

"Christlanus mihl nomen est, Catholicus vero Cognomen."---(Christlan is my Name, but Catholic my Surname.)--St. Paclan. 4th Century.

VOLUME XXVI

LONDON, ONTABIO, SATURDAY, JUNE 4 1904

The Catholic R LONDON, SATURDAY, JUNE 4 HAMILTONIAN "HOSPITA TY."

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A newspaper informs us t it some

Torontonians recently invaded the peaceful burg of Hamilton. They marched to the court-house, where "tables were laid and a most enjoyable banquet was held." From this we may infer that the civic authorities of Hamilton are very courteous to the stranger; and the citizens, who pay the taxes and are masters of these authorities, are not averse to having their court-house turned into a dinner-hall. It was very pleasing to the gentlemen from Toronto, who will cherish doubtless the memory of Hamiltonian hospitality. We chronicle this for the information of other strangers, and we advise them when bent on festivities to go to Hamilton.

at the court-house is very entertaining reading. It is also very instructive because it serves to show how hope lessly out of date are our own Societies. To keep abreast of the times they should buy a goat and insist upon their is a later on thirties of a second the second t members giving exhibitions of eccentricity. If enterprising enough they

The Hamilton paper says :

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REPLY TO A QUERY GROWING OUT OF AN ARGUMENT CONCERNING THOSE WHO WILL GET TO HEAVEN.

Philadelphia Catholic Standard and Times. Question : A friend and myself had an argument concerning those who will get to heaven. She, though a Catholic, claims that Protestants will get there as well as Catholics, while I maintain -as I have always been taught-that no one will enter heaven who has not been baptized in the Catholic Church and died in the faith. Please say which is right. What would be the use of living up to such a strict religion as ours if Protestants were as near heaven

with scarcely any religion ? To the above a Jesuit Father replies The report of what the visitors did at the court-house is very entertaining To the above a Jesuit Father replies as follows in the Catholic Union and Times :

Church, man must enter it. It is a historical fact that God has spoken, has revealed one religion, has founded would buy two goats and so silence for ever the charge that they are too slow. Old fashioned folk may look upon [gambolling with goats as a pastime for lunatics, but they will have no influence on professional gentlemen, and our progressive young truths, all the truths He has revealed, and the duty of appropriating the fruits of redemption. This is the indispensible condition of salva-tion. Hence the undeniable maxim-outside of Christ no salvation. (2) But how has Jesus Christ provided for the

The familton paper says: The court-room was prettily decorat-ed with flags and bunting for the occasion, and W. H. Wardrope, K. C., exalted ruler of the local lodge, the other officers and the members were all in their places to welcome the visitors on their arrival. After a general hand-shaking, keys were turned in the doors and the lodge went into session. It was barristers' night, and six members of the legal profession waited anxiously in the law library for the time to come for them to be enlightened in the mysteries of the order. Finally their turns came, and they were turned over to the tender mercies of the officers of the Toronto lodge, who conflucted the initiation. No mercy was shown to initiation. We may have a secome inited. He calls it His fold; only those belonging to His fold are recognized by Him as His fock. He calls it His bouse, His city, His kingdom. Those who are not of His house, His city, His kingdom are strangers. He has prayed to His Father that all those who belong to Him should be consummated in unity. But the consummation of unity in Christ can be accomplished only in one society, one Church, the one personally founded believed in His Church. Christ's truth must be believed in His Church. Christ's caraments—and He gave us seven—must be received in His Church, Hence the undeniable maxim : Outside of the Catholic Church, there is no salvation. This truth is not a modthe Toronto lodge, who conducted the initiation. No mercy was shown to John L. Counsell and John G. Gauld. They had to take every jump riding a goat that would make even a sailor sea-sick. Just what did happen to them is a dark secret, but judging by their tired and haggard appearance when it was all over and by the when it was all over, and by the strange noises, such as pistol shots, strange noises, such as pistol shots, which frequently came from the court-room while the initiation was in pro-gress, they got all that was coming to them. The other four candidates were Major Mewburn, D'Arcy Tait, Thomas H. Crerar and W. S. McBrayne, but sither the way from the prono salvation. This truth is not a modern deduction from the principles of the Gospel; it is as old as the Church. Three witnesses must suffice: "As little as those who did not enter the

own Spirit, Who at last sent His Son
with a message, should when He re-
called that Son have simply put the
record of all those transactions in a
book and given to none any authorita-
tive power of interpretation."sanctifying grace: For Christ Who died
in an ot surrendered His right of em-
ploying extraordinary means and ex-
traordinary graces to increase the
number of the just. But in order to be
in a state of sanctifying grace a Pro
faith, that is to say, he must have no
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in go the Church founded by Christ.utes, expressing his hearty approval of
the Order. The first degree was given at
11 a. m. by the Officers of Ottawa and Montreal
Conneils. At 8 p. m. the third degree
was beautifully exemplified by District
testant must be (a) bonafide, in good
faith, that is to say, he must have no
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in go to the Church founded by Christ.REPLY TO A QUERY GROWING OUT OF
AN ARGUMENT CONCERNING THOSEAs soon as a serious doubt arises he is
bound, under the natural law, to inves-CATHCLIC NOTES. own Spirit, Who at last sent His Son sanctifying grace: For Christ Who died utes, expressing his hearty approval of

tigate and dispel his doubts. (b) He must be free from mortal sin, or if he has committed one, he must have can-celed, it by an act of perfect contri-tion, an act of the love of God. Thus,

Charch without belonging to the body, and if he dies in the state of sanctify-ing grace, he will go to heaven. To return to your question: "My friend claims that Protestants will got there as well as Catholics." You main-tain that no one will enter heaven who has not been baptized in the Catholic Church and died in the faith. Both are martially right and partially are partially right and partially wrong. Your friend is wrong in main-taining that Psotestants will get there and the Charlen. To the are wrong by Carl And your error comes from heaven. And your error comes from a misappre-hension of baptism, There is only one baptism in the world—Catholic baptism, the baptism instituted by Christ. Christ Himself has appointed they become Protestants by adhering to false doctrines. But what as to your pathetic complaint : "What would be

snatch even such a one from the jaws of hell by a final act of perfect contri-tion and love of God, is it for us to

Complain of His infinite mercy? I arswer, secondly: "Look at the condition of a Catholic and a Protestant from a practical point of view. The one has besides baptism, the sacrament of confirmation, an infallible assurance

The new rectory for St. Mary's par-ish, San Antonio, Texas, will, we are pleased to know, be a handsome specimen of modern domestic architecture, with a suggestion of the Mission style to sum up: A Catholic may belong to the body of the Church without belong-ing to its soul. If he dies in the state in height and 42x52 feet in dimensions, The main structure will be three stories in height and 42x52 feet in dimensions, of mortal sin, he will go to hell. A built of brick, with stone trimmings. Protestant may belong to the soul of the Church without belonging to the body, stories and measure 24x47 feet. The The rear extension will be of two stories and measure 24x47 feet. The

basement walls are of stone; they rise 5 feet above the ground, and afford sufficient space for the installation in the basement of a heating plant for the church as well as for the house. Stone steps lead to the front porch, with a balcony above. The vestibule has a tiled floor with the inscription "St. Mary's Rectory," while the lintel above the arched entrance bears the name "Oblate Fathers." On the north taining that resolutions will get there as well as Catholics, meaning Protest-ants in general, and as easily as Catho-lics. (See belew.) No Protestants can go to heaven except he belongs to the soul of the Church. Your friend is right so far as she grants that there are easily Protestants (Section 2016). The function arrangement is ex-tends the full length of the main build-there are source of the church is ex-are source of Protestants (Section 2016). The function arrangement is ex-tends the full length of the main build-the source are source of the church is ex-are source of Protestants (Section 2016). The function arrangement is ex-tends the full length of the main build-source of Protestants (Section 2016). The function arrangement is ex-tends the full length of the main build-the source of the source side-that next to the church-is anright so far as she grants that there are such Protestants. You are right in saying that Protestants cannot go to heaven as Protestants, but only as im plicit Catholics belonging to the soul of the Church. You are wrong by ex-cluding all Protestants from heaven. The interfor arrangement is ex-cellently adapted to the purposes of a parish house. On the left of the en-trance hall is a meeting room for parish societies, and in the rear of it another room for the Sunday School Library. A moveable partition permits of these two rooms being thrown into one, thus forming a commodious hall for parish meetings and the like. On the right of the hall are three communicating par-Christ. Christ Himself has appointed everybody minister of this sacrament, as far as its validity is concerned, priest or layman, Catholic or Protest-ant, heathen or Jew, provided they use the correct form of words, whilst they pour the water, and have the intention of doing what Christ instituted. If any one of these conditions is wanting, it is no baptism at all, Therefore chil-dren validly baptized by Protestants belong both to the body and the soul of the Church, are strictly Catholic until, awakening to the use of reason, they become Protestants by adhering to false doctrines. But what as to your religion as ours if Protestants were as a nule, who are in good faith and free from mortal sin. Still if God should snatch even such a one from the jaws
in an and the strict is that have strict is that have scarcely any religion are not those, as a rule, who are in good faith and free from mortal sin. Still if God should snatch even such a one from the jaws
in an and the strict is the strict

In Brittany, France, M. Combes will have no communication between priest and people in Breton, even though the people understand no other form of speech. The penalty for using the Breton language in the pulpit is imme-diate sequestration of the priest's salary. At the present moment, in the diarge of Ouimner, ninety = eight diocese of Quimper, ninety - eight priets are robbed of their income for the mere crime of addressing their people in the only language they under-stand. The Bishop, who had appealed against this iniquitous penalty, has just received an answer from M. Combes, in which the Minister of Worship mantains the infliction of the penalty, and even imposes it on still other delinquents.

THE REFORMATION HISTORY.

Dr. James J. Fox writes a critical Dr. James J. Fox writes a critical aper on the Cambridge Modern His-ory, the work outlined by Lord Acton, a the May Catholic World : "In saying that the present work is martial, we mean that there is no

trace, to borrow a happy phrase, of the man who writes history with a purpose, who 'starts with the object

of whitewashing somebody or proving some theory of his own.' It is a great deal to have a non-Catholic history of

the Reformation in which nothing is in-tentionally extenuated nor aught set down in mallee. Allowance can easily be made for the personal equation. The treatment of the English Reformation treatment of the English Reformation under Henry VIII. by Dr. Gardiner is conspicuously fair. In the affair of the divorse the Pope fares much better at his hands than he does in Father Taunton's Life of Welsey. Little fault is to be found with the manner in which the gentlemen to whom fell the reigns of Elizabeth and Edward VI., and the course of events in Scotland have ful-filled their task. The picture of the filled their task. The picture of the English Reformation on this canvas differs in no essential feature from that which Lingard has left us. Anybody who can contemplate it steadily and yet continue to hold the Anglican theory that the English Church was, from the beginning, a national Church independ-ent of Rome, may congratulate himself upon having ascended from this material world into the Hegelian universe in which the principle of contradiction is unknown.

Those who never weary of recounting the immediate benefits conferred upon morality and intellectual progress in England by the establishment of Protestantism will find food for reflec-tion in the pages of Dr. Gardiner, Mr. Pollard, and Mr. Bass Mullinger. We can permit ourselves but one quota-tion, in which is summed up the moral results of Henry's achievements: 'The king's high-handed proceedings, alike as regards the Church, the mon-asteries, and the coinage, lowered the moral tone of the whole community. Men lost faith in their religion. Greedy courtiers sprang up eager for grants of abbey lands. A new nobility was raised out of the money getting middle-classes, and a host of placemen enriched themselves by continual pecuenriched themselves by continual peeu-lation. Covetousness and fraud reigned in the highest places.' 'Similar testimony is borne to the evil effects of Henry's policy on educa-vities of the prevention of the respective

tion. With regard to the respective merits of Catholic and Protestant serv-ices to the cause of learning and edu-cation there is one passage in the chapter on the Catholic Reform which is to be commended to the archived is to be commended to the notice of some distinguished American cducators some distinguished American categories and pedagogical specialists. The author, after referring to a letter of the saintly Canisius, of the Jesuit Order, says: 'A revival of Catholic scholarship, such as Canisius advo-cated, marked the close of the sixteenth cated, marked the close of the sixteenth century, a revival in which his own order played a prominent part. Rome became again a centre of Chris-tian learning; and the Annals of Bartian learning; and the Annals of Bar-onius were worthy to stand by the Cen-turies of Magdeburg. New editions of the Fathers were prepared. In 1587 appeared the Roman edition of the Septuagint, and both Sixtus V. and Clement VIII. endeavored to improve the tert of the Vulgete Historical

1337 felt constrained to render homage and bow respectfully to the wonderful disin-terestedness of the French priest.

PROTESTANT SYNOD PRAISES THE CHRISTIAN BROTHERS.

NOTABLE ADMISSIONS OF THE VALUE OF THEIR WORK IN IRELAND. From the Irish Catholic, Dablin, It would be impossible to imagine a

more flattering testimonial to the effi-ciency of the Christian Brothers' schools tic orders of the Catholie Church had established schools everywhere. The Christian Brothers' schools in Cork last year earned considerably more than $\pounds 1,000$, and they were earning all this all over the country, because they had teachers thoroughly able to teach the young people the various subjects re-quired, and the result of that was that Protestant children went to the Chris-tian Brothers schools for secondary education. In a parish in his own di cese, through the liberality of the late Count Moore, a monastic school had been established there, and some of the Protestant children of the district went to it. It was not in twos or threes, but in hundreds, that Protestant children were going to these schools." Mr. Moffat, referring to the Catholic teaching orders, said he did not see how any one who understood the meaning of selfsacrifice in human life could fail to admire the action of those who devoted the whole of their lives to promoting the good of others. Rev. Dr. Tristram added even more significantly still that what they wanted was something like teaching orders in the Protestant Church. "Let them look at the Christian Brothers, who were the most faith-ful, devoted men perhaps the world had ever seen." Coming from such a source, such testimony to the noble and self-sacrificing labors of the Christian Brothers has a special value of its own. It will perhaps enable Irish Catholics to realize more vividly even than before

the immense debt of gratitude which

FUTURE OF THE CHURCH AS SEEN THROUGH EYES OF PROTESTANT.

In a New England Protestant journal, edited by George J. C. Colby, appears an interesting and significant ar-ticle entitled "The Religion of the Future," in the course of which the writer says : " But there is one Church that dates

from St. Peter, and not Horace Mann, which makes religion an essential in education, and that is the Catholic Church, in which their mothers teach their faith to the infants at the breast in their lullaby songs, and whose brotherhoods and priests, sisterhoods and nuns imprint their religion on souls as indelibly as the diamond marks the hardened glass; they ingrain their faith in human hearts when most plastic beople in the only language they index stand. The Bishop, who had appealed against this iniquitous penalty, has just received an answer from M. Combes, in which the Minister of Wor-ship mantains the infliction of the penalty, and even imposes it on still other delinquents. The Pope at the reception of the members of the Gregorian Congress de-clared that Gregory was truly a saint,

are right, then we are wrong ; if our Pur-itan fathers were wise, then we are fool-

ish. Looking upon it as a mere spec

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ever remains outside cannot obtain sulvation." (St. Gregory the Great.) These witnesses belong to the earliest think too long Confession of Faith. I can subscribe a short one. I do not deperiod of the Church ; they gave testimony to Catholic doctrine more than sixteen hundred years ago, and twelve hundred years before the birth of Prospair of seeing the wise and good men in the churches draw up a basis of doctrine which can be subscribed by all and which at the same time would be

adequate for union."

the continuance and efficiency of Chris-

estantism. The General Council the Lateran sums up Catholic teaching thus : "There is one universal Church of the faithful, outside of which no one People who still believe that God Such is the law. It is not is saved." has given a definite revelation to man made by man. It emanates from the Divine Founder of the Church, Who can will look askance at this statement. Surely Christ made poor provision for

allow no man to interfere with the divine foundation of His Church. One

God, one Christ, one Church. It it quite natural that Protestants revolt against this "Catholic intolertianity if it must be toned down or softened or rearranged so as to make revoit against this "Catholic intoler-ance," as they call it, by which we pitlessly remand millions of souls to eternal damnation. Weak, indifferent or uninstructed Catholics join this protestation and ask ns to soften the for unity. Can this union if effected be a proof of Christ's mission ? Can the good and wise men who draw up the creed prove that they have the right to teach it and command assent rigor of this desperate dogma, whose severe application unjustly strikes mil-lions of innocent souls. We can soften thereto? How can they make an act of faith in the Bible if they have no authnothing of what Christ has established. ority to assure them that it is the But a correct explanation of the maxim, Word of God ? How are they to know "Outside of the Church there is no salvation," will show that it remands nobody to eternal damnation, save such that the good and wise men who undertake to manufacture this common s want to go there; that its applicacreed, are right in their choice or re-

tion strikes not one innocent sonl. The Church founded by Christ is a social body, an external, visible and jection of this or that point of doc-The United founded by Onited by a social body, an external, visible and perfect society. Who are its members? All those who are united (a) by the profession of one and the same faith : (b) by participation of the same sacratrine. Of what avail is it to spend time and toil to formulate lst a creed which can be revised and changed two months hence ? ments; (c) by the submission to the Eliminating this or that doctrine, same pastors, the successors of St. Peter (the Pope) and of the rest of the which was formerly supposed to be based on the Bible, tends to create disapostles (Bishops and priests). This visible Church is divided into the trust in the Bible itself. Who is to eaching and ruling Church, the clergy decide between a Presbyterian and and the believing and obeying Church, the whole body of the faithful. This Methodist who do not agree in their interpretation of the Bible? Or, as a noted visible Church is the ordinary and regu visible Church is the ordinary and regu-lar way of salvation. But besides and within this visible Church, the body of the Church, there is also a soul of the Church. Who are those that belong to the soul of the Church? All those who are in the state of sanctifying grace convert has said: "Of all absurd notions which ever claimed sway over the human mind perhaps the most singular is that of a Supreme Being Who communication, or by minister and prophets having a special gift of His

The other has nothing of all Whose faith is safer, easier, straighter more assuring ?

KNIGHTS OF COLUMBUS.

The Dominion of Canada, which had heretofore formed only one K. of C. jurisdiction, with one State Council, was divided, in April last, into three, the central consisting of the Province of Quebec, the eastern, of the Maritime Provinces, and the western, of the Province of Ontario. No councils have yet been formed in the North West Provinces or Territories, but it is ex-pected that the cities of Winnipeg, Vancouver and Victoria will be organ-

ized in the near future. A State Council for Quebec was duly elected on May 3rd, but the Maritime Provinces having only one Council as yet, a Territorial Deputy will be ap-pointed there. Although Ontario has four Councils, it had not then the necessary number of members to entitle it to a State Council, so Mr. M. J. Gorman, Past Grand Knight of Ottawa Council, was appointed by Supreme Knight Hearn as Territorial Deputy. The numbers have now however sufficiently increased to entitle this Province to a State Council, and Mr. Gorman has called a convention for that purpose, to be held in Ottawa on July

It is hoped that this will lead t the further extension of the Order in Western Canada; in fact it is already announced that a new Council is soon to be formed in Sault Ste. Marie, Ont A very successful initiation took place in Peterboro on May 24th, when place in Peterboro on May 24th, when about 50 candidates, including Arch-deacon Casey, and four other priests, received the three degrees. The mem-bers of that Council, with visiting prothers and candidates, attended Solemn High Mass in the cathedral at 9 a. m., which was attended by His Lordship Bishop O'Connor in cappa magna. The sermon was preached by Rev. W. J. McCaul, rector of the Cathedral, and Chaplain of Peterbor-ough Council. At the end of Mass the Bishop also spoke for about ten min-

clared that Gregory was truly a saint, because he gave an admirable impetus to the sound education of clergy, understanding that if the people were to be holy, holiness must radiate from the pastors of the Church. The reforms

pastors of the Church. The reforms initiated by Gregory were glorious, particularly in the matter of Plain-song, whatever some modern hypercri-tics might say to the contrary.

Mary Anderson Navarro, who has ust declined a most flattering offer of \$150,000 for a series of recitals in the United States, has consented to sing gain in the slums of London, for Rev. Bernard Vaughan, whose East End mission she aided in a similar manner last winter. She will also go to Limerick soon to give a charity concert under the auspices of the Passionist Fathers.

A band of forty Cliff Dwelling Indians together with the governers of the Pueblos and Navajos, attended Mass at All Saints' Church, on Maple Mass at An Sants Chirch, on Maple Avenue, St. Louis, Mo., recently. It was an interesting and picturesque sight to see the Indians, dressed in their gay colors, march in procession down the center aisles of the church to the seats reserved for them.

On Monday, May 9, His Lord-ship Bishop Pascal, O.M.I., dedicated the fine new Catholic Church at Ros-thern, Sask. The Right Rev. Prelate o.S.B., of Rosthern, and Rev. Father Paille, of Prince Albert. Baron Huyman Dedeftal read an address to the Bishop. The church was crowded.

The Grey Nuns of Montreal have a splendid hospital at Manchester, Ne Hampshire which is declared a credit to the French Canadian race in the United State.

Mr. Benson, son of the late Archbishop of Canterbury, who is now in Rome at St. Bede's college, will re-Rome at St. Bede's college, will re-ceive the diaconate this month and be ordained before the end of the year.

Lady Constance de la Ware has been received into the Church at Lo She was the translator of "The Mirror of Perfection," the old work so dear to the lovers of St. Francis.

lently attest, in opposition to pre-valent assertions, that if Rome to-day does not so strenuously maintain her pride of place in the front rank of intellectual activity, the reason is to be sought for elsewhere than in some essential antagonism between Catholicism and culture."

" IT WILL DO THEM GOOD. "

A Catholic weekly of this country, alluding to the eventual abolition of the Concordat, in France, ventured to say: "....But the Bishops and say : ".... But the Bishops and priests without their salaries may be in straitened circumstances. Suppose it is so. Let them suffer some as Bishops and priests in Ireland and other lands have suffered. It will do them good." It is unnecessary to mention other people's names-nomina odiosi - and impertinent to inquire about their in---- and come; but we must say that we are surprised, and also sorry for the author surprised, and also sorry for the author of the foregoing lines, that he has never visited the elergy of France, particu-larly the cures de campagne—and never been able to realize how their lives,

their salary, the general aspect of their homes, compare with the very same things on this side of the Atlantic.

Be this assertion without affectation or exaggeration : it is hardly possible to picture to oneself a clerical life more deprived —as that of the French cure has always been-of all the decencies. the niceties, of every bit of the mani-fold comforts of life in which the American eleric not only believes, but is wont to indulge. The writer is loth to find fault with

saluted Mary as "The scepter and stay of the true faith." So shall we keep the manners and customs of other countries. Still, he cannot help saying of the true faith." So shall we keep our faith in Christ and His Church that it is profoundly edifying, intensely soul-exalting to see a noble clergy con-tent and happy, though very straitened intact and inviolable as long as we per-severe in our devotion and love to His in their circumstances, and giving away all that they can dispense with without actually starving. And that is the case with the French curé. Such holy Mother.

Parents who insist upon their children hearing Mass and receiving the Sacra-ments are doing well. Were they to a spectacle, indeed, is so rare, so affecting, so elevating that famous writers, even adverse to every kind of religion Voltaire, Victor Hugo, Balzac, Al. Dumas, etc., have always accompany them in the performance of these duties they would do better. Ex-ample is far better than advice.--Church Progress.

ulative question, with their policy they will decrease. Macaulay predicted the , with their policy endurance of the Catholic Church till the civilized Australian should sketch the ruins of London from a broken arch of London bridge. We are no prophet, but it does seem to us that Catholics, retaining their religious teaching and we our heathen schools, will gaze upon cathedral crosses all over New England when the meeting houses will be turned into barns. Let them go on teaching their religion to the children and we go on educating our children in schools without a recognition of God and without the reading of the Bible, and they will plant corn and train grapevines on the unknown graves of Plymouth Pilgrims and of the Puritans of Massa-chusetts Bay, and none will dispute their right to possession. We say this without expressing our own he or fear, but as inevitable from fact that whatsoever a man soweth that shall he also reap.

In Honor of Mary.

Let us be more constant and fervent in our devotion to our Blessed Mother this year of her jubilee. Say daily some extra prayers in honor of her Im maculate Conception, such as "Blessed be the holy and Immaculate Conception of the Most Blessed Virgin Mary, Mother of God !" with three "Hail Marys" in thanksgiving to God for this inestimable privilege granted to one of our fallen race. St. Cyril

MARY LEE

or The Yankee in Ireland BY PAUL PEPPERGRASS, ESQ.

CHAPTER XXIII.

LANTY TAKES THE LOAN OF MISS HARD-WRINKLE, AND CARRIES HER OFF ON A PILLION.-ELSE FEELS CERTAIN SHE HAS DISCOVERED A CLEW TO THE MYSTERY.

When Else reached the Cairn, she was somewhat surprised to find the door was somewhat surprised to find the door of her cabin forced open, and the scanty furniture it contained tossed here and there, as if somebody had been search-the house. Lighting a rush candle without further delay, and inserting it in the wooden candlestick attached to her spinning wheel, she threw off her gray cloak, and took a hasty survey of the room. Her first glance was at the the room. Her first glance was at the hearthstone under which Randall Barry had so mysteriously disappeared, when Nannie's bleat announced the presence of Hardwrinkle's detectives; the second, of Hard wrinkle's detectives; the second, at the cupboard, concealed in the thick-ness of the wall, from which she fur-nished the widgeon and wine to her young friend before setting out on his perilous journey to Arranmore. Both, however, had escaped discovery; at least, there was no visible mark of their having hean supported or examined having been suspected or examined. Satisfied, apparently, with these ob-servations, Else drew over her creepie-stool, and sat down to build a fire for the night. Hardly had she touched the tongs, however, for that purpose, when a piece of closely folded paper fell from them on the ashes. "Humph!" ejaculated the old woman,

picking it up; " what can this be ' From Lanty, I'll warrind; it's like his contrivin, to put it in the joint o' the tongs;" and hitching over the creepie nearer to the wheel, she brought the piece of crumpled paper close to the dim light, and read as follows :--

' Och, thin, sweet, bad luck to ye, my ould darlint; isn't this the purty pickle ye got me into? The hole country's out afther me, and here I am waitin for ye this half hour, with Miss Hardwrinkle sighin and sobbin on the pillion at yer doore. Upon my conhung ye ought to be, to thrate mo this way afther all thrate he this way hence all the promises ye made to stay at home. But naboklish, I'll be even with ye yit, Else, if I only live to get over the amplush I'm in. Of coorse I'm expectin to be shot every other minit, for the polis is afther me in all direcshins. As for the damsel herself, O hierna ! mortial ears niver heerd the bate of her. Her schreechin brought out iverp livin soul atween here and Ballymagahey. She'd listen naither to rime or raison. I tried Instein nather to rime of raison. I tried to soother her, but ye might as well try to soother a weasel. Bad scran to the haporth, she did but sequeal and spit at me all the time. Thin I tried to raison with her. I tould her I hadn't the laste bad intintion in life, it bein only the loan of her I was takin in a dacent way, till a friend of mine got over his throuble. That made her worse. She wudn't even stop to listen to me. Bad luck to me, Else, if iver I met so onraisonable a female since the met so onraisonable a female since the hour I was born. Atween scripthur and schreechin, she bas nearly driven me out of my senses. Hould! whisht! there, by all that's bad, she's at it again as hard as iver. O, Heaven for-give ye, Else Curley, for the throuble I'm in on your account this blissed day. But I can't stay another minit. I'm off scain over the mountain; and remim-But I can't stay another again over the mountain; and remim-ber if any thing happens me, ye'll find her ladyship at Molshin Kelly's of Car-linmore. No more at present, but re-main your obedient, LANTY HANLON.

" Note bene. As ye valie yer life, keep close to Mary."

" Hegh !" ejaculated Else, throwing the paper on the ashes again. "Hegh! but I'm sorry I didn't get a hoult of ye, ye spawn of the sarpint. Hah, I'd tache ye a lesson ye'd remimber till the clay covered ye. Little ye thought who was waichin ye this mornin, when ye

Roger, apologetically. Starve ! " Of course, when there's nothing

left. Hoot ! nonsense ! yer always complainin."

Bedad, then, may be I've raison enough to complain, when the bacon's all gone, and not as much as the smell of wine or whiskey within the walls of the house. It's aisy for you to talk, Else; but if ye had the credit o' the

their bones. Surely three poor, weath, wethers is a small dependence through the long winter. As for the bill o picthurs, the poor child could do n thing at them since that weary cabin loy came; and, in troth, it went hard enough on me, Else, to see the young creature workin away, from mornin till night, unbeknown to her uncle, tryin to earn with her brush what'd bay to earn with her brush what'd bay little necessaries for the house, when she ought to be roulin in her couch, with her footman behind her. Och hoch ! Else, it's a poor day whin I'm driven to make lyin excuses to sich gentry as the Johnsons and Whatelys, in regard to the house. God be good us, it's little I thought, forty years ago, when I ust to announce to Lady Lambton, and Lord Hammersly, and Marquis—"

Marquis Stop, Roger Shaughnessy-stop yer

"Stop, Roger Shaughnessy—stop yer claverin," interrupted Else, ligating her pipe; "yer niver done braggin about yer lords and ladies." "Ahem! braggin—bedad, it's no braggin, Else, but the truth, and not the whole o' that same aither, let me tell no. Ahen, 'new her aither, let me tell ye. Ahem ! may be, when I use to get seventeen pipes o' the best

wine—" "Hoot! hould yer tongue. Here, take a draw o' this till I scrape up some supper. I have a journey afore me, and I can't delay a minute longer." wine

"Well, ye may think as ye plaze, Else," said Roger, taking the pipe from all. Else," said Roger, taking the pipe from his venerable companion, "but they're changed times with us may way, when them that wunst thought a castle too small to resaive their company must now starve in a dissoli. light-house. Ochone ! cehone ! the good ould times, when we ust to think nothin of fifty emphasized an exception design into of fifty coaches of an evenin, drivin into the courtyard." "Hoot ! man, make it a hundher at

wunst," said Else; " what signⁱⁿ as a score or two, in or over ?" "Well, may I niver do harm,

Else-" "Whist, bedhahusht, I say, I'm in no humor now to listen to such foolery. I ought to be on the road by this time;" and advancing to the coal by this time, she drew down an oaten bannock from a shelf, and breaking 't into several pieces, consigned it to her pocket. Then bringing the silver-mounted pistel she was in the habit of carrying on her she was in the habit of carrying on her journeys, close to the light, she ex-amined the priming, and finding it satisfactory, thrust it into her bosom. "There," she ejaculated, "yer aisy carried any way; and who knows but ye may be of sarvice afore Randall ye may be of sarvice afore Randall Barry gets clear of his blood-hounds?"

"Where are ye bound or Else," in-quired Roger, "with that waipon about

That's my business." Yer not bent on murdher, I hope.

"Not if I can help it." "Bedad, then," said Roger, "I wudn't trust ye if ye go into one of yer tantrums. Ahem ! yer a dangerous woman, Else, when yer vexed, or, as woman, Else, when yer vexed, or, as the ould say in is, yer a good friend, but a bad mimy. But, Else, cudn't ye lend us a thrifle o' that money ye got from the Yankee ! Ahem ! I'd pay it back at the end o' the quarter."

THE CATHOLIC RECORD.

Mr. Hardwriukle." "Hah, the vilain," exclaimed Else; "that's more of his plottin. Was the boy willin to go?" "Willin-ye might well say that. The minute he saw the blackamore, he all but jumped out o' bed with joy, and the poor blackamore himself kissed and hugged the little fellow till I thought he'd niver let him go. Bedad, I never thought them miggers h.a. so much good nature in them alone." nature in them alone."

Else; but if ye had the credit o' the family to maintain, and nothin to maintain tain it with—" "Yer not so bad off as that, Rover altogther, ch? Have yer nothin at all left after the bacon?" "Nothin to speak of. There's some chickens, to be sure, but—" "Some chickens. Is there "Some chickens. Is there to sheep?" "And so he had a writ from Robert Hardwrinkle," muttered Else, reflect-ively. "Ay, ay, that was the Yan-kee's doings, I suspect. Humph, Tim bginnin to think, frem what Mrs. Motherly toukt me about the nigger, when he first get a gliapse el Weeks, they must be outd account account account the boy'd tell tales when he recovered his senses. Hab, hah, Robert I I'm en yer tubek again.

So the boy's gone." " "Ay, is he; and mighty well plazed I am at that same, in regard to Miss Mary, for the crathur cudn't do a hand's turn while he staid—but hould," tirely hand's turn while he staid—but hould," said 1 ger, suddenly checking himself, " hould ; I'll wager what yo plaze he tuck the rosary with him." " What rosary ?" demanded Else. " Why, Mary's mother's—Mrs. Tal-bet's ; and I declare I niver thought of it till this minute." " The one with the jewels ?" " Ay. She forgot all about it, I sup-pose."

pose." " Forgot what ?"

" That she lent it to him." "She never lent it; she hadn't it to lend since the day the Yankee first come to the lighthouse. She mislaid it somewhere that day, and niver could find hilt or hare of it since. Hoot ! ve're dhramin, Roger.'

"Dramin -- bedad, then, it was a mighty quare drame, when I saw it with my own eyes, and handled it with my own fingers." "Her mother's rosary ?"

"To be sure. How could I mistake it? Didn't I see it a hundred times, when we-ahem ! when we lived at the castle ? Bedad, Else, it's not a thing to be alsy mistaken about, for there's not the like of it in the whole world. but one, and that same's many a thous and mile from here--if it's in bein at

" Ye name Mr. Talbot's ?"

" Of course. They were both as like as two eggs, and presents from the Duchess of Orleans to Edward's father and mother, when they went to France

long ago." "Ay," said Else, resuming her seat, and looking up sharply in Roger's face, as if she feared his mind was wandering,-" ay, 'as like as two eggs. And where did the boy keep the rosary for it's strange I never could see it about him, though with him late and

early." "Well, ahem !" said Roger, "I must Ahem ! one day last week, as Lanty was going to Rosnakill, I wanted him to bring me a bottle o' wine ; for feen a dhrop was in the house, and we exocted company that evenin. Well, it varient ; and naither had no money conself, nor Mary; and I didn't know what in the world to do in the amplush 1 was in, for as luck'd have it, the brandy was out as well as the wine, and not a taste of any thing in the house but a thrifle o' whiskey in the bottom o' the decanter. So, thinks I ahem ! I'll try-may be the cabin boy might happen to have some change in his pockets, and I'll borrow it till he gets well."

gets well." "So ye searched his pockets?" "I did," replied Roger; "ahem! It wasn't right, I suppose; but seein the pinch I was in, I couldn't very well bela it." elp

And found the rosary ?"

"Yes; sewed in the linins of his waistcoat pocket. I thought first from the hard feel it might be gold pieces,

and I ripped it open." "Sewed in the linins of his waist-

WHO CAN FILL HER PLACE ? STORY OF PRESENT-DAY PERSECUTION IN FRANCE.

heir praver. It had been decreed that the Sister It had been decreed that the Sisters were to leave that day, but some of them, particularly the teacher of the youngest children, still hoped agianst hope. She was little more than a girl herself, but she had early given her young life to God, and had been at the head of the primary department in the school for six rears. Out of the class.

school for six years. Out of the class-room, as in it, she was a veritable little mother to the orphin children who were now to be doubly orphaned by the departure of the Sisters who had cared tor some of them from their earliest intancy. Sister Marie's thoughts were From time to time she would glance at fiercely at the window, wondering if a passer-by might not be the messenger of good news. It did not seem possible to her that she must go and leave those dear children in whose lives her own was en-

bound up, that she must say to that peaceful and beloved home where for ten years the days had none where for the years the days had flowed like the rivers of paradise. "B...a, Ba. B...i, Bi, B... o, Bo," proclaimed a small voice in a tone of infantile triumph. It was that of a years little side act with the state.

that of a very little girl, not quite four years of age, with an angelic face crowned by masses of soft blonde hair that would curl roguishly about her temples, in spite of the scissors so often brought to bear against the refactory

brought to bear against the relactory locks that seemed almost an aureole about her childish head. "Very well done, Madeleine," said Sister Marie, patting her on the shoulder. "Once more, now, so that the others may hear how well you are learning to spell." The feat was repeated the Sister The feat was repeated, the Sister

The feat was repeated, the Sister smiled approvingly, the older girls looked on with a generous air, not un-mixed with condescension, while the others, of Madeleine's age and younger, gazed in wonder at their clever little companion. They had not yet master ed their "A. B. C.'s " Returning down the line, Sister Marie found the child close to her side,

"What is it, Lena?" she inquired, looking kindly down at the little one.

Was I good ?' "Very good ; I am pleased with my little Lena." "May I have that pretty rose then ?"

"The rose that stands in the glas before Our Lady ?"

before Our Lady ?" "Yes, Sister, that one." "You would take it away from the Blessed Virgin ?" "No, Sister; I want to leave it there. But I want it when it is with-

ered, to tear the leaves apart, and put them in my book to mark the place. It smells so sweet, a withered rose, and when you open my books to hear my lesson, you will think how sweet that

Sister Marie nodded. "Yes, you may have the rose when it is withered, Lena," she said sadly, oh, so sadly, as she realized that when the fragrant petals had grown brown between the

ros of the little primer, she would be ... away. The eyes of the child sought those of her teacher and friend. Standing on tip toe, she pulled the face of Sister Marie to her own level, and kissed her on both cheeks. The children titte ed. ena gazed around unabashed. Si ite:

Marie made a gesture which me. nt silence. Madeleine went back to he-seat and the lesson proceeded. And now it was the hour for recrea tion. Sister Marie sat under a tree in the garden, surrounded by her pupils. To her came a trio slowly limping and

crying. "What is the matter, children ?

"We were running too fast and fell down. I hurt my head—" And I scratched my arm." My knee is black and blue, Sister.

"That is too bad. Come, sit here

table. She had been accustomed to stand during the prayer the better to overlook her young charges. The little girls, reassured, went on with He would exemplify them by h mercy and human love. Thus He

Give us this day our daily bread." "Give us this day our daily pread. "Open the door at once." A thun-dering blow and it was thrown wide. A gaping crowd stood without, close to the spotless threshold. "Forgive us our treepasses as we forgive those who trespass against "-"

The crowd su ges inward, filling the The crowd su gos inward, filing the spaces between the benches, advancing to the very table beside which Sister Marie is still kneeling. She rises to her feet. So do the children, trembling and clinging close to each other, sur-rounding her, a human wall, gazing fearfully at the gendarmes, who glare fiercely upon them. Madeline, alone undismayed, clasps Sister Marie's arm with her little hands, as though to pro-

"What do you teach the little duck-lings, Sister," inquires the mayor who, with his clerk, had led the invad-

ers. "B...a Ba. B...o Bo." ans wers Madeleine, before Sister Marie can reply. " And what else ?"

"And what else ?" Emboldened by the courage of her companion, another orphan responds : "To love God." "To love God ? A T what beside ?" "To love Frânce, our country." The rough men look at each other. They are emissiries of the government, but they are fathers also. They seem but they are fathers also. They seem to fall back. But the mayor has no children. He

is a bachelor, and a rough one at that. "Thunder of thunders!" he shouts. Leave this! Go! Just vacate the premises. You have had enough ing. Get out-it is the law ! You have had enough warn Sister Marie rises to her full height.

"And these children, Monsieur ?" she inquires with dignity. "What is to ecome of them ?" "The government is not responsible

to you, Sister, for what it will do with them," answers the mayor. "Yester day this house belonged to nuns; to day it is the property of the State. You have nothing more to say. Come here, ducklings ; get in line.

relieve them of their maladies and miseries, and the sick were even laid At these words the children began to cry. Then one of the men stepped for-ward. Seizing a little girl by the shoulder he pushed her to one side. She fell to the floor. This was the along the wayside, that the shadow of the apostles might fall on them and bring them the desired cure. and gold we have not," said Peter to the crippled beggar imploring an signal. The children were forcibly removed from the vicinity of their teach-er, till at length, save for little Madealms at the temple, " silver and gold we have not, but what we have we give leine who still clung to her with all the strength of her childish arms, they to thee, and so, in the name of Christ arise and walk !" and the man arose and darced for joy, and went into the were all ranged in line, weeping and moaning. "Here now, child," said a gendarme,

temple to pray. The miracles of Christ are renewed and repeated in His Church, and thousands every day you must stand with the others. You can't stay with the Sister. She is going are healed or helped by her faithfn are healed or helped by her faithful ministers. Let us, like the thousands in our Lord's time, and like the millions and millions since, believe in Christ, in His word and in His works, and with like faith let us believe in His Church and acknowledge the divine light in her words and the divine power in her works. Christ is in the Church and the Church is in Christ, and as loig as time last this union will continue and away. Her companions are waiting for her in the chapel. We have had more fuss and trouble here than in the whole

He drew the child away from the Sister who gently unloosed her clasp. Sobbing, little Lena was placed close to one of the larger girls, who put her arm around the unhappy child.

Now, why don't you go ?" cried the to the nun. the Church is in Christ, and as long as time lasts this union will continue and Christical be a Saviour and a consoler to His people. He will show them mercy and love, and shall heal their every infirmity. Thus He will prepare nayor, turning once more to the nun. 'Decamp ! Stir yourself immediate-

The Sister remained motionless. Her gaze, sorrowful and almost uncom-prehending, wandered for the last time about the school-room, where for six years she had lavished her soul and her them by His goodness to them here for that union with Him hereafter, where darkness, sorrow and death will not be known, but all will be light, and joy, and life in the possession of the Beatific Vision of God forever in Heaven.— Bishop Colton in Catholic Union and heart upon the poor, abandoned chil-dren from whom she was now to part. A ruffian stepped forward from the throng, laying a brutal hand on her shoulder. "Be off with you," he said, while the sweet, clear voice of Made-leine fell on Sister Marie's ear like a

"Do not push my Sister Marie's ear like a "Do not push my Sister Marie," pleaded the weeping child. The color rushed to the face of the nun; with a blazing glance she shook Having briefly reviewed the commands which God gave to man as a rule for his life and actions, we next come to a consideration of the laws of His Church, which are of equal bind-"That is too bad. Come, sit here beside me, with the others, and I will tell you all a story. That is the way Sister Marie always did. Every childish grievance she cured with a story. When things did not adjust themselves at once, she took the opportunity of telling them that in this world we all must have our share of suffering. She told them how the dear Lord Jesus suffered for them from the Manger to the Cross. And

JUNE 4, 1904. in His doctrines and the prin-ciples He enunciated. He could talk of divine mercy and divine love, but

He would exclusive them by human mercy and human love. Thus He would reach the soul by means of the body, and thus He would prepare men for by huma and thus He would prepare men for eternal peace and happiness by giving them earthly peace and happiness through the miracles He wrought in their behalf. His divine power has triumphed, and is perpetuated as we see through the Church which He established, and which He clothed with moment to preach and teach in His moments established, and which he clothed with power to preach and teach in His name, and to heal the sick and sore of beart. and bring peace and joy to troubled

souls. Our Lord said He would be with His Church all days, and that His Apostles (and their successors therefore) would lay their hands upon the sick and they would be hoaled, which promise has been verified by the numberlass cases of liness which the priests of God have cured in response to certain ing them, according to their faith. this not a reputation of the mirace this not a reputation of the miraculous power of Christ, and does it not prove that the priest and Christ are one, or as the Fathers say that the "priest is another Christ?" How the people then sheuld welcome and reverence these chosen men whom Christ has called and set apart, as He says, from the rest of men, and how all called and set apart, as He says, from the rest of men, and how all in the spirit of true and heartfelt faith should avail themselves of their won-derful powers. In the days of Christ His look, as in the case of Peter, was the cause of repentance, and His word entraced and held spell-bound the mul-dindas who followed Him. So after entraced and held spell-bound the mul-titudes who followed Him. So after Our Lord's ascension, the apostes exercised like powers and swayed thou-sands by their convincing words and by the miracles they wrought in confirma-tion of them. Faith — strong, heart-felt, sincere, earnest faith — was the required condition made here. required condition made by Our Lord for the exercise of such power and with this faith even mountains could be moved. We see this faith ex could be moved. We see this faith ex-emplified and exercised by the people and the apostles after Our Lord's ascension and the coming of the Holy Ghost, for numbers, we read, flocked

around the apostles beseeching them t

" Silve

"He followed Truth, a With Darger's swee So loved her that he To Dr. James G

W. Maitland, to Mr. to Mr. Bass Mullin entrusted of writing that on " The Refor Cambridge (Eng.) planned by the 1 What have they to Pollard :

The Reformatio mainly a domestic a test against nationa than part of a cosm towards doctrinal ated in political ex not universal in in work of kings and minds were absorb blems, rather than faces were set towa of the Church. * to make the Chur Church of England, recognizing as its King. * * * Fr

submission of the cl there has been no i lish Church succe the supreme author Writes the Angl

The King felt he was to have his Church must be eit verted. So the c Christendom was mine what was r England the Chu royal supremacy. first time in histo great prince del himself and his su itual dominion of I the severest penal

of Papal authority. As to Dr. Maitla the word "contin the Anglican Chur hat proprietar;

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TINE 4 1904.

TURNING OF T TRUTH'S RESURBECTION

REGARD TO THE SO-TION. Sacred Heart

Within the heart Within the heart Church there exists a sense of the justice o strength of her posi of her ultimate trium may go against her tongue of calumny im may go against her tongue of calumny im the pen of nistorian and dipped in gall when th her affairs. Things m t may become true

has been system drove the necessity from Rome." The ol-all this, still bides h it to be God's time. round to them that wa

This perfect fearless tion of trust made Let the historical treasur to friend and foe ali tell fearlessly what t When a man knows His Church, and will can well afford to fa cause will always con

side in the end. These thoughts hav by the knowledge of tion in England in called Reformation a Church. Many pla been imposed upon brethren, whether by of Martyrs," or Burn mation," or Froude mation," or Froude romances, that passe the honored name of l obbett, Maitland, have delved, with a s despite its consequent annals of the times men are learning now lics believing it, as it, and as, all the w knew it. Concerning lic historians one is the noble lines, wri memorial of Charles Memorial Hall, Cam setts:

has been systematic

went to Ballymagahey with yer tracts. Little ye thought who the ould woman was that passed for the widow with the three twins—the poor, desarted crathur that's dyin with the curse of herself and her dead husband on yer back. Hah! hah ! Randall Barry, ye'll not have so many constables to guard ye the mor-row, while such a high-bred dame as Rebecca Hardwrinkle's to be sought and found. Ay, Robert, ye'll want more peelers than ye can spare, to guard your prisoner, or I'm far out of my reckonin. Devil as ye are, ye have yer match for wunst. And now do yer best, ye black-hearted villain ; do ye best, and niver fear, ivery time you play the Knave I'll strike with the Five fingers."

Else was here interrupted in her soli loguy by the approach of footsteps, and turning on her creepie, seemed some-what surprised to see the tall but stooping form of Roger O'Shaughnessy en tering the cabin. "Hump! what now ?" she demanded;

" any thing wrong at the lighthouse, that yer here so soon ?" " No, nothin to speak of ;" replied

Roger, familiarly taking a seat, and stroking down the few gray hairs that remained, with the palms of his hands. " No, nothing in particular. Only the constables are there after Mr. Lee," responded Roger.

"Humph I so they're come at last. are they?

And so," continued Roger, "I thought, as they cudn't do much harm in the master's absence, I'd step up at my leisure to Mr. Guirkie's, and see if he'd buy this picthur. If it brings only a couple of pounds atself you know, w might lay in a dozen or two of chape wine-Cape Madeira or so, to keep up the credit of the place." As the old man spoke, he drew from

beneath his coat a small oil painting

"What is this ?" exclaimed Else, looking at it for a moment. "Roger, it is her mother's portrait. You shan't soll it.

"I know; but, ahem ! it's only

copy." "Copy or not, ye can't sell it." 45 We can't starve, either," said

that for another purpose. Well, it's not much I'm askin,'

said Roger ; " only just the price of dozen o wine, and a cheese or two, for the credit o' the house." "Let the house take care of itself,"

responded Else, throwing the gray cloak again upon her emaciated shoul ders. "I'll have good use for the money afore long, Roger. As to buy cheese with it, or wine aither, I'm afeerd it'd be more likely to buy a rope to hang me for passin it. Ay, ay, Roger, ye'll hear news about that noney yet, or I'm greatly mistaken."

"Ahem ! yer in a mighty hurry, Else ; wait till I get the picthur under my coat. Ahem ! as for a dhrop of any thing, I suppose it's not convanient.

"Humph ! a dhrop of any thing. I thought it'd come to that at last ;" and again opening the cupboard, she drew forth a bottle, and held it for an instant between her and the light. "Ay, there's some left," she added laying it on the table. "Drink it she added. and let me go.'

Roger raised the bottle also, and seeing it nearly full, laid it down again. "Ahem ! ahem !" said he, stroking down his long gray hairs, and looking wistfully at his companien. "Ahem ! it's a liberty I take, Else, but if ye have no objection, I'll carry it hom with me.'

" Carry it home ?"

"Yes. Ahem ! Captain Petersham and the Johnsons'll be down to morrow, and there's not a dhrop to offer them.

Take it. then-take it, and away with ye. I ought to be in Crohan by this time."

'Ye might had company," observed Roger, carefully corking the bottle and dropping it into his capacious pocket. "Ye might had company if ye only left sooner.

I want none ; the dark night's all the company I seek." "Well, that blackamore came down

with a constable, just afore I left the lighthouse, and took away the boy." "What, took the boy away in the

state he's in ?' Troth did they, and without as

much as sayin by yer lave atself. The constable had a writ with him signed by

oat ? vords slowly, and gazing vacantly at

her companion as she spoke. "Ay, she sewed it in herself, I suppose ; thinkin the blissed crucifix might help him in his sickness."

Roger Shaughnessy," said the old woman, suddenly rising, after a long pause, which she kept her eyes uncon-sciously fixed on him, — "Roger Shaughnessy, can you swear on the holy evangelist, you seen that rosary in the boy's possession ?" " Swear ! Of coorse I can. Why, is Lord.

there any thing strange in that ? seem to be all of a flutther about it.

"No matter-I have my own mainin for it. Now go you back to the lighthouse, and stay with Mary; she's all alone, and needs yer company. I must hurry as fast as I can to Castle Gre-

gory, and then back to Crohan." "The Lord be about us !" exclaimed Roger, as he stood looking at the receding form of the old woman descending the hill. "What does she name now? There, she's off to Castle Gregory this of it than a girl would of sixteen. Ahem!" he added, buttoning his coat over the picture, and moving off to-wards the lighthouse ; "she's a wondherful woman.'

TO BE CONTINUED.

June Indulgences.

By a decree dated May 30, 1902, the Holy See has increased the Indulgences ccorded to devotions of the Sacred Heart in June. An Indulgence of seven years and seven quarantines may be gained each day by all who with a con-trite heart offer any special devotions in honor of the Sacred Heart, whether in public or private. A special Plen-ary Indulgence may be gained during the month of June, or in the first eight days of July by all who will have been present ten times at public devotion honor of the Sacred Heart. The isual conditions are prescribed --Con fession, holy Communion, and a visit to a church or public oratory in order to pray for the intentions of the Sovereign Pontiff. — Messenger of the Sacred Heart.

from the Manger to the Cross. And the children listened, taking the lesson to their innocent hearts, glad to be able to unite the sorrows of their little Calvarys to the grand Calvary of Our

Such slight sorrows as they were, besides—sorrows alleviated by the tenderness of their beloved guides, who knew how to show them where the

could find the perfume of flowers amin the thorns of suffering and disappoint nent.

The five minute bell sounded.

"It is time for us to go in," said Sister Marie as she rose, followed by the group, ranging themselves in couples as they marched into the school-room, quiet as little mice, where a moment before all had been frolic and laughter. The teacher made a sign they all fell on their knees for the cus tomary prayer before resuming their studie Silent, with her eyes cast down, her

hands folded, she was beautiful! What a pale, pure complexion, faintly tinted with pink, like the blush at the heart of a rose. How dark and finely pencilled the delicate cycbrow, how long the lashes that swept the girlish cheek !

The children were all kneeling, their feet in a straight row behind them, according to rule; their hands lightly folded on the benches in front of them, their eyes uplifted to the image of Christ and His Mother in the niche above Sister Marie's table. Slowly, in reverent tones, well modulated and dis tinct, they began :--"Our Father Who art in Heaven."

A knock at the door. The children id not turn their heads ; such inter did ruptions were not infrequent. But it was an unusually loud knock, and some of the older ones noticed that Sister

Marie grew pale. "Hallowed be Thy name." A second knock. "Open the door." A look of alarm on the faces of the

against us.

But deliver us from evil," answered the children through their sobs. Then the crowd encompassed her and the little ones saw her no more .-- Rosary Magazine.

MIRACLES OF CHRIST.

"If you do not believe My words," said Our Divine Lord, "believe M works." "Go tell what you have seen, lieve My said He, to the disciples sent to Him by John. "The blind see, the deaf by John. "The blind see, the deaf hear, the lame walk, the poor have the Gospel preached to them." So argued So argued Our Lord with a cold and unbelieving world. The then all known world had heard of His miracles, and from every quarter they came with their ills and the spiritual power to frame laws for the spiritual welfare of man. And that there might be no mistake concerning the enforcement of these latter laws He has affixed a dreadful penalty their woes, to throw themselves at His feet and implore His mercy. Countless were the numbers He healed and sent being cut off from communion with His Church : "If he will not hear the back glad and joyful to their homes. "Their faith had made them whole." Only a few of His miracles are re-corded. We know they must have been as numerous as the stars of Church, let him be to thee as the heathen and the publican." By the teaching Church, therefore, e are to understand St. Peter and the Apostles and their successors, the Pope and the Bishops of the Church. To these has He committed the auth-Heaven, since virtue was going out of Him at every step, and St. John says, if all the miracles He did were to be ority to decide in matters of faith and told this earth could not hold the books the power to frame laws for the guid-ance of the faithful.

it would take to relate them. As we learned in childhood, these laws or precepts binding upon all the faithful, are six in number. As we He was the Son of God, and as such had equal power with the Father and the Holy Ghost. As a man he was poor and helpless and had not "whereon to lay His head," but as God He was althen also learned, these are holy prac tices and immemorial customs received nighty, and was enshrined in the glory by tradition of the apostolic times mostly, at leagth reduced into precepts power of the Blessed Trinity and the As man He was good, tender and com-passionate toward His fellowmen, and by the Church, with an injunction upon all Christians to observe them as highly conducing to their salvation. We shall consider them separately. sympathized with them in their sorrows, and felt for them in their woes, and as God He was merciful to them and -Church Progress. lifted them up and made their hearts light and their spirits cheerful by the

lessings He bestowed. The miracles

The Holy Ghost is the author of all of Christ were performed for the con-firmation of His word; that was the grace. To Him we owe our sanctifica-tion. We should therefore formally honor and adore the Third Person of the A look of alarm on the laces of the infination of fils word; that was the tion. we shou children, and surprise, that their all - true, all consoling, and honor and adore teacher knelt down by the side of the all - saving word as made known Blessed Trinity.

tions, but rather extenuations of the decalogue, for they are founded upon the ten commandments. Their spirit, therefore, is not to make the fundamental law more onerous, but rather easier of fulfillment.

PRECEPTS OF THE CHURCH.

Previous to His ascension into heaven our Lord thoroughly familiarized His apostles with the doctrines which He had taught. Furthermore He founded a Church which was to the repository of these truths for the Church which was to teach without error until the end of time. Finally

ward the sunlight many who have gr with its oncoming land will yet b again, the Land He selected for that Church a to whom, with His successors, was conment, the Patrin fided the power to teach and govern. Temporal power He assigned to indiv-iduals. In them was vested the hope and belief pravers rise ferv grace to the thro the truth, and it s authority to make laws for a temporal end. But to His Church He committed

Pieacher Sig

Rev. Dr. Mark don addressed a and religious wor week. "The Pr follows :

"Speaking of the People, helpers in the V said : "Oh use t tact and skill a call our helpers " brings them ne Deaconess' "Doctor of Divi

means sisterhood. "Do not some formists object sounds so much practice ?" "Object ? Wh

But I never he The Roman Cath splendid idols (adopt. I'd use a where it comes f

> At the end of wife-murder rec Star, we find the was partially u liquor."-Antig

the prin-te could talk

He could talk ine love, but em by human hus He would of the body, pare men for ess by giving a happiness e wrought is

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4, 1904.

TURNING OF THE TIDE.

IUNE 4, 1904.

TRUTH'S RESURBECTION IN ENGLAND IN REGARD TO THE SO-CALLED REFORMA-TION.

Sacred Heart Review.

Within the heart of the Catholic Church there exists a supreme, abiding sense of the justice of her cause, the strength of her position, the surety of her ultimate triumph. The world may go against her as it will; the tongue of calumy [misrepresent her; the pen of nistorian and of reporter be dipped in gall when there is question of her affairs. Things may go so far that it may become true to say: "History has been systematically falsified, to drove the necessity of a separation from Rome." The old Church despite all this, still bides her time, knowing it to be God's time. "All things come round to them that wait." This perfect fearlessness, this perfec-Within the heart of the Catholic

round to them that wait." This perfect fearlessness, this perfec-tion of trust made Leo XIII. throw open the historical treasures of the Vatican to friend and foe alike, and bid them tell fearlessly what they found there. When a man knows that God is with His Church, and will never fail her the When a man and will never fail her, he can well afford to face truth, for the cause will always come round to God's

cause will always come round to God's side in the end. These thoughts have been awakened by the knowledge of truth's resurrec-tion in England in regard to the so called Reformation and the Anglican Church. Many pleasing tales have been imposed upon our non-Catholic brethren, whether by Fox in his "Book of Martyrs," or Burnet in his "Refor-mation," or Froude in his historical romances, that passed too long under mation, of riversed too long under romances, that passed too long under the honored name of history itself. But the honored name of history itself. But Cobbett, Maitland, Brewer, Gairdner have delved, with a stern love of truth despite its consequences, into the annals of the times in question; and men are learning now the story as Cath-olics believing it, as our Lingard wrote it, and as, all the while, the Church knew it. Concerning such non-Catho-lic historians one is inclined to quote the noble lines, written on the class-memorial of Charles Russell Lowell in Memorial Hall, Cambridge, Massachu-setts: setts:

"He followed Truth, and found her With Darger's sweetness round her ; So loyed her that he died for her."

To Dr. James Gairdner, to Dr. F. W. Maitland, to Mr. A. F. Pollard and to Mr. Bass Mullinger, the task was to Mr. Bass Multinger, the task was entrusted of writing the latest volume, that on "The Reformation," in "The Cambridge (Eng.) Modern History," planned by the late Lord Acton. What have they to say? Writes Mr. Pollard :

"The Reformation in England was mainly a domestic affair, a national protest against national grievances rather than part of a cosmopolitan movement towards doctrinal change. It origin-

the reign of that Mary whom it was once the fashion to depict as a sort of

feminine monster, hungry after human

the truth, and it shall prevail.

prey.

practice ?'

CHURCH. wed the com

to man as a ions, we next n of the laws of equal bind-t new obligaations of the founded upon Their spirit, the funda-is, but rather

THE CATHOLIC RECORD.

"BY THEIR FRUITS YE SHALL KNOW THEM."

AN IMPORTANT DECISION.

KNIGHTS OF COLUMBUS IGNORE DEATH

CLAIM OF MAN WHO WAS MASON. Bridgeport, Conn., April 29. — Be-cause he was a member of St. John's Lodge No. 3, F. and A. M., the Su-preme Council of the Knights of Col-

umbus has refused to pay the \$1,000 death benefit due the estate of the late Patrick Coghlin, former mayor and one of the most prominent Irish-Americans in this city. The refusal is based upon the allega-

The returns is based upon the allega-tion that as Mr. Coghlin was affiliated with a Masonic body he could not be a member of the Knights of Columbus, although at the time of his death, about the results are be true in good flower.

two months ago, he was in good finan-cial standing in that organization and carried insurance in it. The action

taken by the supreme body is embodied in the following vote : "Voted that the claim of the late

contest the stand taken by the Knights of Columbus, and a suit is to be insti-tuted against the order to recover the

death benefit due. The matter will be carried to the highest courts if neces-

THE LITTLE SISTERS.

THOUGHTFUL DELICACY OF THE NOBLE

WOMEN WHO CARE FOR THE AGED

sary.

POOR.

THE CATHOLIC CHURCH INVITES THE WORLD TO APPLY THIS TEST TO HER, AND SHE FEARS IT NOT, SAYS ARCH-BISHOP IRELAND.

"Voted that the claim of the late Patrick Coghlin be rejected on the ground that he was not a member of the order. That the officers and mem-bers of the subordinate councils of this order in Bridgeport who are respon-sible for allowing Patrick Coghlin to exercise the privilege of membership after knowledge of his affiliation with Mesonry be consured and that steps be after knowledge of his affiliation with Masonry be censured, and that steps be taken to duly punish the same; that a committee of the board visit Bridge-port with a view to ascertaining who were responsible for allowing Patrick Coghlin to exercise the privilege of membership after such knowledge was had." The Knights of Columbus is a strictly The Knights of Columbus is a strictly

The Knights of Columbus is a strictly Catholic order. One of the require-ments of membership in it is that the member shall be in good standing in the Church—a condition which, the Knights say, could not exist while a member-ship was retained in any Masonic body. That Mr. Coghlin was a member of St. John's Lodge at the time he was ad-mitted to the local council of the Knights of Columbus, however, it is said, was unknown to the members of the council. His estate will vigorously contest the stand taken by the Knights

perial decree could abrogate. Civil liberty was born into society. "Civilization as the world has known it for eighteen hundred years is the work of Christ. A tree producing such blossoming must be a good tree. 'By their fruits ye shall know them.' "I come into closer touch with my hearers. We are all children of the Catholic Church—the old Church which areas knew. We ask the question if the

Catholic Unuren—the old Unuren which ages knew. We ask the question if the Church to day is as potent in fragrant blossom and fruit as she was when en-tire Christendom called her queen and mother. This is the question we must to day ask ourselves. We are Ameri-cans and Americans are the most practo-day ask ourselves. We are Ameri-cans, and Americans are the most prac-tical of people. They call for results. At no other period of Christianity was the test ' by their fruits ye shall know them ' more persistently proposed and many indian exacted. Who have not seen the Little Sisters of the Poor? But how many have visited their home and know aught of

visited their home and know aught of their happy family of old people? One of the most touching incidents was witnessed not long ago in which two of these Sisters were principals. At a certain factory here in town more rigidly exacted. "The Catholic Church fears not the "The Catholic Church fears not the test, and to the world calling, crying for moral strength, calling for One to support it toward the skies, says, 'by their fruits ye shall know them.' The highest moral ideals are hers. Not one iota of the Gospel of Christ has she dropped from her programme. The Gospel of Christ is all there—its pre-cepts, its counsels, its beatitudes. Every commandment must be observed. "She is a dogmatic Church, she is At a certain factory here in town where stockings are made, the Sisters have been granted permission to come and select odd or defective pairs of hose that could not be used for the regular trade, and in this way many of the old people have been supplied with warm hosiery for the cold winter months

TRIBUTE TO FATHER KRESS. CLEVELAND PRIEST PRAISED AT MISSION-ARY CONFERENCE FOR HIS EFFORTS AGAINST SOCIALISM.

The paper on socialism read before the Missionary Conference at Washing-ton last week by the Rev. W. S. Kress, AND shop IRELAND. Washington, April 16.—"Catholicism in America" was the theme of an earn-est and vigorous address delivered at the evening service at St. Patrick's Church to-night by Archbishop Ireland, of St. Paul. The Archbishop Ireland, of St. Paul. The Archbishop declared the mighty work of good the Church has done and is doing to day vindicates amply its claim of divine origin. The text was the words of Christ, "By their fruits ye shall know them." Archbishop Ireland discussed the ques-tions of the day in their relation to the Church from this viewpoint. He said in part:

Archbishop Ire. Archbishop Ire. Church from this viewpoint. He same in part: "This is the text propounded by Christ Himself as the evidence of His divine authority to men. If He is in-deed from God, from God Himself, the masystem of religion which He propounded his must of necessity give results worthy of the heaven from which it comes. "The Christian religion responds to the test. From the moment when as it had never "Socialism," said Father Kress, "is areligion to its followers, who devote themselves with fanatical zeal to its propagation. The attempt is made at mission to persuade the public "The Christian religion responds to the test. From the moment when Christ spoke a new power was infused into mankind such as it had never known before. Christ spoke as no other had spoken. The precepts of the Gos up before the world the brightest ideas of righteousness and virtue. Beneath the influence of Christ's teachings moral growth — new virtues which therestofore had not even a name among men-sprang up as fragrant roses in the

theretofore had not even a name among men—sprang up as fragrant roses in the desert. Conscience was made a power; man felt himself linked to the Almighty. The family was reconstructed, all soci-ety was renewed, the shackles fell from the feet of slaves, despots were made to feel that man had rights which no im-perial decree could abrogate. Civil liberty was born into society.

expect the average Catholic to discrim-inate between the true and the false hannen principles of socialism is to invite dis appointment. Contamination is sure to result. Their usual deference and sub-The following is from the Irish Rosary for April—conducted by the Dublin Dominican Fathers: "We Catholics want more temperance

result. Their usual deference and sub-mission to ecclesiastical authority soon gives way to an insolent questioning of the priests' right to say what is false or true, right or wrong. "Such is the notion that labor and capital, instead of being mutually help-ful, are naturally and necessarily an-tagonistic, and that a class struggle must exist so long as private capital is preaching, and a great deal more temperance perance organization, and temperance work. Praying that the evil of intemperance may cease is good, but working must exist so long as private capital is for its cessation, as well as praying, is still better. No doubt many of our priests have done, and are now doing, a

not abolished. "The policy of standing passively by "The policy of standing passively by with the expectation that socialism will wear itself out, seems unwise. Social-ism is not a mere fad, or a passing craze. Its phenomenal growth in Germany may be duplicated here. There is only one force that can cope successfully with the question. Short-ly before his death Senator Hanna said: "The one great power that will be the safeguard of our country when such foes (confiscating Socialists and destruct-ive anarchists) menace her existence, pricets have done, and are how dong, a great deal for the cause of temperanes, but what we want is the work not of many but of all; and there is no reason why less than all should do their part in the work that Father Mathew dedevoted his life to. As regards the question of social purity, the ground is more delicate; but I think it a pity that Irish Catholic society has not succeeded in fastening the same social

TEMPERANCE IN IRELAND.

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BELLEVILLE

Educational.

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The Society Woman

Though hurried and rushed in society's

Her complexion is rosy and fresh as

Well she knows, though she dances far

into the night. "Abbey's Salt" in the morning, will make her all right.

Society people recognize the value of

ABBEY'S SALT as a health preserver and com-

plexion beautifier. ABBEY'S SALT takes away the baneful effects of hasty, irregular eating-over-

comes the ravages of late hours and bodily fatigue. ABBEY'S SALT is a gentle, mild, yet per-

fect tonic laxative. It regulates the stomach and

bowels-keeps the blood pure-the eyes bright-

Abbey's Effervescent Salt

IS NATURE'S BEAUTY DOCTOR

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and the skin fresh and beautiful.

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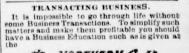
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mion with His not hear thee as th ch, therefore Peter and the

ccessors, the f the Church tted the auth-s of faith and for the guid-

ldhood, these upon all the mber. As we are holy pracstoms received into precepts junction upon rve the eir salvation. m separately.

author of all our sanctifica-fore formally Person of the

fashioned book. To day there is an in-cessant demand for practical charity ger writes with moderation and care of

which too often means a great deal of investigation, a very little help and no kindness worth mentioning

THE MONTH OF JUNE.

So the tide turns, flowing ever to-ward the sunlight, bearing with it many who have grasped the full truth Again the month of the roses is with us, the month so fittingly dedicated by holy Mother Church to the devotion of the Sacred Heart of Jesus. Especially dear to every promoter and associate of the League should be these chosen days of devotion. for they are rich in expect with its oncoming waves. That Eng-land will yet be our Lady's Dowry again, the Land of the Blessed Sacrament, the Patrimony of Peter, is the hope and belief of many souls whose prayers rise fervently for this great grace to the throne of God. Great is the League should be these chosen days of devotion, for they are rich in graces and blessings to all who use them prop-erly. If we love the Sacred Heart we will not be content until we have brought others to partake of our love and hap-piness, and if all exerted their best en-

deavors, how the devotion would spread and the fire of Divine love be enkindled over the entire world. The happy re-sults of the League of the Sacred Heart follows:

"Speaking of the gray-gown Sisters of the People, a society of women helpers in the West End Mission, he said : "Oh use the women, with their tact and skill and tenderness! We so much to the soul that the earnest and devout Catholic cannot afford to and devolution called an opportunity of grace and benediction pass unheeded. The coldness and indifference of a thought-less world, the manifold insults, that call our helpers "Sisters" because that brings them nearer to the people. "Deaconess" is more stately like "Doctor of Divinity," but "Sisters" means sisterhood." less world, the manifold insults, that are, we may say, momentarily offered our Eucharistic King, appeal most for-cibly for reparation and the devout son or daughter of the Church finds the month of June an especial time for re-turning love for the world's coldness, amends for wang doing to the heat "Do not some of your strict Noncon-formists object to anything which sounds so much of a Roman Catholic amends for wrong doing, to that hath loved man so much.-Helen May Irwin.

"Object? What of it? Who cares? But I never heard anybody object. The Roman Catholic Church has many You tell me, my dear child, that you wish Time would fly more rapidly;alas! you know not what you say. He will obey you but too implicity; he will oversplendid idols (sic) which we should adopt. I'd use a good thing no matter where it comes from." take you before you are aware, and when you would restrain his impetuous career, it will not be in your power.—Mme.

At the end of a horrible account of At the end of a horrible account of wife-murder recently reported in the Star, we find the familiar legend, "he was partially under the influence of liquor,"—Antigonish Casket. de Sevigne.

REPENTED HIS CONVERSION.

R. P. Eubanks, who was formerly pastor of the Episcopal church at De-corah, Iowa, but who resigned about two years ago and became a Catholic, two years ago and became a Catholic, denies a story circulated to the effect that he had repented his step and been readmitted to the Episcopal Church. In a letter written from Sacramento, Cal., to Rev. J. P. Carroll, President of St. Joseph's College, Dubuque, Mr.

Eubanks says : " The Church means more to us than ever. Mrs. Eubanks is very regular in her duties as a Catholic and has gained ever.

much strength this Lent. The boys are making good progress in the Chris-tian Brothers' school and serve on the approached Holy Communion. I am to deliver a lecture in the Jesuit school in San Francisco soon." Owing to the fact that Mr. Eubanks

Owing to the fact that Mr. Eubanks at the time of his conversion was thrown on the world without means of liveli-hood, Archbishop Keane tendered him a professorship at St. Joseph's College, Dubuque. Mr. Eubanks remained there several months and then went to Obligate where he studied law. Let Chicago, where he studied law. he removed to California, ummer where he is now practicing his profes-sion. Stories are told to the effect that a representative of Bishop Morri-

son, of Davenport, called on Mr. Eubanks in Dubuque and endeavored to get him to change his mind about en-tering the Catholic fold. Indeed, it is said that he was offered one of the most fashionable charges in Iowa if he recanted, but he declined all offers.

Never fear to bring the sublimest mo-tive to the smallest duty, and the most infinite comfort to the smallest trouble, Good breeding is a letter of credit all over the world.

its conversation, its adornment and its literature. Are these Christian, ma-terialistic or pagan ? Each of us from observation becomes a competent judge

in the matter. As a matter of fact, is it not in its conversation largely un Christian and materialistic? In its adornment, is it materialistic? In its adornment, is it not largely pagan, portrayed ifi its pic-tures and works of art? What does it contain that speaks of God, of the Cru-cified or Risen Saviour or of the saints? In its literature, what has it of a Chris-tian character? The secular press, the doubtful magazing and the under the doubtful magazine and the unclean

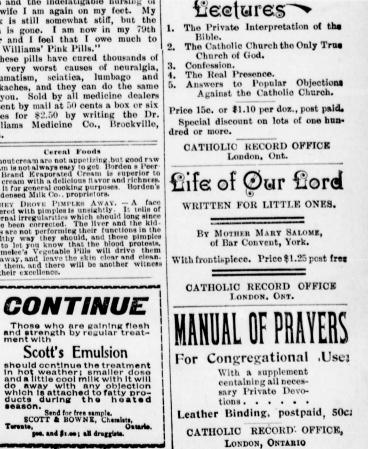
novel. Such being the traits of the modern Christian home is it to be wondered at that society is constantly belching forth such nauseating scandals? That tian Brothers source. The cathedral. The report of my enemies in the fast often reaches me. They persist in telling that I am not a Catholic. I hope you will not believe it. Only last Saturday I was at Confession ; on Sunday Bishop I was at the church and I is re-established in the homes of the na-

> The Rev. Mr. Starbuck's Extraordinary Work.

Sacred Heart Review.

The Ave Marie in its latest issue pays this tribute to the scholarly Pro testant theologian who for several years has done the cause of truth such oble service in these columns through his "Considerations on Catholicism. "The Rev. Dr. Starbuck's essays i "The Rev. Dr. Starbuck's essays in the Sacred Heart Review have already extended through two hundred and ninety-five issues of that excellent journal. The feat, we believe, is un-precedented; but we have no fear that the contributions of this scholarly and fair-minded Protestant clergyman are drawing near their term : he still writes as weightly and as wittily as he did in his first instalment."

C. A. Fleming Principle Owen Sound. that i would get better. I tried a great many remedies without any last-ing benefits. Then I tried Dr. Wil-liams Pink Pills, and I am thankful to say that through the use of these Father Damen's pills and the indefatigable nursing of my wife I am again on my feet. My neck is still somewhat stiff, but the pain is gone. I am now in my 79th year and I feel that I owe much to Dr. Williams' Pink Pills." These pills have cured thousands of the mean worst causes of neuralcia the very worst causes of neuralgia. the very worst causes of neuralgia, rheumatism, sciatica, lumbago and backaches, and they can do the same for you. Sold by all medicine dealers or sent by mail at 50 cents a box or six boxes for \$2.50 by writing the Dr. Williams Medicine Co., Brockville, Ont. Cereal Foods withoutcream are not appetizing but good raw cream is not always easy to get Borden se Peer-lees Brand Exaporated Cream is superior to raw cream with a delicions flavor and richness. Use it for general cooking purposes. Borden's Condensed Milk Co., proprietors. THEY DROVE FIMPLES AWAY. — A face covered with pimples is unsightly. It tells of internal irregularities which should long since have been corrected. The liver and the kid-neys are not performing their functions in the healthy way they should, and these pimples are to let you know that the blood protests. Parmelee's Vegetable Pils will drive them all away, and leave the skin clear and clean. Try them, and there will be another witness to their excellence. Cereal Foods



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LETTER OF RECOMMENDATION.

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

ne faithful. seing you, and wishing you success. Bolieve me, to remain. Yours faithfully in Jesus Christ, t D. FALCONIO, Arch. of Larissa Apost. Deleg.

LONDON, SATURDAY, JUNE 4, 1904.

THE SABBATH AND THE LORD'S DAY.

Enquirer of Toronto asks :

" On what authority do Catholics and most other Christians observe the Sunday holy instead of the Saturday, which is the Sabbath-day which we ar commanded to keep holy, because the Lord rested on the seventh day; there fore the Lord blessed the seventh day and sanctified it ?" (Ex. xx. 11.)

Our esteemed correspondent remarks that " Second Adventists and Seventh Day Baptists are at the present time exceedingly industrious in spreading literature to prove that they alone obey the divine command to keep holy the Sabbath day." He asks if " the Catholic or any Church had or has the power to change the law of God as revealed on this point even from the days of creation."

Answer. The change enquired about by our correspondent was made by the authority of the Catholic Church, which has from Christ the power of He continues : making laws having reference to the end of which it was instituted, which is to direct mankind to the salvation of their souls.

The following passages of Holy Scripture prove this beyond doubt :

And if he (an offending brother will not hear them, (brethren giving good counsel) tell the Church. And if he will not hear the Church, let him be to thee as the heathen and the publi-can." (St. Matt. xviii. 17.)

They (the pastors of the Church) were told by the Holy Ghost :

" Separate me Saul and Barnabas for the work to which I have taken the Then they fasting and praying, and im-posing their hands upon them, sent them away." (Acts xiii. 3.)

Being sent by the Apostles, it is added in the 4th verse, " They were sent by the Holy Ghost."

In Acts xv., 24, 28 the laws made with Judaical observances. For Chrisanaionte of th

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"the Sabbath was made for man, and to be kept holy; but the evidence not man for the Sabbath. Thereshows that its institution was not at fore the Son of Man is Lord any recent date, but so far back as the also of the Sabbath." (St. Mark days of the Apostles, and was instiii. 23 28.) This implies that under the tuted by the Apostles themselves, who New Law there are circumstances were the first teachers of Christ's reunder which the Sabbath itself shall be ligion, sent by Jesus Christ to convert brought under the jurisdiction of the the world to the faith which He re-Church which Christ instituted, the vealed. only condition being that the obligation

of observing the ancient Sabbath should

cease. It would then be within the

province of Christ's Church to fix the

Christian festival to such a day as she

hould deem most suitable. This is

precisely what occurred, for St. Paul

leclares in Col. ii. 16, 17: "Let no

man judge you in meat or in drink, or

in respect of a festival day, or of the

new moon, or of the sabbaths : which

are a shadow of things to come ; but the

These words, clear enough in them

selves, become still more lucid in con

nection with their context, for the

Apostle is warning the Collossian

Christians, who were converts chiefly

from Paganism, and not from Judaism

that they must not be imposed upon by

Pagan philosophy or by judaizing teach-

ers who would have them circumcised

according to the Mosaic Law. He tells

them "He (Christ) blotted out the hand-

writing of the decree which was against

us when we were dead in sin and un-

circumcised, forgiving all our offences.'

There is, therefore, no longer need of

circumcision, Jewish festivals, new

moons on which the Jewish calendar

In the fourth chapter of the Epistle

to the Galatians, the Apostle speaks

similarly though not quite so clearly,

Further light is thrown on this point

by St. Paul's companion missioner,

Barnabas, who has left us an Epistle.

which, though not held to be a part of

inspired Scripture, is of decisive weight

historically in showing that already in

the Apostolic days the Church had

established the first day of the week as

the Christian weekly festival. The

Sunday is therefore thus shown to have

been established by the authority of the

Apostles, who were at this time (with

St. Peter as head) the supreme ruling

St. Barnabas explains that the events

and rites of the Old Law are figures of

the law of Christ, thus the circumcision

of Abraham symbolizes the circumcision

of our heart and ears, faith and charity.

"The Lord said to the Jews, you

actual sabbaths and your new-moons cannot endure. He thus wished then

to learn that the day which the renewe

earth should inaugurate was the eighth day, the day when Jesus rose from the

This may not imply that Christ Him

self appointed this day for the observ

ance of Christians, but it certainly does

imply its Apostolic institution. It

must be remarked that the eighth day,

following Saturday, is identical with

St. Ignatius, who was a disciple o

St. John's death, declares the same

doctrine in his epistle to the Magne-

sians, saying : "Having become dis-

dead, going up towards heaven."

the first day of the week.

authority in the Church of Christ.

especially in verses 9 and 10.

depends, and sabbaths.

body is of Christ."

This being the case there are some passages of Scripture which make it highly probable that the Lord's day is referred to as the Christian day of rest ; but these are not by themselves sufficient to demonstrate the fact, and we do not quote them to any such purpose. One passage states that the great Apocalyptic vision of the Evangelist St. John was revealed on the the target just now, because it is the Lord's day. (Apoc. (Rev.) i. 10.) Another shows that the early Christians actually assembled on the first day of the week "to break bread," whereby is meant, to offer the Eucharistic Sacrifice. (Acts xx. 7.) A third passage (1 Cor. xvi. 2) is nearly to the same effect; but as these statements do not unmistakably assert that the object of these assemblies was to obey any pre- religion is pushed, the more resolutely cept, we shall not insist on their force as proofs that the day was, even at this early period, observed as an obligatory festival; we shall add only that the Church of Christ, the "pillar and ground of truth," could not err in instituting the Lord's day; for Christ last much longer. promised that against His Church the gates of hell shall never prevail.

The reasons for which the Church of Christ has sanctified the Sunday or the Lord's day are, 1st, because the Resurrection of Christ took place on that day, which mystery is the most important under theChristian dispensation, and the one on which depends the whole Christian dispensation. This is clear from the words of St. Paul : " And if Christ be not risen again, then is our preaching vain, and your faith also is vain.' (1 Cor. xv. 14.)

2ndly. On Sunday the Holy Ghost descended upon the Apostles in the form of tongues of fire and strengthened and sanctified them, enabling them to fulfil their mission to preach the gospel to all nations.

3rdly. On Sunday God began His work of creating the world.

Thus by the Sunday festival the special works of the Three Divine Perons are honored in a particular manner. 4thly. It is generally believed that Christ's birth took place on a Sunday, though we do not assert this as a certainty.

THE RELATIONS OF THE HOLY SEE TO THE EUROPEAN POWERS.

From the fact that the Holy Father has sent to the various powers of Europe a protest against the recent visit of President Loubet of France to the Italian King, it may be inferred how seriously the Pope takes it to heart that the head of a Catholic nation should recognize as the lawful occupant of the city of Rome, a monarch who St. John, and was martyred soon after is there while the Pope still protests against the usurpation of thirty-four years ago when the capital of the Pone's dominions was seized violently by the ciples of Jesus Christ, learn to live as grandfather and predecessor of the Christians. It would be present king, and made soon after the

absurd to join faith in Jesus Christ, political capital of Italy. President Loubet's visit

or it may be to abolish altogether the French Embassy to the Vatican. We cannot imagine that either of these steps will make the situation much worse than it is at present. By the expatriation of the Religious Orders, it has been shown that the Concordat is already practically abolished, and either of these steps will scarcely make the strained conditions between France guages." and the Vatican any worse than it

is already. It may prove as beneficial as anything which has yet happened that the Government should go to the country. utmost extreme in its war upon religion, for the war upon the Catholic Church is undoubtedly aimed against all religion, the Catholic Church being made

chief bulwark of Christianity in the nation. Other Churches will be similarly made a target should the Combes Government succeed in putting the Catholic Church out of the contest. We feel assured that they will not succeed in so doing; for there is reason to hope that the greater the extreme to which this opposition to will true Catholics throughout the country band together for the overthrow of a Government' which has shown itself unalterably hostile to

The sudden departure of the Kaiser William from Italy where he was enjoying the bracing Italian sea air at the moment when President Loubet started from Paris for Rome, has excited a good deal of comment. He is on friendly terms with President Loubet; and the remembrance of Sedan as a reason for hostility to Germany, is supposed to have been wiped out from the minds of Frenchmen, so there should be nothing to prevent an agreeable meeting between the two monarchs and the French President, under ordinary cir- to such a union as is now likely to be cumstances. Why, then, should the German Emperor leave Italy so sud-

denly? The secret of the Emperor's action has now been announced, and it is positively stated that what led to this was the desire on the part of the Emperor not to appear to countenance or approve an act of hostility to the Pope, inasmuch as the visit of the French President could not be construed in any other sense on this occasion.

desirous at the present moment to manifest the greatest possible respect for

the Supreme Head of the Catholic Church ; and it cannot be doubted that his action on this occasion will tend to increase and cement the friendship of the Pope and Kaiser for each other. The Kaiser is anxious to cultivate the good-will of the Catholics of Germany for himself and his Government, and also to prepare the way for the growth of his influence in the East, by his recognition as the protector of Christians in Mahometan and Pagan countries. Nothing will contribute more effectually toward these purposes than good understanding with the Holy Father, manifested by good will towards both the Church and the Holy Father personally.

THE UNIVERSITY OF OTTAWA

to have discouraged the Quakers from on the occasion of the laying of the corner stone of the University. Sir pursuing a similar course for the propagation of their sect ; and while so Wilfred Laurier said : " In this age many religious fantasies are being of progress the student mastering the rapidly propagated among easily duped French as well as the English language people, it is possible the coming was better fitted for the struggle of preachers may meet with some success, life. The matter should be viewed in a broad Christian spirit. Canada was though we very much doubt that there will be any hearty welcome given to broad enough to embrace both lanthe preachers by our common-sense people of Canada. Their fantasies are

That every success may be the por tion of the University of Ottawa is the wish of every Catholic throughout the

MORE ON THE CHURCH UNION MOVEMENT.

and important mysteries of the Christian faith are calculated to do much The hundred and sixteenth General harm to religion, and Catholics, at Assembly of the Presbyterian Church least, should take care not to encour. of the United States has convened in age these self-appointed missionaries Buffalo, with about seven hundred and fifty delegates in attendance from all by attending their meetings. Catholics should remember the warning of parts of the country. Its sessions will be continued through the present week. St. Paul, not to be carried to and fro. like little children, by every wind of It is said that a motion will be brought forward with the view of doctrine. effecting an organic union between this body, which constitutes the main body been given to the sect by Justice Bennet of Derby, England, about the year of American Presbyterianism, and the 1648, because "they bade the people

Cumberland Presbyterians. The latter body repudiates the Con stitution of the United States as a godless document, and excommunicates Christianity under every form. Cer- those who by taking the oath of allegtainly the present persecution cannot lance find themselves to be faithful subjects of the Government. As a matter of course, the weaker body will have to change its doctrine on this point before a union can be effected. But this does not appear to be a serious

obstacle to re-union. follow the teachings of one, Hicks who The proposal to unite the Presbyter in 1826 denied the divinity of Christ. and his office of Redeemer of mankind. ians, Methodists and Congregationalists into one body, which is being They even depreciate the authority of Scripture, and acknowledge no Saviour seriously considered in Canada, secms but the inward light of Revelation. not to be on the tapis at all in the United States. The schism between These are called also Hicksites or Uni-North and South Presbyterians in the tarian Quakers. latter country seems to be an obstacle

seen consummated before long in Canada.

While the sects have become convinced that it was Christ's intention that there should be but one true Church they should reflect seriously whether they are not wanting in the fulfilment of their duty in not acknowledging that the duty of union implies submission to the one Church authority which is traceable to Christ, having been instituted by Him, and transmitted by constant succession to the Pope and pastors of the Catholic Church at the present day.

A QUAKER CRUSADE.

We notice that Mr. James Carson of Quakerstown, Berks County, Pennsylvania, has been recently visiting Toronto, announcing himself as the advance guard of a large body of Onakers who will during the month of May, make a tour of Canada with the object of laying the beauties of the faith of George Fox, the founder of the Quaker religion, before the people of the Dominion. and of increasing the number of adherents to the sect throughout Canada. It is expected that the campaign will be opened in Toronto, and from that city will extend to London, St. Thomas. Hamilton, Montreal and Kingston, re-

maining for about six weeks, or more, should the raid prove successful. A Sisters will take

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not so dangerous to the physical well-

being of the people, as those of the

Eddyites (Christian Scientists) and

Dowieites ; but their very general de-

nial or disregard of the most profound

The name "Quakers " is said to have

tremble at the word of the Lord," and

it is to be found in the Records of the

House of Commons as early as 1654. It

became their confirmed name by their

trembling or quaking while sitting

silent at their meetings waiting for "the

Spirit to move them ;" and when the

motion of the spirit was felt, the quak-

ing became more and more convulsive.

The great body of American Quakers

RECEPTION F GIBE

HIS EMINENCE SPEA UNITED STATE Ottawa, May Theater was crowde occasion of the public dinal Gibbons, of Father Fallon inter guished visitor, eul services both as a C lic man. His emine reception. After cordial greetings Ottawa he expresse that the most ple relations would al lanada and the Uni rail placed across t a link binding the t If any dispute sho tween the two natio

would always be s arbitration. In con "It is not surpri we should have t tions because we h same form of gover nderstand what I this country and have liberty without without despotism, countries hold the tion over us with any man in the escience and in the ion which his consc o exercise."

STORY OF THE C JEWISH

EFFECTS OF GOOD POLD KRAUSS, W TRENTON ON SUI

Correspondence of Cath Trenton, April 2 usual and impressi mony Sunday at Peter and Paul, SI Krauss, a Jew, tw was received into of the event Sole celebrated by Rev pastor, while Krau damp with the re baptism, knelt dev ary railing holdin ughout the cer was elaborately ca The candidate fo fold of Christ was of the church by led him down the Krauss in a firm t the Creed and the

was then proceeder reyjcsik and Mrs. sponsors. After th the Mass was be ceived his first Holy was a stillness slightest echo as partook of the bo Saviour. Typical faith, there were Germans, Slavs and gregation that fille ors, all bowed awe-inspiring spect Father Kovacs pr mon, telling his p of God had been

of Mr. Krauss and all obstacles in his the newly-made Ch acs expressed the all through life, g him, that he might did the taper he he

In the story of y sion there is a less sults of good example. ago the youth came Hungary; aboard garian family nam were Catholics, and first, Krass watche devotions. The b of their faith imp became their close rest of the voyage the sun burst in a the East Krauss this family breat

journey, and at ni ploughed through

journey's end Krat

the Catholic fait

em again as th

CIRCLE. The last regular meeting for this season was held on May 17th, the regular routine work being omitted to give place to matter of a more general char-

The outlook for the D'Youville Reading Circle at the end of its third year is very bright. The attendance and invery stisfactory. Our ideal is a noble one-intellectual development. In the intellectual life we can never say we have done while life lasts, for there are

THE D'YOUVILLE READING

always "new fields to conquer." Into every life there must enter a certain amount of drudgery. While all our little common-place duties must be conscientiously fulfilled it would be un-fortunate if we allowed ourselves to be-come identified with these to the ex-clusion of the nobler things of life. A Deciding Giacle since the instathe in Reading Circle gives us just the in-spiration we require to keep noble

ideals always before us. It would seem the work of such a society to suggest rather than to prescribe. At each meeting suggestions have been given of a character varied scribe. enough to suit the needs of each mem ber. These suggestions must be supple-mented by individual reading, study

While admitting the many advantages of a knowledge of the best fiction the society has made a great effort to encourage more serious reading. If we all but felt the pure delight to be found n poetry, biography, history, essays and such we would make them form by far the greater part of our reading. Our taste would lead us to choose always the best and never to waste time

s literature.

The Emperor William is particularly

Church are promulgated with the form. ala, " It hath seemed good to the Holy Ghost, and to us."

St. Paul, as one of the ruling pastors of the Church, appoints Timothy to remain at Ephesus ; and not only does " charge some not to teach otherwise.' (1 Tim. i. 4.)

St. Paul appointed Titus to Crete with authority similar to that of Timothy, but in a different city. (Titus i. 5.) To both these pastors he gives very full directions how they are to rule the Church of God.

In 1 Cor. xi. 34: After giving many directions to the people of Corinth how they should conduct themselves, the same Apostle declares: "the rest I will set in order when I come." This also implies the authority of making laws for the government of the Church. So do St. Paul's words to the Ancients who came to him at Miletus: " Take heed to yourselves and to all the flock ively Jewish practice, whereas the over which the Holy Ghost has placed you bishops to rule the Church of God." (Acts xx. 28.)

But our correspondent enquires, " Can the Church change the law of God in this or in any matter ?"

The Church has no power to change the law of God, but if God did not intend any law in particular to be perpetual, the Church has power in the matter when the obligation has lapsed. Such is the law of the Sabbath, so far as regards the day of the week on which it is to be observed, though it belongs to the immutable divine law that some portion of our time should be devoted to God's service.

Thus when Christ allowed His Jewish Sabbath. Apostles to pluck the ears of corn on the Sabbath day, He declared that

tianity has not been converted to Judaism, but Judaism must be converted to Christianity."

In the same epistle this holy martyr directs the Magnesians not to "ohserve the Sabbath (of the Jews) but to Timothy obey this command, but live in the spirit of the Lord's day.' Timothy himself receives authority to This was the name by which Christians called the Sunday, which was named by Pagans the "day of the sun."

St. Augustine states in the fourth century the Sabbath festival is not observed literally in this life by abstinence from "old works," but figurative ly in heaven where there is an eternal rest. The Council of Lao

dicea in A. D. 363 actually those anathematizes as Judaizers who abstain from labor on the Sabbath (Saturday) and orders all to honor rather the Lord's day (Sunday) and if possible to abstain from labor on this day. Thus there is an actual opposition shown to exist between the observance of Saturday, which is a distinctobservance of the Sunday or Lord's day is the usage of Christians. St. Gregory the Great also insists on this.

laving it down authoritatively that abstinence from work on Saturday is a mark of Judaism and of anti-Christ.

From what the Council of Laodicea decreed it may be seen that in the latter half of the fourth century abstinence from servile work was not strictly forbidden, though it was recommended. This strict method of observing the day was therefore of later enactment, and this is of itself evidence sufficient that the Christian weekly festival was not enjoined according to the pattern set forth for the observance of the

We have stated that the Lord's day

alent to a declaration that France will not, under his rule, make any movement nor co-operate with any movement toward the restoration of the Pope's independence, and it is, to say the least, a most unfilial act on the part of the President to approve of the Italian usurpation, and an act which could not be regarded otherwise than as a deli-

berate insult to the Holy See. Rome has, indeed, been visited by several Protestant monarchs, as by the Kaiser William and King Edward VII., but Catholic nations, such as France Austria, Spain, etc., should be regarded as, and should be the protectors of the Pope in his rights. There is, therefore, a peculiar ingratitude and incongruity in any visit paid by the heads of such nations to the Italian usurper. at least so long as the Father of Catholie Christendom has not condoned the usurpation, or declared that the present situation is accepted by him. It may be truly said by the Holy Father, in reference to this insult offered by the chief of a Catholic nation : " I was wounded in the house of my friends."

Since the protest sent by the Holy Father to the various courts of Europe, we are informed by a cablegram from Paris that the Council of Ministers of France held an extraordinary session on May 19th to consider the situation rising out of the extraordinary circumstance of the protest, and it has been decided that M. Eissard, the Ambassa dor of France to the Vatican, shall be recalled immediately. This is an intimation that the French Government proposes to carry on the war against religion indefinitely. Perhaps the next move will be for the French Government to introduce a bill abolish- problem is contained in the noble

In another part of this week's paper we publish an account of the laying of the corner-stone of the new University of Ottawa. Few institutions of a like

character have been so highly favored by the presence and recognition of men occupying the highest positions, from Canada and the United States. The corner-stone was laid by His Excellency the Apostolic Delegate, the direct representative in the Dominion of His Holiness the Pope. He spoke words of commendation and encouragement for the great enterprise so nobly undertaken anew by the Oblate Fathers. In addition to these distinguished visitors Archbishops, Bishops and priests from all parts of the Dominion were in attendance, as well as Lord Minto, the Governor General ; Sir Wilfred Laurier, Premier ; Hon. Mr. Borden, leader of the Opposition ; and the Hon. Mr. Harcourt, representing the Ontario Government; to testify their good will for the institution. Throughout the length and breadth of the country

good will is manifested toward the University of Ottawa. And we trust that when the new building will be completed the students will outnumber those enrolled at any other pericd of its history.

The institution is on the border between the two provinces of Ontario and Onebec, where the English and Frenchspeaking portion of the population are about equal in number. Naturally those speaking English would like to have that language predominate, while the French people have also the same wish in regard to their tongue. Perhaps the very best solution of this

was appointed by the Catholic Church ing the Concordat with the Holy See ; words of the Premier of the Dominion ite crusade in New York appears not

part in the proposed missionary work.

The Quakers of the present day are a quiet and inoffensive people, but they have preserved many eccentricities of conduct which are peculiar to them. ite understanding of this It is difficult to say what are their dis-We shall probably have a lecture on the central figure of the time—Cardinal tinctive doctrines, as they have no particular creed beyond the belief that Newman. While our literary topics have been God is constantly making to all the While our literary topics have been quite varied we have tried to keep always in sight the four great poets, Tennyson, Browning, Coventry Pat-more and Aubrey de Vere. The best American and Canadian so called "minor poets" have been in-troduced at the meetings by readings taken from their works, and members have been encouraged to become even members of the sect special revelations

for their guidance. They have no ordained clergy and no head of their Church, but at their meetings all sit in silence until some one is moved by a revelation from the spirit of God to speak, and the revelations thus deivered are accepted as over-riding even the gospels. This often led to strange eccentricities and extravagancies among the early Quakers. Thus some travelled around preaching barefoot and naked, or dressed in sackcloth, denouncing the direst punish.

At our first meeting in October a re-sume of the summer's doings will be ments on the people of England for their indulgence even in innocent given so that we may have a connected amusements, and insanity was frequently the result of their fanaticism which was held to be a revelation from God.

It was forbidden by the tenets of the Quakers to show honor to any one by uncovering the head or saluting them with any mark of respect, and it is regarded even at the present day as sinful to address a single person by the plural pronoun you. Thee and thou must always be used.

The tenets of Quakerism have become very distasteful to the younger generation of Quakers, and their members have decreased rapidly during recent years. It is to revive the dying embers that the present crusade is to be begun in Toronto.

The ill success of the recent Dowie-

It had been our aim to study the nineteenth century, calling it one of reaction. Time did not permit us to see clearly that greatest reaction of the century — the Oxford movement. Next year we hope to get a very defin-

peace and happine pious immigrant fa oul to long for. with the Skuljanik with them. Mr. happiness to be Mrs many occasions churches, and for preparing himsel vet not until last pon Father Kov s determination His folk in Hunga posed to his choic ing in New York a ret at his leavi but he had made u

have been encouraged to become even better acquainted with these sweet ingers by private reading. The Gaelic Revival has been introwas for him no tur duced, and will form the regular literary that a sister of Kra some time ago in I The magazines have been of great

THE GREAT

In these in

said he, "men a at religion. But i

spirit, religion is The men of to-d more intensely rel

at any former peri

religious humbug

True religion is uppose, was the V. H. Fishburn in "The Altar Fi Presbyterian Chur

Daring the summer it would be well to read Edwin Arnold's two poems, "The Light of Asia" and "The Light of the World." They will be extens-They will be extens-

We appreciate the kindness of the local papers, also of the RECORD, the Register and the Pilot, in publishing ecounts of our meetings and lectures The Champlain Educator-that great friend of Reading Circles - has also

assistance in our study of current

work for next year.

events.

been very kind in this regard. The Rev. Mother Provincial, Mother Kirby, has kindly presented three valuable books of reference, which are much appreciated.

Pamphlets containing a full account of the recent annual meeting of the I. C. T. S. were distributed.

Our next great meeting day will be October 15th, which will be a day of formal closing as well as of opening. Reviews will be presented showing our work of this year and our plans for next. B. DOWDALL.

away. Its doom i books of the day prints of the day, day. Venerable s true religion is no The putting burn at this mom olic altars would l ter that could ove said Dr. Fishburn Protestant body t is some other bod; place; but they that could take th of the Christian c

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uakers from for the proand while so are being easily duped the coming ome success, ot that there me given to ommon-sense fantasies are ysical wellthose of the entists) and general de ost profound of the Chris. to do much atholics, at t to encour. missionaries ngs. Catho. e warning of d to and fro, very wind of said to have Justice Benout the year the people Lord," and ecords of the as 1654. It ame by their while sitting ting for "the nd when the It, the quake convulsive. ican Quakers e, Hicks who ty of Christ. of mankind. authority of e no Saviour Revelation. sites or Uni-

JUNE 4, 1904.

READING

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THE CATHOLIC RECORD.

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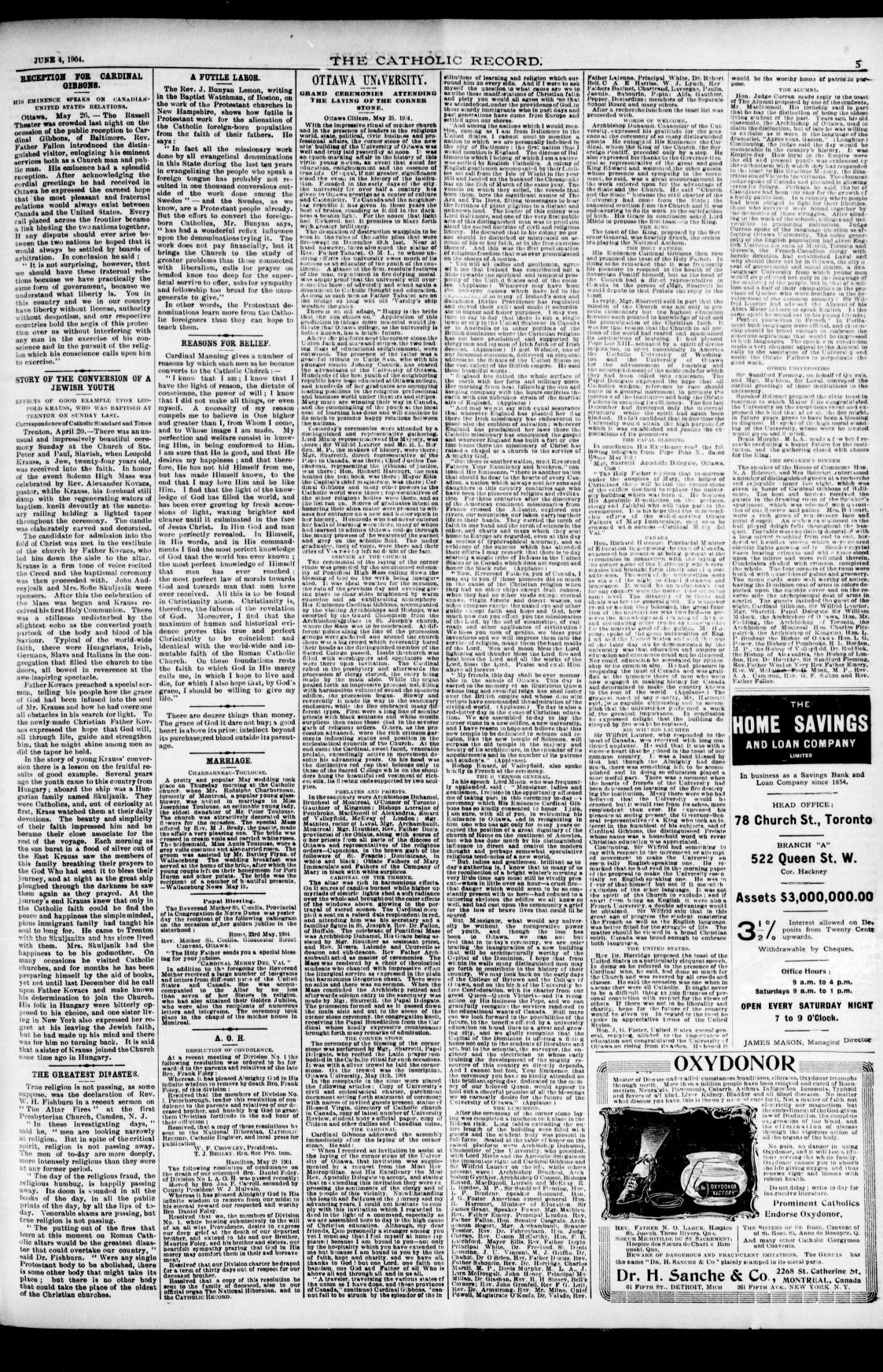
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dness of the RECORD, the n publishing and lectures. -that great s - has also ard.

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full account eting of the ed. day will be be a day of of opening. showing our our plans for DOWDALL.



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THE TRUTH ABOUT THE CATHO-LIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCIII.

and a subscript of the second second

Persecution, as now understood, means: The application of temporal penalties against opinion. Pope Pius V. was unquestionably a persecutor in this sense.* That he was a conspirator this sense." That he was a conspirator with assassins, I do not believe. He appears to have been far too courage-ously outspoken a man for any such in-sidiousness. If he had wanted Eliza-beth murdered, he would have said so in the bull of excommunication. No-thing but incontestable evidence could program the presumption aviator from ome the presumption arising from

his character. The Review justly ridicules the Northwestern Christian Advocate for Northwestern Christian Advocate for saying: This or that Pope was un-worthy; therefore how silly to say that the Pope, defining a doctrine ex cath-edra, is guarded from error! Reason-ing in such a style we might say: Caiphas was the murderer of God; therefore how silly in St. John to say that his sacred office made him, for one great occasion, the prophet of Chris-tian redeemption ! great occasion, the tian redemption !

tian redemption ! We may doubt, though, whether this editor is as ignorant as he pretends. He is not the first, and will not be the last, that has given good heed to Luther's exhortation, not to shrink from a good plump lie if it will benefit the Protestant cause. I myself have been rebuked by a very much better man than I take him to be, for having exposed a popular calamny against the exposed a popular calumny against the Catholics, and thereby lamed my friend's controversial hand. Are we to friend's controversial hand. Are we to suppose that there were not very many better men than this commonplace per-sonage among those Protestants who raised such a shriek when David Blonraised such a shriek when David Blon-del proved that Pope Joan is a fable? She may be a fable, they reasoned with-in themselves, but she is a very pro-fitable and efficacious fable, and it is extremely wicked in our learned Cal-vinistic colleague to send her to the Paradise of Fools.

This man is aware that his Method-This man is aware that his Method-ist readers, for the most part, neither know nor want to know anything about the Catholic Church except what is hateful or ridiculous, or can be made to appear so. Therefore he gives them what they crave. It helps his cash-box, and improve his standing with box, and improves his standing with that stratum of Wesley's followers which is likely to seek misinformation which is likely to seek mismormation from him, rather than information from Dr. Buckley, or Dr. Kelley. The Methodists are a curiously dual body. I often say that they are

"Like Jeremiah's fige. The good are very good indeed : The bad too bad to give the pigs."

The had too had to give the pick. However, this editor may perhaps really be as much of an ass as he would have us believe. If he will go before a justice of peace and solemnly depose to this effect, we will humbly with-draw all our insinuations of his super-ior intelligence, and allow that in this instance: "Like people, like priest." Both te us heave this Chicago pohedy

But let us leave this Chicago nobody behind, and go on to a foeman worthy of our steel. This is Professor Guetavus Warneck, of the University of Halle, and editor of the principal Protestant missionary magazine of Ger-many, Die Allgemeine Missions-Zeitschrift.

Dr. Warneck is an able man, genu-inely learned man, and a man of sin-cere ingenuousness towards Protestants, and not unfrequently towards Catholics. Moreover, he solemnly protests against calling Protestant agen-cies in Catholic countries "foreign missions," and never willingly gives reports of them. Nevertheless, in giving a detailed

communication concerning the long and intricate negotiations between the Holy See and the Crown of Portugal, touching the Indian Bishoprics and the Goa schism, he finds the temptation to gratify his sectarian animosity at the expense of the truth too strong for

I know very little about this long controversy, but the full account of Dr.

THE CATHOLIC RECORD.

arrangements out of worldly policy with a secular power? Now Dr. Warneck knows perfectly well, or certainly is bound to know perfectly well, that the Pope claims no infallibility in administration. He claims that, relying on Divine guid-ance for himself, he may hope to show an approximate infallibility in guiding the Church, bu' not such perfection of government as shall not show traces of human infirmity. Dr. Warneck knows perfectly well how freely Cardinal Her-genrother's great encyclopedia critiperfectly well how freely Cardinal Her-genrother's great encyclopedia criti-tizes the policy of this or that Pope. Does it ever criticize a papal defini-tion of doctrine? It may sometimes argue that a papal decision of doctrine is not dogmatic, but there its criticism of Roman doctrinal action stops. On the other hand, it uses an inclusiveness of speech in remarking on papal admin-istration which I confess has a good deal astonished me, and given me a new notion of the willing amenability of the Supreme See to counsel from its sub-ordinates, both official advisors and un-official. "In the multitude of coun-sellors there is safety," is a text which the Papacy seems to have taken very fully to heart. Therefore Pius X. is left perfectly

Therefore Pius X. is left perfectly free to think that his predecessor has yielded too much to Portugal, or not yielded enough, or has exactly struck the true middle. The last seems likely to be his actual decision. As to world-ly policy, Dr. Warneck has not shown any, except the perfectly legitimate wish, by yielding a certain part, to save the whole from collapse.

the whole from collapse. A Catholic clergyman, having read Dr. Warneck's account, has written, remonstrating with him, for so grossly confusing, in full view of the Pastor acternuz, the Pope's administrative fal-libility with his doctrinal ex cathedra infallibility. The proof of Warneck's blunder is so easy, since we have no-thing to do but to point to the Vatican definition, that Warneck, to do him justice, seems rather ashamed of himjustice, seems rather ashamed of him-Justice, seems rather ashamed of him-self. However, he feebly rejoins that he had supposed that at this and that point of the negotiations, the Pope had spoken ex cathedra. Dogmatic definitions interjected into an administrative transaction, with a particular country, a treaty of which the Catholic world has no official knowledge, and very little knowledge of any sort ! And who ever heard of doctrinal obiter dicta, "things said by the way," if any could be found sprinkled about over an undoctrinal document, as being sup-

bosed to be of dogmatic force ! Seeing the Vatican definition of Infallibility is so brief, and so perfectly distinct, these attempts to extend it to matters to which it has not the remotest applicability are wholly inexcusable. Of course, if mere illiterates, even though they should chance to be Method-

ist religious editors, choose "to plead the Baby Act," as lawyers say, we can easily afford to give them a contemptuous remission. But not so with really educated men, like Dr. Warneck.

CHARLES C. STARBUCK. Andover, Mass.

*(It is unfortunate that we did not sce the first sentence of Rev. Mr, Starbuck's paper until we were about to go to press. Our usual method is to call Rev. Mr. Starbuck's attention to statements which may need modification. As there is no time now to do this, we are forced to make the following comments on this sentence. We object to his definition of the word persecution. He defines it: "the application of temporal penalties against opinion." We believe that the against opinion." We believe that the word unjust should be inserted and the definition would then read: "the un-just application of temporal penalties against opinion." The insertion of this word would save our own government from the charge of persecuting the Mormons for holding their opinion of simultaneous, instead of our opinion of

simultaneous, instead of our opinion of

successive, or "tandem" polygamy. The addition of the word unjust would also save us all from the charge of persecution when we restrain by penalties

have forgotten what he himself has so often said, namely, that the Protestant-ism of that day had pledged itself to de-stroy the Papacy root and branch. On this point we will quote an authority that no Protestant may question, the Rev. Dr. Dollinger—the very corner-stone of the Old Catholic Church, and the deally course of the Darse in the the deadly enemy of the Pope. In his "The Church and the Churches," he "The Church and the Churches," he says: "The insurrection of Protestants against the Church assumed in a very short time the char-acter of a conflict of life and death.... The Reformers all regarded the complete suppression and extir-pation of the Catholic Church as a matter of course. From the very be-ginning they called upon the princess and the political authorities to abolish by main force the worship of the an-cient Church. ... Thus the Cath olic princes, clergy and people knew with perfect certainty that they them-selves would be oppressed as soon as the party of the new religion felt itself strong enough to work out its will

the party of the new religion felt itself strong enough to work out its will against them. They carried on a war of self-defence, when they endeavored by all means to prevent the entrance of Protestantism into their territory, or to expel it if it had already peno-trated." This "war of self-defence," therefore, which the Pope and Catholics carried on, against religious Nihilis's, should not and can not, in fairness, be called "persecution." Rev. Mr. Starbuck, therefore, must be mistaken when he says above in his first sentence : "Pope Plus V. was unquestionably a perse-cutor."-ED.]

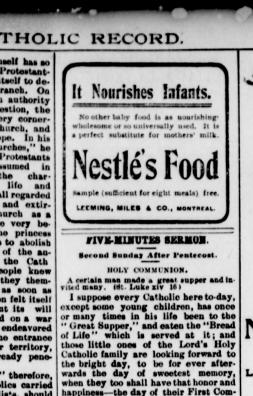
A BOUT TELLING LIES

The story of the little girl who the saved a number of people from being good deal of discussion in the papers in connection with the question whether In connection with the causes in which "the end justifies the means, " a doctrise falsely ascribed to the Jesuits by ignorant or malignant non-Catholics. The little girl ran through the house

The little girl ran through the house shouting that the fire was out and there was no danger. This was not true, for the fire had not yet been extinguished, but it prevented a panic and stampede and so perhaps saved the lives of the inmates of the building. Was the girl justified in lying with such an end in view ? Those who say she was, as some do, would doubtless be very ready to join the assailants of the falsely alleged teaching by Cathol-ics of the same principle, if princip e it be. This recalls the famous incident to which English literature is indepted to which English literature is indepted or Cardinal Newman's "Apologia Pro Vita Sua." It was in refutation of the Vita Sua." charge of being as a Catholic condoner if not defender of lying that that great book was written' or at least that that charge was the occasion or incen-tive of the illustrious convert's "history of his religious opinions." An English Protestant clergyman

Rev. Charles Kingsley, writing in a London magazine, has ventured on the asser-tion that "Truth for its own sake had never been a virtue with the Roman clergy," adding that: "Father New-man informs us it need not, and on the whole ought not to be." Challenged to the proof the accused shuffled and wriggled and prevarizated in the usual feating of each likelows and finally fashion of such libelers and finally issued a pamphlet in which he tried to show that his false charge was not an unfair inference from some of Dr. Newman's sermons. Then came the Apologia, which besides demolishing Kingsley added another gem to the crown of the great Oratorian. Very in-teresting nassars of the book are teresting passages of the book are those in which, without adopting or approving their position, the author refers to high English sanction for the theory that in some cases to tell a lie permissable if not justifiable, as for example the following :

All is to be had that God can give. The means of getting the good from Communion is one and the same means for getting the good in receiving other sacraments—that is, prayer. Prayer "Great English authors, Jeremy Taylor, Milton, Paley, Johnson, men of very different schools of thought distinctly say that under certain extrator getting the good in receiving other sacraments—that is, prayer. Prayer beforehand, prayer during it, prayer afterwards. The more yon want and the more you ask of, the more worth will your Communion be. Suppose our Lord should suddenly quit the sac-ramental form of the Host and ask a communicant at the altar-rail, "What do you wish for ?" and he should answer, "I don't know; I never thought of asking for anything," you would reasonably conclude that He was not likely to receive very much. Now, I hope you who often come to the Holy Table are paying attention to this. If you come often, it is supposed— and justly supposed—that you want a good deal, and that you are deeply in earnest about obtaining what you de-sire. Much as, I am sure, your Comdinary circu istances it is tell a lie. Taylor says: "To tell a lie for charity to save a man's life, the life of a friend of a husband, of a prince, of a useful and public person, hat hot only been done at all times but commended by great and wise and good men. Who would not save his father's life, at the charge of a harmless lie, from perse-entors or tyrants? Again Milton says What wan in bis says would dony "What man in his senses would deny that there are those whom we have the that there are those whom we have the best grounds for considering that we ought to deceive—as boys, madmen, the sick, the intoxicated, enomies, men in error, thieves ? I would ask by which of the commandments is a lie forbidden? You will say, by the ninth. If then my lie does not injure my neighbor, certainly it is not forbidden by this commandment." Paley says: "There are falsehood which are not lies that is which are not lies, that is, which are not riminal." Johnson says; "The general rule is, that truth should never be violated; there must, however sire. Much as, I am sure, your Com-munions are worth to you. I wish you would set about making them worth would set about making them worth still more. In a word, you must think more about what you need. Get your requests ready. Have them, as it were, well by heart, so that if the Lord should ask you what you came for, your reply would come out quick and earnest enough. Of all privileges and honors in this world, receiving Holy. Communica, is, indeed, somenever be violated ; there must, however be some exceptions. If, for instance, a murderer should ask you which way n an is gone. Here is eminent authority, not Jesuit cases as these are to be reckoned among the signs of the all - embracing scope of the Catholic Church, of the Holy Communion, is, indeed, some-thing for us Catholics to boast of. How the "outsiders" envy us our or Catholic, but Protestant, that there may be conditions under which the end justifies the means. Taylor or magnificent work of her devoted priest-Milton or Paley or Johnson would certainly say that the little girl was justified in telling the lie about the hood and religious women, and of the opportunity of unfailing intercession for the dying, which should be a special subject of prayer among us all, whether of the laity of the priesthood. — Sacred have no Communion, or at best a sham one. How would you like to have fire'-N.Y. Freeman's Journal. yourself thrust aside and one of them LIQUOR AND TOBACCO HABITS called by the Lord to take your place at His table? Beware, then, how you treat His invitation ; come as often and be as well prepared as the Spirit of Divine Love shall inspire you. A. McTAGGART, M. D., C. M. 75 Yonge Strect, Toronto. References as to Dr. McTaggart's profession I standing and personal integrity permitted



happiness -the day of their First Com-If such be the case, what is the use

of the Church repeating to us every year the threat in the Gospel against those who made foolish and selfish ex-

those who made foolish and selfish ex-cuses for staying away — "None of those men that were called shall taste of My supper?" We have been called. We have been to the Supper. Isn't that enough? The Gospel evidently does not apply to us. But wait a bit. I have two things for you to think about. In the first place, the calling to the Great Supper the Gospel speaks about is a standing invitation for life. By this I mean that the law of the Catho-lic Church obliges every one to receive you had invited to be present a marriage anniversary dinner, who should send for reply that he had al-ready dined with you on the Fourth of Jaly? This is like what people say who when asked if they made their July? This is like what people say who, when asked if they made their Easter duty; tell you, "Oh! no, I went at Christmas," or "I was at the mission." Now the *annual* marriage supper which the King makes for His Son, and to which we are justed is at Son, and to which we are invited, is at Easter, and neither Christmas, mission time, the Forty Hours', nor the Fourth of July will do, unless, indeed, the mis-sion or the Forty Hours' took place in the Paschal seas

the Paschal season. The second thing I want you to think about is that the invitation to partake of the "Great Supper" of Holy Communion, whether at Easter or Holy Communion, whether at Easter or at any other time, is a call to make what is known as a worthy Communion; that is, you must be absolved from sin and thus be yourself worthy. That is requisite, and that is enough. There are some scrupulous people who fancy that they themselves have got to do beforehand all that the Communion is intended to and will do. Who is it that prepares the Supper, they or the Lord? If they will do the little that is asked of them they can safely leave to the Lord the responsibility of doing his part. A worthy Communion should also be one receiving it, and should not be a worthless exterior performance. be a worthless exterior performance which has no interior act of communion in the heart to correspond to it. now this kind of worth of each and every Communion depends upon what the communicant chooses to make it.



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JUNE 4, 1904.

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CHATS WITH

A mighty good ru regulation of your co is this: Tackle only and make that just clean and as uprigh will let you. Secret of a H

Boys, try to master pleasant things. Don't expect to

friends. Whatever work yo genial. Do not believe al

and unkind. Never forget tha smile cost you noth less treasures to the Do unto others as by, and when old age there is a halo of wh

head, you will be low This is the secret happy one. Look You

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his personality." Neatness of drea person, and the mann re the first things a in a would-be employ are unbrushed, his shoes unblacked, hi hands dirty, or his employer is prejudic loes not look beneatl terior to see whethe or not. He is a busy or granted that if thing in him, if he is ial business men was he will keep himself dition. At all event to have such an un person about his prejure his business rep

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In an address to John M. Gearin said

"You will be ad keep out of politics :

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come a factor in t ments that shape the ernment. If it be t at times a "filthy because, and only whose duty it is, ness it ought to be cleansings of this duty and permit th

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Move on, Don't B

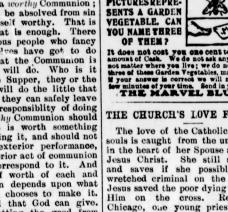
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And while I wo



Him on the cross. Recently, in Chicago, one young priest by God's grace succeeded in bringing to repentance, confession and absolution, a man. hung afterward, not a month since, in a Chicago jail, for murder. Not two weeks later, three young men were exe-cuted for terrible crimes, in the same city of Chicago; and of those three, two were previously brought into the fold of the Catholic Church, penitents and baptized, by that same young priest. What his reward will be for all priest. What his reward will be for all eternity God only can tell, as He alone can tell what prayers, what tears, what reiterated offering of the Holy Sacrifice reiterated offering of the Holy Sacrifice of the Mass, what personal, absorbed endeavor won such tremendous graces for those sin-laden, demon-beset, mis-guided, wretched men. "Never were cases apparently more hopeless, (than the car-barn murders)," says the Chicago New World. "For weeks the young priest was compelled to fight the demon in the young men, in order to save in the young men, in order to save their souls. It was an heroic struggle, but he won. Van Dine yielded first, So far as human eye can see, he be-came truly repentant, and so continued to the last. Marx, in boyhood a Lutheran, yielded next. During their last days the young men were visited daily by Father O'Brien and two Missionary Sisters of the Sacred Heart." Such

Heart Review.

lic Church obliges every one to receive Holy Communion annually — that is, during the Easter season. It is then, first of all, an *annual* invitation; and going one year is not answering the call for the next year. Every one who has learned his Catechism ought to know that. In the second place, what would you think of a near relative whom you had invited to be present at your marriage anniversary dinner, who

Warneck himself has left me with no other impression than that Portugal has been very encroaching and refrac-tory (we know how strong Freemasonry is there) and that the Papacy has been exceedingly patient and considerate.

At last, to avoid the danger of a schism which should not only, as now, involve many of the Hindu Christians, involve many of the initial constants, but might possibly extend to the mother-country herself, which has a good deal of temper of Pombal left in her still, the late Pope consented to a final arrangement which abates a good deal from the rights of the Holy See in India, and from some rights which it is difficult to yield without injuring the Catholic Church. Rome recognizes, as often before, that, as the princes of this world have physical force on their side. and only too good a will to use it, she must sometimes, in wisdom, forbear in-sisting on the full rights of Primacy, and not, by urging the whole, incu the risk of losing the whole.

One would think that such a conclusion was perfectly obvious. Rome re-tains in India Catholic doctrine, succession, and worship, and the general direction of Catholic discipline. She direction of Catholic discipline. Sne makes considerable concessions to schism, but only on condition that it shall be abandoned, or that abnormal conditions resulting from it shall be put in the way of ultimate abatement. Who that is above the standing of such ignoramuses and slanderers, as, for instance, a Lansing, fails to recognize as both wise and honorable the generous concessions made by the Holy See for the sake of extinguishing the schism of Felix V.? The abstract rights of the Primacy bear very much the same rela-tion to their practicable exercise in the actual world as the abstract laws of Mechanics bear to actual fabrics of wood and stone after taking account of gravitation and friction. The abstract laws are always the regulative prin ciple, but the application of them must always be modified by these two grand obstacles.

But, scornfully remarks Professor Warneck, as the Pope is in/allible, how consistiute the grounds of Rev. Mr. can this consist with his making Starbuck's accusation? If so, he must

persons who hold op the rights of property and life. If Rev. Mr. Starbuck's definition be the correct one, then in legislating against a Nihilist and those who had peculiar opinions about marriage and infanticide, we all become persecutors. On re-flection, he will probably modify his definition, and then, also, he will acquit one of the greatwill acquit one of the great-est and holiest of Peter's successors of the charge of persecution. The Church never persecutes. Her children —kings, and prince and civit authori-tics greated in a civit authorities generally-in mistaken zeal or iron these works motives, or for the protection of society, may have persecuted; the Church, never. Rev. Mr. Star-buck, himself, more than once has shown that it is against the law of the Church to compel any cne to become a Catholic. To compel by physical force Jew or Gentile, Mohammedan or Protestant, who never belonged to the vis-ible body of the Church, to enter that

Church, is a sin and has always been a sin. Rev. Mr. Starbuck has in mind, perhaps, the case of persons who once belonged to the Church and foreswore their allegiance; that is, rebels. But it is about the short person below. it is absurd to talk about persecuting rebels when one means simply that the authority to which they owe allegiance is asserting and maintaining its rights. Self-preservation is the supreme law of every society, and the Church, being a society, naturally avails itself of this law. The methods, however, which the Church uses in furtherance of this legiti nate end vary according to circum-stances of time and place. To estimate a ight the wisdom of these methods at any one time, we must take into consideration the manners, customs, and pre-

vailing ideas of that time. The distinguished Protestant histori-an, Leopold Ranke, gives us a beautiful picture of the charity, zeal and Chris-tian character of the saintly Pius V. It is true he charges him with excessive zeal, principally because it was by his efforts that Protestantism was kept out of Italy and, perhaps, Southern

Europe. Do these efforts of the holy Pope

94 Bir W. R. Moredith, Chief Justice. Hon, G. W. Ross. Premier of Ontarlo. Rov. John Potts, D. D., Victoria Collego. Rov. William Caven, D. D., Knox Collego. Rov. Father Teefy. President of St. Michael's College, Toronto. Right Rev. A Sweatman, Bishop of Toronto. Hon. Thomas Coffey, Senator, САТНОLIC RECORD, London.

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will let you. Secret of a Happy Life Boys, try to master the art of saying pleasant things. Don't expect too much of your

friends. Whatever work you do, make it con-

genial. Do not believe all the world wicked and unkind.

Never forget that kind words and a smile cost you nothing, but are price-less treasures to the discouraged.

Do unto others as you would be done by, and when old age comes to you and there is a halo of white hair about your head, you will be loved and considered. This is the secret of a long life and a happy one. Look Your Best.

Most large business houses make it a rule not to employ algone who looks seedy, or slovenly, or who does not make a good appearance when he aplies for a position. The man who hires all the salespeople for one of the largest all the salespeople for one of the largest retail stores in Chicago says: "While the routine of application is in every case strictly adhered to, the fact re-mains that the most important element in an applicant's chance for a trial is

his personality." Neatness of dress, cleanliness of person, and the manner of the applicant are the first things an employer notices in a would-be employee. If his clothes are unbrushed, his trousers baggy, his shoes unblacked, his tie in rags, his hands dirty, or his hair unkempt, the employer is prejudiced at once, and he es not look beneath this repellant exterior to see whether it conceals merit or not. He is a busy man, and takes it for granted that if the youth has any-thing in him, if he is made of the material business men want in their employ, he will keep himself in presentable con-dition. At all events, he does not want

to have such an unattractive looking person about his premises; it would in-jure his business reputation. Some Killing Emotions

can do us deadly harm. Weak-hearted persons are warmed, at the peril of their lives, to refrain from all ment of Fear is not the only emotion that in do us deadly harm. Weak-hearted lives, to refrain from all unusual and disturbing emotions, but the injury of such emotions to sounder persons is only of lesser degree. Many a violent paroxysm of rage has caused apoplexy nd death. Grief, long standing jealousy and corroding anxiety are res sible for many cases of insanity. Emotion thus kills reason. Grief is one of the best-known and



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Tatan Mella DCZEN



JUNE 4 1904.

words the other day, and in a manne CHATS WITH YOUNG MEN. not to be forgotten. An underclerk went to one of his friends for consola-tion and advice because, as he put it, his chief had assigned him something to do which may are difficult. A mighty good rule to adopt in the regulation of your conduct for the year is this: Tackle only one day at a time, and make that just as decent and as clean and as upright as human nature will be year.

to do which was very difficult. "'What shall I do,' he whined : "'Do" thundered his friend ; 'why,

do what you're asked to do !" "The wide difference between those two men was illustrated in that short moment. I read in that little incident

moment. I read in that little incident their whole character and foresaw their future career. There are just two kinds of people in the world, those who do things and these who do not. The former are the glory of the world. They lift its burden and see that things keep moving and improving. The latter are the baggage—the incum-brances. They have to be pulled along. The man of the hour is the man who realizes that the hour is here ; who

who realizes that the hour is here ; who recognizes, so to speak, the psycholo-gical moment. He is not asleep when

opportunity taps at his door. He knows that a man's success is in pro-portion to the trouble he takes, and nothing is too difficult for him to nndertake. He is not the clerk who asks what to do about it. He is the one who makes a way and does it.

Snapsho's at Failures.

"What kind of an engineer would your fireman make, Johnson ?" queried one of the division superintendents of the Boston and Maine Railroad, address-

ing the engineer of a local train. For an instant Johnston hesitated. Personally he liked his fireman, but knowing the man as well as he did, he was scarcely willing to be the one who should recommend placing him on the engineer's seat. "Anything the matter with him ?"

"Anything the matter with him ; asked the superintendent, noting the hesitancy on the part of the engineer. "Well, it's just this way, sir," said the engineer, fumbling his cap. "Tom the engineer, fumbling his cap. "Tom is all right as a fireman, but so far as putting him in charge of an engine is concerned. I don't think the time has "Does he drink ?"

"I never knew him to touch a drop of liquor." "Inclined to be reckless ?"

"Exceptionally careful, sir." "Careless about his work ?"

' No. sir.

"Well, what is the matter with him?" "I don't think he studies enough," said the engineer. "There's a read-ing room at the terminal where there are all kinds of books and papers about engines and railroading in general, but I never knew Tom to spend five minutes in there. When he's off duty and about the station, you're pretty sure to find him in the smoking room talking with the rest of the boys." Can you suggest the name of a fire-

man who you think would make a good engineer, 'asked the superintendent. "There's Stanley," said Johnson, after a moment's thought: "he's the rekilling emotions. Many a one has known some person who, because of grief at a death, has pined away and died in a few weeks or months. Cor-reggio is said to have died of chagrin verse of Tom. If you don't find him on the engine, the chances are that he is in the reading-room, his head buried in some book on engineering. I don't know much about his record as a fireregion is said to have alled of enderministry ducats because he received only forty ducats for a picture that is now one of the treasures of the Dresden Gallery. Keats, as hundreds of other sensitive souls have done, died of criticism too

man. "It's the old story, Joe," said John-son's fireman, addressing the former, a few days later, "friends in the manage-ment. Stanley has been appointed an ment. Stanley has been appointed an engineer, and I'm kept firing.

keen for his scnsibilities. Even joy kills when its impact is too sudden. The daily papers sometimes tell of an aged parent dying on the sudden return of a long-lost child, or of the news of great good fortune having a fatally exciting effect. A man in Paris died when his number proved a discipation of bettary Yes, Stanley had friends in the man-agement, but they were friends he had won through his studious ways when off duty.

Paris died when his number protect a winning one in a lottery. Even if the emotion is not strong enough to kill its effect may be most injurious. A fit of anger will destroy appetite, check digestion, and unsettle Take hold of the present opportuni ties; use the present graces. Many people spend half their time anticipat-ing to-morrow, and the other half in reappetite, check digestion, and unsettle the nerves for hours, or even days. It upsets the whole physical make up, and, by reaction, the mental and the moral. Just as it changes a beautiful face to a hideous one, it changes the whole disposition, for the time being. Extreme anger or fright may produce jaundice, and these or other emotions competimes cause numera.—Success. gretting yesterday.

OUR BOYS AND GIRLS.

STORIES ON THE ROSARY

BY LOUISA EMILY DOBREE. The Ascension of Our Lord Into Heaven

THE POWER OF HOPE.

A loud knock at the door interrupted her. It was a neighbor come with some

"I hear, Nonna, but-"

THE CATHOLIC RECORD.

if I were to be crippled ?" "Ah! indeed you say well, Agnese. I am glad to bear you speak gratefully, for we have much to be thankful for," said Teresa, who was pleased to hear

such words from Agnese, who took most things for granted, and was by no means b essed with a thankful spirit.

was gone she resumed it, and forbade Antonio from going. Then there was an angry scene, for Antonio lost his

absolutely relusing to talk about them to his grandmother, though he did so to his sister, who drank in the poison very greedily, accepting all her brother told her in good faith. Lent was late that year, and there was already a slight greedity, accepting all her brother told her in good faith. Leat was late that year, and there was already a slight feeling of spring in the air, though the trees were leafless and there was a touch of snow still on the Vallombros-ian mountains. The flower shops were full of beautiful flowers, and iovely roses contrasted with Lent lilies, hya-cinths, anemones and many other spoils

Agnese ran off to her work, which was in the Borgognissanti, and Teresa went home to do a great deal in the little rooms, for the family where she

was usually employed were away, and she was out of her usual employment. After she had had her midday colla-tion of some beans boiled in water and

tion of some beans boiled in water and a piece of bread, Antonio came in and ate his share silently, after making a grimace, which his grandmother did not notice, at the fast-day fare. "There now, I was going to forget!" she exclaimed as Antonio washed down the food with some thin red wine. "The English lady came over this morning to say that her son, who is ill, wanted to see you." wanted to see you." "Wanted me!" exclaimed Tonio as-tonished. "What for ?"

"Much good will it do you," said Teresa solemnly, "learning it when your faith is being tampered with. I forbid you to go there, Tonio, do you hear?"

his mother. She hasn't the consolations that we have, poor thing, for she is a Protestant," added Teresa. "I am very sorry," said Agnese, with tears in her eyes. "It seems hard that when one is young one should have such an accident. How thankful I am to be sound an well! What should I do if I were to be crippled?" "Ah! indeed you say well. Agnese. free leave to take.

TO BE CONTINUED. CONVERTS' LEAGUE.

ORMER EPISCOPALISM MINISTER TELLS

things for grant hankful spirit. b essed with a thankful spirit. The news had interrupted Teresa's conversation with Antonio on the sub-ject of the classes, but as soon as Maria iect of the classes, but as soon as Maria by about three hundred persons, of by about three hund whom a large majority were converts to the faith. The president of the League, Jesse Albert Locke, presided and an-Another broken y seens, for Antonio losk his emper and spoke very disrespectfully to his grandmother, telling her that he would go whether she gave him leave or not, at d she, teeling justly indignant was also keenly sensitive to the fact that Antonio was twenty and likely to go his own way whatever she might say. She did not venture to threaten him with turning him away from home if he disobeyed, as she knew all too well that her efforts to keep him steadfast in his failty trastrated if she did so. That spring was an anxious one to Teresa, for Antonio became very silent and reserved as to his evening classes, absolutely refusing to talk about then to his grandmother, though he did so to his sister, who drank in the poison very greedily, acceenting all her horter told

17, of this year; the Rev. Thomas J. Campbell, S. J., and the Rev. Timothy

roses contrasted with Lent lilies, hya-cinths, anemones and many other spoils from the fields and gardens round and near the city of flowers. The carnival came, and on Shrove Tuesday the bells of the city all rang out at midnight to denote its ending and the beginning of the great fast of Lent. Agoese, who did not dare refuse to accompanied. Teresa for the im-

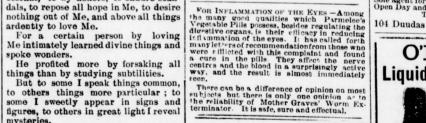
go, accompanied Teresa for the im-position of ashes, which took place at salist Church. I then began to see that the church near the house atter every Mass. Though Teresa could not read, she knew quite well what the brief rice meant, and that the ashes placed on her forehead were accompanied by the in-junction to remember that she was but dust and that to dust she would return. Teresa in her humble piety appreciated to the fill all the rites and cocrementer to the heat of the rites and cocrementer to the fill all the rites and cocrementer the sheat the the church near the house atter every the privilege of private judgment would of the Church. Like the beautiful resolved to follow the dictates of my pictures and images on which she loved conscience. The result is that I am books of learning to her. The short ceremony of Ash Wednesday served to remind her of the span of earthly life allotted to all brief at its longest and the control of the span of earthly life which she has to teach. I have found books of rearing we with the span of earthly life which she has to teach. I have found is which she has to teach. I have found the Catholic Church to be the embodiment of all the ideals I have longed for. The troubles which I have gone through is grepare a place for even her, a poor, insignificant old woman, who was ignorant of all but that heavenly love which was showing her how to live as became a member of that ascended Lord, and the the server as the prayers of my Catholic friends, and for these prayers I sincerely thank them."

IMITATION OF CHRIST.

AGAINST VAIN AND WORLDLY LEARNING. I am He who teacheth to despise earthly things, to loathe things pre earthy things, to loathe things present, to seek things eternal, to relish things eternal, to fly honors, to endure scan-dals, to repose all hope in Me, to desire nothing out of Me, and above all things ardently to love Me.

For a certain person by loving Me intimately learned divine things and

cents.



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the

Children

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minutes' easy clean a tubful ng of the gar-board neces-er. Your deal-r you can get ng it from

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calding the clothes. Its a new way and a clean, easy method of doing

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A HINT TO MOTHERS.

make for them so far as my experience goes. I consider them a perfect medi-

cine for children and always keep them in the house." You can got the Tab-lets from any devler in medicine, or

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In an address to young men, Hon. John M. Gearin said : You will be advised, I know, to

"You will be advised, I know, to keep out of politics altogether. "I am not going to tell you that. I don't approve of the sentiment thus broadly stated. I believe that your duty to yourselves, to the community and to the state demands that you be-come a factor in the political move-ments that shape the policy of the gov-ernment. If it be true that politics is at times a "filthy pool" it is so because, and only because, those whose duty it is, and whose busi-ness it ought to be to attend to the cleansings of this pool neglect that

metimes cause nausea.-Success. Take Part in Politics

intelligence, the honesty and patriot-ism of the country. It is one of the

peculiarities of our form of government

peculiarities of our form of government that we must have political parties and those parties must formulate their principles into platforms and the people must approve or disapprove and be given an opportunity to approve or disapprove of the declarations in those platforms. And the management and direction and control of these political

direction and control of these political parties is what is called 'politics.' And while I would not have you,

young gentlemen, make a business, a profession of politics, I do say to you

keen for his scnsibilities.

cleansings of this pool neglect that duty and permit the continuance of a condition that right minded people so much decry. The politics of the coun-try should be directed by the brain,

her. It was a neighbor come with some news. "Haven't you heard it? It's a dreadful thing 1" exclaimed Maria, the woman who lived on the other part of the ground floor. "I have heard nothing as I have been at work all day," said Teresa wearily, for she was not as fond of talking as her neighbours were, as she wanted to do good many things in the house before supper-time, as well as finish her tale with Tonio. "It's the Signorino opposite, the rich young Englishman," said Maria. "It's the Signorino opposite, the rich young Englishman," said Maria. "It's the Signorino opposite, the rich young Englishman," said Maria. "It's the Signorino opposite, the rich young Englishman," said Maria. "It's the Signorino opposite, the rich young Englishman," said Maria. "It's the Signorino opposite, the rich young Englishman," said Maria. "It's the Signorino opposite, the rich yace something happened. I dod't know what it was, I am sure, and he fell and has met with a serious accident. They I to go ?" "At the Ave Maria," said Teresa,

has met with a serious accident. They have taken him home and he lies there "At the Ave Maria, said Loresa, "and don't be late. And mind," she called after him, "and brush your, jacket and comb your hair. Come in here first and do it before you go. I very ill indeed." "His poor mother !" said Teresa, her

shall be out." "Very well," said Antonio, and he

"His poor mother !" said Teresa, her heart going up in prayer for them both in their trouble. "Yes," continued Maria, who felt proud at being the first to tell the news, "and Giuseppe says the manservant told him the doctors say he will be very here of use went off. went off. He looked very handsome as he as-cended with rather excited feelings up the broad stair of the magnificent palace, the back windows of which gave

and the front ones on the Arno with the lovely mountains of Vallombrosa to the left, and the heights of San Miniato and the Certosa opposite.

It was three weeks since Antonio had seen Jim Ascot, and the change was great, for suffering had laid its hold on

a profession of politics, I do say to you that your country expects, and has a right to expect, the benefit of your ad-vice, your education and your moral support in the conduct of public affairs. Let your aim in this as in all things, be along the lines of purity of thought and righteousness." Move on, Don't Block the Pathway We are a firm believer that anyone who has ordinary intelligence can ac-complish that which he desires if he will "move on and not block the path-We are a firm believer that anyone who has ordinary intelligence can ac-complish that which he desires if he will " move on and not block the pait maginary obstacles to grow into un-surmountable mountains, at the base of which you will give up your life in despair. A distinguished man has spoken on this subject recently as fol-lows, and these lines should impress all who may read: " I heard the philosophy that under-lies success expressed in a few forcible wery sorry for him and the poor lady,

The voice of the books is the same but it teaches not all men alike ; be-cause I within am the Teacher of truth, the Searcher of the heart, the Under-stander of thoughts, the Promoter of actions, distributing to every one as I oured." "I don't know if the padrone will let me," said Tonio, rather flattered at this demand, as he had often felt exjudge fitting.

Self Love the Cause of all Our Pain. Forget yourself, and all your pains will disapear. People think the love cf God is a martyrdom; no, all our pains only come from self-love. It is self-love that doubts, that hesitates, that resists, that suffers, that reckons up its sufferings, that changes on every occasion, and hinder that deep peace which souls that are delivered from themselves experience.-Lacordaire.



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VOLUME X

The Catholic LONDON, SATURDAY,

THE SOCIALIST

We cannot be too ins our societies to contri to the safeguarding the the dangers of socialis are being made to lur the socialistic snare But what is not well k workingman-ill qualif defend himself against ing, and led to conside ent order of things h ameliorate his conditio wards socialism. He rooms in our cities. H tion of its doings fro papers. He is attrac fraternity which exist ents. In fact that ver the most potent facto istic propaganda. An is shown by unselfis toiler expects, but oftimes from some of promising opponents wistes to see love and in daily life. But wh only as an appendage sees those who tal callously brutal and i those around, and with towards those who ha tempted to brand all s At any rate he contra with that advocated : socialist, and loses no a verdict.

The man in the adept at making disti not separate the the followers of If the men and fess it be barren of their lives touch his they hold fast to line gard him as belongin order of being, he i askance at Christian way an indifferent C ingly a powerful ally may talk against it he proves in his ow tianity has no vital side of the enemy. that the progress of : is due in no small iduals of this type thing and do anoth brotherhood and yet care " policy of the opponent say of us to these Christians lo Still the religion to class is ours. If influence felt we ar ditions are more co us remember that th and charity sweet

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STATUES FOF SALE.

forwarding the interests of the Church. We wish him every blessiag in his new charge. OBITUARIES.

CONFIRMATION AT ST. MARY'S CHURCH.

MRS. PATRICK O'BRIEN, COL

MRS PATRICK O'BRIEN, COBOURG. To Gobourg, Fridag evening, May 6 at the fiter an illness of about two months. May, bout nice years ago, was a native of Poter-borough, where they resided some years ago, where they resided some years ago, bout nice years ago, was a native of Poter-borough, where they resided some years ago, where they resided some years ago, bout nice years ago, was a native of Poter-borough, where they resided some years ago, bout nice years ago, was a native of Poter-borough, where they resided some years ago, they have a convert to our holy re-fit for was a convert to our holy re-fit how the an was formerly. Miss Frank bout the some a very devout and charitabile out the beam a very devout and charitabile out the beam ago and the some some ago, the the to some years ago, the the to some a very devout and charitabile out the beam ago. The them to St. Peter's Cath deal, the some weith and Fred Hanas, formoris, Miss Mens, 4, to be the devout and the some at the form of the devout and the some at the form of the devout and the some at the form of the devout and the some at the form of the devout and the some at the form of the devout and the devout and the some of the devout and the devout and the some the devout and the devout and the some of the devout and the devout and the some of the devout and the devout and the some of the devout and the devout and the some of the devout and the devout and the some of the devout and the devout and the some of the devout and the devout and the some of the devout and the devout and the some of the devout and the devout and the some of the devout and the devout

Chicago: Bruce and Mr. and Mrs. J. L O'Brion. Cohours. The floral offarings wore beautiful. May her soul rest in peace: Mrs. WM D& WITT. BATHURST. The community of the 3rd line of Bathurst when it became known that Mrs. Wm De Witt had departed this life with a suddenness that was startbing. Many in Perth and other sections of Bathurst filt the shock and their borrow was intense. Mrs De Witts missing and the startbing of the start of the shock and their sorrow was intense. Mrs De Witts missing that was startbing. Many in Perth and other sections of Bathurst filt the shock and their sorrow was intense. Mrs De Witts missing that was startbing. Near the wast he chick and the shock and their sorrow was intense. Mrs De Witts missing the dist year. The wedding proved a felte-tion one, and their wedded life commenced under good auspices but alse i a cloud has en tered their home, once so bricht is taken. The broken hearted husband, the put was cheard in manner, propasses and leave be welly of their friends and relatives. Mrs. De'Mits was cheard in manner, propasses and leaves beside a hus-broken hearted husband, the put was cheard in manner, propasses and leaves beside a hus-bend her mother, father and nome broken to mourn her loss. The fonerial took place on sunday afternoon from the and thence to the Catholic cemetery. The dark hundreds drove to the suddened home shalt an hour to pass of agoit. The the fast hundreds drove to the suddened home shalt an hour to pass of agoit. The the fast han the fast of her starts and took place on sunday afternoon from the and thence to the Catholic cemetery. The dark handreds drove to the suddened home shalt an hour to pass of agoit. The tool mark and shon brady, all relatives (heart of Jeaus, and its bawk from Devent, for De Witt, Dan Nonan, Thomas Hogs. Geo. Nonan and John Brady, all relatives of her soul. We extend our heartest and before of the deceased may after the repose of her soul. We extend our heartest and broker of the deceased may for the repose of her soul. We exten

or the renewal of their baptismal yows. On this occasion Rev. Pather Cherrier, C. S. B., of the Cathedral staff, officiated. ANNIVERSARY SERVICES AT ST. AUGUSTINE On Sunday, May 29:b, 1906, anniversary ser-vices were held in St. Augustine church, St. Augustine, Ont. High Mass was celebrated at 10:30 a.m. by Rev. G. R. Northgraves, editor of CATHOLC RECORD, who also delivered the sermon on the Apostolic Succession, which was shown to be necessary in the Church of Christ, and to be found only in the Catholic Church in communion with the Sea of Rome. The sermon was listened to by alarge congregation, many of whom came from a great distance, The cole-bration was the antiversary of the leying of the corner stone of the handsome new stone church which was dedicated by His Lordship Right Rev. F. P. McEvay, D D, Bishop of Lor-dom Meb. 2004, 1907. The Rev, pastor, Father James Haulon, The Rev, pastor, Father Congregation was also priser, and the sermon was preached by the collection both at High Mass and Ypers, which am collemn V shadesome state at priser. The sermon was preached by Stor, C. R. Northers, Hoth sermons were eleguent and impressive and were lis-tend to by appreciative congregations. Besides the pastor. Rev. J. A. Hanlon, at Vespore, Rev. J. Corcoran, P. P. Teeswater, Rev. M. McCormack, P. P. Ashfield, were pressant. The choir evndred very effectively the music for Mass, Vespors and Henediction, abiy assisted by Miss Deane, of Seaforth. <text><text><text><text><text><text><text><text><text><text><text><text><text><text>

THE CATHOLIG RECORD

CONFIRMATION AT ST. MARY'S CHURCH. On last Sunday His Lordship confirmed a class of forty-three. Some of whom were adults, at St. Mary's church, London, of which Rev. Father M. Keon is pastor. The candid stess were carefully prepared for the reception of the holy sacrament. His Lordship after the ceremony was concluded, preached, as is his wont, a ser-mon replete with good advice for the guidance of his people, old as well as young. Ho made special reference to the drink habit, warning his hearers to be ever on their guard against this most insidious for of the Clarch and of humanity. The day's proceedings made a great impression on the large congregation. FIRST COMMUNION AT THE SACRED HEART

<section-header><section-header><section-header><text><text><text><text><text><text> against this most insidious foe of the Charch and of hummaity. The day's proceedings made a great impression on the large congregition. FIRST COMMUNION AT THE SACRED HEART ACADEMY LONDON. An evidence everywhere of devolion and refined taste-the oth you will filled with the pupils and others-the nune occupying their accuetomed places-the atta decortated in a monner befitting the occasion, and resultedent with hundreds of lighted candles; such was the scene that presented itself on the occasion of the reception cfiftst Communium by five of the pupils of the Sacred Heart Acad-emy in this city on Thursday morning of last week. Needless to say the children had been well instructed, for such is always the case at this noted scat of learning where culture and refinement so hand in hand with the training of the soul and of the heart-fitting the young ladies placed in the scate dupon the candidates whose couls were about to become incurished for the first time at the heavenly barquet, as they knelt devouly on the pric-dent to take place. His Lordship the Bishop of London celebrated the Mass and adminish tor to take place. His Lordship the Bishop of London celebrated the Mass and adminish the yound is the subscience, and the scate of the soul noncished for the first lime at the heavenly barquet, as they knelt devouly on the pric-dent to take place. His Lordship the Bishop of London celebrated the Mass and adminish therd the Most Bieseed Sacramont, A the conclusion he addressed the children in a man-ner appropriate to the occasion, admonishing them to preserve during their lives the innoi the determoon at 320 o'clock the children the accession for the sould and the scate of the Based Vielle Morkin and Edma Green. To the atternoon at 320 o'clock the children the morning were enrolled in the scapulate of the based vielle Morkin and Edma Green. To the atternoon at 320 o'clock the children the morning were enrolled in the scapulate of the Based Vielle Morkin and Edma Green. To the atternoon store at a souling the scale of

C. M. B. A. RESOLUTION OF CONDOLENCE.

Maidstone, May 22, 1904, At a regular meeting of Branch No. 20, Maid

MARKET REPORTS. LONDON London, June 2. Grain, osr osnial – Wheap per cental, \$150; ossis \$1 (3 to \$1.0; oorn, 900 to \$1.00; barley, 65 to \$1; pers, \$1.00 to \$1.50; burk wheat, 90 to \$1.0; rye, 90 to \$50. Vegetables-Poracoss, per bag \$120 to \$125; onions, per bag \$2; celery, per doz, 752 to \$125; paranips, per bag, 40 to \$05. Poulty-Dressed enickeos, per pair, 905, to \$125; live do, per pair, 80 to \$55.; turkeys, dressed per 1b. 16.; turkeys, live, par 1b, 10 to 129c.

premine, per bak, 10 to 30. Produkt - Dressed Gaickens, per pair, 90c. to \$125; live do, per pair, 80 to 85.; turkeys, dressed per lb. 116; turkeys, live, par 1b. 10 to 12;c. Mean-Dressed Hoge \$6 75 to \$7 00; pork, by 1b. 8 to 9; bast by the quarter \$6 50 to \$7.50; yeat \$5 to \$60; mutton, \$7 to \$8.00; lamb, per pound, \$ to 10.2, do. each, \$4.50 to \$5. Tive \$6.00; stage, per own, \$2.50; how \$7.50; yeat \$5 to \$60; mutton, \$7 to \$8.00; lamb, per pound, \$ to 10.2, do. each, \$4.50; ross. Live \$6.00; stage, per own, \$2.50; how \$2.50; ho

MONTREAL.

MONTREAL. MONTREAL. MONTREAL. MONTREAL. MONTREAL. MONTREAL. MONTREAL, and bardly any business in grain on soil is reported. There is no im-provement in the cable demand for wheat and orts and the demand for wheat and orts and the demand of the soils. No 3 oats ard sid offer on this side. Locally with the view of holders on this side. Locally No 3 oats ard sid offer on this side. Locally no 3 oats ard sid offer on this side. Locally no 3 oats ard sid offer on the side. A local and No. 2 at 35 to 350; Ferenbor oats are scarce and held at 265 track or 865 store. Peas were about steady at 715 slibet, No. 2 rye, 62c Flour-It is said that some of the prices menioned below are boing consistently out; Manitoba parents, 34 50 to \$4.35; store bakers, 36; to 10 sig; shorts, 51 bo straight rollers in bags, \$215 to \$225 Feed -Market quiet. Maniboba bran, in bags, 815; shorts \$21 per too; Oatslib bran in balk, \$18.50 to \$19; shorts, \$20; mullide, \$25 to \$25 per ton. Rolled oats-The market is firm. Dealers are asking \$255 for bags and \$1.90 in barrels on track. Eggs-New laid, 15 to 1540 CHURCH FURNISHINGS

Write for samples and A. Screaton & Co. on track. Eggs-New laid, 15 to 154c. Butter-Full grass, 17 to 174c; western, fairy,

c to 14c. Cheese-Ontario, 8%o; best Quebec, 8c. Live Stock Markets.

COWAN'S For purity is unexcelled TORONTO Toronto Jane 2. - Market steady, with pros-ects steady for next week, especially for the Toronto Join 2. All Market steady, what pros-pects steady for 2. All Market steady, For good Butchers - Market was steady. For good butchers there was no easing off noticeable. Choice earlie sold at \$4.25 to \$4.50 and some picked light export butchers at \$4.60 to \$4.53 Medium to common cattle sold at \$3.50 to \$4. Stockers and feeders-Market steady to farm for good quality light stockers and feeders. Calves-Market dull. Sheep and lambs-Market steady. Hoge - Market steady at \$5.10 for selects and \$4.90 for fats and lights.

EAST BUFFALO.

EAST BUFFALO. East Buffalo, June 2. - Cattle- Receipts 50 head; active and firm; prime steers, \$125 to \$160; shipping, \$4 85 to \$515; buthers, \$130 to \$515; helfers, \$33 50 to \$5; cows, \$325 to \$1,50; buthe \$3,15 to \$15; cows, \$325; cows, \$325; co \$1,50; buthe \$3,15 to \$15; cows, \$325; cows, \$325; co \$1,50; buthe \$3,15; helfers, \$3,30 to \$5; cows, \$325; co \$1,50; buthe \$3,15; helfers, \$1,150 head; stead; \$1 to \$5,25; Hoga- Keceipts, \$3,50; co \$1,9; plaz, \$1,75; to \$4,80; roughts, \$41 to \$1,25; \$1,90; and \$1,75; to \$3; dairies, \$1,70; to \$1,25; \$1,25; bard lambe - Receipts, \$1,90; bead; Lambs dull: 20 to \$25; lower; sheep active; owes stead; others 15 to \$56; lower; lambs, \$4,50; to \$60; yearling, \$3,75; to \$6; where, \$4,50; to \$6; yearling, \$3,75; to \$6; where, \$3,25; to \$5.



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SOCIALISM 2

Some, says Dr. article in the Doly resort to ridicule abuse in opposing really not much hu Organized society difficult determina Socialist loses his and of humor. bec. despair destroys i seems that there i Socialism. We m not necessary. T achievement not and not in books. give to the discon reform needed, it: that socialism can it stands cannot it is bankrupt, a mental assumption