessness of heart. You may observe how frequently His tender regard for children is manifested in the Gospels. When mothers brought their babes in their arms to be blessed by Him He rebuked His apostles for trying to repel them. He embraced their babes and said: 'For, little children to come unto Me and forbid them not, for such is the Kingdom of Heaven.'"

"He loved not only innocent youth. For your comfort and mine. He also loved repentant sinners. We all know how tender was His compassion for the erring Magdalen. He loved her because of her humility of heart, her spirit of repentance and her profound gratitude for our Saviour. 'I say to you, her deeds surpass that many sins are forgiven her because she hath loved much.' O, how great is the power of

repentance when it transforms a slave of Satan and a moral outcast into an elect of God!

"Christ had also a particular affection for Lazarus and his sisters, Mary and Martha, on account of their devotion to Him and their hospitality toward Him. When Jesus knew of the death of Lazarus He paid a visit of condolence to His sisters. Martha on meeting Him exclaimed: 'If thou hadst been present my brother had not died!' She did not yet know Christ's power is not diminished by His bodily absence, and she is brought to the grave where Lazarus had lain for days. We are told that Jesus wept at the tomb of Lazarus. I read not that He ever laughed, yet those tears of Jesus have brought more joy and solace to the human heart than all the mirth-provoking books that were written. Jesus wept to show that He had a human heart as well as a divine personality. He wept to prove to us that those who have drunk of the cup of sorrow, have sounded the depths of human misery, can most adequately console the sufferings of others. He wished also to teach us that a tender sensibility is not only compatible with greatness of soul, but is essential to sturdy manhood.

"When the Jews observed Him they exclaimed: 'Behold, how He loved Lazarus!' and, if we are to judge of the love of Jesus for Lazarus by the few tears He shed at his grave, how are we to estimate His love for us by the tears of blood He shed for us during His Passion?"

"Christ, who foresaw all things, knew full well that by raising up Lazarus His own death would be hastened. As soon as the high priests and Pharisees heard of the miracle they became alarmed at the increasing influence of our Lord among the people, and from that very day they designed to put Him to death. Let us learn a lesson from Christ's heroic conduct. Let us never hesitate to perform a good deed, even if we foresee that it will involve us in suffering and humiliation.

"Jesus had a very special attachment to His apostles, who were the companions of His journeys, the witnesses of His miracles and good works and the distant heralds of His Gospel. He called them by the endearing name of 'friend' and 'brother.' He says, 'call you servants for the servants knoweth not what his master doeth; but I have called you friends, because all things whatsoever I have heard of My Father I have made known to you.' He called them also by the affectionate title of 'brother.'"

"When our Lord was arrested in the garden and was in the hands of His enemies—when, humbly speaking, He had most need of the loyalty and support of His disciples—they shamefully fled from Him to save their own lives. Yet, after His Resurrection what is the first message He sends to them? Does He upbraid them for their treachery, their denial, their disloyalty and abandonment of Him? Not a word of reproach does He utter, but sends them the message of love: 'Go and tell My brothers I ascend to My Father, to their God and My God.' How tenacious is our memory of real or fancied injuries; how treacherous it is in regard to favors received!

"Let us learn a lesson of forgiveness from our Master. It is far more noble to pardon than to be avenged. It is part of the animal man to retaliate an injury. It is only God and the Son of God that have the magnanimity to forgive.

"But Christ's special predilection was for John the Evangelist. He is called 'the disciple who Jesus loved,' not that He loved the apostles less, but that He loved John more. John was particularly cherished by his master because of his amiable disposition, his candor of soul and the purity of his virgin heart. 'He that hath cleanliness of heart shall have the King for his friend.'"

"The love of Jesus for His disciples. There are three circumstances in which the affection of the disciple for His Master are manifest.

"At the Last Supper John had the privilege of sitting next to Jesus and of reclining on His breast when he drank drafts of love from its divine fountain. During the supper our Saviour predicted that one of His disciples at the table would betray Him. He called the traitor by name and addressed by this announcement and they began secretly to debate among themselves which one of them might be the traitor. Peter whispered to John, as being the most familiar with Christ, requesting him to ask our Lord who would betray Him. John's affection made him familiar with his Master, and his familiarity gave him freedom of speech.

"Let us love our Lord like John, and our love will prompt us to speak to Him with freedom in prayer. Let us also imitate the beloved disciple by reclining in spirit on the breast of Jesus in devoutly receiving the Holy Communion.

"John also manifested his love for his Master when he stood by the Cross at the Crucifixion with Mary, the apostle of Jesus. He was the only apostle who witnessed the Crucifixion; all the others had sought refuge in flight. He showed a deeper affection for Christ in witnessing His death and in sharing the ignominy of the Cross than when he reclined on the breast of Jesus at the Last Supper. Does not the faithful wife exhibit a greater devotion and loyalty to her husband by attending him through a lingering illness than she would manifest in sharing in his social and political triumphs?"

"Jesus," says Kempis, "has many followers of His Heavenly Kingdom, but few bearers of His Cross." We would all like to contemplate, with John, the Transfiguration of Christ and to have the heavenly rays descend upon ourselves, but we would shrink from standing by him at the Cross and from sharing in the humiliation of His death. We would like to lean, with John, on His breast at the Last Supper, but we would not wish to drink with Him of the chalice of His sufferings.

"Love your Lord with a filial love, as your Father loved Him; with a grateful love as your benefactor; with a love of compassion, as having suffered and died that you might live."

THE DEBTOR WHO WILL NOT PAY.

A THIEF, A DEFRADER, AN INGRATE AND AN INJURER OF THE INNOCENT.

The following forceful and practical sermon, preached by Rev. S. M. Lyons, pastor of St. Mary's Church, of Salem, N. J., makes Lenten reading of the very best kind:

THE PEST OF BUSINESS: Render to all men their dues. Owe no man anything. (Rom. xiii, 7, 8.) God commands us at the peril of our salvation to render to all men their dues, and to owe no man anything. The honest keeping of this commandment is one of the chief marks of a real Christian, while culpable neglect to give others their dues is a mark of disgrace and brings religion into ridicule.

A common form of breaking this divine law nowadays is the non-payment of debts and the non-return of loans. The greatest pest of business men, the most insolent impostor and the most brazen defrauder that torments society is the man or woman that owes bills or loans and wilfully refuses to pay. Storekeepers, doctors, undertakers, owners of houses, newspaper men, tailors, milliners and others suffer much more from bad debts than from stealing, robbery, business depression and other causes combined.

A THIEF. The culpable debtor or dishonest borrower is a thief because he takes and keeps unjustly the goods of others. The thief takes secretly the property of others, the bad-prayer procures goods under the pretence of paying but does not pay. Where is the difference, then, between the person who does not pay for goods and the thief? The loss is the same to a man whether he is robbed or sells goods for which he receives nothing in return. Do you not suffer the same injustice, whether ten dollars are stolen from you or some sleek individual borrows that sum and will not return it? The injustice is the same in both cases, hence wilful debtors and dishonest borrowers are thieves and are to be branded as the worst enemies of society.

A SHAMEFUL DEFRADER. A wilful debtor or dishonest borrower is a most shameful defrauder, because he breaks a contract entered into with a fellow-man in good faith, and binding in conscience until fulfilled. When a person buys goods on credit, rents a house, subscribes for a paper, employs a doctor or undertaker, he agrees to pay within a reasonable time. When he culpably fails to do so he violates his contract, breaks his pledge of honor and becomes guilty of having obtained goods and services by fraud. The dishonest borrower incurs the same in famous stigma. To injure a person is a grave crime that can be made good only by reparation, but to add to injury the crime of fraud is to become worse than a thief.

A BASE INGRATE. The dishonest debtor or borrower is a base ingrate. The ingratitude and insult offered obliging storekeepers, doctors, owners of houses, lenders of money and others by such impostors is most contemptible. Have you not heard men say after having been victimized by such ingrates: 'It is hard enough to be robbed, but it is more painful to be shamefully deceived.' This is especially the case when a loan is made or credit given as a special favor, only to be repaid by the blackest ingratitude. The sleek borrower and buyer make profuse promises to pay in a certain time, but they ignore these promises and can be made good only by reparation, but to add to injury the crime of fraud is to become worse than a thief.

AN INJURER OF THE INNOCENT. Such dishonest debtors and borrowers often injure deserving and upright people in adverse circumstances, who are deprived of the advantages of borrowing and buying on credit. Storekeepers and others, after having been defrauded a few times by dishonest debtors, will refuse credit to many who are deserving. Thus bad payers and dishonest borrowers close the doors of credit against the worthy poor and cause them to suffer want through inability to procure goods without cash.

ODIUM IS CAST ON RELIGION. Too often odium is cast on religion by so-called Christians, who wilfully refuse to pay their bills and restore loans. Often it can be said: "Some good church goers are bad debt and loan payers." They run recklessly into debt for mere luxuries, drink, cigar parties, dress, entertainments, etc., and do not worry in the least about paying their bills. They borrow here and there, live beyond their income, ape the manners and style of the rich, dress extravagantly, have luxurious weddings and expensive funerals, without considering how they can pay their debts. Economy is praiseworthy, but wastefulness and extravagance are sinful. They who save can afford to give to God His dues and pay their bills. Nothing is mean which is honest and which enables us to do justice to

all men, but that way of living which makes a show at the expense of others is mean and un-Christian. Can anything be more humiliating to honest people than to see so-called church members, who owe bills right and left defiantly pass their creditors by and spend for luxuries, entertainments, drink, travel, etc., the money that should be used to pay their debts? What can be more mortifying to Christian women of refinement than to learn that their husbands owe bills all around and make no honest effort to pay them? How painful to men of good principles to know that their wives are wasteful and extravagant with their wages and wilfully negligent in paying bills long overdue! Is it not a frightful disgrace, then, if Christian families forfeit all confidence and credit, because they culpably refuse to pay debts and loans?

WILL MAKE LIGHT OF OTHER OBLIGATIONS. Those who make light of paying their debts will make light of other obligations. Such people can have no correct Christian conscience, hence they can be no reliable dependance for the fulfillment of other duties. To live beyond our means. To make a sham display at the expense of others, to run bills right and left without regard to how we can meet them, are condemned by the Catholic Church and by all good living people. A plain, modest, modest funeral, common dress, honest living within our means will command the respect of all upright people and bring God's approval and blessings. Honesty is the policy that wears in this life and that will aid us to gain eternal life hereafter. No matter how brilliant the display, how grand the style, how fine the dress, men and women wear the badge of disgrace in the eyes of all righteous people if they wilfully refuse to pay their debts.

A CATHOLIC AND THE BIBLE.

Dr. Fox continues his articles on the attitude of a Catholic towards the Bible in the March Catholic World.

"Now in the Bible many literary forms, differing widely in character, are to be found—fable, parable, poetry, edifying history, ancient history, tribal or family tradition, strict history, etc. Each of these forms has its own standard of truth, and is to be judged only by the one proper to itself. We do not, as Father Prat says, expect the same accuracy, for example, in a poetic work as we demand from a scientific treatise. And here comes the crucial question: Does the Bible profess to teach science? Father Prat's reply is less diffuse than Father Lagrange's: 'to us may let him answer: "No inspired work is a book of science. Not but that the Bible may, and actually does, contain affirmations in the scientific order; but the Scriptures could not be, *ex professo* and primarily, a manual of physics or geology, without ceasing to be, *ex professo* and primarily, a religious, or inspired, work.' The Bible, then, is not written in the scientific form. Since he does not pretend to write a scientific book, an author, even though he is inspired, may class the cetacea and the crustacea among the fishes, call the planets stars, put the bats among the birds, monkeys among the bipeds or the quadrupeds, hares and rabbits among the ruminants, to the great scandal of naturalists. There are mere popular ways of speaking; and, except in scientific writings, are not errors. They are warranted by everyday language. The mere fact that we use them does not make us surer of their accuracy.' This argument is very reasonable. When our daily newspaper tells us the hour at which the sun rises and sets on the current day, we scarcely fancy that the editor needs a lesson on the text, *ex professo* more."

"Both our authors premise that as God has not taught any science, neither has He revealed any history, except so far forth as such a revelation was required for the edifice of faith, that is, for the sake of moral and religious truth. Now both our expositors observe that to constitute a document history it is not enough that the writer should have thrown his thoughts into the historical form; and that the value to be attached to statements which appear to affirm or deny depends entirely on the complexion of the literary form in which these seemingly categorical propositions are found." As you have seen from my first letter to you, Father Lagrange rejects the view that Genesis contains anything that can be called strictly speaking, a history of early manhood."

The more you do for God, the more He will do for you. Every step that you take in the way of perfection will turn to peace and consolation in your heart.—Lacordaire.

St. Joseph is the universal patron of the Church, and the month of March has been dedicated to his particular honor. All, therefore, should have special devotion to the spouse of our Blessed Lady during this period.

CATHOLIC NOTES.

The cause of the Irish martyrs of the time of Elizabeth and Cromwell has been greatly advanced since the accession of Pope Pius X., and Archbishop Walsh of Dublin says that there is every reason to believe the whole number, 423, will be canonized this year.

Among the candidates now before the Sacred Congregation of Rites for beatification are the names of two queens of the house of Savoy. One is Mary Clothilde of Bourbon, the widow of the last Sardinian King, and the other is the venerable Mary Christina, the mother of the late King of Naples and wife of King Ferdinand.—St. John Monitor.

SPANISH JOHN.

BEING A MEMOIR FIRST PUBLISHED IN COMPLETE FORM OF THE EARLY LIFE AND ADVENTURES OF COLONEL JOHN M'DONNELL, KNOWN AS "SPANISH JOHN," CAPTAIN IN THE REGIMENT OF THE KING OF SPAIN, BY WILLIAM M'LENNAN.

1746.

How Father O'Rourke and I met with the Duke of York who changed his will with a secret mission towards Prince Charles; of our voyage to Scotland, and the dismal day that there met us.

"Your Royal Highness," I answered, "I swear by my mother's soul I will not leave Scotland while he is in any danger, and neither threat nor bribe will tempt me to be unfaithful to him in word or thought."

"It is enough," he said; "I can trust you without the oath." The next morning we parted from him, embracing him like any private gentleman, as he wished to keep his incognito absolute; so he took his way into Flanders, and we to Dunkirk, there to join some twenty-five officers, all volunteers for Prince Charles.

That day at dinner Father O'Rourke gave us another taste of hissing making, which was greatly appreciated on account of the reference to the "White Cockade," always a favorite quickstep with the Jacobite Regiments.

Merrily, merrily blows the wind from off the coast of France. The Channel open wide before, God send us good chance. Give us the green sea rolling free and bay; And we'll leave the sweetest foe in the wake of the Swallow Privateer!

Then here's to the Swallow flying true! And here's to the Princess and his Bonnets Blue! And here's to the heart of each wife and maid That is beating for the Lad with the White Cockade!

It was with the highest expectations that we looked forward to landing on the morrow and joining the Prince, of whose movements we were in ignorance, except that we were to rendezvous at Inverness.

fall wind, and stood out to sea with thankful hearts for the danger we had so narrowly escaped.

Great was the surprise of my comrades when aroused to find we were again making for the open instead of ending our voyage; but, as Father O'Rourke said: "Captain Lynch, your patron saint evidently thinks that even a little extra salt water is better for you than the inside of an English prison. The truth is that Irishmen are such favorites that even the devil himself will do them a good turn at times."

Though I thought to myself there were others fully as deserving as the Irish, I said nothing. As our intended landing was now impossible, our Captain determined to stand round the Orkneys for Loch Broom, in Cromarty, on the West coast.

We had an easy run, and as soon as we were signalled from the shore, and on lying to, a boat was put out. In the stern there were seated two gentlemen, one of whom, the Captain informed me, was a McKenzie, and in the other Father O'Rourke and I only too soon recognized Creach.

"This means trouble of some sort," I remarked; "we would never find him so far afield if things were going right." "I fear it, too," he answered, and before long our worst apprehensions were realized.

"Put me down here!" he said, and quickly taking off his dirk, sporrans, and watch, he sent them to his son with the message that his end had come as he had always wished. "Sword in hand and face to the foe," and bade them leave him.

Besides, I lost many other of my friends and kinsmen, as I afterwards learned; but this was no time for private mournings, and I turned at once to the business in hand. My comrades decided there was nothing to do but return, and proposed our action should be unanimous.

"Not alone, my son," broke out Father O'Rourke, and stretched out his big hand to me across the table. "I am curious, gentlemen, to see Scotland, and am sure I cannot do so better than in company with our friend here."

"Never fear, you'll have it back safe and sound. I'll make good kitchen of it, so it, so it won't be worn out, and if they hang me, I'll take care they'll do so under all my true name and title."

Seeing that Father O'Rourke approved, I determined that half the sum I carried was quite enough to risk, so I did up one thousand guineas in one bag, five hundred in another, and confided the remaining fifteen hundred to Captain Lynch to return to the Duke, together with a letter explaining our intentions, and with farewells all around, followed by many a good wish from our comrades, Father O'Rourke and I clambered down the side, followed by Mr. McKenzie, and were rowed ashore. We gave the boat's crew something, and waving a farewell to those on ship-board, picked up our postmancoats and struck inland.

TO BE CONTINUED.

"SWEET SIMPLICITY."

THE STORY OF A STRANGE CONVERSION IN THE SOUTH.

North Carolina society, in the days just preceding the war, boasted of no more queenly belle than Elizabeth Hardy, upon whom nature had conferred the gentle, winsome grace—and her father the nickname—of Sweet Simplicity. There were two older sisters. With much mock solemnity, and as fitting the disposition and character of the good natured old man, the minister of God, read the name—official in the family circle—"Tomboy," and of "Grand Dignity" upon the other; and by no other name did he ever call the three girls.

Young, beautiful and rich—a planter's daughter—of a family proud of its colonial ancestry and social distinction, Miss Elizabeth was born and reared in a palace of Southern aristocracy and blossomed forth into maidenhood surrounded by all the fascination of luxury and flattery. Nature had dealt generously with her in the matter of personal charms. Unobtrusively, unwittingly, she displayed an intellectual equipment suggestive of rare gifts as well as good masters. But despite all, unspooled by the attentions and devotion that met her at every turn, by her father's unobtrusive predilection and partiality, she bore her honors with an unconscious grace and an artless simplicity that became her as much as her name.

The father was a typical Southern gentleman of the best traditions; a bit aristocratic in his independence and high sense of honor, dignified and correct; but open-hearted and generous, kind to his slaves, a lover of the fireside and a lavish entertainer. He had fought under Taylor and Scott at Palo Alto and Buena Vista, but was destined to etch his name still higher on the roll of Southern chivalry. He was lord of a thousand acres, master of hundreds of blacks, famous for his high-grade cotton, his princely hospitality and his three beautiful daughters.

When the war cloud broke over his teeming plantations and happy home life he was staggered. But he recovered shortly as the martial instinct came back. Then he swore a mighty oath, buckled on his already mighty sword, mustered all the countryside and led his men under the Stars and Bars to the front to repel the hordes of Northern invaders. On more than one hard-fought field, with his dashing, reckless spirit and the bravery of his sturdy mountaineers, he saved the day for the Confederacy, and deserved well of his country. And he kept at it, in spite of unsuccess and misery, till one day the sword was knocked from his bloody hand; and they brought him home pretty well out and perforated by Yankee steel and lead.

All this was forty years ago. Mighty changes have come over the South since then. There is a new South, redeemed in blood, chastened by fire, striving to forget the nightmare of the past, and bending every energy towards the up-building of a new empire on the ruins of the old. Very little survives of the old order of things, save the indomitable spirit that courts disaster, laughs at misfortune, and takes the world as it comes. The old manner of living is gone; old animosities are buried with the bones of the war-horse. Old landmarks and old faces disappear one by one, and nothing remains to tell the tales of the stirring past and the glories of the South before the war.

One, however, remained and lived a quiet, retired life in the unromantic town of Old Fort.

She was a little old lady, whom nobody was privileged to see and hear, to know and love, but the generations of the children that flocked to her to learn the wondrous secrets of the stars and the deep, hidden mysteries of the flowers. She lived in a mansion built long before the war, of the old colonial style of architecture, such as the gentry occupied in those days—as shown in our school histories. There was a high wall on closing a large garden, whose treasures were thus sacred from the gaze of the vulgar. In this garden the old lady lived most of the time; here she held her child-courts and gave her audiences.

She had a very white face and very white hair, the children said, and a soft, gentle voice; but always spoke in low tones, and seemed sad. But she brightened in their presence. She never mentioned the past or anything connected with her history and life. She only talked of the stars and the flowers. They said, too, that she wore a strange garb, like a nun's, and had a string of beads hanging from her girdle, which she fingered unceasingly, as though she loved them and liked their touch. And there she had lived, nobody seemed to know how long, receiving no callers, showing herself to no one but the children, who affected to keep her mysterious secrets, even as she herself did. Generations came and went; she never changed. Nobody knew her name, but somebody had called her—the name

stuck to her, and she appeared to like it—Miss Simplicity.

One day recently Father Marion, the zealous, energetic young pastor of Asheville, was summoned by telephone to the village of Old Fort. He started immediately, but all along the route he racked his brain trying to remember who of his flock lived in that place and needed his services. He had not known a Catholic to reside there during the ten years of his pastorate. He knew of the strange old lady that lived in the mansion and taught the children astronomy and botany, and he wondered, rather vaguely, if it might be she. And it came to pass that it was.

A messenger was waiting for him at the depot and led him to the house and to the door of the sick-room. He entered to find a little body propped up with pillows in the bed; snowy hair, pale face, kindly smile, just as he had expected to see; her bright eyes beaming with expectancy and gladness at his coming. She read the surprise on his face of the priest, and beckoned him closer. Then, rustling a little, either to compose herself comfortably or to find an opening for an explanation.

"Mr. Preacher, or Father," she said, a trifle embarrassed, "I thank you for coming at my request so many miles, on what must appear to you a strange mission. I am, as you see, a very old woman, and have not long to live; and during all my years I have spoken to but one Catholic, and he was a priest; and that was a long time ago. Before I die, I want to know of you, and you, as I know of God, are the only one that can tell me.

"Listen," she said, warming up to the subject. "I once made a promise. I was always taught to regard a promise as something sacred, to be kept inviolate; and this was a death-bed promise, and the most hallowed of all. I gave my solemn word to my dying father never, while life lasted, to become a Catholic—a Papist, as he called it. For over forty years I have kept my word. Yet I have lived a Catholic, and near and well as I know and could. Nobody knew—but I did.

"What I want to know—and the doubt has distressed me all these years—is this: now that I have done living, so to speak, do you think God still holds me to that promise? Is there not an authority on earth that can say, in His name, if I may be relieved of this heavy burden, or must carry it even into the grave? I know little of such things, but is there not some means whereby, without offense to God or dishonor to my father's memory, I may die a Catholic in fact as have I lived a Catholic in spirit?"

And then she told her story. It was at a fashionable watering place, in the height of a busy society season, in the later fifties, that she met one Father Murphy. Whatever brought Father Murphy to that place at that time is no doubt a story by itself. There are few Catholics in North Carolina to-day; there were immeasurably few then. But there he was, one of the Wild Geese, the inevitable Celt, found where one least expects him—everywhere. By what attraction or accident they met, how they managed to converse, on what topics and to what length, she did not say. Only she learned from him to love the ancient Faith, the Faith of her fathers, the Faith of simple truth, of peace and purity, of knowledge of God and exalted womanhood, and to long to embrace it.

She returned home at the end of the season, and made to her father an unusual confidence—she had no secret from him. And it was nothing less than her determination to become a Catholic. The old man heard.

Secession, war and its accompanying defeat, even defeat for the South, the chivalrous, martial, valiant South; these things he had deemed possible in given circumstances. But this idea of his daughter's, where did it come from, how did it come, what did it mean? Of all the impossible whims the feminine mind is capable of conceiving; of all the unheard-of, undreamt-of, inconceivable things, this was the limit; this stood alone and had no fellow!

He did not answer, but he thought, thought heavily. The old gentleman had never troubled himself much about creeds, dogmas, religions and the like. His time and attention had been too heavily taxed with the all-engrossing cares of a large plantation, the ruling of slaves, the turning out of superior cotton. His ancestors had been Scotch Presbyterians, of the bluest blood; and he was the farthest possible removed from a bigot or a tyrant. He hated religious strife, and allowed that any religion, or no religion, was good enough, so long as it suited him. Nevertheless, it occurred to him now that it would be hard, without choking, "to swallow the extravagances and superstitions of the Papists, with their Pope, their Virgin, their beads and saints, etc."

It was not, however, on these grounds that he never would nor could have on these grounds—objected. As far as she and he were concerned, if she found peace and comfort and happiness therein, he would cut off his good right arm rather than interfere. In fact, he would have learned to be happy in her very happiness.

But the rub was elsewhere. There was society, the world; and his world, he knew it well. Catholics were aliens in the land; they were banned from society. Cotton aristocracy, the sons of the cavaliers, hated, despised, loathed the atmosphere, even the name of Rome; this was an article of their creed. And in the event of her standing with the outcast clan, taking their beliefs and name, what would happen? Ostracism, scorn and contempt; disgrace and ignominy. How could she face all this? He could. For her he would hurl defiance in the face of Satan and his religions, not to speak of society and its infuriated harpies. But this slip of an innocent, guileless girl, used to caresses and adulation, she to be singled out for the sneers of ignorant and pitiless bigotry, a mark for the bitter shafts of Pharaonic sneers and sarcasm—the thought sickened him. She would not, she would not be thus for the sake of a mere whim.

There was nothing sharp in the clash, as when high-tempered steel meets steel; nothing angry or bitter or harsh or petulant, on one side or the other. She spoke of duty to God and conscience—a rather unanswerable, because incomprehensible, argument to him; of profound indifference to social frowns and disdain—he knew she did not know whereof she spoke; of the mysteriousness of the dead faith—and he was incapable of following her. She laughed at his objections and his dread forebodings, and, with a quiet and coquetry quite unusual in her, said he did not mind.

There is no telling what would have been the outcome of this strange joust of wit and affection, light on the surface, but deadly earnest underneath, if the crash of strife and war's loud alarms had not come and called to other thoughts.

There was no returning to the seashore and Father Murphy. Time developed too strenuously. The old general left for the front. She remained alone in the household and took charge of affairs.

When they brought him home more dead than alive, she nursed him with a frenzy of affection. The brave heart of the fatal topic had been forgotten, apparently, for no mention of it was ever made.

Nevertheless, it had rankled in the bosom of the old warrior. It had pursued him on the battlefield and haunted his camp fire slumbers. What would become of her?

The day wore on, dreary and sad, and he felt the end was nearing. One day he called her close to him. Then, for the first time in his long and honorable career, General Hardy played the bigot and tyrant. He whispered that he was about to die and leave her, but before going he wished her to make him one promise. Would she make it? Throwing herself on the bed and her arms around his dear old neck, sobbing as if her heart would break, scarcely aware of the full nature of the impending evil that was to fall and snatch away her father, of course, she promised; and, with a smile of satisfaction on his face, the old general gasped and was gathered to his father's.

The promise was kept. No human being shared the secret that was locked in her bosom. She shut herself in from the world, a world two-fold desolate to her. She chose to live alone, keeping communion with the stars and the flowers, nourishing her soul with the crumbs of truth she had picked up under the table of faith before she had promised never to sit at that table as a member of the family. Her secret she kept as sacred as her promise—the one and the other, as hallowed heirlooms as the memory of her father.

"Was there not on earth an authority that would and could tell her, in the name of God, if that promise still held? Would He be content with her Catholic life, a life of prayer, of penance, of purity, of everything but the sacraments and outward adherence to the Church? Or did He wish her to break that promise? Would He allow her to embrace that faith, to die marked with the sacraments, a Catholic in very deed, and could the dream of her life be realized at last?"

There was a long silence when she had finished speaking. She was quite exhausted, but feverishly anxious for a word of hope. The priest, too deeply moved for speech, felt a lump in his throat that he could not swallow, while deep down in his soul there was a voice singing a rapturous canticle to the God Who is wondrous in His works, admirable in His ways, inscrutable in His designs and divinely mysterious in His unspoken mercies.

The dying woman looked for an answer to her query. He told her that no father worthy to be hers could fail to be satisfied with her forty years of fidelity to a promise given; to doubt it would be a dishonor to his memory. And since God, through means to Himself alone comprehensible, had brought her to a knowledge of the true faith, then nothing under God could be suffered to stand in the way of the accomplishment of His holy design. When conscience calls, God calls; and every other voice must be hushed. When conscience beckons, then God's creature must follow—follow, if need be, through fire and water and blood; for God alone has the right to command, and every human authority is subordinate to His.

Not to all is it given to see the light. But beyond the grave all things are made clear. And seeing with a new and better vision, he who exacted the promise in the uncertain and imperfect light would not now be capable of saying nay.

He found her exceptionally well versed in the teaching of the faith. She had read widely and deep. Her understanding was clear and her grasp of details marvelous. There were no difficulties, no objections, no misunderstandings or misconceptions. There was no cloud on her mind, no fetter on her will, and the grace of God was ready to fall like a gentle dew on the virgin soil of her heart. He baptized her. The next day he returned to hear her confession, and she received with ecstasies joy her first Communion. He anointed her. And she died; and no purer soul ever quitted mortal clay for the bosom of God.

AN IRISH VIOLET FABLE.

In the ancient times, when flowers and trees and fairies were on speaking terms and all friendly together, one fine summer's day the sun shone out on a beautiful garden where there were all sorts of plants that you could name, and a lovely but giddy fairy went sporting about from one to the other (although no one could see her because of the sunlight) as gay as the morning lark; then said the fairy to the rose: "Rose, if the sun were clouded and the storm came on, would you shelter and love me still?"

"Do you doubt me?" said the rose, and reddened up with anger. "Lily," said the fairy to another love, "if the sun were clouded and a storm came on, would you shelter and love me still?" "Oh! do you think I could change?" said the lily, and she grew still paler with sorrow.

"Tulip," said the fairy, "if the sun were clouded and a storm came on, would you shelter and love me still?" "Upon my word!" said the tulip, making a very gentleman-like bow, "you are the very first lady that ever doubted my constancy."

So the fairy sported on, joyful to think of her kind and blooming friends. She revolved away for a time, and then she thought of the pale violet that was almost covered with its broad green leaves, and although it was an old comrade, she might have forgotten it had it not been for the sweet scent that came up from the modest flower.

"Oh! violet!" said the fairy, "if the sun were clouded and a storm came on, would you shelter and love me still?" And the violet made answer: "You have known me long, sweet fairy, and in the first springtime, when there were few other flowers you used leaves; now you've almost forgotten me—but let it pass—try my truth—if ever you should meet misfortune—I say nothing."

Well, the fairy skitted at that and clapped her silvery wings and whisked, gliding off on a sunbeam; but she was hardly gone when a black cloud grew up out of the north all in a minute, and the light was shrouded and the rain fell in slushings like hail, and away flies the fairy to her friend the rose.

"Now, Rose," said she, "the rain is come, so shelter and love me still." "I can hardly shelter my own buds," said the rose; "but the lily has a deep cup."

Well, the poor little fairy's wings were almost wet, but she got to the lily. "Lily," said she, "the storm is come, so shelter and love me still." "I am sorry," said the lily, "but if I were to open, my cup the rain would beat in like fun, and my seed would be killed entirely; the tulip has long leaves."

Well, the fairy was down hearted enough, but she went to the tulip, whom she always thought a sweet-spoken gentleman. He certainly did not look as bright as he had done in the sun, but she waved her little wand and, "Tulip," said she, "the rain and storm are come, and I am very weary, but you will shelter and love me still?" "Begone!" said the tulip; "be off," says he; "a pretty pickle I'd be if I let every wandering scamp come about me."

Well, by this time the fairy was very tired, and her wings held dripping at her back, wet indeed, but there was no help for it, and, leaning on her pretty silver wand, she limped off to the violet; and the darling little flower, with its blue eye that, clear as a kitten's, saw her coming, and never a word she spoke, but opened her broad green leaves and took the wild wandering creature to her bosom and dried her wings and breathed the sweetest perfume over her and sheltered her till the storm was clear gone.

Then the humble violet spoke and said: "Fairy Queen, it is too bad to flirt with many, for the love of one true heart is enough for earthly woman or fairy spirit; the old and humble love is better than the gay compliments of a world of flowers, for it will last when others pass."

And the fairy knew that it was true for the blue violet, and she contented herself ever after and built her downy bower under the wide-spreading violet leaves that sheltered her from the rude winter's wind and the hot summer's sun, and to this very day the fairies love the violet beds.—S. C. Hall.

ST. PATRICK IN THE FAIR.

MOST REV. JOHN HEALY, Concluded.

Gerald Barry, who wrote later, in the beginning of the century, refers to the same belief as almost universal. However, does not attribute to all poisonous reptiles to the land of Ireland, but rather that it is due to properties in the air and the land which render it fit for venomous things; and he quotes a man declares, furthermore, that a thing poisonous was brought from the land, it perished at once, touched the soil of Ireland. He attempts to settle this controversy on the truth of the matter. For eight hundred years a popular voice has attributed his blessing of Ireland from that he drove away the devil, fidelity and paganism, corporeal, cannot be questioned. Jocelyn says he drove away the demons, if they returned, no congenial abode in which refuge.

Patrick having received great favors from God decided on Holy Saturday turned to Agagrow, who brated the great Easter beloved friends, Senach Mathona the nun, and a student, who was then a catechism and his palms.

It may be well to say concerning the Reek, hardly necessary to observe grimes of this kind, for of visiting in a spirit of faith once holy places sanctified and by the labors of His Saints, have been the earliest days of Christ will continue to the end of the natural outcome piety, and they have always been a most efficacious means of Christian faith and Christian devotion. Pilgrimage scenes in the Holy made long before the Helena, and one way or still made every year by every Church that calls its name.

In Ireland, too, such have been made from the and not unnaturally to the intimately associated with the labors of St. Patrick. He stand out as the most noble of Armagh, Downpatrick, and the Reek; and for the two last have been by frequented places of penance. This is not the place of Lough Derg, the most famous pilgrimage in the North of Ireland, if we do not except the Reek celebrated in all Ireland.

Now we find the pilgrim Reek existing from which the ancient Reek which looked over the hills from the Reek can still be seen, as it were, by the generations of Patrick's children. No doubt the sanctity of the place in position arose not only from St. Patrick prayed and fasted forty days, and blessed the people, and also from its summit, but also from of pardon said to be made all those who performed it in a true spirit of penance. Tripartite Life the first Patrick is said to have obtained from God, is the Irish who did penance every hour would escape the Reek. That is, no doubt, but there is real penance; but estimation it came to the Reek, the means of elevation, the merits of the prayers, sinners were likely to special favor of the Saints who trod in his steps praying and enduring, self had prayed and ended. This is a perfectly sound penance—sincere penance anywhere will wash away the latest hour of a man's penance is far more likely and the graces from it are far more likely to be attained in the middle places which Patrick through the efficacy of prayer for such devoted prayed for all the souls naturally enough, he prayed for those who honor, trust him. On the social principles, the Reek is likely efficacious means of pardon and pardon through the merits and blessings of Colgan tells us, in a note referred to above, that constantly visited by pilgrims with great devotion, from the Kingdom, and man to be brought there.

three hundred years ago grimage was an old one before the time of the Reek tells us in the twelfth century of people were watching and fasting on the Reek, believing on so doing they would gates of hell, for "the obtained from God by merits of St. Patrick" is, no doubt, the chief pilgrimage. Even in days it was considered a most anxious persons on Reek; and we are told of Loch Co that King of the hands and I man who sought to pilgrims. Sometimes, to suffered greatly, like only on their journey to Reek itself. St. Patrick being within Lent was

BLAKENING THE IRISH RECORD.

Says the Catholic Citizen: "A Jew, booked for some offense in the New York police court, gave his name as McGinnis, and his birthplace, Ireland. This instance of the unfavorable bearing of criminal statistics on the Irish race 'went the rounds' of the press at the time. Many offenders, possessed of a low cunning and a spiteful sense of humor, seek to revenge themselves on the burly Irish policeman who arrests them, by claiming to be of his nationality. Policeman Tom Murphy, in Milwaukee on New Year's night, picked up a drunk and disorderly man and brought him to the station. The offender knew the policeman who arrested him, and he got even, so to speak, by booking himself as Tom Murphy. So Tom Murphy arrested Tom Murphy."

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ST. PATRICK IN THE FAR WEST.

MOST REV. JOHN BEALY, D. D. Concluded.

Gerald Barry, who wrote some years later, in the beginning of the thirteenth century, refers to the same popular belief as almost universal. He himself, however, does not attribute the absence of poisonous reptiles to the power of Patrick and his crozier. He says rather that it is due to certain properties in the air and in the soil of the land which render it fatal to all venomous things; and he quotes Venerable Bede, who wrote in the eighth century and states the same. The Welshman declares, furthermore, that if any thing poisonous was brought from other lands, it perishes at once when it touches the soil of Ireland. I will not attempt to settle this controversy, or decide on the truth of the alleged facts. For eight hundred years at least the popular voice has attributed this immunity to the merits of St. Patrick and his blessing of Ireland from the keek. That he drove away the demons of infidelity and paganism, corporeal and incorporeal, cannot be questioned; and Jocelyn says he drove away the toads and serpents also, in order that the demons, if they returned, might have no congenial abode in which to take refuge.

Patrick having received all these great favors from God descended the mountain on Holy Saturday, and returned to Agnewogue, where he celebrated the great Easter festival with his friends. Senach the Bishop, Machona the nun, and Aengus the student, who was then learning his catechism and his psalms.

PATRICK'S PILGRIMAGES.

It may be well to say a few words concerning the Pilgrim itself. It is hardly necessary to observe that pilgrimages of this kind, for the purpose of visiting in a spirit of faith and piety some holy places sanctified by the penance and the labors of our Saviour and His Saints, have been in use from the earliest days of Christianity, and will continue to the end of time. They are the natural outcome of Christian piety, and they have always proved to be a most efficacious means of enlivening Christian faith and deepening Christian devotion. Pilgrimages to the sacred scenes in the Holy Land were made long before the time of St. Patrick, and one way or another, are still made every year by members of every Church that calls itself Christian.

In Ireland, too, such pilgrimages have been made from the beginning, and not unnaturally to the places most intimately associated with the life and labors of St. Patrick. Of these, four stand out as the most celebrated—those of Armagh, Downpatrick, Lough Derg, and the keek; and all the land from the two last have been by far the most frequented places of penance and devotion. This is not the place to speak of Lough Derg, the most famous place of pilgrimage in the North of Ireland, and if we do not except the keek, the most celebrated in all Ireland.

PILGRIMAGE TO THE KEEK.

Now we find the pilgrim going to the keek existing from the very beginning. The ancient road by which the pilgrims crossed over the hills from Aghagowan to the keek can still be traced, worn bare, as it were, by the feet of so many generations of Patrick's spiritual children. No doubt the celebrity and sanctity of the place in popular estimation arose not only from the fact that St. Patrick prayed and fasted there for forty days, and blessed the hill itself, and the people, and all the land from its summit, but also from the promise of pardon said to be made in favor of all those who performed the pilgrimage in a true spirit of penance. In the Tripartite Life the first privilege St. Patrick is said to have asked and obtained from God, is that any of the Irish who did penance even in his last hour would escape the fire of hell. That is, no doubt, perfectly true, if there be real penance; but in popular estimation it came to mean that penance at the keek was almost certain means of salvation, through the influence of the prayers, example, and merits of Patrick. Moreover, if any sinners were likely to obtain the special favor of the Saint, it would be those who trod in his sacred footsteps, praying and enduring, where he himself had prayed and endured so much. This is a perfectly sound and just view. Penance—sincere penance—performed anywhere will wash away sin, even in the latest hour of a man's life; but the penance is far more likely to be sincere, and the graces from which it springs are far more likely to be given abundantly, in the midst of those places which Patrick sanctified, and through the efficacy of his intercession for such devoted disciples. He prayed for all the souls of Erin; but naturally enough, he prays especially for those who honor, and love, and trust him. On the soundest theological principles, therefore, a pilgrimage to the keek is likely to be a most efficacious means of obtaining mercy and pardon through the prayers and merits and blessings of Patrick. And Colgan tells us, in a note to his book, that the keek was the place to which the Reek was referred to about the year 1000, by the Pope to the Emperor Charles as he was going to battle, for his safety. They who shall repeat this prayer every day or have it repeated or keep it about them, shall never die a sudden death, or be drowned in the waters, nor shall they fall into the hands of their enemies, or shall poison take any effect upon them; and it being read over any woman in labor, she shall be safely delivered and be a glad mother, and when the child is born say this prayer and lay it on his or her right side, and he or she shall not be troubled with any of the thirty-two misfortunes; and if you see any one in fits, lay it on his or her side, and he or she shall get up and thank you; and they that shall write this prayer from house to house, shall be blessed of the Lord, and they who laugh at this shall suffer.

A FAKE PRAYER.

ANOTHER EXPOSURE OF AN IMPOSTOR THAT WILL NOT DOWN.

Rev. W. S. Kress, of the Cleveland Apostolate, has sent us the following letter concerning a fake prayer. Since Mr. Taylor appears to be anxious to do good to himself—by disseminating this "prayer" at 10 cents a copy, we will give him his prayer this free advertisement. Spread the light and thus diminish the number of fools:

Mount Vernon, Ohio. Dear Madam—Your name has been handed us by a member of your church. Trusting to your honesty we enclose a copy of that wonderful prayer given to Emperor Charles by the Pope. This is the prayer that was found in the tomb of our Lord. It bears the approval of the Pope and all the Bishops, and at least one should be in every Roman Catholic home. Every sincere Catholic should carry one about their person and should memorize it.

It costs money to publish these, but we have trusted to your honesty as a good Catholic in sending it to you before asking for payment.

We want every Catholic and every Catholic family in the world to have one of these prayers.

Therefore we have made the price for the prayer only ten cents, which all can afford. Please send us the money and return the prayer in good condition within a week. And if you have any relatives or friends whom you think would like a copy of this prayer, kindly send us their addresses.

Trusting to receive your remittance and thanking you in advance for the favor, we are very sincerely yours, C. A. TAYLOR.

The following is the preface to the "prayer." If you have a copy, we advise them to consign it to the flames. We referred to this matter over two years ago:

This prayer was found in the grave of our Lord Jesus Christ, in the year of our Lord 803, and sent from the Pope to the Emperor Charles as he was going to battle, for his safety. They who shall repeat this prayer every day or have it repeated or keep it about them, shall never die a sudden death, or be drowned in the waters, nor shall they fall into the hands of their enemies, or shall poison take any effect upon them; and it being read over any woman in labor, she shall be safely delivered and be a glad mother, and when the child is born say this prayer and lay it on his or her right side, and he or she shall not be troubled with any of the thirty-two misfortunes; and if you see any one in fits, lay it on his or her side, and he or she shall get up and thank you; and they that shall write this prayer from house to house, shall be blessed of the Lord, and they who laugh at this shall suffer.

for the pilgrimage, and we are told in the Annals "that thirty of the fasting folk" perished in a thunder storm on the mountain in the year A. D. 1113, on the night of the 17th of March. But like those who die in Jerusalem on pilgrimage, no doubt their lot was considered a happy one.

It was doubtless the hardships and dangers attendant on the pilgrimage to such a steep and lofty mountain that induced the late Archbishop, Most Rev. Dr. MacEvilly, to apply to the Pope for authority to change the place of pilgrimage to some more convenient spot. The petition was granted on the 27th May, 1883, and at the same time a plenary indulgence was granted on any day during the three summer months to all who would visit the church designated by the Ordinary; and a partial indulgence of 100 days for every single visit paid to that church during the three months named—June, July and August.

There is nothing, I believe, to prevent the Ordinary still designating the little oratory on the summit of the mountain, and I did so last summer, as you know, with very wonderful results. I should not wish to see this ancient pilgrimage discontinued. I know His Eminence Cardinal Moran is of the same mind. Moreover, it is practically impossible to transfer the scene of such pilgrimages to other places, and so it has proved here. The blessing of God and Patrick has been on the ancient pilgrimage, and on the pilgrims too. It will be with them still, and, for my part, I shall authorize the celebration to take place every year on the very summit of the keek; and I believe it will bring graces and blessings to all those who ascend in fact and make the pilgrimage, or if they cannot ascend in fact, will ascend in spirit with the pilgrims to pray on Patrick's Holy Mountain. We can say for myself that the vision of this sacred hill has been constantly before my mind for many years during all my Irish studies I have come to love the keek with a kind of personal love, not merely on account of its graceful symmetry and soaring pride, but also because it is Patrick's Holy Mountain—the scene of his penance and of his passionate yearning prayers for our fathers and for us. It is to me, moreover, the symbol of Ireland's enduring Faith; and, fronting the stormy west unchanged and unchangeable, it is also the symbol of the constancy and success with which the Irish people faced the storms of persecution during many woeful centuries. It is the proudest and the most beautiful of the everlasting hills that are the crown and glory of this western land of ours. When the skies are clear and the soaring cone can be seen in its own solitary grandeur, no eye will turn to gaze upon it without delight—Even when the rain cloud its brow we know that it is still there, and that when the storms have swept over it, it will reveal itself once more in all its calm beauty and majestic strength. It is, therefore, the fitting type of Ireland's Faith, and of Ireland's Nation, which nothing has ever shaken, and with God's blessing nothing can ever destroy.

HOLY COMMUNION.

It is not the correct thing: To go to a party or to the theatre the evening before approaching Holy Communion.

To omit making a preparation before mass begins.

To wear torn or soiled apparel.

To have soiled hands and long, dirty finger-nails.

To talk heavily up to the railing, the arms at the side, the eyes wandering around the church.

To go up to the railing before the proper time.

To wait until everybody is already at the railing and then go marching up, causing useless disturbance.

To try to crowd in when the railing is already full, instead of waiting patiently for the next round.

To wait until the priest has already started up the altar steps, thinking that there are no more communicants, and then to go up to the railing, causing needless delay.

To hold the head down so low that the priest has trouble in conveying the Sacred Host to the tongue.

To remain kneeling at the railing when others are waiting to approach.

To walk hurriedly back to the seat with hands unclasped and the eyes not cast down.

To clasp the hands with the fingers pointing downward.

To rush out of church as soon as the priest is over without making any thanksgiving.

To have no regular time for approaching the Sacraments of Penance and the Holy Eucharist.

To go but once a year, or even every few months.

To give vague and, worse still, erroneous explanations in regard to the Holy Eucharist when questioned by non-Catholics.—Correct Thing for Catholics.

THE GIRL WHO WORKS.

Honor is due to the young woman who earns her own living. She is not willing to be a drone. She cannot stomach the bread of idleness. She is loath to be a burden on her parents when she is old enough to work for her own food, or she goes out into the world seeking employment.

There are many young women to-day who see their father's health declining, who know that practically he is sacrificing his life by staying at his occupation to earn a living for his family, and who let him go on unaided until he dies in his tracks. They will not go out to work. They are afraid that they'd lose caste in their society set.

But when their father is dead and gone they weep and shed tears, and say how good he was and how much they loved him; when, as a fact, by their laziness, by their fear of what "they will say," and by their demands on his purse, they helped to shorten his life.

There is no reason why every young woman should not fulfill the law. "In the sweat of thy brow shalt thou eat thy bread." There is no reason why they must be maintained in idleness until some man marries them. They are no better than their brothers. They were not made to put under a glass case.

Let young women in homes not able to support them at ease, hunt a situation. Let them go to work. And instead of spending every cent of their earnings on fancy clothes, let them give the most of their money to their parents for the general welfare of the family. In that way they can show their gratitude for the care taken of them since their birth and prove that their love is not made up of empty words.—Catholic Columbian.

BLOOD WILL TELL.

RICH, PURE BLOOD WILL DRIVE OUT THE MOST OBSTINATE CASE OF RHEUMATISM.

Growing pains, aching joints, stiffened muscles, tender, swollen limbs—that's rheumatism—a blood disease that causes ceaseless agony and cripples thousands. It is acid in the blood, that causes rheumatism. Liniments may ease the pain temporarily—but they never cure. To cure rheumatism you must remove the acid in the pure blood. Dr. Williams' Pink Pills positively cure rheumatism, acute or chronic. They act directly on the blood, driving the acid out. They make new, warm, pure blood and send it throbbing through the heart, and lungs and limbs. The new blood banishes every ache and pain—brings good health and full activity. Mr. T. H. Smith, Caledonia, Ont., says: "For a number of years I was badly troubled with rheumatism, and was so crippled up I could scarcely do any work. I tried quite a number of medicines, but they did not help me. Then I saw Dr. Williams' Pink Pills advertised for this trouble, and I got a number of boxes. Before the third box was used, I found myself improving. I continued to use the pills throughout the winter and they have completely cured me. I got so that I could work on the coldest day without a coat and not feel a twinge of

introduction is "copyrighted." We hope that none of our readers will be silly enough or superstitious enough to be taken in by such an imposition as a fake prayer.

We heard of an agent who is going about the country near Cleveland selling large pictures of the Blessed Virgin. As an inducement to purchase these, he gives away a number of tiny pictures, stating that if these be dissolved in water and then swallowed there is no ailment that can withstand their efficacy. This prescription is given as a panacea for all ills.

It would be well if all such impostors could be turned over to the police and sent to jail on the charge of getting money under false pretenses.

Mr. C. A. Taylor could get one hundred copies of his "prayer" printed for ten cents. Hence his charges are in proportion to his gain.—Catholic Universe.

Acts Like Oxygen.

Liquozone is not made by compounding drugs, nor is there any alcohol in it. Its virtues are derived solely from gas—largely oxygen gas—by a process requiring immense apparatus and 14 days' time. This process has, for more than 20 years, been the constant subject of scientific and chemical research. The result is a liquid that does what oxygen does. It is a nerve food and blood food—the most helpful thing in the world to you. Its effects are exhilarating, vitalizing, purifying. Yet it is an absolutely certain germicide. The reason is that germs are vegetables and Liquozone—like an excess of

the trouble. I have told quite a few of my neighbors about the pills, and they are a popular medicine here. It is because Dr. Williams' Pink Pills make new, pure, warm blood that they have such great power to cure disease. They positively cure rheumatism, sciatica, neuralgia, St. Vitus dance, partial paralysis, kidney and liver troubles, anaemia, and the ailments which women alone suffer from. The purchaser must be careful to see that the full name, "Dr. Williams' Pink Pills for Pale People" is printed on the wrapper around each box. Sold by all medicine dealers or sent by mail at 50c. a box, or six boxes for \$2.50, by writing the Dr. Williams Medicine Co., Brockville, Ont.

Is there anything more annoying than having your corn stepped upon? Is there anything more delicate than keeping rid of it? Hullo! why not try our Cure? It will do it. Try it and be convinced.

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THOMAS COFFEY, Publisher and Proprietor, Thomas Coffey.

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 22, 1905.

LONDON, SATURDAY, MAR. 25, 1905.

THE QUEBEC PRESBYTERIANS AND THE AUTONOMY BILL.

The Montreal Star, 11th inst., publishes a despatch from the now historic town of Sherbrooke in the Province of Quebec stating that at an important meeting of the Quebec Presbytery held in that city on the 10th inst. a resolution was passed stating that "the Presbytery of Quebec having knowledge and experience of the dual system of education in this province (of Quebec), a system which is really forced upon them by the fact that the schools of the majority are not national but purely sectarian, earnestly protest against the legislation proposed by the Dominion Government, etc."

But the Presbytery alleged as a reason for their action that the schools in the Province of Quebec "are not National." What does this mean? Does it mean that the schools should be godless like unto the Public Schools of the United States? Or does it mean that the schools should be National on the same basis as it was intended, in an underhand way, when the so-called "national schools" were established in Ireland—the object in view being the denationalization and de-Catholicizing the Catholics of that country, as was revealed only a few years ago when the diary and correspondence of their founder, the late Archbishop Whately of Dublin, were published?

After the publication of the resolution of the Sherbrooke Presbytery which contains a statement contrary to historical facts one may in all reason look for a manifesto from some one or more of the Ontario Presbyterian bodies declaring that the possession of the Glebe lands was "forced upon them" in the 50's when the Clergy Reserves question was settled. Of course history in this case also will tell of the fight, the "fight to the death"; put up by the Presbyterian Church for a share in the lands set apart by King George for "the support of the Protestant Church in Canada." A fight waged, the result of which is enjoyed by the Presbyterians of the present day notwithstanding their objection to any connection between Church and State, even in the question of schools.

In those days the Church of England claimed to be the Protestant Church. No such claim as in the present day of having "the English Branch of the Catholic Church," but Protestants pure and simple.

The following table shows the population of the Proposed new Provinces and Unorganized territories according to religions, as shown by the Census of 1901, by which it will be seen that the Catholics were, when the count was made, within a fraction of 25 per cent., or of one in 4 of the entire population:

Table showing population statistics for various religious groups: Catholics, Greek Church, Anglican, Presbyterian, Methodist, Baptist, Lutheran, Sundry, Menonites, Doukhobours, Mormons, Unspecified, Pagans.

RIGHT REV. D. J. SCOLLARD.

In his recent Pastoral Letter Right Rev. Dr. O'Connor exhorted the faithful to pray that Right Rev. Dr. Scollard may be spared for many years to labour for the salvation of souls; that the Holy Ghost may enlighten and guide him in all his ways; that both priest and people may help him to make Sault Ste Marie the abode of every virtue.

We are sure that the words will not fall upon heedless ears. The priests of Sault Ste. Marie are of approved fidelity and obedience, and will ever be ready to co-operate with their Bishop in every work for the good of souls. Many of them have years of splendid service to their credit; others but in the morning of their priesthood look forward to emulate their seniors; and all are ended with that spirit that manifests itself in loyalty, unquestioning obedience and zeal. And, humanly speaking, their feet are betimes not in pleasant places. We of the laity are prone to forget this—the toil, hard and ceaseless, that breaks the body and silvers the hair. Upon them rest the care not only of the spiritual but of the temporal of a parish. He has to meet the church debt—to shepherd the young and old—to provide attractions for those who are tempted to affiliate themselves with Protestant organizations—to love and labor amid myriad inconveniences and on a salary that debars him from bank accounts.

We leave to a worthier pen to sketch these noble and oftimes heroic lives. Suffice it to say that if we can prevail on some of our clerical friends to tell us some incidents of their careers as missionary priests we shall get a glimpse of just what they did—and the patience sorely tried that must be at their command, and of their readiness to spend time and self for their flocks.

The Right Rev. Dr. Scollard has been notably during the past nine years in the forefront of the devoted band of priests. He knows them and their worth. He has seen them busy with the things which concern the Lord and His people and he cannot but feel glad that these generous and zealous priests are with him to console and support him while life lasts. And he himself has neglected no opportunity of adding to the treasure-store of devotedness and piety which is the strength and glory of a diocese.

Energetic he is and scholarly, but above all saintly. He believes, as shows his life, that obedience and gentleness and humility are the mightiest weapons against the world. His old parishioners have many a story to tell of his intense devotion to the Blessed Sacrament and of his compassion for the sick and the poor.

We who have known him for some years must needs express our appreciation of his courtesy and tact and graceful personality that have made him loved and respected.

Though he could always say with Bossuet: "O Holy Roman Church, may my tongue be withered and cleave to my mouth if thou art not always the first in my remembrance, if I do not make thee the beginning of all my canticles of joy." And though he was unremitting in his labors for the extension of God's Kingdom yet he never failed to elicit the approval of those around the fold. For they saw the earnestness and simplicity of the man, his eagerness to do away with misunderstandings and to build up rather than to

destroy. They could and did appreciate his services, and they are pleased to see him among the Princes of the people.

We who owe him much rejoice that the devoted priest, the real and true friend has heard the call of the Divine Master: "Friend, come up higher."

We might chronicle many a kindly act, but we feel that Bishop Scollard would prefer to have them unnoticed. The publisher of the CATHOLIC RECORD, however, keeps them in his heart and treasures their memory as one of his dearest possessions. And the people of Sault Ste. Marie will see for themselves the self-effacement and charity that have won Bishop Scollard the love and good wishes of all with whom he has come in contact. May years elapse before he says: "I have fought the good fight, I have finished my course."

THE ROUVIER MINISTRY.

M. Rouvier's Ministry is not meeting with that cordiality from the extremist section of the Socialists which was accorded to the Government of M. Combes, because the extremists have come to the conclusion that he is not sincere in the promises he has made to continue the war upon the Church to the same extent as his predecessor. The French Radical press have discovered in his utterances an unwillingness to continue the policy of defiance against religion which was imposed on him by M. Combes, apparently against his will, and already it has been said by the Paris Temps that the Rouvier Government is "Combes with Combes left out." The infidel organ, Aurore of Paris, actually laments the departure of M. Combes from the helm of the ship of state, and declares that in announcing his anti-clerical policy, M. Rouvier places upon it an exaggerated emphasis which betokens that in action he will be by far less resolute than his words seem to imply.

The Journal des Debats, the organ of the moderate Republicans, says in a recent issue:

"The Ministry is a deception. This is probably owing to M. Rouvier himself who may have desired to attain something more, but lacked the energy. If we are not content with it, the advanced (that is the extremist) parties are not content either. They are making demands and threats. They show evidence of an intention to be hostile. But perhaps this is only a pretence on their part. They have been too successful in acts of intimidation hitherto to give up that line of conduct. If M. Rouvier has proved himself to be hesitating and weak, he has not, at any rate the hatred and malice of his predecessor. He has also a very different kind of intelligence, a different capacity and a different talent. All that should give us more confidence, and, indeed, would give us more confidence if the passions he does not feel himself were not infused into him by others."

"This Ministry is not that of M. Rouvier. It is a Ministry which has been forced on M. Rouvier."

It is remarked that M. Rouvier declares that he has not looked for support outside of the anti-clerical groups by which the Ministry of M. Combes was supported; but it is significant that the Radical group is assuming a menacing attitude against the Government. This is indicative of an improved attitude on the part of the Government itself, and it is very positively asserted that very soon there will be actual hostilities between the supporters of the Government and the Radicals. We, certainly, would not regret it if this should occur. The Combes' Government was defeated because of the snake-in-the-grass methods it adopted in its war upon religion. M. Rouvier should learn by experience not to follow similar methods which would bring upon him the indignation of the public and result surely in his discomfiture. The situation at present is that there is a reaction against the mean methods of the Combes' Government, though the present Chamber of Deputies is not favorable to religion. If M. Rouvier hopes for success he must certainly stop far short of the bitter policy of M. Combes; but it is hard to say just what the present Chamber will endure. We do not expect a stable Government till the nation shall have another opportunity to express its will through another general election.

THE RETURN OF ARCHBISHOP HOWLEY.

The Most Reverend Archbishop Howley of St. John's, Newfoundland, has returned from a five weeks' visit to Rome. He arrived in Halifax on Saturday, March 4th, and during his stay in that city was the guest of the Most Reverend Archbishop O'Brien. His Grace is in excellent health and spirits after his long journey, and he declares that he enjoyed his trip to the Eternal City very much. He was interviewed on his arrival by a reporter of the Halifax Chronicle to whom he freely made known his views on various matters which concern the island of Newfoundland, and also on occurrences and ecclesiastical events which took place in Rome during his stay there. The present was his third visit to Rome,

and he has had the happiness of seeing and conversing with three Popes during his life-time, viz., Pope Pius IX., Leo XIII. and Pope Pius X. now happily reigning. His Grace was present at the celebration of the Jubilee of the definition of the dogma of the Immaculate Conception of the ever Blessed Mother of God, and assisted at the Pope's throne when the Holy Father pontificated at High Mass in St. Peter's Church during the Octave of the Jubilee celebration. He was present also at the canonization of the Blessed Gerard Mazella and the Beatification of the Cure of Ars. There were over sixty Bishops present from all parts of the world at some of these solemnities, and the scene was one of the great splendor such as can be witnessed only in Rome. His Grace had a private audience with the Holy Father, whom he found to be most pleasing and affable in manner.

His Grace states that public sentiment has greatly improved in Rome since his previous visit, and he found that there is a much better feeling than formerly between the Monarchical and Papal parties in the City. This is owing to the kind and gentle demeanor of the Pope. In fact the improved state of affairs is likely to continue, and to improve still more, as there are no longer the divisions which formerly existed, and there is every probability that there will be a reconciliation at an early date.

A NEW PHASE IN THE STRUGGLE.

The Holy Father, Pope Pius X., has at last, though reluctantly, taken action which is the first positive step toward the deposition of France from the office of the protectorship of Catholics in the East which has been for centuries the glory of France.

It has been long the desire of the Turkish Government to deal rather with the Vatican itself directly in regard to Catholic interests than with France, and many times, especially during the last quarter of a century, the Sultan has asked the Pope to appoint a representative or delegate at Constantinople with whom the Sultan might deal on matters affecting the Catholic Church.

As France held by agreement the office of the protectorate, the French Government had to be consulted before any change could be made in this respect, and it always so resolutely opposed such change that no action could be taken toward meeting the Sultan's wishes.

But the breach between the French Government and the Pope which resulted in the withdrawal of the French ambassador from the Vatican Court, and of the Pope's nuncio from Paris, completely changed the relations of the two courts, and left the way open for the Turkish Government to renew its request for the appointment of a Papal delegate. Still the Government of M. Combes objected to such an appointment, putting forth the plea that the Concordat of 1801 is still in full force, and that France still possesses all the rights in relation to the Church which she possessed when the Concordat was made.

But under the Government of M. Rouvier, though the Concordat has not been abolished, a bill has already been prepared for the abolition of the union between Church and State, and by this bill the Concordat will become extinct. The Holy Father evidently regards the preparation of this bill as an open violation of the Concordat, and that he is no longer bound by its provisions, and he has therefore resolved to act independently of France, in regard to meeting the Sultan's wishes. Bishop Giovanni Taedi Porcelli has therefore been appointed Apostolic Delegate to Constantinople, and a despatch dated March 14 states that the delegate has departed to take up his residence at the Turkish capital, and to enter at once upon his duties.

The French Ambassador has been exercising the office of the protectorate to the last moment, notwithstanding the strained relations between France and the Pope; but the Associated Press despatches state that orders have been sent to all Catholic congregations in Turkey, without distinction of nationality, to recognize the paramount authority of the delegate. This is equivalent to stripping France of the protectorate which it has so long exercised, though it is stated that the delegate has instructions to act toward the French ambassador in matters ceremonial, as if there were no rupture between France and the Holy See. These instructions, however, if the Associated Press is rightly informed, prescribe that in all religious matters, the delegate is to allow no interference on the part of the French ambassador.

The French Government has always regarded its right to protect Catholic interests in the East as a potent factor in making France respected in all the Eastern countries, whether Mahometan or Pagan, and there is little doubt that M. Rouvier will feel intensely the

present action of the Holy Father; but we cannot anticipate what M. Rouvier will do under the circumstances. We do not see, however, that he can do otherwise than endure the blow which he so richly deserves for following in the footsteps of his predecessor, M. Combes, in persecuting the Church. It was anomalous in the extreme that while the French Government was persecuting the Church at home, it should assume the role of its protector in foreign lands, and it must be evident to every one that the position taken by the Pope is the logical result of the persecutions which the Church has endured, not only under Messrs. Combes and Waldeck-Rousseau, but ever since the establishment of the present Republic.

It is proper to remark here that there is a new movement in France to meet the persecutions inaugurated by the Government by the organization of an association or volksverein similar in character to that which was so successful in Germany against the anti-Catholic legislation of Prince Bismarck. Under the leadership of Herr Windthorst, the German volksverein succeeded in forcing Bismarck to repeal all the anti-Catholic laws which in a period of frenzy he induced the Reichstag to enact. M. Piu is endeavoring to form a similar association among French Catholics, and already 150,000 members have been enrolled in its ranks. There is little room for doubt that this number will be increased rapidly until it will rival the German organization in membership after which it may probably be relied upon to bring about results as satisfactory as those in the Fatherland.

We have still confidence that when the faith of France is strongly appealed to the Catholic spirit of the country will assert itself irresistibly to put an end to the misrule which infidelity has entailed upon it. Many earnest Catholics are of the same opinion, and the editors of the Catholic organ, La Croix, are engaged in strongly urging the Catholics of the nation to join M. Piu's organization. The recent action of Pope Pius X. will, as we believe, excite the French nation to understand that the policy of their rulers has already given a serious blow to French prestige, and patriotism will induce them to bring a new pressure to bear upon the Government to oblige it to halt in its insane course.

SECTS IN THE UNITED STATES AND CANADA.

One hundred and fifty seven denominations! This was the number of different religious bodies in the United States in 1903 according to investigations made by the Rev. Dr. H. K. Carroll, who gives in detail the names of the "warring sects."

The United States census for 1890 gave the names of 143 religious bodies; but in spite of the talk of Christian unity which has been "in the air," instead of moving towards unity, 14 new sects were established in the next 13 years.

Among the sects whose names have been carefully ascertained, we find Schwenkfeldians, River Brethren, Old Two-seed in the spirit, Predestinarian, United Zion's Children, Social Brethren, Zion Union Apostolic, Christadelphians, Hoffmanians, etc. There are, however, a considerable number which cannot be called Protestant Christians, though they are recruited chiefly and almost entirely from the Protestant denominations, as Catholics are for the most part fixed in their faith, and are not "carried about by every wind of doctrine, or the whimsicalities of every impostor." Among these may be classed Theosophists, Communistic Societies, Spiritualists, Mormons, Christian Scientists, Ethical Culturists, Jews, Confucians, Schwenkfeldists, etc.

It is also to be remarked that many of the 157 bodies belong to subdivisions of sects which may be classed under a general designation, such as Methodists, of whom there are 17 varieties, and Mennonites of 12 varieties, though all told, there are only 60,000 of the last named sects in the country. Of Lutherans, there are fourteen independent synods, of Presbyterians there are 12 independent bodies differing but slightly from each other, and of Quakers 4. The Quakers are also comparatively few in number, their total being 118,000, which number is constantly decreasing. The Theological Review says that by classing together the sects which belong thus to some general types, the number is reduced to about 48. Even this is a large number, when it is considered that the causes which separate them destroy the unity of the Christian religion, and read the seamless garment of our Saviour, who desired and ordained that Christians should hold one faith which He delivered, and belong to one fold under one shepherd.

But they are all independent churches, and there is, therefore, a principle of error at work which must

result in their persistent divergence year by year, from the one "faith once delivered to the saints" by Christ Himself. The divisions arise from variety of nationality, belief, and color, though the Gospel is but one for all races.

It is a principle of logic that when the deductions which are drawn from any principle are inconsistent with each other, that principle is false. It is, therefore, just for us to infer that the primary principle of Protestantism, which is that every Christian has the right to judge by the standard of his own intelligence what he is to believe, is radically wrong. For this reason Christ established one Church with whose teaching body, the twelve Apostles and their lawful successors, He promised to remain to the end of the world. In the Catholic Church alone has the teaching of the Apostles been preserved without the changes which are so common in humanly established sects.

We are informed that many of the sects which are enumerated by Rev. Dr. Carroll are "diminishing constantly and approaching the vanishing point." In fact in 52 of them, or one-third of the entire number reported, the average membership is but a trifle more than one thousand. Some of those will undoubtedly disappear entirely after a certain number of years, but it is to be expected that the principle which has been the prolific cause of the rise of so many sects will be in the future what it has been in the past.

These remarks apply with equal force to Canada as the number of sects in our much smaller population is almost to equal those of the United States, being 142 in the year 1902, without counting a few which number only 1 or 2 adherents each.

A RELIGIOUS EDUCATIONAL ASSOCIATION IN THE UNITED STATES.

It has been generally assumed that the desire to have religion taught in the schools is confined almost entirely to Catholics, and at first sight, if we confine our attention to what is going on in Canada and the United States, this would seem to be a correct notion. There is, indeed, a system of Separate Protestant schools in the Province of Quebec, called Dissident schools, and in a few Catholic localities of Ontario there are Protestant Separate schools; but these are few in number, and the religious teaching in them is of a minimum character. But the reason for this is to be found in the fact that the children in attendance belong to such a variety of denominations that beyond the Lord's Prayer and the Ten Commandments, there is no common ground on which a definite religious teaching can be based. In the United States the same condition of things exists, and in the Public Schools there are no particular dogmas of religion taught. The Catholics, however, in the United States have a flourishing system of parish schools in which there are a million children taught at an expense of \$25,000,000 per annum, while the Catholic people are also taxed to even a greater amount for the education of the Protestant children in their school districts.

But it would be a mistake to suppose that Catholics alone are alive to the necessity of giving children a religious education in the schools. The Lutherans of the United States have in all the large centres of population, and in all the localities where there is a considerable Lutheran population their own schools in which their religion is taught, and likewise the prevalent language which is spoken in the locality whether it be German, Swedish or Norwegian.

Moreover, a meeting was held in Boston from Feb. 12 to 16, by an Association which is designated "The Religious Educational Association," which the New York Outlook declares to be "an event of great moral significance." The Association is composed almost entirely of Protestants who have come to the conclusion that the prevalent neglect of religious teaching in the schools of the nation is a calamity to be greatly deplored. This organization has been only two years in existence, yet it has already a membership of two thousand, and among the speakers at its Convention we find indeed one and only one Catholic name, that of Rev. Thos. J. Shahan of the Washington Catholic University. Among the members, however, we find the well known names of President Harris of Amherst College, President Hall of Clark University, President Pritchett of Massachusetts Institute of Technology, Bishop Laurence of the Protestant Episcopal Diocese of Massachusetts, Bishop Goodsell of the Methodist Episcopal Church and many others whom we would not expect to find co-operating for the purpose of introducing religious teaching into the schools of the nation. A Methodist Episcopal Bishop, W. F. McDowell, was elected President of this Association, and we find even the names of prominent

Unitarian educational those who are deeply interested in the work of the Association.

The retiring President, Cuthbert Hall, D. D., declares that the Association is not revolutionary in its character, its purpose is to secure religious education where it is now absent.

Another speaker, Professor Albert Coe of the Northwestern University said: "Some of us have been excluded from the pulpit, we have no substitute. We are organizing to see if we can bring back to our national the religious element." A supposition would be correct measure. Is it not an experiment there is something deeper and more commanding in our commercialism, than in our individualism, than even that which we are accustomed to call our democracy.

It is remarkable that even the Congregationalist and Methodist speak of the Coe being engaged in a work to be encouraged.

We may add to this the earnest denomination in the religious teaching in the Anglican, which forms the portion of the English people, many, as we are all aware, is a most earnest advocate of denominational schools, and owing to his earnestness in that the school system of provides for religious teaching in the schools, whether Catholic or Jewish.

THE DOWIEIT.

It is stated on good authority that the self-styled Elijah III., under Dowie, proposes to new Zion near the city where he has lived since from Australia. With this view, he is said to be seeking a large tract of land will border on the Gulf of ing him fifty miles of sea coast.

His son, A. Gladstone Dowie, recently by his father as a Zion City in Illinois with "toxic letter" which was the elders and prominent the Dowieite Church, the full faith in the future settlement, and in himself. This letter was deemed the adherents of the secting uneasy through persist that there is still a very upon the present Zion City beyond the power of the to meet. The mortgages the city lies are said to and the belief is very general cannot be met without a whole Dowieite property this be the case, many of followers will lose nearly possess, as their whole property in the city of Zion Dowie's hands.

It is expected that the will be appointed successor, with full authority Dowieite church, and all which is now held by his

It may be that a younger Dowie possesses his father, and on this will great extent the temporal whole Dowieite community father's illness and advantage it impossible for him much longer in the man extensive a business as is Zion City. Should the be placed in control, as it a certain will be the case prospects of the Zionites precarious.

It seems almost incredible ruler, as President Dowieite trap, but the is admitted to be a very and he may succeed in territory he is seeking. We are confident that the case, the Mexicans before long that they should control over so large a tract the Dowieite syndicate. It is even said that ultimately to raise the seeking to purchase, to an independent State. Diaz has a moiety of the which he is credited he not to be taken in the being prepared for him over which he presides.

It appears to be a the Elijah will never permanently in the Illinois. This is the last Lent us will ever live to see, in eternity even before it becomes all to enter season with this fact I will reap its most pro-

Unitarian educationists among those who are deeply interested in promoting the work of the Association.

The retiring President, Rev. Chas. Cuthbert Hall, D. D., declared that the Association is not revolutionary nor sectarian in its character, but its purpose is to secure religious teaching where it is now absent.

Another speaker, Professor George Albert Coe of the Northwestern University said: "Some would say: 'Whereas religious instruction has been excluded from the public schools, we have no substitute. Therefore we are organizing to see if we cannot bring back to our national education the religious element.' And this, I suppose would be correct in a large measure. Is it not an expression that there is something deeper and better and more commanding in life than all our commercialism, than all our materialism, than even that which perhaps we are accustomed to call culture?"

It is remarkable that even such decidedly denominational organs as the Boston Congregationalist and Zion's Herald (Methodist) speak of the Convention as being engaged in a work which ought to be encouraged.

We may add to this that the most earnest denomination in England for religious teaching in the schools is the Anglican, which forms the largest proportion of the English people. In Germany, as we are all aware, the Emperor is a most earnest advocate of denominational schools, and it is greatly owing to his earnestness in this regard that the school system of the Empire provides for religious teaching in all the schools, whether Catholic, Lutheran or Jewish.

THE DOWIEITES.

It is stated on good authority that the self-styled Elijah III., John Alexander Dowie, proposes to establish a new Zion near the city of Mexico, where he has lived since his return from Australia. With this object in view, he is said to be seeking to purchase a large tract of country which will border on the Gulf of Mexico, giving him fifty miles of sea coast.

His son, A. Gladstone Dowie, was sent recently by his father as ambassador to Zion City in Illinois with an "Apostolic letter" which was delivered to the elders and prominent members of the Dowieite Church, the purpose of which was to encourage them to put full faith in the future of the new settlement, and in himself and his son. This letter was deemed necessary as the adherents of the sect were becoming uneasy through persistent rumors that there is still a very heavy debt upon the present Zion City which it is beyond the power of the Dowie family to meet. The mortgages under which the city lies are said to be maturing, and the belief is very general that they cannot be met without sacrificing the whole Dowieite property, and, should this be the case, many of the prophet's followers will lose nearly all that they possess, as their whole property is invested in the city of Zion and is in Dowie's hands.

It is expected that the young man will be appointed successor to his father, with full authority over the Dowieite church, and all the property which is now held by his father. It may or it may not be that the younger Dowie possesses the ability of his father, and on this will depend to a great extent the temporal prospects of the whole Dowieite community, as the father's illness and advancing years make it impossible for him to continue much longer in the management of so extensive a business as is transacted in Zion City. Should the young man be placed in control, as it appears almost certain will be the case, the future prospects of the Zionites will be very precarious.

It seems almost incredible that a clever ruler, as President Diaz is admitted to be, should be caught in the Dowieite trap, but the elder Dowie is admitted to be a very able manager, and he may succeed in obtaining the territory he is seeking in Mexico. We are confident that should this be the case, the Mexicans will be sorry before long that they shall have given control over so large a tract of country to the Dowieite syndicate. It is even said that Dowie seeks ultimately to raise the territory he is seeking to purchase, to the position of an independent State. If President Diaz has a moiety of the ability with which he is credited he will take care not to be taken in the net which is being prepared for him and the nation over which he presides or rules.

It appears to be a certainty that the Elijah will never return to reside permanently in the Illinois Zion. This is the last Lent which some of us will ever live to see. Some will be in eternity even before Easter Sunday. Which of us, none can tell. Therefore it becomes all to enter into the holy season with this fact in view. Then will all reap its most precious benefits.

WHY DO CATHOLICS HAVE PAROCHIAL SCHOOLS?

Rev. E. A. Higgins, S. J., quoted by "Truth"

The reasons can all be reduced to this one. The Catholic child has a right to a Catholic education and has need of it; therefore there must be schools in which they can receive such an education. If the State will not adopt a system broad enough and fair and generous enough to admit within its folds the religious schools which combine secular with religious instruction, then we Catholics must establish and support, without State aid, our own Catholic schools.

This is the way Catholics feel and reason, and we are glad to see increasing evidence every year that many non-Catholics agree with us. The education of a Christian child must, of course, be a Christian education. Religion must be an essential and vital element in the Christian child's school-life. If unbelievers, secularists and atheists object to paying taxes for the support of schools in which religion is taught, they should remember that where the State supports such schools, it pays not for the religious education but solely for the secular instruction which is precisely the same as in the State schools or even better. And with how much more reason might not Christian parents refuse to pay taxes for the support of schools which breed irreligion and destroy the foundation of all morality? What then? Is there no means of satisfying the claims and wishes of both sides? Of course there is. Let the State pay with equal and impartial hand all the schools that do the work of education required by the State. If the religious schools do more they will not ask the State one cent for the religious instruction they give. The only obstacle in the way is the bigotry, the blindness and the obstinacy of the secularists who hate religion. In the meantime the POSITION OF CATHOLICS ON THIS SUBJECT is perfectly plain, logical and fair to all parties. They have no desire to interfere with the education of non-Catholic children. They have no ambition to control the public schools. They are concerned solely with the education of their own children. They want to give them a Catholic education. In her legislation to safeguard the faith of Catholic children the Church declares that Catholic parents are to be bound in conscience to give their children a Catholic education. She also declares that secular schools which exclude God and religion are dangerous to faith and morals; that they naturally beget religious indifference, skepticism and atheism. The loss of faith is followed or accompanied by the loss of morals, and both lead to the eternal loss of the soul. Catholics take all this very seriously, as they have a right to do. Shall unbelievers prescribe to us what our faith and our conduct shall be? Rather than expose our children to the risk of losing their faith, which is the first of all divine gifts and the root of all spiritual blessings, we have been forced by the bigoted unfairness of secularists to establish our own religious schools.

Here, then, are our reasons in a nutshell. And so far from deserving blame for withdrawing their children from the godless schools, Catholics have deserved well of their non-Catholic fellow-citizens and of the State for the additional burden they have assumed and the sacrifices they have made to bring up their children in the fear and love of God, which is the foundation of all morality and of all good citizenship.

THE ROMAN INDEX.

VALUABLE INFORMATION CONCERNING AN INSTITUTION DESIGNED TO PROTECT FAITH AND MORALS. Philadelphia Catholic Standard and Times.

"Will you kindly give me some information about the Roman Index of forbidden books? I should especially be obliged for answering the following questions: 1. How do we know that the Church has power to forbid any books at all? 2. Did the Church ever exercise this power before the Roman authorities issued the present Index? 3. I have never seen a copy of the Index. Are lay people at all allowed to acquire one? And where is it to be had? 4. What does the Index contain? 5. Which are the obligations imposed on us regarding forbidden books? 6. Would you mention some books in the English language which are on the Index? 7. How do we know that the Church has the power to forbid any books at all? 8. We most firmly believe in the solemn words Christ Our Lord spoke when about to ascend into heaven: 'Go ye, therefore, and teach ye all nations (make all nations your disciples) baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things (whatever) I have commanded you.' These words leave no doubt that the Church has not only the grave duty of teaching those to be baptized, but that she has a similar duty towards those also that have been baptized. She has to teach, to instruct, to guide the faithful in the fulfillment of the commandments of God. Yet this her obligation would be useless if we on our part would not have a corresponding obligation, namely, to acknowledge her as our God-appointed guide, to listen to her advice and to follow her directions; for, as Christ says in another place: 'He who will not hear the Church, let him be to thee as a heathen and publican.' Thus the Church has the divine right of making laws which are binding on all the faithful. Moreover, this divine right as well as our duty of submitting to her directions suppose that laws enacted by the highest authority of the Church and intended to bind the whole body of her children cannot be but salutary; that their general observance will have a most wholesome effect, and will be essentially conducive to the fulfillment of the commandments of God. Christ would never have

obliged us to learn from a teacher if that teacher were unfit to teach, or to follow a guide who could not show us the way. Christ did not promise to His Church in vain: 'I shall be with you all days, even to the consummation of the world.' This privilege of the Church of making only good and salutary laws is, of course, restricted in its completeness at least, to laws enacted by the highest authority of the Church and intended to be binding on all the faithful of the universe. Now we know that the Church, our God-appointed guide, has given certain laws to regulate in some way the production and especially the use of books. What must be our opinion about these laws? Even before learning anything definite about the regulations they contain, it must be an established fact for us that they are most salutary and that their observance will produce an effect most helpful towards the salvation of souls. If generally carried out they will prove a most powerful protection against the dangers which threaten the highest interests of mankind. This is our Catholic conviction, and only with this complete and unrestricted confidence in the wisdom of the Church should we look upon and speak and think of the ecclesiastical book laws.

EARLY EXERCISE OF THE POWER. "Did the Church ever exercise this power before the Roman authorities issued the present Index?" Pope Leo XIII. says: "Nothing can be conceived more pernicious, more apt to defile souls than the unbridled freedom of writing and publishing pernicious literature. Wherefore the Church, which is the custodian and vindicator of the integrity of faith and morals, has ever striven, as by her various laws, to restrain from the reading of bad books. The early days of the Church were witnesses to the earnest zeal of St. Paul in this respect, and every subsequent age has witnessed the vigilance of the Fathers, the commands of the Bishops and the decrees of Councils in a similar direction." Then the Pope proceeds to enumerate what steps were taken during all centuries against the dissemination and reading of bad literature. Most instructive is certainly the instance mentioned by him in the first place, "the earnest zeal of St. Paul." Some of the faithful, as we read in the Act of the Apostles, possessed superstitious books which they had used before their conversion. On one occasion these books were all brought together, and that whole pile of books, representing a value of about \$9,000, was burned before the Apostles.

The necessity of watching over the mental food of the faithful became more urgent when the art of printing was invented. Books came now forth and spread with an unheard rapidity, and the "divine art," as it was styled by the Popes, changed but too soon and too often into worst means for the propagation of pernicious publications. Measures of quite another kind were now required. It was at that time that lists of catalogues were made up of books to be avoided. Thus appeared the first indexes of forbidden books, very small in size, as might be expected. In the beginning such lists were not issued by the Popes, but emanated from different ecclesiastical authorities in different parts and were intended to avert various local or territorial dangers. Indexes also proceeded from civil governments.

HENRY VIII. ISSUED FIRST "INDEX." It is remarkable that Henry VIII., King of England, who afterwards fell away from the Church, was the very first to issue an index of forbidden books. It appeared in 1526. After his apostasy he continued the policy of prohibiting books objectionable to him with increased severity. More than thirty years after this "Index" had appeared the Roman authorities issued their first "Index" in the name of Pope Paul IV.

A complete catalogue of forbidden books had already been compiled and printed in 1557, but the copies were destroyed. The whole work was again overhauled and made public two years later. In 1559 it contained also a "moderate Index," a document giving certain directions to forestall strictness in exacting its observance. But a few years later this Index was superseded by another one prepared by a special commission of the Council of Trent and published in 1564 by Pope Pius IV. This work is the Roman Index of forbidden books, and, as a whole, remains in force until our own days, when, some years ago, it was thoroughly revised under Leo XIII. This revision, one of the last great achievements of the immortal Leo, was published to make the ecclesiastical legislation "somewhat milder" so that it may not be too difficult or irksome for any person of good will to obey.

Are lay people allowed to acquire an Index and where is it to be had? The official edition of the Leone Index was published by Fr. Pustet & Co., New York, and costs \$2.20 per copy bound. Every Catholic book store can procure it. The Index renders its service especially to those engaged in theological studies or pursuing other learned professions. These should all have a copy, or at least know where they can consult one.

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yet they are not exempted from the Friday abstinence and would be the last to claim such an exemption.

In a similar way the object of the Index laws is to make sure that every Christian shun at least the worst books, the books most contrary to the interests of God, and by avoiding such books they declare that their standpoint is the standpoint of the Church of God. This end cannot be obtained unless the prohibition is universal, exempting no one, no matter how pious or learned he is. And therefore, all Christians, good and bad, priests and religious and lay people, students and professors, are bound to observe the ecclesiastical book laws, unless a dispensation is granted. By asking for a dispensation we implicitly declare that we acknowledge and approve of the official position which the Church takes towards these books, and that we on our part ratify and sanction the reasons which lead to the condemnation of the books in question.

You say you are a good Catholic, therefore this law does not bind you. But are there, indeed, any commandments of the Church that bind only the bad Catholics?

A POOR ADVERTISEMENT.

"I have heard many good Catholics say that the 'Index' has at least one detrimental effect: it advertises the bad books and rouses a desire to read them. It is even maintained that evil minded authors intentionally wrote so as to have their books put on the 'Index.' Is it not a peculiarity of book laws to whet the appetite for forbidden fruit?"

Every prohibitory law may have the effect of increasing the inclination towards the prohibited thing or action. Thus a person may possibly feel a stronger appetite for meat on a Friday than on any other day of the week. We have inherited this tendency from Eve, who, when tempted, saw the forbidden fruit 'was good to eat and fair to the eye and delightful to behold,' and thus violated the first prohibitory law ever given.

But is that a reason to do away with every prohibitory law? No one will be surprised if, in one or another human being, which the nature of Eve is fully developed, the desire of reading some pernicious books is more than usually awakened by the fact of their being forbidden. It is quite possible that some bad writer may have made some boasting remarks as mentioned in the question especially after it was too late to save his book from the ecclesiastical censure. But more probably the whole thing is a "red herring." We have never heard the name of any such authors. Has some one of readers? And who would not see at once that the "Index" must prove a very poor advertising medium? Those who care for having it are certainly not the prospective buyers of immoral novels or of works which propagate repugnant ideas of theology, while those who wish to acquire the latest productions of sensationalism or of Catholic theology will not invest \$2.25 for a book list which contains, e. g. for the year 1888, fully eight titles, four of which are German and for 1903 fifteen all French.

A MORTAL SIN.

"I heard the other day that a transgression of the 'Index' laws is a mortal sin. Can it be true that the Church, the kindest of mothers, should put such a severe obligation on us?"

There is not the slightest doubt among theologians in regard to this point. According to all, the reading of a forbidden book or a considerable part of it is a mortal sin. The selection of the books which our souls feed on is not a matter of small importance. The Church is not only the kindest of mothers, but also the wisest, and she is by no means inclined to connive at our taking poison. To warn the consciences of her children and thus "to restrain them from the reading of bad books as from a deadly poison," is the great object of her whole legislation. Under the leadership of a master mind like that of Leo XIII. the Roman authorities have been laboring for years, and the present ecclesiastical book laws are the result. They are the voice of the supreme pastor, the successor of St. Peter. We hear this voice. Let us not be like the heathen and publican.

IS THE WANDERING JEW, BY EUGENE SAE, ON THE INDEX?

This book is not among the books expressly forbidden. Yet, as the author states, it is written for the purpose of propagating a religion which is neither Catholic nor Christian at all. Consequently the book comes fully under the class of works derogatory to the Catholic Church and is, therefore, as strictly forbidden as if it were expressly mentioned.

FOR THE CATHOLIC RECORD. A LITTLE FOOD FOR MISSIONARY THOUGHT.

BY REV. A. P. DOYLE.

The demand for missionary work in the United States has multiplied with the increase of the population. The section of our country north of Mason's and Dixon's line and east of the Mississippi River contains 75 per cent. of the Catholic population. In the province of Baltimore only per cent. of the people are Catholics. When this statement is read, a good many will say that there is some mistake about it, particularly as Baltimore is known as the great Catholic center. It is a fact that only 4 per cent. of the population in the ecclesiastical province of Baltimore are Catholics. If one takes the States by themselves this fact becomes more startling. In the great State of North Carolina there is one Catholic in every 400 of its population. In South Carolina one in every 157. In Georgia one in every 100, and in other States in like proportion. A priest writing recently made the statement that in his parish there were sixty four ministers of various denominations preaching heresy while he alone stood for the great truths of the Church. A moment's consideration of these facts prove the necessity of more active missionary work in the needy sections.

THE FRENCH CRISIS.

W. L. S. writes in the Catholic World for March on the French Crisis:

"Our fellow Catholics in France are at this moment prostrate before a storm of persecution as relentless and vindictive—save that, out of deference to modern feelings, it is free from bloodshed—as any that has ever before devastated the Christian Church. M. Combes professes to be working merely for a 'laicized state.' But that euphemism disguises from nobody his real purpose of destroying religion and of creating a nation of infidels. There can be no other explanation of the elaborate devices of hatred and sacrilege which he is employing against the Catholicity of France. From the brutal driving out of helpless nuns into the streets, to the shameful spying upon public servants to see that none of them shall say their prayers, Combes has not only drawn upon the arsenal bequeathed him by his predecessors in the office of Grand persecutor, but he has contrived new measures of his own for the ruin of faith, which for cruelty entitle him to a place not far from Nero, and for ingenuity raise him to a position by the side of Voltaire. History will present him to posterity as the man under whom ancient and Catholic France decreed that no virginal life, consecrated to the orphaned and the sick, was permitted to exercise mercy and display serene fortitude on her soil, and that no man who knelt to his Creator should draw a salary from the State.

The causes which have fallen together to produce in our time such a man as Combes, and such a situation as the present crisis are many complicated, and take their rise not in to-day or yesterday, but far back in French history, and deep down in the character of the Catholics of France number thirty-seven millions. To unravel all these causes and trace them to their origin would be a long task, and perhaps for our generation an impossible one. But, whatever be the other elements behind the disaster, of one element we may be certain; and that is, that Catholics have exposed themselves to this attack by some deadly blunder, some fatal fault. On the face of available statistics the Catholics of France number thirty-seven millions. The professed infidels, who hate religion for religion's sake, are an insignificant minority of some few thousands. Yet to-day the believing multitude are lying prostrate before the unbelieving handful, crushed, humiliated, helpless, and hopeless. Something must have gone terribly wrong. Some deplorable fault must have been not only committed but persisted in. What is it? How has it been allowed to go so far? In no spirit of unsympathizing criticism, but with a sincere desire to direct the attention of American Catholics to a lesson from which they may have something themselves to learn, we shall endeavor to answer these questions in a frank manner and in plain speech. M. Dabry's newly published book, mentioned at the head of this article, will serve us as a guide.

A proof of the existence of a moderate spirit in France, ready to make favorable terms with religion if it had been encouraged, may be seen in the interchange of letters between Leo XIII. and President Grévy in 1888. The Pope complained to M. Grévy of the recent anti-Catholic legislation. The president answered that he deplored an extreme measure adopted by the Chamber; but pleaded that the anti-republican spirit of the Catholics was the cause of it. He besought the Pope to bring them to a more sane and tractable mind, and added: 'I can do very little against the enemies of the church; but you can do a great deal against the enemies of the Republic.'

This wish of the Pontiff came certainly from his heart. He saw then what we see now, that the realization of it depended not only the prosperity, but almost the existence of Catholicity in France. Probably the result of no other project of his entire pontificate was watched by him with so intense an anxiety as this appeal to a perishing Church and nation. He made it in the name of France, glorious in her Catholic history; in the name of himself, whose whole life was consecrated for the faith, land and noble people; and in the Name of Christ, *qui aime les Français*.

GOD'S PLACE IN THE WORLD'S AFFAIRS.

A writer in a recent French magazine has remarked with keen subtlety of thought that the fictitious love of Italian unity, or, to express it in more precise terms, the real hate of Catholic unity, has been the moving principle, the main factor, in the war waged against the Pope's temporal independence during the past century. He quotes the Count de Mun at the Social Congress of Liege, 1886, as saying of an earlier French statesman: 'Joseph de Maistre declared that the French Revolution was not a solitary fact or episode but an epoch, and if he were still living, he would doubtless say that we have not yet made our way out from that era. France, who beheld its birth, has not sequestered it in her own territory alone; it has covered the world, it has penetrated into all classes; and all of us, whoever we may be, bear upon us in different degrees, as sons of that fatal era, its original taint.'

The watchword, the counter-sign, the war-cry of this era has been the word so often twisted to evil ends while it represents a thing so noble: Liberty, that word to which no English tongue can give the force that the same number of corresponding letters give in French. The people have been taught from rostrum and senate chamber that they must be free; free of God's Church, and free of God. But then it was discovered that this freedom, this liberty, conferred upon the deluded people, came to mean simply slavery to the State. They had no longer the freedom to worship God as they used to worship Him; they were no longer free to teach Him; they were no longer free to teach of Him. Plainly and forcibly Bossuet had foretold it to the French themselves, three centuries ago: 'When once a method is discovered of beguiling the multitude by the tempting lure of freedom—of liberty—



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they follow blindly, provided they hear its name." The cry rang through Italy, that they were to be free of the Pope King; all Italy was to be one. Was it indeed the love of unity; or rather were the hidden forces of evil working, in dire hatred of Catholic unity, to rend the Church in twain? Was it not the old cry of the Jews, set going by hell's emissaries: "We will not have this Man to rule over us! Not this Man, but Barabbas! We have no king, but Caesar."

These are deep thoughts. Apply them to the terrible modern complications of marriage and divorce. Apply them to our secular public schools. Apply them to the evil literature, the vile plays, the mis-called "culture" of society. Apply them to the questions between capital and labor, and between the ruling races of the earth and the "little peoples." Then consider carefully Pope Leo XIII's encyclical on the Sacred Heart, in the year 1899, when the nineteenth century was drawing to its close: "In these latter days especially, they make as if it were a wall to rise between the Church and civil society. In the constitution and administration of States they count for nothing the authority of laws spiritual and divine; they seek to bring it about that religion shall have no part to play in public life. This attitude tends nearly to take away from the people the Christian faith: if it were possible God Himself would be driven from the earth." It is, however, impossible for any or all men to drive the King of kings from the earth He made. It is possible for Him to teach them, by bitter lessons, that all history is made up either of "traces of His shepherd's staff or—of His iron rod." — Sacred Heart Review.

PIUS X. AND IRELAND.

The hearts of Irish men and women all the world over will go out with pride and gratitude toward the Holy Father for the gracious letter he has deigned to address to His Eminence Cardinal Logue, says the London Catholic Times. Not content with a recent letter of congratulation, sent during the celebration in connection with the solemn opening of the magnificent cathedral at Armagh, His Holiness now adds to his favors by directing a distinct message of thanks for the truly noble welcome which his representative, Cardinal Vanutelli, received from the clergy and laity of Ireland during his brief visit.

The Pope accepts that welcome as given to himself, and in recording his appreciation of the national outpouring of affection takes occasion to express his deep admiration of all the splendid works of religion and charity in which the faith of the Irish people manifests itself. His kindly words and the warm tone of praise and commendation that rings through them will bring a thrill of pleasure and glad pride to every Irish heart. Pope Pius X. has no children more fervent than the Irish.

CHATS WITH YOUNG MEN.

Some Practical Advice. When a young man first goes out into the great world and is thrown among other men of all characters, habits and professions — especially if he is away from home and has had little training in social intercourse — he is apt to make many blunders if he be all forward. He should lay down certain principles for his own guidance, so as to be benefited by these meetings with other men, so as to establish a reputation for nice manners and good sense, and so as to participate in no evil by any of the ways in which that may be done.

man will have a hard time, and will probably blame his friends, the times, and his luck for his failure, when his disgusting slovenliness is responsible. —Success.

Tests of Character. The things that oppose us are the things which God has sent to try us. He is laying adversity at our feet to test our patience or stimulate our faith; He is breaking up our nest that we may try our wings; He is casting us adrift that we may learn to use our oars.

Strength of character is disclosed by the occasion, and God sends the occasion that we may see our character in its proper light. There is always opposition going up stream, there is none going down, yet no man with his boat's prow up the river goes over the cataract. There is no test of character in drifting; there is in battling against wind and tide.

Riches that are Worth While. What is more common than to see men starve the soul, and paralyze the growth and expansion of the finer sentiments, which alone make life worth living, for the sake of the coarser pleasures of the senses, or in order to pile up material wealth, the effect of which is, as a rule, to draw us farther and farther away from the life of the spirit? There are hundreds of wealthy homes in this country in which one will not find a single inspiring book, picture, or statue, or any work of art of spiritual significance.

In many a home of poverty we find more that inspires to noble living, that lifts life above the commonplace and the sordid, and that stirs the souls to higher flights, than in the mansions of some of our millionaires. There are no costly paintings or tapestries, it is true, no priceless bric-a-brac, or crowding of useless ornaments, — perhaps not even carpets on the floors; but one sees a few well-worn volumes whose characters reveal that of the owners, feels a sense of real refinement, and an outflow of spiritual atmosphere and an outflow of love and helpfulness that invests the humble dwelling with a beauty and charm more mousy-wealth can not command.

Beauty of soul, goodness of heart and a cultivated spiritual nature are the furnishings that transform a hotel into a palace, and without which the most luxurious mansion is poor and tawdry and desolate.

It is not the possession of money that constitutes wealth, that gives the highest satisfaction and awakens the consciousness of noble achievement, the assurance that he is reading aright the sealed message which the Creator placed in his hand at birth.

Only soul-wealth, generous disinterestedness, the love that seeks not its own, and that helps and hearts cheerfully, that sympathize constitute true riches and fill the possessor with the joy of one who knows that he is fulfilling the real purpose of his life. —Success.

Some Helpful Thoughts. We know how the love of God has preserved the saints in tranquility and peace amidst all the greatest troubles and anxieties and persecutions of this world, the most violent sufferings of mind and body. Let us ask for love like that.

family from starving while he has been struggling to supply the missing link in his device — when the consciousness first dawns upon him that he has found the secret, that he has solved the mystery, and that henceforth all that he desired to be wiped away, that in place of the detraction, scorn, and contempt which have been poured upon him as a crank, there will be admiration, praise and fame, the change wrought both in the physical and the mental man is almost miraculous. The rebound makes a complete revolution in his life. Hope takes the place of despair, confidence of doubt, assurance of uncertainty. —Success.

OUR BOYS AND GIRLS.

By LUCIA EMILY DOBRY. The Crucifixion. — FOOL'S PARADISE. Cora Hazelton passed through her convent school days as a great many girls do. Surrounded by religious influences, with the faith and practices of the Church carefully taught her, she entered into the spirit of it all as little as she possibly could. Religious instruction was to her only another kind of lesson, duller than geography but not quite so disagreeable as history which she cordially disliked.

One cold day in early spring she was in a high state of gloom and excitement, her face positively glowing with delight as she entered a pretty morning-room of her aunt's town house, where Lily and Violet, her twin cousins, were seated, the former at her easel, the latter with a novel.

Convent days having come to an end at last, Cora returned to her aunt, Lady Charrington, who owned a big London house, an enormous estate in Hampshire, and who, wherever she was, lived the life of a fashionable woman of the world. Cora's parents having died when she was a baby, she had been sent to her mother's sister, together with binding instructions that she was to be brought up a Catholic, her mother having been received into the Church when she was a young girl.

There certainly never was any one more bent upon enjoying herself than the said Cora, who was a tiny person rather reminding one of a robin. Her restless eyes were very bright, there was a lovely flush of red through her dark complexion, and as when she talked and gesticulated she revealed her white teeth, she had a very pretty and graceful figure, and the laugh so often heard was very childlike and musical. Cora smiled on the world, and her world smiled on her.

Until she came out she had known very little about gay society, and she here to know was to love, and she was so absolutely fascinated and charmed by it. Pretty, rich and young, she attracted the attention she loved to receive, and her little head was soon filled with thoughts of amusement and frivolity of every sort and kind, to the exclusion of deeper thoughts.

As there was no reason to suppose that she had a vocation for the religious state, it was clearly her duty to take her appointed place in that position of life to which she had been born, but as a Catholic, in making pleasure the end and aim of her existence, she was distinctly wrong.

So worldliness, which is a very insidious form of self-love, grew up like a malignant weed in her soul, effectually crowding out the flowers of humility, charity and self-denial. When she first neglected her morning and evening prayers, her conscience gave a low note, but she soon ceased to feel them, or to have much compunction if she broke the laws of abstinence at a dinner-party, or stayed away from Mass if she had danced too late into Sunday morning to feel at all disposed to get up in time to go.

never opening a spiritual book and knowing few Catholics, she out herself off from all that could recall her faith. Cora was extremely happy. The gay world which has much that is alluring and bewitching has a great deal in its power wherewith to reward its votaries. The cynic may say the joys are fleeting, those satiated with its pleasures may cease to care for them, people cut off from its amusements may affect to despise them, others from lack of taste for them may make other worlds for themselves. Still, there they are, the pleasures of this world — actual, tangible means of happiness which possess veritable joys of their own. The many warnings of our Lord and His beloved disciple against loving the world would not have been given had there been no danger from its attractions. People do not require to be told not to love what is in itself repellent and repulsive and they do need to lay to heart the truth that danger lies in what seems so fair.

Cora was becoming more and more selfish, her heart filled with foolishness, caring very little about the Church, the poor or the suffering. She was out of the way of hearing much about the latter, and never occurred to her that she had distinct duties to perform to all three. It was very much pleasanter not to think about helping the Church, or succouring the poor, and such being the case Cora shelved the subject very successfully.

One cold day in early spring she was in a high state of gloom and excitement, her face positively glowing with delight as she entered a pretty morning-room of her aunt's town house, where Lily and Violet, her twin cousins, were seated, the former at her easel, the latter with a novel.

The Church has established prayers which should be said before and after meals. In religious communities these prayers are always said, and are somewhat long. But for the faithful generally, the Church has made them so short that even the most simple people can and should say them always before and after meals. The prayer before the meal is this: "Bless us, O Lord, and these Thy gifts we are about to receive through Thy most gracious hands, through Jesus Christ, Our Lord, Amen." And when the meal is over, we should say: "We thank Thee, O Lord, for these Thy gifts, through Jesus Christ, Our Lord, Amen."

It is not much to ask from any one of us for the food that nourishes our body. And yet how few there are who ask God's blessing on the food they are about to eat, or to thank Him for the victuals they have eaten.

It seems to me that many a quarrel and many a complaint made about the food, or the way it is cooked or served, would be averted if the blessing of God had descended upon the eaters and their food before the meal began, and, again, that better health and more peace in the family would result if all when they got up from the table would say in sincerity of heart: "We thank Thee, O Lord, for these Thy gifts." And they are God's gifts. Do not forget this, dear brethren, whatever comes to us is from God.

The Church is a living organism, pulsating and throbbing with a vitality more potent and active than the union of body and soul effects within ourselves. St. Paul, the Apostle of the Church when this organ the mystical body of Christ, and teaches us that this mystical body depends for her very life upon the communion of all her members with Christ, the head.

The episcopate is the very heart of this mystical body; and the Holy Spirit, operating through the Bishops, diffuses the very life blood of the Church throughout her members. Therefore, to the Apostles, and their successors, the Bishops, Christ gave the commission: "Feed My lambs; feed My sheep." To the episcopate our Lord entrusted the pastoral staff of the shepherd to rule and govern, to lead the flock to green pastures of sound doctrine and right morals; and wherever the Bishop places the seat of his authority, there we find the centre of spiritual activity, whence radiates supernatural light and flows divine grace to every nook of the diocese. This seat of authority is the cathedral, the cathedra, the teacher's chair in the highest and holiest sense of the term. —Archbishop Farley.

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