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VOLUME XXVII. The Catholic Record. LONDON, SATURDAY, MAY 6, 1905.

The

THE B. N. A. ACT STILL IN FORCE.

For some weeks the Christian Guardian has been orating on the school clauses as a menace to Canadian liberty. It has belabored the hierarchy, and now it exhorts us to believe in its strong but temperate and consistent attitude towards the Autonomy

To assume, however, that the members of Parliament who support the Bill are acting under " spiritual influence " is an exhibition of either childish egotism or prejudice. To assume again that the gentlemen who support Sir Wilfrid the gentiemen who support on whith a epithets, and concluded their performhierarchy is scarcely a tribute to Canadian lawmake-s. To harp from week to week on the iniquity of not being able to see eye to eye with it, and incidentally to weave into its contention old charges against Catholics,

may be but the Christian Guardian's method of displaying strength and consistency. But it is rather late in the day for the editor to preen himself on his impartiality in the matter.

His pronouncements are on record. And with these in mind we cannot but wonder at the assurance of the individ nal-who has vilified us and beclouded the issue, venturing to hold himself guiltless of any attempt to foment dis-

At the beginning of the agitation the editors railed at the Separate school system. It tended, so they declared, to disunion; and they asked us why we should not be satisfied with the schools championed by the sects. To this we replied that it concerned us little just what system was approved by our friends. We merely pointed out that the British North America Act was still in force. To the charge that Alberta and Saskatchewan were the with respect to denominational schools

when they enter Confederation --must, in deference to the B. N. A. Act, be Fatter Douglas Hope is gone-cut off Provinces and the fury over permitting "the most stagnant and reactionary section of the Dominion" to eramp Alberta and Saskatchewan "into its own narrow and outworn mould" are appeals to ignorant prejudice. He shared the rough food of the boys, lived their life in playground and schoolroom; never thinking of himself, or he might have known that Judging, however, from articles that have appeared in the public press the Ontario ranters have failed in their agitation. Fair-minded Canadians recognize that Sir Wilfred Laurier stands

British North America Act.

LIES.

have no nestation in saying that no cloul would darken the sky but for a few prejudice-rid len preachers who know not that their day of influence is spiritual elation best ting the theme, What divides a particularly timely spiritual elation best ting the theme, was read. It was particularly timely for the Easter tide and as postry it is

Bill the gates of Misrepresentation, that we presumed had been locked by Common Sense and Justice, would have been flung wide open. And yet we saw the same old phantoms strutting the stage and heard the same old pathetically decrepit charges. In fact the preachers saw Rome everywhere. They had the " in tolerant hierarchy," garnished with "mediævalism" and the "Dark Ages," for breakfast, dinner and supper. They bespattered Quebec with all manner of ances by cooing they had not done a thing. And wherefore ? Why did warrior Hughes suggest that we ought to shoulder our muskets and start a rebellion, and the preachers buckle on their armour ? We suppose that to the bellicose colonel it was one way of achieving notoriety, and to the preachers another proof of their orthopreachers another proof of their ortho-doxy. But happily the British North America Act is still safe. The organic law of this country has not been de-stroyed to make a Toronto holiday. own. Some day or other, Father Kent, by whom the Oblate literary tradition Quebec will continue to give us lessons in toleration, besides contributing to is maintained and augmented, might our literary and historical glories, and well, one thinks, revive the memory and influence of Father Rawes for a Canadians in general may wonder for generation that is more fitted and premany a day at the peculiar human beings that abide in Toronto and ad-

## joining parts.

A CHURCH WITH 2,000 CONVERTS. pervade the mass. Besides its two thousand conversions.

ST. MARYS OF THE ANGELS, BAYWATER, the Church of St. Mary of the Angels

The same quiet force and effective simplicity which marked Father Kirk's charming little record of "Several Several Se simplicity which marked Father Kirk's charming little record of "Some Notable Conversions" pervade the pages of "Reminiscences of an Oblate of St. Charles," just completed by his pen, writes a staff contributor of the London Tablet. The theme, after all, is still one of conversions; for he him. Alberta and Saskatchewan were the victims of coercion we replied that for each Province the Legislature may ex-clasively make laws in relation to edu-cation" provided that nothing in any such Provincial law" shall "preju-dicially affect any right or privilege ib sent to demoninational schools E. Manning, C. J. Laprimaudaye, H. A. Rawes, H. M. Bayley, F. M. Wynd-ham, W. Humphry, F. Bown, S. daye, H. the Fost of Marriage with mar by the d. Wynd. the friend, as Anglican and as Catbolic, own, S. of Cardinal Manning. as Hope, An instance of the continuing in n, J. B. fluence of Manning may be seen in a A. W. recent act of Father Wyndham—the which asy class of persons have by law in the Province at the union." These schools were established by Act of Dominion Parliament in 1875, and, ac-cording to Mr. Haultain, have worked well and given offence to none. Our

well and given offence to none. Our readers will remember that in the debate on the Territories Act of 1875 Hon. Edward Blake said that it was essential to our obtining a large immigration to the North-West that we should tell the people beforehand what their rights were to be in the country in which we invited them to settle and deemed it necessary to introduce Separate schools into the measure then before Parliament. Tais was done. The fact, therefore, is that Separate schools which exist in Terri-Separate schools which exist in Terri-tories at the time of Union — that is and not always for the best, humanly tories at the time of Union — that is nage in charge in chief, tories at the time of Union — that is nage in charge in chief, tories at the time of Union — that is nage in charge in chief, tories at the time of Union — that is nage in charge in chief, the best, humanly the best, humanly the time of Union — that is nage in chief, the best, humanly the time of Union — that is nage in chief, the best, humanly the time of Union — the best of the best, the time of Union in the best of the bes tories at the time of Union — that is when they enter Confederation — must, Lavington to the Artesian road. dival Vaughan knew him at Bayswater; together with the letter announcing his in deference to the B. N. A. Act, be upheld and perpetuated. The clamor, then, anent handicapping the then, anent handicapping the clamor, the flower of a brilliant youth. His oxford, first to Bayswater, and after, the public by Father Kirk.—Boston change had been from Christenfired, Oxford, first to Bayswater, and after, wards to the Harrow-road where he succeeded his consin, Lord Archibald Douglas, in the charge of St Vincent's Harme. He shared the yough food of Pilot. THE D'YOUVILLE READING Many interesting things were men-tioned at the meeting on Tuesday. A new magazine "The Canadian Month ly," with which Professor Stockley is closely connected, has a splendid many in spite of his six feet of stature and his brilliant physique, he was not seasoned for the life he had adopted. y, with which Professor Stockley is closely connected, has a splendid paper on the Irish University question. Miss M. L. Mallock, sister of Henry Mallock, and a graduate of Cambridge, England, writes in the Dolphin a sort of service of a late hock called 11 The Soul The play field of Eton may have won the battle of Waterloo-they did not in this instance achieve victory over the outcasts of London. Five years he review of a late book called " The Soul by the Constitution. If Separate labored; and then, he, too, was borne to rest at Kensal Green. One great of Old Japan, by Hearn." Some passages schools exist, and are to be continued to rest at Kensal Green. One great London newspaper, of Hebrew organizfrom the paper were read. As long as ancestor worship remains, Japan will not be ready for western ideals in in the new Provinces, let them fulmining, gave him a spmpathetic note : not ate against the law of 1875 and the perhaps so much because he was a Christian hero, of an order the Cata-combs could hardly have excelled, but their noblest expression. Canadian affairs were briefly mentioned. "The Light Invisible" is a new Ghost stories because " he called consins with all the blue blood of Scotland," and was the son of a father who sat in Parliament WHERE THE RESPONSIBILITY book by Robert Benson. Ghost stories are usually alarming, but these are an for Windsor and of a mother who was a for Windsor and of a mother who was a bed-chamber woman to Queen Victoria. Another name on the list has per-haps evaded, in other respects, a pub-licity it deserves, Father Henry Augustus Rawes. His career as an Anglican clergyman was finally closed by his reception into the Church at the hands of Father Grant. S. J...-so that exception and are entertaining, harm-We have received a few letters in-Corporation of the less and pretty. On Monday, May 1st, Mr. John Thompson, son of the late Sir John Thompson, will deliver a lecture on Dr. Sam. Johnson. A few minutes were devoted to preparation for the location. forming us that many non-Catholics take no interest in the tirades of religious weeklies and the preachers against the school clauses. We are glad to know it. We did not, however, hands of Father Grant, S. J., -so that the Jesuits may, in a sense, be said to given Father Rawes to St. Charles if lecture. Some time later in May we hope to think at any stage of the agitation that Some time later in May we hope to have a lecture that will be most timely. Mgr. Voy de Voya, who recently visited the convent, will be the lecturer. This prelate is interested in a colony of Hungarians in the Canadian Northimpartial non-Catholics rejoiced in the unseemly exhibitions which have disthey afterwards took Father Humphrey and Father Henry Karslake away. For nearly thirty years he worked among the Oblates, at the same time producing graced Ontario and made it unworthy to mate with the other sections of the West for whose benefit an orphanage is to be built. Mgr. Voy de Voya has travelled extensively in Siberia, Mancountry which pride themselves on their a body of literature which has a per-sonal note entirely its own. It is at spirit of toleration. They know us, these Protestants, well enough once profoundly evangelical and pro-foundly Roman. In him were united in a quite singular degree, unction and churia and Japan, and will describe his travels with lime light views as illusto dissociate us from the calumnies that have poured from learning; he could put the dryest thesis tration. the press : and, with their knowledge into the language of poetry. When one thinks of the reputations made by far When one most encouraging. Its growth is

LONDON, ONTARIO, SATURDAY. MAY 6 1905 have no hesitation in saying that no cloul would darken the sky but for a few prejudice-rid len preachers who gone. What citizen of this country would have imagined that a few days ster the introduction of the Antonomy Disciple"—the name of another of his Disciple"—the name of another of his Disciple"—the name of another of his Disciple". The Beloved Holman Hunt's great picture, "The Disciple". The name of another of his Disciple disciple that a few days Disciple disciple disciple that a few days Disciple discipl Diselple"—the name of another of his books—he had Cardinal Manning for a true brother, as also in his devotion to the Holy Ghost. When he founded a Confraternity of the Servants of the H Jy Ghost (erested into an archeon-fracernity by Leo XIII, in 1879) the Cardinal wrote to him: "It is the embodiment of a devotion to which, for more than thirty vears. I owe the chief embodiment of a devotion to which, for more than thirty years, I owe the chief blessings and graces of my life." Else where, as many will remember, the Cardinal speaks of the Holy Ghost, the Comforter as "almost palpably present". Conforter as "almost palpably present" with him in the acts, decisions, and aspirations of his daily life. He re joiced, therefore, when Father Rawes began his "Library of the Holy Ghost." How oft m Soul, from

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

"My two books," he humbly wrote in a letter given by Father Kirk, " on the Temporal and on the Internal Mission of the Holy Ghost were written with the hope and prayer that they might rouse some of you to earry on more worthily what I had begun." To-gether he and Father Rawes longed for the development and realization of May 2nd. this devotion among their Catholic fellow countrymen. A hidden French THE CHURCH AND MODERN THOUGHTnun a daughter of St. Teresa, was. un-

Most of those are not within the actual pale of Catholicity receive their knowledge regarding its spirit and teaching from non Catholic histories, and these are, unfortunately, singularly unjust and prejudiced in reference to her. Hence we often hear, and per-haps not without reason, that "Catho-licity and modern thought do not har-monize"—I say "not without reason," because, as I have already stated, the sources from which the usual knowledge of Catholicity is drawn are defective. generation that is more littled and plet-pared to appreciate him than was that which has passed away. Every man of original mind must supply to his readers the leaven as well as the loaf; and the leaven takes its time to of Catholicity is drawn are defective, and when the spring is poisoned, the streams which flow from it — be they

-like a massive for tress against which the armies of heresy, unbelief and rationalism have been from the very moment of her existence hurling them-

turned back humiliated-only to form under a new name and wage the eter-nal warfare which must continue as long as truth and falsehood are in op-

are drunk with the wine of ambition, discovery and research, many have mutinied against the principles of true progress and united to attack Cathocity

logical thought have been ignored. Great men, long since dead and buried, have had their writings disinterred from peaceful grazes and brought forth as arguments to prove that Catholicity and modern thought are antagonistic. \* \* \* but remember that Catho-llcity was not founded to teach aught

but the science of morality and spiritu-ality, and, if ever Pontiffs or priests have encroached on matters of learning

not her mission or purpose to retard such research or advancement. Again, if Catholicity were opposed to against her. Sceptics and atheists all she is accused of opposing, she could not have existed, or even be in exist- her dogmas, but neither human intellect light of modern investigation would win away from her the millions of souls banish her to oblivion. But her truth who accept her teachings as the word banish her to oblivion. But let titut and teachings stand now after two thou sand years of battle with the world, and in her there is not a sign of crumple or decay. Monarchies are falling, Re-publics taking their places—these in marvellous system of government. The gation, but rather its helper and hand-maid. Nor do we find in her children the slightest opposition to modern knowledge and discovery. Take, as an example, that magnificent army of women, known as the Sisters of Charity and Mercy-their lives are given with a noble self-sacrifice to the care of the sick, yet, in their hospitals, do we not find every modern discovery of surgery used in the service of the afflicted : they are among the most devout chil-dren of the Church, but do you think that Catholicity or they themselves ask if a pathological discovery has been found by a Catholic or a non-Catholic ? No, they make use of all that God has given, saying humbly "the earth is the Lord's and the fullness thereof." dition plays no less a part than the writings of the Apostles. And natur-All that is moral and clean in modern thought, ideas and progress meets with sincere co-operation at her hands-all that is opposed to morality or strikes at the foundations of society or the in-tegrity of domestic peace finds in her a most determined foe. Now, as always during the hundreds of years of her existence. Catholicity is ever the sponsor for the principles of sound government—whether written under the royal banner of a king or written under the glorious flag of a republic. Every page of her theology teaches loyalty to legitimate authority. When ravels with lime light views as illus-ration. The annual report of the I. C. T. S. is Philippines Catholicity accepted at Philippines Catholicity accepted at she may learn what is obscure in the once the changed conditions and, as Scriptures and even what is not conmost encouraging. Its growth is once the changed conditions and, as Scriptures and even what is not con-steady and sure. The address by Rev. Ed. Shana-han on "Truth and Its Responsibili-ideas and customs (religionaly speaking figuratively and what is to be taken in prosperity.

Naturally, her teachings are not in harmony with anarchism, socialism and the more vulgar forms of social up-heaval. She does not agree with Tol stoi, that all government is necessarily had-but she knows that each succeeding government is transitory. In her wonderful course she has seen them rise, prosper, fall, decay and die; she has baptized them in infancy and sung their requeim in death --while she herself remains immutable and eternal. Men learn wisdom from books, but from experience they learn true knowledge; the same is true of society, and, humanly speaking, of Catholicity itself : therefore, while she is not antagonistic to modern thought

or ideas, she is necessarily conservative in her judgments. Knowing that she has not been divinely commissioned to teach cosmology, or natural science, she bids the student of modern research first to prove his theory before she accepts it. If a learned student of natural history claims that the world is several million years of age, in place of several thousand, Catholicity does not forbid him to think as he likes or discover all he can-but she never deviates from the prerogatives of her own divine inherit-ance and, in matters of faith and moral-

ity, she bows her venerable head to no man, save the Man-God-Christ.

There is not, and never has been in the history of the world any organized power whtch can compare with Catholicity. From the simplest of her children, the very beggar in the streets, to the most illustrions of her scarlet-robed Cardinals, or even the august occupant of the Pontifical throne, there exists a union of thought and belief which has never before been known in the history of man. When Macaulay expressed in reference to her immutability that she would be in existence when the native and civilized Australian would stand at the Bridge of London and sketch its rains he but put into words the ideas of every thinking man.

Yesterday a Pope lived, to day he dies, to-morrow another takes his place, and so on down through the whole marvelous and wonderful hierarchy of Catholicity, in which, from the highest to the humble, each though but a unit forms, nevertheless, a part of that magnificent organization which compels the admiration of the world. RT. REV. MGR. EDWARD R. CHASE, Laerdo, Texas.

# HIGHER CRITICISM.

The startling denials of the divinity of Christ uttered in recent years by prominent ministers of religion outside the Catholic Church show clearly that Protestantism is losing ground after four hundred years of stubborn onslaught. As a result of the principle of "private interpretation" the truths and mysteries which are the very foundations of Christianity are in our day being re-legated along with the fables of the heathen deities to the myths of anti-quity. And no argument will stay the hand of the iconoclast. While the dissenting Christian world

while the dissenting Christian world is being overturned by what is known as "higher criticism," in striking con-trast is the position of the Catholic Church which, after nineteen hundred ality, and, if ever fournes of learning have encroached on matters of learning not pertaining to her divine mission, they have done so as individuals and not as an authoritative teaching body --and, while she is by no means author-ized as an explorer into the hidden have and natural law, it is

Church will not brook disobedience to her laws; nor on the other hand does she multiply her dogmas to tax unduly the faith of her children. While she insists on the necessary truths she allows the widest difference of opinion in matters that have not been defined. And she speaks ex cathedra only when the faithful would be imperiled if she remained silent. Besides she is not bound down to one method of arriving at the truth. Her dogmas do not stand or fall with the literal or figurative sayings of the Bible. Her dogmas will never con-tradict the Scriptures. On the tradict the Scriptures. On the contrary they are derived mostly from the sacred writings, but the from the sacred writings, out the only source by of the Irish who went to London when she knows how to teach and guide her children in this valley of in this neighborhood so as to be near in this neighborhood so as to be near tears. In her search for the truth trawritings of the Apostles. And natur-ally enough. The truths of religion cannot all be written in one book. Nor could the Apostles had they lived the nselves to the end of the world have written all the things done by Jesus while He was on earth. Besides, unless God Himself directed their handwriting, it would have been impossible to avoid some obscurity. There is imperative therefore, another means by which the truth may be discovered, or, having been discovered may be interpreted to the safety and spiritual comfort of the human race. In the gover-ment of the Church tradition serves her where the Scriptures fail. By tradition

One truth cannot contradict another. As her utterances *ex cathedra* must be true if God is faithful to His promises. no fact of science and no methods of criticism can disprove what is authoritatively stated as the word of God. Thus the Church welcomes higher criticism just as she looks with favor

upon the discoveries of modern science Neither the one nor the other will ever be found in conflict with her teachings and for this reason the Church will not yield one jota to theories unsupported fact.-Providence Visitor.

### CATHOLIC NOTES.

The Hon. Charles W. Anderson, the colored orator, who has just been ap-pointed as collector of internal revenue at New York City, is a Catholic, and, it is said, a very consistent and devoted

A choir of priests had been formed by request of Archbishop Moeller for the purpose of rendering the Gregorian music of the Mass at all the funerals of priests which take place in the Cincinnati archdiocese.

Pope Pius X. has conferred on a Dublin Catholie physician, Sir Francis Cruise, the distinction of Knight of the Order of St. Gregory the Great, in recognition of the merit of his recently published new translation of the "Imitation of Christ."

Tation of Christ." The large crucifixion presented to the St. Benedict's Colored Mission of New York by Pope Pins X. and brought to the rector, the Rev. John E. Barke, by Mgr. Kennedy rector of the Ameri-can College, Rome, is now on exhibi-tion at Tifany's store. tion at Tiffany's store.

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The New York Sun of April 24 says that at St. Patrick's Cathedral in the city nearly 13,000 worshippers were present at the Masses on Easter Sunday. Of this number 3,500: received Holy Communion. His Grace-Arch-bishop Farley pontificated. The music, bishop Farley pontificated. The music, under the direction of Prof. C. Ungerer, was the most elaborate Plain Chant programme ever given in the Cathedral.

In Australia the Catholics constitute one fourth of the entire population. There are 6 Archbishops, 17 Bishops and a Catholic population of 1,100,000. The diocess of Melbourne, where the recent congress was held, leads with 150,000 church members, 100 parochial schools, with about 20,000 pupils and a number of industrial schools, academies and colleges.

A distinguished visitor called recent-ly at the Catholic Cathedral House, Edinburgh, Scotland, in the person of the Right Rev. Charles J. Macdonald, Bishop of Charlottetown, Prince Edward Island. His ancestors went to Prince Edward Island with the Catholic colony that persecution forced to emigrate from the Western Highlands after the rising in 1845. He is on his way home from the visit ad limina in Rome.

The Oblate Fathers have purchased ground for a new House of Studies at Washington. The purchase was made by V. Rev. M. F. Fallon, provincial of the Oblate Fathers, and comprises fifteen acres directly opposite the Cath-olic University. Fathers Fallon an olic University. Father Fallon an-nounced that the first house to be erected will be the house of studies for

was read. It was particularly timely for the Easter-tide and as poetry it is

Catholic Record.

y guardian engel gently cried : thy casement look, and thou shall How He persists to knock and wait for thes! And, oh! how often to that voice of sorrow, 'To-morrow we will open' we replied. And when the morrow came, I answered still To morrow.'

The Oxford Study had to do chiefly with Mrs. J. H. and Mrs. Thos. Mozley, Newman's sisters, Miss Gi-berne and Augusta Theodosia Drane. The next regular meeting will be on May 2ad. B. DOWDALL.

Chicago New World.

ever so sparkling -are infected also. Catholicity, as the criterion of universal and eternal truth, stands alone

Those in deadly fury. Those in command of these armies are well versed in the tactics of modern logic; one by one, though seldom in unity, they have attacked the grand old citadel, each in its time to be tunned hock humiliated—only to form

In this twentieth century, which men

Minor systems of religious as well as

1385

you this High Grade s the equal of anything from your local dealer es the price. It is an fine instrument, per The instrument, but muction, and we can ito give perfect sale-neasures 10 inches long-teended, is s rongly and, and draw tubes being-rised of green leading iplated and the covir-iplated and the covir-iplated and the covir-remarkable results at ishown in the illuest at ishown in the illuest at ishown in the illuest sees are made to fur cays, a feature which formatic Leusse the covir-is is provided to the covir and the covir and formatic Leusse of a lastify, the clearness of Lastify, the clearness of anters, of four times anters, of four these to an exceptionally low ise they are the last at is cover the base of a chart of the second r during the sale at them to be sale at them to be sale at the to be an exceptional to we can off these them to be sale at the to be sale at the sale of the second. We re covered with second you a fair and soft at case with leather in feely. los our hown will be returned to us-see ontarge.

## ORONTO, ONT.



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or relatives, do not mail to sny address ess charges. Price are or refund every ing money Toronto, Can.

of us in business and politics, know, of fair play. We wish to live in amity and concord with all citizens. And we

country. Father Hyacinth Mary Cor-mier, with his secretary, is now on his way to America, and while here he will make a visitation of all the houses of his Order. The last time such a visitation was made was when Father Tom Burke visited this country. The Dominicans are growing very fast in the United States, and the heads of the Order recognize the increasing importance of the branch in the United States.

Among the historical buildings in London to be demolished to make room for the new thoroughfare of Aldwych from Holborn to the Strand, not the least noteworthy is the Church of St. Anselm and St. Cecelia, in Cardinia Street, near Lincoln's Inn Fields. It is the oldest Catholic Chapel in London, dating from 1640, and was originally attached to the residence of the Sardinian Ambassador. During the Gordon "no Popery riots in 1780 the house and chap were attacked and partially destroyed, as being the chief resort of the Catholic nobility and gentry. After the sup-pression of the riots the chapel was rebuilt and enlarged. It has always had a large Irish congregation, many After the supthe chapel.

#### The Russian Church.

The essential difference between the Roman Catholic Church and the Russian (more correctly the Greek) Cath-olic Church is that the latter does not acknowledge the supremacy of the Holy Father. There are a number of smaller points on which the two Churches differ, but the one stated is the one great and important one.

soul than adversity. It appears to be a custom of our times that the latter attracts to God, while the former draws away from Him. How unlike reasoning creatures that men should seek God in misfortune and turn from Him

Success has greater dangers for the

# SPANISH JOHN.

SEING A MEMOIR NOW FIRST PUBLISHED IN COMPLETE FORM OF THE RARLY LIFE AND ADVENTURES OF COLONEL JOHN M DONELL KNOWN AS "SPANISH JOHN," WHEN A LIEUTENANT IN THE COMPANY OF ST. JAMES OF THE REGIMENT HIRADIA. IN THE BERVICE OF THE KING OF SPAIN OFERAT ING IN THAN ING IN ITALY.

offered.

shock of

never pass."

break.'

kitchen.

ears grew.

may perhaps give him." "But, Father," I said, "that is im

Knowing that argument was useless

sent for Neil, as good and safe a man

as there was in the country, and who

-the Black Pass-saw they both were well armed and supplied with cakes and

The poor little ones, soon to b

death, sending old Christie, the ser

vant, to keep her lonely watch in th

That last night alone with my father

BY WILLIAM M LENNAN. IX.

How Father O'Rourke kept the Black Pass; of the escape of the Prince and my own michance that followed, but of how the Day of Reckoning between me and Creach came at last.

We felt that Skye was not the safesi place for us alter my brush with Creach, for, with such a creature in leash with Allan Knock, no decent man's liberty was worth a rush in days when a whisper was sufficient to secure

when a whisper was sufficient to secure his arrest, so we made our trip a short one and returned to the main-land. We and all felt relieved that the Prince had returned from the Islands, Prince had returned from the Islands, whither he had gone much against the wishes of his best friends, and his es-cape might have been effected long since had he not taken wrong advice from those who knew nothing of the country. And if I may criticize, with-out blame, however, His Royal High-ness, perhaps from too great an open-ness in his own temper, was not a dis-cerning judge of those about him, many of whom were men of no character of whom were men of no character whatever, and to-day I can see the truth of Father O'Rourke's words truth of Father O'Rourke's words which I had resented so heartily in Rome. But

such advantage, as he now gained from being amongst his friends was in a measure balanced by the nearness of his enemies, and he was obliged to lie exceeding close, and at times ran narrow chances of capture. This was the more evident as but few now his whereabouts, and while on the Islands his movements were known so wide that at times I have been tempted to think it was possible the English were not in truth over anxious his capture. Indeed, I cannot k what they would have done with him had he fallen into their hands. To execute him would be an impossibility, for we felt such a murder as that of King Charles was something the civilized world would never see again, and the horrid crimes of the French in these last days were as then undreamed of; and to imprison him would have been to place him on the highest possible pinnacle of martyrdom, the last thing

g his enemies could desire. this as it may, we found the ity of the troops had been greatly activity of the troops increased, and it was only with the greatest caution we could visit Crow-lin; so we kept moving about the country, seldom passing two nights in the same place, keeping as near the coast as possible to be on the lookout for friendly ships. We soon had evidence, too, that

We soon had evidence, oo, that Creach was at work, for even before we left Skye it was clear we were spied upon, and now it was only the scarcity of troops that prevented him and Allan Knock from carrying out their private revenge. We were dogged night and day, and knew an attempt would be made upon us the moment the neces sary men could be spared for such

you bring ?" "He is dead !" he cried, with It was on the first of Santamber that It was on the first of September that we got news of a vessel off the coast, near Loch Carron, where we were then hiding on a property which belonged to our family, and we forthwith sent word groan. "No, not dead, God forgive me! but dying there alone, and him the finest swordsman I ever stood beside. "Come!" I said, and he turned with me, and as we went he gave out his to Glenaladale-Alexander McDonald -who had just left the Prince in charge of Cluny Macpherson among the story in gasps : "The Doctor was not at home. Skulking in the hills again. We left our message and started back. Just at the top of the Black Pass they met us, hills, that all was ready. We made a night visit to Crowlin and bade good bye to my father, whom I never ex pected to see again on earth, while over the sleeping children Father and he never thinking of them at all An officer and six men. We were too over the sleeping culturen radius O'Rourke said a prayer in Irish, and quick for them, though, and had our left his blessing on the house. We slipped out into the night again and words out and our backs to the hill side before they could stop us. made our way to the coast to find that the vessel had gone out to sea, but had signalled she would stand in again 'They called to him to surrender taking him to be you. "'Come, come, Mr. McDonell!' says the officer. 'Give up your sword This was spent most anxiously among the hills. We knew we were gentleman!' And oh ! Master John ! With his death before him he laughed. And what do you think were the words he said? 'Sir,' says he, 'I never knew a McDonell yet who could give up his sword like a gentleman!' watched in every movement and an at-tempt would be made to prevent our embarking, if possible ; and to add to our anxiety, word was brought from Glenaladale saying he had no knowledge of "And then he warned the officer to be off and leave such work to the likes where the Prince was, as Cluny had moved away from the hiding-place he of Allan Knock and Creach, and the last knew, but that we were all to not words flew back and forth between aboard and lie to until the last pos sible hour in the morning, and then, if he did not appear with the Prince, to sail without him, instructing any till we were all at it together. He ran the officer through as cool as if he was at practice ; he put two thers down, and we were making grand other vessel spoken, to stand in farther framing of encouragements. to the south near Arisoig, so he might play, when there was a flash, and down e went, shot like a dog! "''Neil! Neil!' he shouted, 'go prepare and get word into the hills in figures crossed them. I could even catch faint snatches of song, and with some envy in my heart for those who time for the love of God !' and I broke through and rolled over the side of the Shortly before midnight we saw the signal of a red light low on the water shown twice for a moment, and made our way to the beach, where the boats cliffs; but by God's help I carcht and could so rejoice, when behind them was held myself just when I thought J was lost. And I held there while they ruin and before only the uncertain safety of the two ships I could faintly met us, and we embarked without molestation. We found her to be the Alerte privateer, and her Captain fully crawled to the edge and threw a torch make out against the dark waters of the down-making sure I had gone with the stones that rolled till they struck the Loch. As for me, the whole world seemed closing down in the darkness prepared to run any reasonable risk to bring off the Prince. We met with a numerous company of gentlemen and black water below-and until I heard and I could see no cheer and no light them gather up their wounded and tramp. Then I climbed to the top beyond. My thoughts were the form some ladies on board, who had been less thoughts of a hopeless man, and again, and left him only when I found he was still breathing, and remembered they were my only companions till the dawn broke and the embarkation began picked up at different points along the coast, and together we watched in the greatest anxiety for some signal from he meant I was to carry his message to shore ; but our hopes vanished as you. "Oh, Master John ! never, never did What place had I among these men They had fought, and, if they had lost the dawn grew stronger in the east. until we could not justify a longer delay, and made ready to return in our boat, which we had kept alongside. man fight better, and you may comfort your heart with the name he made for had lost gallantly, without reproach and were still about their leader, while you this night. had never even drawn my sword for I could see it all clearly : that scounwas their devotion that some the Cause I loved as truly as any o when they heard of our resolution, were only deterred from joining us by drel, Allan Knock, set on by Creach, had been on our track ever since we in failure in every particular. I was a broken man, and the best friend I had in the world was lying, murdered for my assurance that I was charged with a special commission by the Duke, and their presence would only endanger left Skye, and, knowing of our return from the ship through his spies, had my sake, in his unconsecrated grave at thought to have taken me, or both o the safety of the Prince as well as our own; on this they allowed us to de us, at Crowlin; the rest was plain from Neil's story, and it saw only through Crowlin. part, with many a prayer both in Gaelic and English. With dull anger the mistake of the English captain that ever had come to me, and I would not my father had closed his eyes in my wish in our hearts we climbed the hills, eyethe like. arms. ing all the cover whence we knew false eyes were following us ; but not a By the goodness of God, when I knelt passed to the ships until the Prince, Lochiel, and their immediate following bush moved, nor was there a sound, as eside the man so dear to me. I found we lay on the open hill top and from our old hiding place saw the the sun him still alive, though wounded so that at the first sight I saw even to raise appeared. Then I rose and stood bar redden the sails of the privateer as she im meant a quicker death. Gaelic my mother had taught me that stood on her way towards France and The moment I spoke he opened hi "Ah, Giovannini, my son," he safety.

THE CATHOLIC RECORD.

after a moment, "It was a pretty fight until they put an end to it with their shooting. But, poor creatures, I drove them to it. They couldn't get in at Crowlin, for, now the Prince had failed o appear, we held our duty was to my ather until another opportunity We were quite unable to approach the house in daylight, as it lay in th

me in any other way." "Oh, Father," I cried, "why didn't you tell them who you were?" hollow well open to observation; and when we at last made our way down and entered, we were shocked at the change that had taken place in my taken? "I've been borrowing names all ong," he said, drowsily; " tell Lynch

long,' kept his. I didn't make a bad use of wours either," he said very slowly, and seemed to doze. We raised his head more and covered father's condition. "It was a kind Providence that led

us back, Giovannin," said Father O'Rourke, as we knelt beside the plainly dying man, "for these hours will mean nuch to him and to you afterwards." him with the plaids. In a little while he woke up quite

clear. "Giovannini, lad, what of things

When my father recovered from the I told him, and he muttered a short prayer to himself, and then went on: I am thankful I have neither kith nor shock of seeing us, it was with the greatest thankfulness I saw Father PRourke go into him alone, and when he appeared again his face was that kin, and not a soul to give a thought to my going to night save yourself. that is much-is dear to me. But of the holy man he was. "Now, Giovanniai," he said, "I am going to your cousin "--this was Dr. McDonald, of Kylles-" for I have claim has a wandering priest save on his God, and your being with me is the excess of His goodness. "Now don't be fretting about the

done all that is in my power for your father. He wants you now, my son, and he wants such relief as the Doctor way my end has come: it was as much God's work to bar the door by my word, and keep the father in pe with the son, as to stand beside Altar.'

possible; you do not know the road over the hills well enough, and the country is alive with troops you can And then the drowsiness began to steal on him again, but he roused him self to say, as if in answer to my sorrow never pass." "Nonsense," he said, with a short laugh, "I can pass anything on a night such as this. Let me take Neil with me, and we will be back before day-"Courage, lad, courage : the sun has not gone because a rushlight is snuffed out.

It was a long time before he spoke gain, and then it was in the same

uiet voice. "'Tis a strange pass to come to man who a few years ago thought of nothing more dangerous than the sunny side of a street! But, do you know, I always believed I had a bit of spoke English perfectly, gave him his directions to go by the Ghalach Dubh the soldier in me. Many a time have my fingers itched for a sword-hilt when whiskey, bade them god-speed, and then turned back into the dark house. I thought I might have done more than praying, and now it has been given to me, and i have done it well. I can say with St. Paul, 'I have fought a good fight' (Bonum certamen certare)' fatherless for a second time, were sleeping quietly, knowing nothing of fight' (Bonum certamen certavi)"-and these were the last words that the great sorrow creeping over them, and I passed on into the chamber of

we bore him home to Crowlin on our shoulders, and laid him and my father side by side in the one grave, where my tears and those of the children fell of oth alike.

is as distinct to me to day as if it were but just passed ; it is full of things that are sacred-too sacred to be written about-and at the change of the night Broken as I was in every way, I had to think and act, for the same necessi-ties were before me. So after seeing into day, I closed his eyes and prayed my uncles, Allan and Alexander, the nearest relations left to the children, over his remains in peace. When I could, I rose, and calling Christie, opened the door softly and stole out into the cool, clearing morning and making some provision for their safety, I returned again to the coast near Loch Carron, for I could now move air. It was so still that a great peace seemed over everything, and only the chirp of distant birds came to me; but with greater freedom until such time as the real facts of my supposed death at the Black Pass might be discovered. soon I made out a moving figure on the

hill side, and remembering Father O'Rourke with a start, I set off and Not more than ten days went by be fore I had news of two ships hanging of hurried to meet him. But as I drew nearer I could make out that it was the land, and I arranged to board them should they come close enough to signal. This they did, and I found them to be veil alone, and hurried forward much the Princesse de Conti and L'Hereux from St. Maloes, under command of Colonel Warren, of Dillon's Regiment alarmed, and as I saw him better, my expressly come and determined to carr, the Prince back with him at all haz He was running at his best, without plaid or bonnet, and when we met all he could gasp out was, "Oh! the Soldier Priest! the Soldier Priest!" "Stop, man!" I said, sternly. "Neil, Neil! What new trouble do you being a!! ards

I told him of our disappointment of the Alerte, and, in accordance with the told him of our disappointment of instructions from Glenaladale, we stood south for Arisoig, and I was put on shore near Loch-na-Neugh. I found Glenaladale without difficulty, but to our uneasiness there was still the same uncertainty about the Prince ; and a the search brought no result, bu by chance he got the information neces ary, and the joyful news of the vessels arrival was carried in all haste to th Wanderer.

It was late at night-the night of the nineteenth of September — when we came to Borodale, where a numerous company had gathered awaiting him. He was accompanied by Lochiel, nov nearly recovered, his brother the Doc tor, and others ; but my heart was sore when I heard of the condition he was in, although far better than what he

Then my broken thoughts took shape

all, and my efforts had only ended

Those were the blackest hours that

I counted over one hundred who

eaded, and I remember it was in the

my worst enemy to pass through

bility with which God Almighty ever dowered human creature had been shewn forth by him from the hour his misfortune came upon him, in a meas-ure that redeemed his former faults, and should blot out all that followe the day he sailed from Loch na-Neugh. Bareheaded I stood and watched L'Hereux and the Princesse de Conti get under weigh, until I could not bear to look at them longer and threw my self face downwards amid the heather

At length sleep came to me, and when I awoke the quiet of the night was again about me, and I rose took my way alone.

I now settled myself at Loch Carron and was visited by such as knew of my whereabouts, who did what they could to raise my spirits, and, amongst others, by Dr. McDonald, of Kylles. One afternoon, when out fishing with him at the entrance of the Loch, we

were surprised by the appearance round a headland of a sloop of war, which we at once recognized as the *Porcupine*, Captain Ferguson, well known on the coast for his activity in the apprehen-sion of suspected Jacobites.

To attempt to escape was only to in-vite pursuit and ensure censure certain capture, so we put a bold face on the matter, and the Doctor, without hesi-tation, stood up and signalled to her with his bet with his hat. " Ferguson will not molest me, if he

has any bowels at all, for I did him a good turn this summer when I set his arm for him in Knoidart," said the Doctor.

"That is all very well, but what of me?" I asked. "I am in no state to go on board. I am dressed like a ploughman." "Well! what better would you

wish? You have nothing to do but hold your tongue, for you don't know a a word of English. I'll tell Ferguson I am short of lemons and sugar, and ap-peal to him not to drive me to drinking my whiskey pure. I know the idea of a rebel coming on board a King's ship on such an errand will tickle his fancy for he is not such a monster as they re-port. In any case, we can do nothing else.

TO BE CONTINUED.

# A PATHETIC PICTURE.

WHY A CONFIRMED DRUNKARD BECAM

A SOBER MAN. There was not a more hopeless, help less drunkard in town than old Sol Rus sell. Everybody had quite given him up in dispair; in fact, he had quite given

he would say when people urged him to give up the drink which had brought not only Sol, but all his family, down to the lowest depths of misery and poverty. And, to do him justice, he thought that he was quite helpless in

one day, photographing the house from various points with the camera that had been his choicest Christmas gift. He had become quite an expert amateur photographer by this time, and was always on the lookout for good subjects for pictures.

Suddenly his lip pursed up, and he gave a low whistle. He put his camera in a good position; in another moment the sun's bright rays had indelibly imprinted upon the glass the saddest nost pathetle little picture one could e in real life.

See in real life. Leaning against the fence just across the street was old Sol, helplessly drunk as usual, and wavering periously when ever he let go of the friendly fence. Clinging to one of his arms, and trying with all her childish strength to support and guide her drunken father, was poor little Sue, shivering with the cold wind that penetrated her tattered garments and begging pitifully in a voice

broken with sobs: "Please come home, father. Oh ! please do try to come home before the

patients not in conformity with any Methodist plan of nursing, but in a way which will help to restore health to them as speedily as possible. The religious views of the nurses have not. his eyes and rolled down his checks as he looked at the sad picture. And that poor, miserable drunkard was himself; that tearful, ragged child his little Sue, the daughter he had been so proud of ! It was his work, this religious views of the nurses have noth-ing to do with their duties to the sick in their charge. The only question should be, are they competent to persorrowful picture. He looked at the bloated, stupid face of the drunkard should be, are they competent to per-form the work expected of them. Of the competency of Catholic Sisters there is no room to doubt. Non-Cath-olics repeatedly have borne testimony to the spirit of charity and self-sacrides there no he bergines are constantly diwith a shudder of disgust. So that was how he looked when he had been drink-ing ! No wonder people did not want to have anything to do with him and these noble heroines are constantly dis

and would not give him work. Yet he had not always been a drunk playing. Those whose memories go back to the Civil War will recall the tributes of admiration bestowed by the whole country upon the Sisters of Char-ity for the magnificent and unselias ard. He could look back and remember when he had a comfortable home with happy wife and rosy cheeked nearly ciad children. He might have it nor above the state rosy checked heats of the state of the st services they rendered on many a battle field and in many a military hospital must have been a faint spark of man nursed back to file by the tender and devoted care of Catholic Sisters did not fail to appreciate this service because it was rendered by nurses who did not believe as he did in religious hood hidden away somewhere in that wretched drunkard's heart, for, spring-

wretched drunkard's heart, for, spring-ing to his feet, he cried out with sudden determination: "God helping me, I will!" It was a hard battle that Sol had to win, but he fought it nobly. Friends came to give him a strong helping hand when ther cam the hear the strong helping hand matters. Dr. Buckley says will never set foot across the threshold of Seney Hospital so long as he is its president, were no less courageous than in time of war, when they saw that he was trying to free himself from his degrading habit Yellow fever and other contagious dis and he never forgot to entreat Divine help in conquering his enemy. He went to Confession and Communion for eases possessed no terrors for New Orleans and Memphis kno the first time in years, and with the grace of the Sacraments. he fought they stood at their posts of danger, when others fled in mortal fear. Their efficiency as nurses has ever been mainly due to their profound conviction that against the craving for alcohol.

He won at last; and now all that would remind you of old times in the in serving the sick they are serving Christ Himself. Such are the women whom anti-Cath. neat confortable home, where smiling Sue always greets her father with a olic bigotry would bar from performing their ministrations of mercy at the bed loving welcome, is a picture of a drunk-ard and his child—the picture which made old Sol see himself as others saw side of the sick in the hospital over which the Rev. Dr. Buckley presides. him .- Catholic Youth.

### MONTH OF MARY.

May, the month of Mary, is at hand. The question may be asked : Why May called the month of Mary ? Why was main reason is that the Church's year, the ecclesiastical year, is at its most joyous and festive period in Ma Among the writings of Cardinal Ne May. man is this :

Impressions." More interesting and readable matter than is furnished by Who would wish February, March or April to be the month of Mary, con-sidering that it is the time of Lent and this particular convert's experiences penance? Who again, would chose December, the Advent season--a time issue of the Observer the writer disof hope, indeed, because Christmas is coming, but a time of fasting, too? of Catholic piety, illustrates his point by many a graphic picture, among Christmas itself does not last for a month; and January has indeed the joyful Epiphany, with its Sundays in succession; but these in most years are cut short by the urgent coming of

Septuagesima. May, on the contrary, belongs to the and naturally the people practice re ligion. There is an easy, unconven-tional style about the whole thing May, on the contrary, belongs to the Easter season, which lasts fifty days, and in that season the whole of May commonly falls, and the first half always. The great Feast of the Ascen-sion of Our Lord into heaven is always which is truly edifying. Not one morning, but seven mornings in the week whether in crowded cities or quiet villages, the church bells summon the in May, except once or twice in for years. Pentecost, called also Wh faithful to Mass and Holy Communionnot after an ample breakfast of ham and eggs (according to the principle of that Sunday, the Feast of the Holy Ghost, is commonly in May, and the Feasts of the Holy Trinity and Corpus Christi typical Presbyterian, Dr. Guthrie-'porride first and then prayers'), but are in May not unfrequently. May, therefore, is the time in which there are with an unbroken fast, at 4 or 5 or a. m. when Protestants are snoring in their beds. Cheerfully the people re-spond, and Scotch folk would be assuch frequent Alleluias, because Christ has risen from the grave, Christ has ascended on high, and God the Holy tounded if they beheld the numbers who morning after morning, without Ghost has come down to take His

any obligation, but purely out of devo-tion, begin the day with Jesus Christ in the Blessed Sacrament. At midday Here, then, we have a reason why May is dedicated to the Blessed Mary. She is the first of creatures, the most the Angelus bell peals forth through the street and hills and valleys. In acceptable child of God, the dearest and nearest to Him. It is fitting, the the afternoon there is a constant stream that this month should be hers, in which we especially glory and rejice in His great Providence to us, in our some remaining for long periods of time, so sweet they find it to be in the presredemption and sanctification in God the Father, God the Son, and God the ence of their Saviour. "At the corner of almost every street

Holy Ghost. But Mary is not only the acceptable hand maid of the Lord. She is also the Mother of His Son, and Queen of all Saints, and in this month the Church a little shrine is fixed, from which some holy face looks down upon you as you pass : on the country roads you sud-denly find yourself kneeling beside a wayside Crucifix on a shrine of Oar aced the feasts of some of the as p greatest of them, as if to bear her company. First, however, there is the Feast of the Holy Cross, on the 3rd of May, when we venerate that Precious Blood in which the Cross was bedewed at the time of Our Lord's Passion. The Archangel St. Michael, and three Apostles have feast days in this month: St. John, the beloved disciple. St. Philip, and St. James. Seven Popes, two of them especially famous, St. Gregory VII. and St. Pius V.; also two of the greatest doctors, St. Athanasius and St Gregory Nazianzen; two holy Virgins especially favored by God, St, Catharine of Sienna (as her feast is kept in England), and St Mary Magdalen of Pazzi; and one holy woman most memor-able in the annals of the Church, St. Monica, the Mother of St. Augustine. These are some of the choicest fruits of God's manifold grace, and they form

MAY 6, 1905.

# "CHRISTIAN SCIE

JEFUIT FATHER TEARS FROM MRS. EDDY In an article in the

MAY 6, 1905.

unselfish

The sorely wounded soldier, who was

In time of peace these nurses, Who

-N. Y. Freeman's Journal.

IN CATHOLIC IRELAND.

THE SIMPLE AND UNAFFECTED PIETY OF

THE PEOPLE.

The readers of the Glasgow Observer

are being favored nowadays with a noteworthy series of articles bearing the general title "A Convert's First

joining the Church we have not met with in a long while. In the latest

cussing the spontaneity and naturalness

others the following : "Go to Ireland (and a more Catholic

nation does not exist on the face of the

earth), and there you see how simple

nursed back to life by the tender and

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them.

know how

November, Rev. Henry writing on the so called writing on the so carried ence,' says in part: Statistics prove that religion and social refo ally unreal as not dreamily unreal as not draw to i\*self a number There are still, they say Joanne Southcott. The fourishes in Southern Ca Brook farms are organiz time by promoters untar Messiahs and div ures. Messians and even only to appear to be so multitudes of men and w accept them on their ow To-day, as easily as a regions could be found w into the hands of an adv into the hands of an addition would promise to hands of the second southern seas. And the we blush at it, we do no Christian Science, the second insertion is a second southern seas. man's disordered imagin

accepted by many, in thirty years, as the true world is waiting, the physical and moral ill. APPROPRIATING For this reason it is ook into it and see what s. Why it is called Se discover. Perhaps for to that which leads horses, or go up in balk from place to place sh con views, to call them They must have som

They must have som their occupations, a di-not themselves. They propriateness of Gen-Reverend would not b Herr and Signor seem exclusively to the open though the latter, in Monsieur, is sometime equestrian ring. The been appropriated by h men on terms of close than ordinary people and other beasts of pre hand, Professor is at respectable, and, to th

they become. Yet ce not professors. ot professors. NO SCIENCE And so, too, Faith-I exigencies may have take the name, is not a is a knowledge of thin more general causes reasons why, up to the general causes of wh effects. Thus the l laws of storms, derive observations, but also as found in aerosti mechanics, the motion and so forth, is scienti alone be the term of

science is speculative is acquired to be ap assist the affairs of li comes practical. NOT A REVELAT It is perfectly clear ence, whatever else latively, much less whatever else i tific. Its inventor cl

elation. Revelation science, though when be treated scientific with our Christia is the matter of the s But no such treatme exposition of the reve Baker Glover, after Glover Eddy, claims in the year 1866. H tound, indeed, and sions and strange Scripture, as well as unproved or support wonderfully illogical UTTERLY I

Take, for instance, of pretended reason pain in truth, and n nerve in mind and n matter in mind and to matter in life and

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THE ARGUME!

The object

himself up. "No use to try. I can't help it,

Alfred Pierson was out in the garden

Our first thought was to get back to

Contraction of the second

the words came when I prayed aloud for his safety. Poor, ill fated, Bonnie, Bonnie Prince Charlie! All the galsaid, in a voice surprisingly strong, "it was a grand fight!" And then, lantry, all the fortitude, all the sensi-

Her tearful entreaties did not seen had known for months. However to penetrate the stupified intelligence of the drunkard, and he held firmly to Glenaladale said he was in grand h alt the fence without making any effort to go home. So at last little Sue gave up and spirits, and clean linen, a tailor, and a barber, would soon change him into as gallant a looking gentleman as her efforts in despair, and stood quietly ever stepped in the Three Kingdoms. I could not go near the house, and begged Glenaladale not to mention my side him, holding his arm up as if sh could keep him from falling.

She might have been a pretty little name to the Prince until they sailed, and then only that the Duke might know I had at least kept my promise not to leave Scotland while the Prince girl if she had been the child of loving, careful parents; but now she was so sadly neglected that you forgot to tice the soft blue eyes and the long golden hair that fell in a tangled mass long was in danger. My trouble was too heavy upon me for the drinking of healths, and I had no heart for the over her shoulders, in your sympathy for the distress that had stained her face with tears and the ragged, dirty From where I sate I could see the garments that so poorly protected her lighted windows in the house darken as from the cold.

" Poor little Sue !" thought Alfred. as the child stood beside her father in touching helplessness. He knew what would happen next as well as Sue. Presently old Sol would lose his hold of the fence, and would fall in the snow and mud to become the helpless victim of any mischievous boys who might

come that way. "I say, Sue, what's the matter Can't you get him home?" he called. "No; he won't go for me, and I'm so afraid the boys will get after him," Sus answered sadly.

"I'll lend you a hand then"; and giv-ing the stupid man a rough shake, and holding him firmly on one side while little Sue clung to his other arm, Alfred helped the drunken man to reel unsteadily home to the hovel where the sick wife was anxiously awaiting him. A few days later, in one of his rarely sober moods. Sol started out to look for vork; and Alfred's mother, anxious to encourage him in his spasmotic indus-try, gave him some wood to cut. Sol try, gave him some wood to cut. Sol worked steadily for a time, then, with a sigh of weariness, sat down on the porch to rest. Alfred's window, just above his head, was open, and a mis-

chievous little breeze caught up an unmounted photograph that was lying there, and dropped it right at Sol's ieet. He took it up, and looked at it curiously, not recognizing it at first.
"Poor little gal !" he soliloquized ; then he looked at the stupid face of the sudden recogrunken father, and with nition saw it was himself and little Sue.

BOYCOTTING CATHOLIC NURSES.

the court of their glorious Queen

That religious bigotry dies hard is hown by the discussion that took place a few days ago at the New York, East, Methodist Conference. A proposition to permit Catholic Sisters to become nurses in Seney Hospital aroused the old-time Methodist anti Catholic prejudice. The Rev. Dr. Buckley, editor of the Christian Advocate, speaking as president of the hospital, declared that "so long as he was president of the hospital, no Catholic girl would be ad mitted as a nurse." This general boy. cott upon Catholic nurses, even though they do not happen to be members of a religious order, seemed to some of the members of the conference to be an altogether too bigoted a proceeding. To their remonstrances the Rev. Editor o the Christian Advocate made this reply "Many Catholics are admitted as patients and that is a broad enough spirit. To take in Catholic nurses would be as consistent as putting Cath olic priests into Methodist colleges.' It is hard to understand how Dr Buckley sees any parity between Cath-olic priests teaching in Methodist colleges and Catholic nurses attending the sick in a Methodist hospital. In the one case the priest teachers would be supposed to teach in conformity with Great tears, not of maudlin emotion but of real penitence and remorse, filled nurses are supposed to tend upon

hillsides you hear the pious workers singing their sweet and simple hymns to Mary, and even the little children run up and take your hand and beg a holy picture or a rosary in a way that is not to be resisted. "These are but samples to show how

visitors to the Blessed Sacrament,

natural and simple and unaffected Catholics are in practicing their religioa. I m not copying this from a guidebook, but writing what I know and have seen myshef. They do not put on long faces and a special black suit and look paternally solemn on one day out of seven. They live in con-stant remembrance of their religion; and by ever recurring fast and festival, by rosaries, scapulars, crucifixer, medals and the Agnus Dei, it is kept before their minds and eyes." If the best of Catholics to the manner

born were to be thrust into the darkness and barrenness of Protestantism or and barrenness of Processantism of an belief for a brief period they would love their religion more than they do, be more faithful in practicising it and more zealous for its propagation. We hope that "A Convert's First Impres-cises" will be nearbliched in book sions " will be republished in book form for the good that they are calculated to do among Protestants, as well as Catholics, for whose benefit they were primarily intended.—Ave Maria.

If the total abstinence pledge has been a good thing during Le not keep it all the year round? Lent, why



An admirable food, with all An admirable food, with an its natural qualities intact, fitted to build up and maintain robust health, and to resist winter's extreme cold. It is a valuable diet for children.

000 The Most Nutritious and Economical.

# MAY 6, 1905.

# "CHRISTIAN SCIENCE" FAD.

JEEUIT FATHER TEARS OFF THE MASS FROM MRS. EDDY'S CULT.

says in part:

in conformity with an of nursing, but in a help to restore health dily as possible. The the nurses have noth, heir duties to the sick . The only question ey competent to per-pected of them. nacy of Catholic Sisters to doubt. Non-Cath. have borne testimes.

MAY 6, 1905.

ence," says in part: Statistics prove that no novelty in religion and social reform can be so dreamily unreal as not to be able to draw to itself a number of supporters. There are still, they say, believers in Joanne Southcott. The Parple Mother fourishes in Southern California. New Brook farms are organized from time to time by promoters untaught of pastfail. have borne testimony arity and self-sacrifice nes are constantly dis. Brook farms are organized from time to time by promoters untaught of pastfail-ures. Messiahs and divine healers have ures. Messiahs and divine healers have only to appear to be surrounded with multitudes of men and women ready to accept them on their own testimony. Today, as easily as a few years ago, persons could be found who put their all the the heads of an advantage of the whose memories go il War will recall the ation bestowed by the control best of Char-nificent and unselfab dered on many a battle-ny a military hospital, unded soldier, who was life by the tender and Today, and be found who put their all persons could be found who put their all into the hands of an adventurer, if he, too, would promise to lead them to a nameless, undiscovered Eden in the Southern seas. And therefore, though we blush at it, we do not wonder that Christian Science, the vagary of a wo-man's disordered imagination, has been month by many, in the course of inded soldier, who was life by the tender and Catholic Sisters did preciate this service endered by nurses who man's disordered imagination, has been accepted by many, in the course of thirty years, as the truth for which the world is waiting, the cure of every physical and moral ill. as he did in religious ace these nurses, Who

ys will never set foot hold of Seney Hospital APPROPRIATING TITLES. than in time of war. d other contagious dis-

physical and mentaring titles. For this reason it is good for us to look into it and see what its real nature is. Why it is called Science we cannot discover. Perhaps for a similar reason to that which leads men who tame horses, or go up in baloons, or wander from place to place showing stereopti-con views, to call themselves professors. They must have some title to give their occupations, a dignity these have not themselves. They feel the inap-propriateness of General or Doctor. Reverend would not be more suitable. Her and Signor seem to belong almost erclusively to the operetta stage, ald Memphis know how their posts of danger, in mortal fear. Their es has ever been mainly ofound conviction that sick they are service sick they are serving women whom anti-Cath-

d bar from performing ns of mercy at the bed. k in the hospital over Dr. Buckley presides. n's Journal. OLIC IRELAND.

# UNAFFECTED PIETY OF

men on terms of closer acquaintance than ordinary people enjoy with lions and other beasts of prey. On the other hand, Professor is at once eminently respectable, and, to the common mind, somewhat vague, therefore Professor they become. Yet certainly they are extendes are E PEOPLE. the Glasgow Observer the Giasgow Observer ored nowadays with a tes of articles bearing e "A Convert's First More interesting and than is furnished by not professors. SCIENCE AT ALL. And so, too, Faith-Healing, whatever eigencies may have compelled it to take the name, is not a science. Science

onvert's experiences on urch we have not met while. In the latest oserver the writer dis-taneity and naturalness iety, illustrates his graphic picture, among ving: ad (and a more Catholic exist on the face of the

even you see how simple the people practice ra-is an easy, unconven-bout the whole thing lifying. Not one mornmornings in the week wedd cities or quiet surch bells summon the and Holy Communion-

and noty communion-ble breakfast of ham and to the principle of that terian, Dr. Guthrie – ad then prayers'), but en fast at 4 or 5 or 6 NOT A REVELATION, EITHER. It is perfectly clear that Christian Sci whatever else it be, is not specu ence, whatever else it be, is not specificatively, much less practically, scien-tific. Its inventor claims it to be a rev-elation. Revelation in itself is not a science, though when once given it can be treated scientifically. This is the **case** with our Christian revelation, which is the metar of the science of theology. en fast, at 4 or 5 or 6 betestants are snoring in beerfully the people re-btch folk would be asy beheld the numbers is the matter of the science of theology. But no such treatment is found in the fter morning, without but purely out of devo-day with Jesus Christ Sacrament. At midday ell peals forth through hills and valleys. In the Blessed Sacrament, for long periods of time, and it to be in the pres-

comes practical.

viour. er of almost every street is fixed, from which looks down upon you as self kneeling beside a x on a shrine of Oar ear the pious workers weet and simple hymns yen the little children e your hand and beg a a rosary in a way that sted. ut samples to show how imple and unaffected practicing their religcopying this from a writing what I know myshef. They do not ternally solemn on one ven. They live in con-ance of their religion; urring fast and festival, scapulars, crucifixes, Agnus Dei, it is kept ds and eyes." Catholics to the manner thrust into the darkness of Protestantism or un-of period they would love more than they do, be in practicising it and or its propagation. We Convert's First Imprese republished in book od that they are calculng Protestants, as well for whose benefit they for whose benefit they intended.—Ave Maria.

the protection of the British consul in the hour of peed; neither will French circles open o welcome the latter as a compatriot because she is perfect in the turning of the palms and the little shrug of the shoulders. But let one profess a general esteem for the In an article in the Messenger for November, Rev. Henry Woods, S. J., writing on the so called "Christian Sciprofess a general esteem for the Sermon on the Mount, and, with certain reservations in favor of his own ideas and of the spirit of the age, approve the theology of the Lord's Prayer, and he passes as a Christian without challenge. This is the result of the indifference of the world.

# NOT A CHRISTIAN SECT.

But Catholics cannot forget that no acceptance of Christ as a moral teacher only can be called Christianity. "Every spirit," say St. John, "which con-fesses that Jesus Christ is come in the fiesh, is of God; and every spirit that dissolveth Jesus is not of God. And this in anti Christ." Any sect, there-fore, that does confess Jesus Christ as He is in Himselt and in all His relations tinue. DR. with man. His Godhead, His passion, His revelation, His Goundad, His passion, His revelation, His works in all their fullness, is not Christian in the strict sense of the word. In a broader sense one may be called Christian that holds the forumdarcantic destinant of the the foundamental doctrines of the Trinity, the creation and fall, the In carnation, the Redemption, the Resurrection; but a sect such as Mrs. Eddy's foundation, that rejects all or any one of these doctrines, is Christian in no sense whatever.

HOLY FEAR.

The fear of the Lord is not fear such as we understand it from a human viewpoint. Such a fear excites be cause of the uncertainty of con-sequences. The order of Nature, for example, is disturbed, and one fears the outcome. In sickness, we fear death : in adventure, we fear failure ; in wrong-doing, we fear detection.

Herr and Signor seem to being atmost evaluatively to the operetta stage, al-though the latter, in company with Monsieur, is sometimes found in the equestrian ring. The royal title has been appropriated by ladies and gentle-ers on terms of closer accumulation In wrong-doing, we lear detection. And this human fear may even be carried into spiritual things. For ex-ample, where a man offends against God's law and fears punishment which may come upon him. This is not the fear which the holy scriptures speak of and commend so much. It is merely distant bacad near the coments terms of closer acquaintance distrust, based upon the consciousness of the weakness of one's own powers and the uncertainties of what is un E STUD

known to us. But spiritual fear is trust and confidence based upon the goodness of God, and which, instead of harrowing the soul, brings peace and comfort to it. Thus saith the Lord, in confort to it. Thus saith the Lord, in Ecclesiasticus, first chapter: "The fear of the Lord shall delight the heart, and shall give joy and gladness and length of days; and with him that feareth the Lord it shall go well in the latter end, and in the day of his death he shall be blessed." is a knowledge of things through their more general causes; that is to say, a knowledge of particular truths and their enowiedge of particular truths and their reasons why, up to the more remote and general causes of which they are the effects. Thus the knowledge of the laws of storms, derived not only from observations, but also from their causes, as found in acroatics, acrostreamics

It is, therefore, a reverential, not a craven fear that the Christian feels in his dealings with God : We fear to offend Him because of His infinite goodness and love, like the fear a good observations, but also how the arostics, as found in aerostics, aerodynamics, mechanics, the motions of the earth, and so forth, is scientific. If knowledge and so forth, is scientific. If knowledge alone be the term of investigation, the science is speculative; when knowledge is acquired to be applied to direct or asist the affairs of life, the science be-comes practical. the community's welfare. It is this reverential fear that is the natural fruit of that wisdom which God gives to those wishing it, and who humbly pray and ask it from Him. How one should ever beg of God this holy fear which is the crown of wisdom and which gives us peace in this life and which gives us peace in this life and secures for us salvation in the life

Why have not all men this all-saving

fear ? The answer is readily had : Absence Baser Glover, afterwards Mary Baker
 Glover Eddy, claims to have received
 in the year 1806. Bold assertions are
 tound, indeed, and subjective impressions and strange interpretations of
 Scripture, as well as propositions either
 unproved or supported with arguments
 wonderfully illogical.
 UTTERLY ILLOGICAL.
 Take, for instance, the following chain exposition of the revelation which Mary unproved or supported with arguments wonderfully illogical. Take, for instance, the following chain of pretended reasoning: "There is no pain in truth, and no truth in pain; no matter in mind and no mind in metter; no matter in life and no life in matter." Considering only the logical form, one are no pods in peas and no peas in pods; the best of Fathers in the Father, the truest of Brothers in the Son, and the most powerful and most generous of friends in the Holy Ghost. With this recollection strong in the mind no man could offend God. It is only because this is absent that we find Christians breaking the divine how Thes Fachesis the strong with the are no pods in peas and no peas in pods; no stables in horses and no horses in stables; no trees on leaves and no leaves in ovens; " Morever, the equivocation in the use of terms should not pass unhad Christians of the starting says: "The fear of the Lord driveth out sin; for he that is without fear, cannot be justified; the wrath of his high spirits (that is his foolish sinful pride,) is his "The In the use of terms should not pass and noticed. The object of the passage is to support the fundamental principle of Christian Science, the unreality of the body with all its accidents; the only welked the comb reality is the soul. ruin. THE ARGUMENT ANALYZED. The argument then runs thus: Pain How careful men are in their deal-How careful men are in their deal-ings with one another when they have something to gain? What deference an employe shows towards his em-ployer that he may keep in his favor and thus be retained in his employ? Nor is this servile nor unworthy. It is the due acknowledgment of author-ity or one head and the reverence does not enter into the essential defini-tion of truth, which spelled with a large T, stands for the True; therefore pain is not a true thing, a reality; and so on. One could prove in this way that no finite being, not even the soul itself, is real; for there is nothing finite that enters into the definition of the True. is the due acknowledgment of author ity on one hand and the reverence and respect for it on the other. Now, if from a sense of justice and grati-tude men pay their due to those on whom they depend and from whom they receive favor and goodness, how much more should all pay their love enters into the definition of the classes This transcends all individual classes and categories just because it contains all in its extension, and is found in each Faith Healing, then, is not a science. Faith Healing, then, is not a science. Neither is it Christian. It contradicts the Christian doctrine of the Blessed Trinity, of the creation and fall of man, of the advector of the science of much more should all pay their love and reverence to God from Whom they and reverence to God from when they have life itself and all good things ! And this is what all good men wish to do and strive to do, and God is seconding their good-will and helping them by His grace to accomplish. of the redemption, of the resurrection of the body, of the jndgment after death, of merit, of the eternal torment of the wicked in hell and the re-ward of the just forever in heaven. It of the wicked in hell and the re-ward of the just forever in heaven. It seems to be called Christian, as so many sects receive the designation to day, because it connects itself some how with the Sacred Scriptures and professes a limited respect for the tachings of Christ. One of the strange things of modern times is the ease with which any one can take the name of Christian. One cannot make himself an Englishman merely by putting on thick boots and tweeds and introducing. " beastly." " by Jore " and " you know " plenti-inly into his discourse. Nor is it pos-speaking with a certain thinness of ac-cent and acquiring a particular car-riage and gesture. His dress and lan-**Trage** will act procure for the former

# THE CATHOLIC RECORD.

#### Devotion to the Mother of God

Every Catholic should love the month of May and the devotions to the Queen of Heaven. The one who does not is not a faithful member of the Church so dear to the heart of her Divine Son. There is something peculiarly beautiful and attractive about May devotions, however, that appeals to all hearts, be they innocent or sin hardened. The simple prayers and hymns carry one back to the days of childhood when sin, and care and worry and the trials of atterlife were yet undreamed of, and, moved by such sweet memories, many heartfelt prayers ascend to the Throne of Grace in repentance and in hope. Repentance, for those who have sinnedhope that graces and plessings may con-

# A SPOING TONIC.

WILLIAMS FINK FILLS MAKES STRENGTH FOR SUMMER.

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in the world to you. Its effects are ex-bilarating, vitalizing, purifying. Yet it is a germicide so certain that we pub-lish on every bottle an offer of \$1,000 for a disease germ that it cannot kill. The reason is that germs are vegetables; and Liquozone-like an excess of oxy-gen—is deadly to vegeial matter. The reason lise the germ are vegetables; and Liquozone like are even that it. The reason is that germs are vegetables; and Liquozone like are even that it. Solution are the solution of the solution are the solution of the solutio cine was ever so widely employed. These users are everywhere; your neighbors and friends are among them.

There lies the great value of Liquo-zone. It is the only way known to kill germs in the body without killing the tissue too. Any drug that kills germs is a poison, and it cannot be taken in-And half the people you meet — wher-ever you are — know some one whom Liquozone has cured. zone. It is the only way known to kill germs in the body without killing the tissue too. Any drug that kills germs is a poison, and it cannot be taken in-ternally. Every physician knows that medicine is almost helpless in any germ disease. If you need Liquozone, and have never tried it, please send us this coupon. We will then mail you an order on a local druggist for a full-sized bottle, and we will pay the drug-gist ourselves for it. This is our free Liquozone has cured. If you need help, please ask some of these nsers what Liquozone does. Don't blindly take medicine for what medicine cannot do. Drugs never kill germs. For your own sake, ask about disease. Liquozone ; then let us buy you a full-

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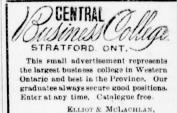
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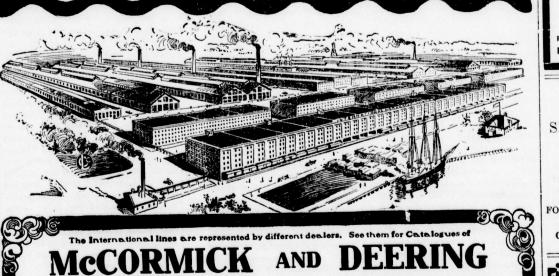
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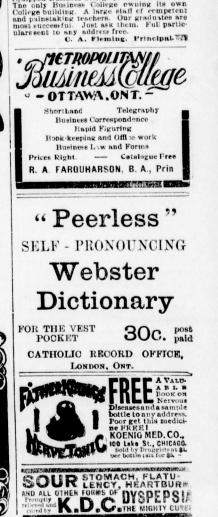
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THOMAS COFFEY. Publisher and Proprietor, Thomas Coffey.

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th. 1900. the Editor of THE CATHOLIC RECORD.

the Editor of THE CATHOLIC RECORD. London. Ont: Dear Sir: For some time past I have read your estimable paper. THE CATHOLIC RECORD. and congratulate you upon the manner in which it is published. Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore with pleasure, I can recommend it to the faithful. Bleesing you and wishing you success. sing you and wishing you success,

Believe me, to remain, Yours faithfully in Jesus Christ, † D FALCONIO, Arch, of Larissa, Apost, Deleg.

LONDON, SATURDAY, MAY 6, 1905.

HIS EXCELLENCY, LORD GREY, ON RACE AND CREED DIS-SENSIONS.

His Excellency the Governor General of Canada, Earl Grey, visited Toronto on Monday, April 24th, and his reception was cordial, such as Toronto crowds are wont to extend to distinguished visitors, and especially to those who represent Imperial authority in the Dominion of Canada. It was not, however, quite so enthusiastic as it will undoubtedly be on future occasions, after His Excellency shall be better known and shall have manifested those personal qualities which have made the receptions accorded to other Governors-General popular outbursts of welcome.

The Governor General spoke enthusiastically of the vastness of the Dominion, which is a rich belt of land thousands of miles wide, stretching from the Atlantic to the Pacific, and blessed with an inherent virtue which enables it to produce the best fru ts, the hardest cereals, and most strenuous men that can be found on the earth. These facts give Canada the opportunity to prosper to that degree that it may yet outstrip our southerly neighbor, the United States, in real prosperity. But he asked us to remember that "the great trade which is open to Canada from Asia is due to the protecting arm and the fleet of the old mother which is keeping open the door of Asia to Canadian trade. Yet Canada does not contribute a single ship or dollar to the Imperial service." He gave it to be understood that he did not state this by way of complaint, nor have the people of Great Britain complained of Canada's attitude, but on the other hand they recognize that in many other ways Canada has contributed towards the greatness of the Empire. His Excellency then turned to the consideration that Canada is populated chiefly by two great but distinct races. It is not, indeed, as he admitted, in the province of the Governor-General to interfere in the line of policy among different policies to be adopted by the Canadian Government ; but, he added, there are subjects on which men of all parties are agreed and on which it is permitted me to express an opinion without running the risk of raising a single dissentient voice, and one of them is the hope that the clash of race and creed conflict shall never be heard in Canada, and the conviction that in the complete union between the two great races lies the secret and strength of your future."

into adopting our views so far as their schools and their children are con cerned ; but neither do we wish to be coerced into adopting theirs on a matter which we deem of the highest import-

Our attitude is that our children should be taught their religion, and as this cannot generally be done adequate ly at home, that it should be done by competent teachers in the school room.

and that no such penalty be imposed upon us as the payment of a double tax for carrying out our convictions in practice, at least in localities where we feel ourselves sufficiently strong and able to support schools which fully meet our views. To this may be reduced the whole Catholic demand for Separate schools, which do not in any sense interfere with the education of Protestant children, and with which the Protestant population have, therefore, no right to interfere by putting in our way such obstacles as we have referred to above. Be it remembered that before the Public school system was established in the country at all, we had this freedom of education, and we uncompromisingly insist upon retaining this right

under a system whereby the State takes upon itself the general management of chools. We are quite willing that the State

shall insist upon the schools attaining a certain standard of secular instruction. and that the teachers shall be competent ; but we insist upon the full liberty to make religious study a part of the daily programme of things to be

THE REAL AND THE FALSE ISSUES.

taught.

It is gratifying to observe that not withstanding the strongly worded resolution passed by the House of Bishops of the Anglican Church in Rupert's Land, against the granting of Separate Schools in the new North-West provinces, all the Bishops of that Church do not agree with those who assembled at Winnipeg on March 1 and passed unanimously the resolution above referred to which practically means that Catholics should be denied the right which they have hitherto possessed to have schools in which religious instruction may be imparted to their children. At a banquet given by the St.

George's Society of Halifax, Bishop Worrell made a strong plea for justice, fair play, and toleration in the consideration of questions affecting the interests of the different nationalities in Canada. He spoke eloquently and forcibly of the rapid growth of the patriotic Canadian spirit within recent years, but he reminded those present who are actuated with love for England as their mother country, that the varying elements in Canada must be blended together in order to assure the interests of the British Empire. He continued :

"We have in Canada a composite race, and as in England, Norman' and Celt are blended, so in Canada, the maple leaf will be the brightwhen it is seen to only with the rose, to grow e, thistle not and sharrock, but also with the lily of France. Let us remember that we must have the spirit of give-andtake, the spirit of respecting the con-sciences and convictions of all Canathe condians. We would make a great mistake if we would cause friction to grow be-tween different nationalities of this great country.

### THE CATHOLIC RECORD.

such false pretences. Every one knows that it is not really on the ground of provincial political rights that such resolutions have been passed. Nearly all these resolutions were passed on Sundays, after divine service and even in the churches. Can we believe that religious denominations which profess to be most straight for the observance of the Lord's Day would so far forget themselves as to hold purely political meetings on that day?

Nor is it that these denominations are really opposed to religious teaching either in or out of the schools. They have all their denominational colleges in which their peculiar religious dogmas constitute part of the teaching. Their strenuous efforts are therefore directed against the teaching of the Catholic religion to Catholic children in Catholic schools, though it is well known and understood that, under a Catholic school system, the Catholic schools will be maintained only by funds which come from Catholics themselves, whether it is given under the form of taxes, or of the Government grants given for educational purposes - grants to which Catholics give their share equally with their Protestant neighbors.

To show that the public in general are not deceived by these false pretences we may quote here a passage from an editorial in a recent issue of the Montreal Witness. Under the title "A False Issue," the Witness said :

"What is curious is that repugnance to the very principle of Separate schools is the real source of the feeling against the educational clauses of the constitutions of the new provinces. All those who have expressed themselves strongly on the subject, whether public bodies passing resolutions, or orators, or newspapers, have had an instinctive unwillingness to allege this. In ever case the fight is made upon provincial rights. Even the Globe has set interference with provincial rights is the danger which threatens the country." The weakness of this argument is

hen exposed by the Witness : "This mode of arguing has its

does not lie in provincial separate-ness, but in national solidarity; and this universal abouting weak side. The strength of Canada provincial rights as paramount, and this speaking of the national Govand ernment as an outside power which has no business with local affairs is, nationally speaking, a very bad sign.

ally speaking, a very bad sign. . . . " It always seems strange to us when this cry is echoed among the minority (Protestant) in Quebec, which has everything to lose by it. The declaration that education is absolutely a mat ter for the individual province, and that any national stipulation with re gard to it is an outrage sounds very strange coming from people who not submit for a moment to such a system of schools as the majority in their own province would consider ideal. .

"People may say that they do not believe this : that many Roman Catholics in their hearts prefer the non sectarian school. This is not to the They say they do hold the purpose. onscientious objections, and who but themselves can say what they believe i When they cease to prefer Separate When they cease to prefer Separate schools, they will presumably have none. We may say it is only the have none. We may say it is only the priests who want the Separate schools but our system of government is based on persuasion, and if they can persuade the neople more than we can, we have t the declarations of our fello to ac citizens as to what they really do want.

This reasoning is conclusive, and so far as we can see the powers granted to the Dominion Government and Parlia. nent to preserve the rights of minorit

Fulford ranks high among the Senators of the Dominion, both for integrity and ability, his opinion of the matter will have great influence in forming public opinion on the subject, and will show the true position of Orangeism in its attempt to raise a no-Popery cry on a very narrow and shaky foundation. The Senator says :

"In a population where Catholics number about 43 per cent. of the entire population, and where there is a very small but active minority of political Orangemen, it is not to be wondered at that there are sectarian extremists.

" It is only by the efforts of people of this character that the political aspect of the Orange order can be cept alive. A certain class of mediocre bigots can only secure political promi nence through these means. Therefore, it is found necessary to wave the Protestant banner every decade or two. " Now, as heretofore, the agitation

is confined almost altoget Toronto, which is extremely Tory, and more wildly Orange than any city in Ireland. The introduction of legislation in the Dominion Parliament by Sir Wilfrid Laurier creating two new provinces in the North-West furnished nother wild outburst from these so called enthusiastic Protestants, number ing, as I have said, but an extremely proportion of the population of the Dominion, and confined almost altogether to Toronto.

Under this legislation, Sir Wilfred Laurier proposed that the rights conerred upon the Roman Catholic minor ity in the area comprising these tw provinces, which were deliberately conferred upon that part of the country thirty years ago, should be continued. That is the sum and substance of the offence by the Premier the Dominion, which in the eyes of this small minority is being heralded by your correspondent as signifying the abandonment of Canada to the rule of the Roman Catholic hierarchy.'

The Senator then explains that aleady since 1875 in the territories now to be formed into provinces, the right existed for both Catholic and Protestant minorities to establish Separate Schools. and that at present it is merely proposed to continue that right. These schools, however, should scarcely be called separate or sectarian schools, as they are in every respect public schools, except in the one particular that from 3.30 to 4 o'clock p. m. the resident clergyman is allowed to give religious instruction. The standard of education, and of the teachers, and public inspection of the schools is to be the same which is required for the Public

"The present population, Catholic Protestant, has moved into as well that part of the country with the knowledge that Parliament had by legislation' many years previously re-cognized the right of Roman Catholics to establish Separate schools if they so desired."

one so able to deal with his subject as

A SUSPICIOUS PEACE-OFFERING

On April 26th Mr. George Taylor, the Conservative chief whip in the House of Commons, who is also a prominen Orangeman, made an offer to the Liberal party which can be construed only as a complete surrender of the Conservative position on the Autonomy Bill. There are, indeed, certain reservations in the offer which may be compared with those made by General Stoessel to the

beings organic and inorganic. no opposition, because it is a national school, as both these hon. gentlemen say, a national school with only one-half hour's religious teaching between 3:30 and 4 o'clock in the afternoon; and I am sure the people of the North-West, or of Ontario, or of any other section of the Dominion will raise n objection to that."

Thus we have it acknowledged that all the eloquence expended for weeks in the House of Commons by the Conservative opponents of the Bill was merely for political effect with their constituents. The Bill itself is acknowledged to be right and just; but right and justice were opposed, and bad blood was stirred up merely for the sake of enabling certain members of the House to pose before their Orange constitu ents as Orangemen in spirit if not so in fact ; and to effect this the time of Parliament has been wasted for weeks

It is known that many Conservatives are tired of the long debate which has now become wearisome, without the least prospect of a successful issue, and are anxious to bring it to a close. But the clauses as they stand constitute the minimum of what Catholics have a right to expect, so that it is rather a brazen offer to withdraw opposition on condition that they shall be whittled down as far as possible before becoming law. We cannot at all imagine that the Government will for a moment hesitate to pass the clauses as they stand, even if the Conservatives think proper to carry on the warfare to the bitter end of defeat and disaster. It is for Messrs. Borden. Taylor and Co. to look to the consequences.

"The fox barks not when he would

We already expressed the opinion that in due time the question of the extension of Manitcha's boundaries will be considered by the Dominion Government, and it has indeed been stated by Sir Wilfrid Laurier that this matter will be attended to soon. This statement was made in answer to an inquiry by Mr. Borden, on April 25th, but Sir Wilfrid added very properly that this important matter cannot be taken up till the matter of the Autonomy Bills is disposed of.

The renowned Archimedes is reported to have uttered the statement : "Give me a place whereon to stand and I will move the world." This great mathematician implied by this the force which can be exerted by means of the lever, one of the elementary mechanical instruments used in the application of power to produce great mechanical effects. But the Hon. Robert Rogers desires to produce great effects without having even a place whereon to place his fulcrum, and this is part of the secret of his attempt to make it appear that Mgr. Sbaretti, the Papal Delegate, is the chief obstacle in the way of Manitoba's claims to an extension of the provincial boundaries.

He professes to be in a great hurry to arrange this extension, but it now appears that he must wait until other business before Parliament is completed. There was, in fact, no ground for his manifestation of ill temper in regard to this matter, but he knows well by past experience that it is possible to stir up the feelings of a part of the population of some of the provinces claimed to be able to construct the of the Dominion by an appeal to anti-

# --- MAY 6, 190

"THE HOM

A protoplasm and a prototherion, ac. cording to the Evolutionist theory, are the primitive very simple forms of life from which have been derived all plants and animals by varied processions of development, till the wonderful variety which exists was produced.

MAY 6, 1905.

We have said that even in the hypo. thesis which lays so much stress upon these primitive forms we must say that these forms come from an infinitely perfect Being Who is God, but the ordin. ary evolutionist makes them self exist. ent, and thus endeavors to get rid of God as the necessarily existing Creator of all things in heaven and on earth, and of heaven and earth also.

The existence of life has always been an insuperable difficulty in the way of those scientists, or as we may more properly call them. sciolists, who en. deavor to account for the existence of evident design without a Designer, and of creatures without a Creator. Life whether of plants or of animals is something so different from mere matter that it has completely baffled the Atheistic investigators, and many of them, even including that leader of materialists, Hebert Spencer, have in their rational moments acknowledged their defeat, and admitted that there must be some superior Power Whom they have been unwilling to acknowledge and adore. That power is God, the Great First Cause.

It is now claimed by one Dr. Jacques Loeb of San Francisco, Cal., the head of the physiological department of the University of that city, that "after months of silent labor with larvae, up. fertilized eggs of sea urchins, partheno. genetic larvae, and the minute cells of organism which give and perpetuate life on earth," he has by his experiments produced artificial means of fertilization in the egg of the seaurchin." He declares that his experiments, so far, " have been with the lowest forms of organic life, and now he is ready to enter the field of more complex organisms, and wrestle with the great problem of the whence, where, and how of actual life in the highe forms. He announces, as a despatch

"We are now able to imitate the natural process of fertilization in the egg of the sea urchin, completely by purely chemical and physical me The fact that the parthenogenetic larvæ raised by the new method have the same vitality as the larvæ produced by normal ferti-lization, arouses the hope that it will be possible to undertake the solution of the problems for which the raising of parthenogenetic larvae in large numbers is preliminary."

from San Francisco informs us :

We are not prepared either to assert or to deny the professor's statement, that he has discovered some chemical or physical means of developing certain germs of life by means different from that in which nature usually operates. Thus the eggs of birds are now very commonly made to produce chicks by means of incubators instead of by the natural warmth of the living mother. But the egg itself is as truly an organic being as the chick produced from it, and is itself as much the work of the Creator as the young bird. The same is the case with the larvae and seaurchins' eggs on which Professor Loeb has been experimenting. He has not germs of incipient animal life from in-

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the tramp nuisand matter of course t United States a cruited from the population. But any considerable Weary Willies and can call to mind t number of them accent? Their 1 deed, be very this case their peo from the tramp American, and ne Polish nor Hunga

really English t current language proves that the the product of ou Mr. Raymond western Univers of Chicago, who years in the slur studying the " lem" in an add mouth Church,

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schools. Senator Fulford continues :

We are glad to notice that such reasonable views are brought to the attention of the people of England by the Hon. Senator Fulford.

steal the lamb." A DISAPPOINTED POLITICIAN.

We most heartily endorse these wise words of his Excellency. At the same time we feel constrained to remark that in insistirg upon the freedom of educating our children according to our religious convictions, we are doing nothing towards arousing creed or race hatreds. It is those who would im pose upon us by brute force a system of education which we are convinced is defective in certain points, who en deavor to create these hatreds.

It is not our fault if Protestants can not agree among themselves in regard to some dogmatic religious teaching to be imparted in their schools, and we have no desire to impose upon them our conviction that such teaching should be imparted. But Catholics can and do agree on this point, and we have the inherent natural right to make religious teaching a part of our school curriculum. so long as we do not impose our views upon our Protestant neighbors. We do not desire at all to coerce our neighbors

TRAKES.

We heartily agree with Bishop Worrell's view of the case. There is, in-

deed, no need of the bulldozing of one race in Canada by another, and any attempt of this kind must necessarily beget strife and wrangling between the races who make up the great bulk of Canada's population ; whereas the exercise of toleration and charity would serve to weld Canadians of all creeds into a harmonious whole having the common interests of the country at heart.

There are differences of religion as well as of race, but these differences are so ingrained in the people by education and practice from their earliest years that on this point there is no hope of unification for very many years to come. The same is to be said

of racial differences. It will therefore contribute greatly to the welfare of the country that in the matter of race and religion we should agree to differ while we mutually aim at the material progress of the country, which is an nterest common to us all.

Here also it is proper to remark that the resolution passed by the Bishops of Rupert's Land against the school clauses of the Autonomy Bill professes to have in view solely the preservation

of provincial rights over education. The same pretence has been put for ward by Baptist conventions, Method ist congregations, and Presbyterian synods and presbyteries. If this pretence were true, the matter of Separate schools for the North - West would merely be a question of secular politics, and it would follow that these religious bodies are busying themselves about political matters which do not concern them, and from which they should

ies were given them for the express purpose of preventing the comparatively small provincial communities from oppressing local minorities by intoler ably oppressive legislation especially

in the matter of education. It is to be expected that the national Parliament will be dominated by greater breadth of views than the Legislatures of smaller provinces, and the people generally will place more confidence in. and will more willingly obey the laws emanating from the national body which is not so easily swayed by local prejudices and interests.

Among all the resolutions passed against the educational clauses of the Autonomy Bill, we must regard that of the Bishops of Rupert's Land as the most uncalled-for and inconsistent. From the other religious bodies nothing else was to be expected ; but the Anglicans of the Dominion have over and over and again declared themselves to be the uncompromising advocates of religious education. Why should the Bishops of an Anglican province now proclaim themselves the opponents of

such education where Catholics are chiefly, though not solely, concerned a We leave the answer to our readers.

THE PEOPLE OF ENGLAND HEAR THE TRUTH.

The Hon. Senator Fulford of Brockville is at present on a visit to London, Eng., but the echoes of the debate on the Autonomy Bill have reached him. Naturally, he takes a deep interest in what is transpiring in Parliament during his absence, and in the Morning Chronicle of April 25th he gives his

Japanese when he offered to Port Arthur.

by his party to speak in their name we are unable to say, but occupying as he does a very influential position therein, it may be taken for granted that he did not speak without author ity. It is certain on one hand that the Bill will pass with the largest contentious majority which has been given to any Bill since Sir Wilfrid Laurier's accession to power, and on the other that many Ontario Conservatives who can not readily vote against their party on Mr. Borden's amendment, do not wish to put themselves on record as voting to coerce the Catholics of the North West into the Public secular schools, as to do this would tell severely against them when they would next present themselves before their constituents

for re-election. The Quebec Conservatives will (we believe) to a man vote on the side of justice and fair play, as most of them have already declared their intention of doing. These gentlemen have admitted that they receive from the Catholic majority in Quebec the fullest justice, and they cannot bring themselves to deny to Catholics in other provinces the same rights which they enjoy.

Mr. Taylor said that he understood the Minister of Finance, and the ex-Minister of the Interior to say that the school clauses under consideration give to the minority nothing more than they enjoy under the present territorial laws. If this be the case

Let the lawyers on both sides of the House get together and frame an amendment which shall contain nothing more, but which shall be put in plain

Catholic prejudices, and he thought it a favorable opportunity to appeal to

these prejudices on the false ground How far Mr. Taylor was authorized that Mgr. Sbaretti had unduly interfered with Manitoba's claims. A no-Popery cry, he thought, would be sure to carry a general election in Manitoba for his party, and he therefore desired to precipitate an election on this issue. It does not appear, however, that either his Premier, Mr. Roblin, or the Lieutenant Governor of Manitoba could be brought over to his views, and the misrepresentations of Mgr. Sbaretti's interview with Mr. Campbell have fallen flat, and have not afforded Mr. Rogers the opportunity he appears to have sought to become Premier of Manitoha in Mr. Roblin's place.

DO CHEMICALS PRODUCE LIFE?

It has been the aim of some modern cientists and notably of Darwin. Huxey, Tyndal, and others, to account for all existence of beings by the operation of material forces without attributing anything to God, and to the efforts nade in this direction much of the infidelity and atheism of the present day is to be attributed. It may be true, as some Christians have maintained, that the theories of these scientists do not necessarily involve the denial of God, and we are ourselves convinced that even if the theory of evolution were true it would still be necessary to admit that the protoplasms and prototheria which are said to have been the first parents of all living beings, must have been created by a Being of

experiments. infinite perfections, otherwise they would not and could not possess the qualities by means of which they prothe public are not deceived by real state of the question. As Mr. so far as I am concerned, there will be

organic matter which should be done before it is claimed that life may be produced by the use of chemicals. We do not suppose that the Professor

even imagines that his success in his experiments, if it be real, dispenses with the necessity of a Creator, but we make these remarks to put our readers on their guard against the delusive reasoning of some self-conceited persons who are apt to draw false conclusions from such statements as have been made in the despatch in which the announcement of Professor Loeb's supposed discovery is made. At the same time we must say we are very dubious regarding the accur acy of the announcement, and, at all events, it by no means follows that even if the recent discovery be real, the proposed additional experiments will be successful in producing the forms of life higher in the scale than sea-urchins. However, it is certain that chemicals have never yet produced the germs of

life, and we may assert with great confidence that they will never do so, though it may well be that in some instances if the proper chemicals were discovered which nature iiself employs in the development of germs already existing, and which are a part of creation, they may be used to develop ! the life which already exists in the germs potentially, especially when those germs have already been partially developed to a more advanced stage than the germinal state, as is the case of birds' eggs, and also of the sea-urchins' eggs on which the professor says he made his

In any case, the power of God is to be discerned, and is found in the germs themselves as well as in the more advanced stage which they have reached

# MAY 6, 1905.

d inorganic. nd a prototherion, ac. volutionist theory, are ry simple forms of life been derived all plants varied processions of the wonderful variety produced. that even in the hypo.

s so much stress upon orms we must say that from an infinitely peris God, but the ordin. makes them self-existideavors to get rid of sarily existing Creator heaven and on earth, d earth also. of life has always been

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ed by one Dr. Jacques ncisco, Cal., the head ical department of the hat city, that " after labor with larvae, un. sea urchins, partheno. nd the minute cells of give and perpetuate he has by his experiartificial means of the egg of the seaclares that his experi-" have been with the organic life, and now he the field of more comand wrestle with the of the whence, where, tual life in the highe ounces, as a despatch sco informs us :

w able to imitate the of fertilization in the urchin, completely by and physical me parthenogenetic the by the new m ne vitality as d by normal new method vitality as the the hope that it will indertake the solution for which the raising tic larva in large numary.

repared either to assert professor's statement, covered some chemical as of developing certain means different from ature usually operates. of birds are now very to produce chicks by tors instead of by the of the living mother. If is as truly an organic ick produced from it, much the work of the young bird. The same h the larve and sean which Professor Loeb imenting. He has not able to construct the nt animal life from inwhich should be done imed that life may be use of chemicals. pose that the Professor that his success in his it be real, dispenses ty of a Creator, but we arks to put our readers against the delusive e self-conceited persons draw false conclusions nents as have been made in which the announceor Loeb's supposed disade. At the same nust say we are regarding the accur nouncement, and, at all means follows that even covery be real, the proal experiments will be producing the forms of e scale than sea-urchins. certain that chemicals produced the germs of assert with great conhey will never do so, well be that in some inoper chemicals were disnature iiself employs in of germs already existare a part of creation, ed to develop the life exists in the germs ecially when those germs en partially developed ced stage than the gers the case of birds' eggs, e sea-urchins' eggs on

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the product of our own soil.

this opinion. He said :

from our best American families.

streets and on the road."

Robbins, "that the foreigners stand so

much harder treatment than the Ameri-

can boy that they are every day dis-

placing the American boy in our great

industries, and he is going out into the

The matter is well worth study by

our philanthropists and sociologists,

but the fact can scarcely be disputed

by any one who has given attention to

the subject. Is it possible that the

majority of our children are being over-

taught in things which will not be of

use to them in practical life, and in

battling with the world, while the really

useful studies which will fit our youth

for the realities of life are being

neglected ? We should like to learn

what are Mr. Robbins' views on this

point, and on how the evil he has

THE FRENCH GOVERNMENT AND

THE MONKS OF CHARTREUSE.

Most of our readers are aware that

the famous Chartreuse cordial or

liqueur which was formerly manufac-

tured at the Grand Chartreuse Monas-

tery near Grenoble, France, by the

Carthusian monks is made from certain

aromatic herbs which are not known to

any but the monks themselves, and by

a process which is equally the secret

When the religious orders were ex

pelled from France by the decrees of

of the monks.

pointed out is to be corrected.

#### "THE HOMELESS MAN." ANOTHER SPIRITUALISTIC HUMBUG EXPOSED. It has been the custom to account for

the tramp nuisance by stating it as a On the evening of March 5 a woman matter of course that the tramps of the who was holding a spiritualistic United States and Canada are re-" seance " or exhibition, assisted by cruited from the ranks of the foreign her husband, at Lexington, N. Y., in her population. But who that has met with own rooms, met with an unexpected disany considerable number of these comfiture. A party of men were in at-Weary Willies and conversed with them tendance who had planned to investigate can call to mind that any considerable the proceedings, and expose them to number of them speak with a foreign the public if they were found to be accent? Their language may not, infraudulent, as they fully expected deed, be very pure English; but in would be the case.

this case their peculiarities are derived In the middle of the exhibition, while from the tramp vocabulary which is the spirits of the departed appeared on American, and neither Italian, French, the stage, a rush was made by the in-Polish nor Hungarian, and where it is credulous observers, and the spirit, who really English their speech is of our appeared amid a dim light which encurrent language. This fact itself circled it, was seized and hurled from the proves that the tramps are generally stage into the midst of a circle of believ ers. The room had been darkened, so that Mr. Raymond Robbins, of the North-

the only light was that with which the western University Social settlement spirit was surrounded, but at this moof Chicago, who has resided for four ment the gas was turned on. The spirit years in the slum districts of Chicago fought lustily with its assailants, and studying the "Homeless Man Probthe husband of the medium assisted in lem" in an address delivered in Plythe endeavor to release the ill treated mouth Church, Brooklyn, on Sunday, immaterial being, but in the glare of April 9th, expressed himself fally of the gas lights the spirit was discovered to be the medium herself clad in gauze

"The great class of homeless men in which had been prepared with phosphothis country is constantly being re-cruited from the best boys of America, not the worst. I say deliberately that the majority of homeless men, our ric paint to emit light. In the struggle the furniture was overthrown and smashed, and much glass was broken, tramps and casual labor men, are Amerbut the imposture was laid bare to the ican born, and in some cases they come deluded believers, who now learned that they had been duped. " It has been proved," continued Mr.

One of the audience at this seance, a Virginian whose mother, a resident of New York, has spent thousands of dollars on investments to which she had been advised by supposed spirits at similar seances, stated that he would now prosecute criminally the mediums who had been instrumental in inducing his mother to invest in fraudulent stocks in which the mediums were interested. This is only one of innumerable frauds which have been exposed wherein mediums have imposed upon their vic tims, but frequently as the deception has been laid bare, there are still to be found many who are ready to fall into the same trap into which the Virginian's mother was enticed. The only successful way to escape such traps is for the public to avoid these seances which have been made so frequently a means of enriching the pretended spirit-raisers at the expense of victims who have been made to believe that they were receiving profitable advice from the

CANDIDATES FOR THE MINISTRY.

spirit world.

Two months ago President William R. Harper of the University of Chicago issued a report of the condition of that institution, in which he makes the remarkable statement that college atmosphere in the average institutions of learning of the present day is unfavor able to the origin and development of ministerial aspirations. He continues : " Religion is practically ignored in

the Combes Government, a great the curriculum. The scientific spirit scandal arose from the fact that the of the day, so strongly represented in Committee of investigation appointed the college, is not consistent with the religious spirit prevailing in the churches. It is an indisputable fact by the Chamber of Deputies to investigate charges made against Premier that the percentage of young men look-ing forward to the ministry as their Combes that he and his son, Edgar Combes, had attempted to obtain a rofession is decreasing.' bribe from the monks to authorize

Similar statements have been made from time to time for many years past by those who have studied the facts, and it behooves the religiously inclined among Protestants to ponder seriously on this matter. What will become of the Protestant religion itself should this condition of affairs continue ? The ratio itself is increasing in which the number of ministerial students is diminishing, and we cannot but come to the conclusion that within an unexpectedly short time the number of students for

# THE CATHOLIC RECORD.

to which the President makes no allusion, and that is the doubt thrown upon Christian doctrine by the new theological opinions which are so prevalent among the Protestant clergy of recent years. We have known young men of self sacrificing spirit who were ready to throw themselves into the work of doing good, without any thought of the salary they might receive, or of the social dignity of the ministerial office to which they thought of devoting themselves ; but what were they to teach? The most prominent ministers of their own denomination practically declared that Christianity from its foundation is a fable, with all the beliefs they had learned from their parents and ministers from their childnood. Now they are assured that these things were but fables invented by man ! What could then induce them to prosecute their intention of study-

ing for the ministry ? Would they give themselves to the life work of teaching a very doubtful, and perhaps a false Gospel ? The thought could not for a moment be endured, and the ministerial vocation was deliberately set aside.

" Perfect liberty of thought and expression is prohibited in a great majority of the pulpits." It is for this cause, according to the Professor, that many young men are diverted from serving the Church. We do not think that this is so potent a cause for the disastrous condition of things as the cause we have indicated. Most young men who have, or think they have, an ecclesiastical vocation, are willing enough to give up their personal notions on Christian dogma if they are assured by an authority which they respect that they must submit to that authority and if they have a Church which they are convinced speaks with the authority of God in laying before them a consistent teaching which is God's teaching, they will readily enough pay the homage of their understanding to what they are convinced comes from God. But when they are made to doubt the very foundations of Christianity, their ecclesiastical vocation is gone forever.

We think that herein lies the principal cause for the decline of these vocations at which Protestants are so much alarmed. There is not a single Protestant Church which can say with confidence: "Here is the real Church of the living God, the pillar and the ground of truth," as St. Paul instructed Timothy (1 Tim. iii. 15.) Only the Catholic Church can so speak, and therefore the Catholic Church has no dearth of ecclesiastical vocations, such as is complained of by the Protestant denominations.

What do the Protestant denominations teach actually on this point ? The Church of England, together with the Episcopal Church of America, tells its believers that

" The Church of Jerusalem, Alexandria and Antioch have erred; so also Church of Rome hath erred not only in their living and manner of onies, but also in matters of Faith.' What greater security can the Angli-

can Church give than these have given in the past?

The Westminster Confession, the Standard of Faith of all the Presbyterian and Congregational churches, says : "The purest churches under heaven will live many more years to enjoy his h to mixture and error

ished by them from the schools of the whole country, and Professor Harper tells us the result : "The percentage of young men looking forward to the ministry as their profession is decreas. ing." The attempt to force Catholics to be educated in godless schools has acted as a boomerang, and its conse quence is the decadence of the ministry, and the next thing to follow must necessarily be the decadence of Protestantism. The Catholics have escaped these consequences because at immense sacrifices to themselves they have maintained a system of parochial schools, while they were obliged by law also to contribute a large share towards educating the Protestant children of the

country. They are maintaining parcchial schools which are educating one million children at the cost of \$50,000,-000 annually. NEW YORK STATE CHARITIES. According to the testimony of Robert

W. Hebberd, Secretary of the New York State Board of Charities, the Datholics of the State are far ahead of all others in private and public works of charity. This statement was made at the meeting of the State Association of Catholic Charities held a few days go in the Catholic Club rooms under the presidency of the Most Reverend Archbishop Farley.

Mr. Hebberd being present spoke on the subject of the State Charities and made the remarkable statement that the total expenditure in the State for charities amounts to \$50,000,000 per annum, of which two-thirds come from private associations. Of this amount the Catholic as: ociations contribute two-thirds.

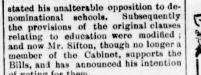
As the Catholic population of the tate is considerably below one-third of the total population, this shows a very great pre-eminence in the charitable works of the Catholic body.

The Association of Catholic Charities was organized in 1902, and its work extends to prisons, orphans, asylums for the poor and infirm of every class, nurseries, St. Vincent of Paul conferences, hospitals, etc.

THERE WILL shortly be published in New York a new Catholic paper under the title of the New York Review. At present the Catholics of New York have only one paper worthy of notice, the New York Freeman's Journal, o which the brilliant and learned Father Lambert is editor. There is room for another; and if the promoters of the new enterprise give us a paper even the equal of its namesake of years ago, we should have cause to be thankful. The prospectus states that the purpose of the Review "is mainly apologetic with special reference to present day religious and scientific conditions ;" it is to be "a journal of the ancient Faith and modern

thought." The names of some of the most prominent dignitaries in the United States are given as contributors. We wish the New York Review abundant success.

REV. FATHER CRONIN, the brilliant editor of the Catholic Union and Times of Buffalo, has been honored by His Holiness Pope Pius X. with the title of Doctor of Divinity. We congratulate the veteran journalist and trust he woll-monited distinction.



f voting for them. That is not all. The debates in the Canadian House of Commons reveal that some of the best speeches in sup-port of the Bills have been made by representatives—all Protestants—of the very districts where the new Bills will operate. It is not only admitted that he Bills will become law, but even that the very large majority which will pass them will comprise Conservative s well as Liberals. The recent history of Canada fully

supports the contention which I mak the outlook is not serious, and that there is positively no ground for the belief that annexation to the United States will be the result of the present so called crisis. This is not the first school difficulty—or even racial and religious difficulty arising in Canada. In the past, trouble has been experienced in the Provinces of Prince Edward Island, Nova Scotia, New Brunswick, Manitoba, and elsewhere in Canada with regard to legislation on the important subject of education The feeling in all cases was deep, the education. discussion very keen, and some ap-prehension was felt. The Catholic portion of the community in most of the case which I mention suffered by reason of rights or privileges which they erjoyed being aken away; but although they number nearly, if not quite, one half the total population of the Dominion of Canada, never for a moment did they contem plate extreme steps or dream of annex. ation or of an policy of separation. When systems which they did not like were imposed and fixed by law, they submitted to the unfortunate-in so far as they were concerned exigencies

of the occasion. To day Sir Wilfrid Laurier is not at-tacking Protestants or favoring Cath-olics. He is simply continuing in the new provinces a policy with respect to education which has been law and in operation for long years in those dis-tricts; which has worked well, securing peace and giving every satisfaction. There will be no civil and religious war. There is no possible question of annexation for two reasons-first, the Protestant majority of Canada are British, and wish to live under the British flag ; second, the Catholic min ority are satisfied with the excellent and wise Constitution in force in Canada, and even from the point of view of educational advantages they are better off than they could possibly be annexed to the United States. True, difference of religion and difference of lan-guage, such as exist in Canada, always have their inherent difficulties but good will, patience, forbearance, and patriotism render any serious of rous crisis absolutely improbable

#### FATHER CUMMINGS ON THE SCHOOL ISSUE.

Brantford Expositor, April 19. Rev. Father Cummings preached an important sermon at St. Mary's Church on Sunday on the question of educa-tion and Separate schools. The full text of his references as regards the matter of Separate school education is as follows : Education in its proper sense may

be defined as a systematic development and a solid training of the spiritual, in-tellectual, moral and physical faculties of man. Education may be thorough or slipshod ; beneficial or harmful, ro bust or puny, ennobling or dwarfing Education is thorough when it pos sesses cohesion, poise and solid reason it is beneficial when it is productive of spiritual, moral and physical good to its possessor and indirectly to those within his sphere of influence. It is robust when it is able to treat and dis-cuss a problem, or a series of problems in a luminous, solid and dispassionate enno en it is and foibles



An Improvement on Nature. Nature gives us fruit to keep us healthy. But fruit can't bring back health after we lose it. It take something more effective than fresh fruit to cure Stomach, Liver and Kidner Discours and Kidney Diseases.



are fruit juices in tablet form. We improve on nature by our secret process. By it, we so change the medicinal action of the fruit, that "Fruit-a-tives" are rendered effect-ive enough to cure Constipation, Biliousness, Torpid Liver, Indiges-tion and Sick Kidneys. If you want to be rid of these

troubles, ask your druggist for a box of "Fruit-a-tives." They never fail. 50c. a box.

FRUITATIVES, Limited, OTTAWA

ducation, therefore, must be both regious and secular, and the more thorough this system of education is, nore perfect will be the type of Christian citizen. The child must use its reason, and the exercise of reason is one of the cardinal principles in Catholic education. St. Thomas asserts that the salvation or damnation of a man depends to a great extent on the use he has made of this great faculty of reason. The stand of the Catholic Church in all ges and in all places, in regard to education, has been, and is, that ignorance is from the devil, and leads to The great enemy of the Catholic Church to day is ignorance, and ignorance fostered and protected by falsehood. Speaking as Catholics and as citizens Speaking as Catholics and as clubbles we say that we prefer our own system of schools since they are satisfactory to us. We pay for them ourselves, our system of secular education is the same that in Public schools, the standard of our pupils is the and considering all things, the same, we ask. where is the groundwork for objec-tion? Our Catholic people mingle freely with others of differing beliefs; they are as one in all social, charitable and national affairs, and in the or-distinguish one from the other. In conclusion I will say that I am prond of the fact that our Catholic people will always be found scrupulously just and charitable where the religious faith of ous faith of another is concerned, and I only wish that the same straightforward and manly justice was adopted, in every in-stance, towards us. Religion is something to cultivate and practice . not to quarrel over and a level-headed, just The little storm will blow over-as to many others have in the past-and all will be well in Canada. friendly treatment of topics which much to be will now and then arise is desired for the interests of all.

## THE END OF EDUCATION.

ITS CHIEF VALUE IS TO TEACH MAN HOW TO LIVE

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The highest aim of education is not to preserve republics or governments, to make men rich and powerful, but rather to upbuild man's self; to perfect humanity, to stimulate right thoughts and noble actions; to acquire a know-ledge and a love of truth and justice. The object of true education, there-fore, cannot be mere instruction, nor the imparting of knowledge, nor special training, but to establish the foundation of mental and growth of future safe and self development. Education, as Ruskin says, is leading of human souls to what is best and the making of what is best out of them Knowledge is not educa-tion, neither is illiteracy ignorance; knowledge is what a man perceives and picks up and education means the development of a capacity to observe phenomena, analyze and co-ordinate them; to grasp truths and principles

and apply them. According to Spencer, the princip

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the power of God is to nd is found in the germs well as in the more ad-nich they have reached perimented upon.

essor says he made his

ated by the Chamber of Deputies, and thus the matter was closed for the time. The Carthusians moved to Spain, and there set up works in which the manu-

their stay in the country, found that

the father and son were involved to

some extent, at least, in the attempt

at blackmail. But they were exoner-

facture of the cordial was continued. In the meantime, the Government of Premier Combes confiscated the manufactory in France, and sold to a French firm of distillers the Chartreuse plant, and the right to operate it, selling the liqueur under its original name, and using the Chartreuse bottles and labels.

Much of the cordial has been used in the United States. The Chartreuse monks, however, some months ago, entered action against the sellers of the liqueur in New York State, and obtained an injunction from the United States Circuit Court against the sale of product sent out by the French firm, in the Chartreuse bottles and with the labels which had been used by the monks.

On the trial of the case it was shown that neither the French Government nor the distillers had obtained the secret for manufacturing the liqueur, and that consequently the article they had been selling is spurious. The injunction extends over the whole of the United States.

It was vile enough that the Government should have violently expelled the monks, but an unspeakable mean. ness was added to this outrage by the attempt to sell a spurious cordial under the name of the monks from whom they had stolen the property without obtaining the secret which gives the genuine liqueur its fame. In fact, it was a salve under false pretences.

The Carthusians continue the manuin Spain, and it will hereafter be known as they go, but we know that there facture of their cordial at Tarragona, as " Liqueur Peres-Chartreux."

the ministry will approach zero. This is true, however, only of the Protestant students; for the number of Catholic ecclesiastical seminaries is steadily increasing, and all seem to be filled with talented young men study-

ing for the priesthood. In seeking, therefore, for the cause of the falling off we have to look only for the causes which operate upon the Protestant youth to drive them from devoting their ives to ministerial work.

President Harper thus states these 311808 :

"Some of the elements contributing oward this alarming decrease may be indicated. One of these is the change in the relative standing of the ministry among the professions. The position of the minister, for various reasons, has the minister, for various reasons, has been steadily losing dignity and power, while the lawyer, physician, teacher, engineer and others have rapidly stepped to the front. The feeling that perfect liberty of thought and expression is prohibited in a great majority of the pulpits hinders many young men from reasoning themselves to serve the

serve the preparing themselves to serve the Church. Furthermore, inadequate sal aries tend more than anything else to diminish the influence and importance of the minister in the social and civic life of the community.' Concerning the facts there is no

doubt, but there may be a doubt entertained in regard to the causes to which

the facts are attributed. We believe that the causes mentioned by Professor Harper are partly correct so far

and some have so degenerated as to be come no Churches of Christ, but syna-gogues of Satan." (Conf. xxv. 5.)

With such beliefs, how could it be otherwise than that the ministers of these churches should wander into Latitudinarianism, Deism, and even practical Atheism, and that the churches themselves should have no authority to restrain them ; and thus we can easily see how it is that young men are falling throne, the following letter was away from the ministry.

In Germany a similar state of affairs exists. In the year 1887-88, there were 4.581 students of Protestant Theology in the Universities ; in 1905 there are only 2,136, though the population has increased very greatly during the interim.

The Catholics of Germany number slightly over one third of the population, but there are 1,701 Catholic students of Theology at the Universities, 552 at the six Bavarian Lyceums, and 740 at the Theological seminaries of Pelplin, Posen, Paderborn, Fulda, Trier, and Mainz, making a total of 2,993, which is a considerably larger number than the total of Protestant theological students in the whole Em-

pire. We can scarcely arrive at any other conclusion than that Protestantism is decaying ; and the principal reason in our estimation is that the cause we have given above for America is of still greater force in Germany, where Latitudinarianism has made even greater strides than on this side of the Atlantic.

stand taken by the ministers of America on the matter of education bears much as they go, but we know that there of the responsibility for the results we when explained to the House of Com-is another cause operating very largely have pointed out. Religion was abol- mons his reason for resigning, frankly places to the judgment of God. Its

CANADA'S LOYALTY.

Owing to certain statements which appeared in London papers from Ottawa correspondents to the effect that the warm debates on the Autonomy Bill in Canada might create such a crisis would endanger the loyalty of the Dominion to the British written by Mr. C. R. Devlin, M. P., to the London Morning Chronicle, explaining the educational crisis, and showing that the loyalty of Canada will not be impaired by the passing of the Bill. The letter appears in the Chron-

icle of April 14: THE NEW EDUCATIONAL CRISIS EX-PLAINED.

Mr. C. R. Devlin, an Irish member of Parliament, and a native of Canada, writes from the House of Commons as follows Your Ottawa correspondent, in my

judgment, does not give a correct idea of the situation created in Canada by reason of the introduction of the Autonomy proposals in the Canadian Parliament. What are the facts ? The growth of

Canada and the phenomenal develop-ment within the last few years of the population of the Western provinces has been such that the Canadian Ministry have deemed the moment opportane to create two new provinces, and to clothe them with full local legislative authority — such as exists in the older provinces of the Confederation.

The educational clauses in the new Bills for this purpose presented to the Canadian Parliament have undoubtedly trides than on this side of the Atlan-bic. And here we may remark that the Clifford Sifton, Minister of the Interior, the able representative of the West during the last eight years in Sir Wilfrid Laurier's Cabinet. Mr. Sifton,

above the weaknesses peculiar to man. It is not swayed by passion, it is not influenced by preju-dice or partisan feeling, and it is not contracted in mental vision by preconceived ideas, or by defective or false information. It is the parents' duty in the first place to see that his child is instructed. It is the duty of the State to see that the parent looks after the instruction of his child, and that the instruction of his child, and that the instruction from a secular point of view, is satisfactory. The child is a unit of the social body, and the state should and must insist that he be brought up to take his place in the State society. It is the duty of the Church to see that the education given the child is such as to fit him for his position as a Christian citizen, and a member of the Catholic Church. It is not the duty of the Catholic Church to secular education, any more than it should be her duty to build railroads,

should be here duty to build mindates, open public roads, construct bridges, etc. Her duty lies in this : That the child belongs to God, and that it must be trained first for God, and in the second place for society. The child's obligations to the State must be glori-bel determined for the embilies fied and strengthened by the sublime relations it holds to Almighty God. The child is obedient to its parents, it

is just and charitable to its fellow citizens, it is loyal to the State, be cause its duties and obligations to Al-mighty God enforce and ennoble this course of conduct. It is primarily for this reason that the Church insists on Separate schools. The Catholic Church this reason that Separate schools. The Catholic Onate-has nothing but the highest praise for Public schools as far as their secular Public schools. She admires the self instruction goes. She admires the self sacrifice and ability of the teachers, the perfect equipment of the schools, and the good order generally main-

tained. Yet, granting all this, it falls short of the Catholic standard. The Catholic standard is that the child belongs to God the whole week, the whole month, the whole year, the whole life. The child must be taught day in and day out that its every word, its every act, are subject at all times and in all

value of education for the individual and the State is to teach man how to and the State is to teach man how to live, not merely how to live in the material sense, but in the widest and the highest sense. Life is the all-pervailing fact, and how to live is the all-essential problem. Life's source and parpose, man's origin, aims and des-tiny, his moral responsibilities and his relations to God and his fellow men-these onestions which arise and force these questions which arise and force themselves upon us from a contempla-tion of the mysteries of life and death, education should teach men to solve according to the principles of undisputed orthodox ethics. this, man will not understand life and will not live, and education will be a man will not understand life and failure .- Bishop Garrigan.

#### WILL APPOINT NO LIQUOR DRINKERS.

Governor Hanly of Indiana has declared that no man who drinks intoxi-cants, even though he does not get drunk, will receive an appointment under his administration. He recom-mended in his inaugural the re-enforcement of the temperance laws, with a remonstrance feature which amounts to local option, and he now demands that men to be appointed to office under his administration shall be temperate. His policy was announced when a per-sonal friend called upon him and suggested the name of a well known party man for an appointment. "I should like to appoint your friend," replied the Governor, "and I have no doubt as to the merits of his service to the party, or his ability to do the he did best. But railroads and other large business enterprises have of late years ruled against drinking men in their employ. That is a good policy, and as long as I am Governor of the State the same policy shall be pursued in its business. If um sorry to disappcint you but that will have to be my decision."-Sacred Heart Review.

Life is not so short but that there is always time for courtesy.

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#### Sacred Heart Review THE TRUTH ABOUT THE CATHO. LIC CHURCH.

#### BY & PROTESTANT THEOLOGIAN. CCCL.

As we have seen, we have two auth-orities opposed to each other, as to "the endless wars fostered or incited" by the Papacy, especially during the centry and a half following Luther's breach with Rome. These two author-ities are, the great historian, Henry Hallam, and the Boston correspondent of the Springfield Republican. The earlier religious conflicts we

The earlier religious conflicts we have already considered, in the light of have already considered, in the light of the representations of eminent Protest-ant writers, such as Guizot, Ranke, Milman, Creighton, Muller, Trench, Fiske, Paul Sabatier, and others, and have seen that, while they are mostly marked, on both sides, with the severe and rude intensity of the Middle Ages, some, indeed, being wholly unwarrant-able, such as the Crusade once pro-claimed against a district of northern Germany which had risen against the contemptuous severities of its priest hood, vet, as a whole, they are very far hood, yet, as a whole, they are very far from being amenable to the summary reprobation pronounced upon them by the correspondent. How indeed the correspondent. How indeed can they be so, when the great Protestant Bishop, Westcott of Durham, insists that the justice and wisdom of papal arbitrations in the Middle Ages afford argument for the Divine institution an argument for the Divine institution of the Papacy which Catholics have as yet not duly considered? The still greater authority of Bishop Stubbs pro-nounces a like verdict on the Popes as national and international umpires.

Let us come now to the Reformation conflicts proper, from 1517 to 1648. Of course, if the name decides the

ntroversy, the matter is soon settled. This Boston gentleman, whoever he may be, would not for a moment dream of putting himself in the balance with Henry Hallam, whose profound know ledge and eminent abilities would make it ludicrous for either of us to set his authority in competition with him. In this matter we might not unreasonably say : "Hallam has spoken : the cause is decided." Add to this his extraordinary impartiality, and his complete remoteness from all Cath licizing tendncies.

However, Hallam's statement bears ample witness to itself. The Catholic Church had been in possession from the beginning. She had prevailed against all competitors, and had become a constituent of European society, in every fibre. She, therefore, or more pre-cisely, Catholic Christendom, as shaped and determined by her doctrine, moral-ity, discipline and worship, had, in the most eminent degree, the right belong-ing to every great corporate unity, of defending itself against disintegration.

The methods of self-defense, of course, would be those approved by the age, which was not one of any great sensi-tiveness to human suffering, as is shown by its crim nal jurisprudence, which, indeed, was hardly mitigated down to 1750, or, in England, down to 1820, except that England disused the rack as early as 1625, while the continent. and the Inquisition, did not lay it aside until some four generations later, and after 1800, even the zealous Protestantism of Nurenburg became ashamed of

Hallam, therefore, seems wholly jus tified in insisting that we have no right to reproach Catholic Europe with any special intensity of intolerance, since she was simply defending herself against

impending annihilation. This, of course, does not mean that there might not have been particular Catholic nations that were extremely intolerant. Spain certainly was. She could hardly have been otherwise. She hac been, during seven centuries, defending her nationality and her relig ion against Moorish assault and Jewish bonspiracy. The sons of Ish nael from without, and the sons of Ish nael from within, says the eminent historian, Bishop Hefele, had repeatedly joined

Bishop fielele, had repeatency joined hands to blot out Christian Spain from the catalogue of natiops. No wonder then that she had come to look with the THE "OLD MAN" AND "THE KID."

outrages on the Indians were inflicted by the plebeian Spaniards, and their most strenuous protectors were the Kings, the Bishops, and the Abbots, and above all the Dominican superiors. At home also, as I have said once be-fore, it is not altogether fantastic to describe the history of the Spanish In-quisition as that of a long conflict be-tween Monroloid calloursness and Arwan tween Mongoloid callousness and Aryan umanity.

The persecutions of Protestants in the Netherlands, therefore, to which the Flemish Catholics were so strongly repugnant, were distinctly Spanish. Mary Tudor's burnings in England, also, though but a mere trifle compared with Belgium, were largely prompted by her Spanish descent or connections. True, the Rev, Athanasius Zimmer-True, the Rev, Athanasius Zimmer-mann, S. J., whose life of Mary Father Schleuter of Boston has kindly lent to me, thinks, not unreasonably, that we are disposed to es-teem Mary less an English -woman than she really was, and also less of an independent administrator. For instance, I have always vaguely placed her bold restoration of the coinage to the credit of her sister. Yet I still the credit of her sister. Yet I still think that her type of religion was rather Spanish than English, especially after her marriage with Philip. Never-theless she suffered many English Protestant families to flee over to Ireland, where they practised their religion in peace. She knew that her Irish sub-jects were too entirely loyal to the ancient Church to be moved even to

anger, by the presence of occasional Protestants among them. Now for the Spanish persecutions Rome is very slightly responsible. Spain was much more disposed to prompt than to be prompted in such matters. Indeed, the first century of the Spanish Inquisition in one long wrangle with the Popes, and one long defiance or evasion of their continual endeavors to moderate its suspicious vindictiveness towards the baptized Jews and Moors. Spain was very orthodox in theory concerning the spiritual supremacy of the Holy See, but much more haughty in actual de meanor than became sons of the Church. It is certainly unwarranted to put all her doings, or misdoings, on the head of

the Apostolic See. As Mr. Hallam signifies, the Protestants would have made out a much better case for themselves if they had said what they certainly ought to have said: "We acknowledge that the Cath-olic Church has transmitted the sub-stance of Christian faith and morals to the present. Yet we can not esteem her infallible in such a sense as that we do not view our interpretations of various points of doctrine and worship as nearer to the apostolic mind than those now prevailing. At all events our purposes are not anarchical or malicious, and our speech is no; that of contumelious violence. Language which the apostles would not use concerning Diana or Apollo, God forbid that we should use towards Christian brethren. We simply ask to be allowed our separate assemblies, in the hope that our errors may in time be win-nowed out, and that our truths may ultimately pass into general accept

I do not say that this apostol'c I do not say that this apostol c moderateness of speech would have been much regarded, in the temper of that age. Very likely not. Yet it would have put Protestant history on a profoundly different footing, and would have felicitously transformed the whole future history of Germany. Moreover, this is the impression of early Protestantiam in which most Parc

early Protestantism in which most Proearly Protestantism in which most Pro-testants have grown up. It is that-with some allowance for fanatical aberrations-to which Merle D'Au-bigne's descriptions are accommodated. And what belief have we gained from Foxe but that of mild sanctity, pitilessly exterminated by a ruthless Queen? Let us next consider the reality.

We have done so before, but it takes many repetitions to get it abidingly into our heads. CHARLES C. STARBUCK.

## THE CATHOLIC RECORD.

original and proper signification. "Son support the old age of thy father and grieve him not in his life. And if his understanding fail have patience with him and despise him not when thou art in thy strength for the relieving of the father shall not be forgotten."—Catholic Universe.

#### FIVE-MINUTES SERMON Second Sunday After Easter.

THE GOOD SHEPHERD. For you were as sheep going astray ; but you are now converted to the pastor and bishop of your soul. (1 St. Peter if. 25)

To day is the Sunday of the Good Shepherd, and the Church sings in joy-ful strains: "The Good Shepherd, who laid down His life for His sheep, when was conclusted down to die sheep, who had down his life for his sheep, yea, Who was contented even to die for His flock, the Good Shepherd is risen again—Alleluia!'' It is in this tender, loving, and, to us, most winning char-acter that our Lord presents Himself in the Granda for the state of the the Gospel of to day-the Good Shep-herd, Who knoweth His sheep, and ac hera, who knoweth fills sheep, and ac knowledges them as His own, Whose tender care for them is so great that He is willing even to lay down His life for their sake, yet with the power to take it again for His own glory and for their eternal good. We are those sheep for Whom He died, and for Whom He rose again, for they are in the transf sense again, for they are in the truest sense His sheep Who believe in His name, and are gathered into His one fold, the Holy Catholic Church.

But it is not enough to believe ; we must also hear His voice. How have we done this in the past ? Have we hearkened to His voice as He spake to us through the offices of the Church, us through the offices of the Church, through the word of our pastors, through the still, small voice of conscience? Alas! we have been as sheep going astray. We have been deaf to His voice, as it has so often spoken to us, bidding us follow Him. And, having strayed away from our Shepherd, we have refused to listen to the loving tones of that same sweet voice calling tones of that same sweet voice, calling us back to our place in the flock, but have wandered still further away into the pleasant pastures of sin, where all seemed delight for a time, but where the wolf, the great enemy of our souls, was lurking, waiting for his chance to seize us as his prey for ever. Oh! into what danger have we run by this wan-dering from the right path! But now, during the holy season of Lent that is passed, the Church has been appealing to us through her solemn offices, and through the earnest words spoken by her ministers, to forsake our evil ways, to leave the deceitful pleasures of sin, and return to where we can alone find pasture for our souls, to the sacraments of the Church, wherein the Good Step herd gives Himself to His sheep. Many have hearkened to the call of the Saviour's voice, may have come dur-ing this holy time to the green pastures and the still waters, where the Good Shepherd feeds His flock, and, with souls restored and renewed, are prepared and determined to walk hereafter in the paths of rightcounces, where He leads the way. Even when at last they shall walk through the Valley of the Shadow of Death they will fear no evil, for He will be with them ; His rod and

His staff shall comfort them But there are also many, far too many, who have not listened to the voice of Jesus, as He calls them in this Blessed Easter-tide. Poor, wayward sheep, they still wander in paths of their own choosing, which can only lead them into danger and into death. O foolish, wandering ones! take heed ere it is too late to the gentle voice that calls you. Your souls are soiled and sin-stained, and you have need to be washed in the stream which flows from your Shepherd's side. His Prec-ious Blood shed for you when He laid down His life for your sake. Come, wash and be made clean in the Sacra-ment of Penance which He has ordained

for your cleansing. You were as sheep going astray; be now converted and return to Jesus, the pastor, the shepgoing astray; be now converted and return to Jesus, the pastor, the shep-herd, the Bishop of your souls. You have been famishing for the food you need for your spiritual sustenance. Come, then, to Him Who so graciously and tenderly invites you to the table need for your spiritual sustenance. Come, then, to Him Who so graciously and tenderly invites you to the table which He has prepared for you. Draw which He has prepared for you. Draw nigh with joy to the heavenly banquet of His Sacred Body and the goodly, overflowing cup of His Precious Blood, that your souls may be fed and have life eternal. Then will you be strong in presence of your enemies, His mercy will follow you all the days of your life, and you will dwell in the bouse of the Lord for ever, even in that house of many mansions which He has prepared for those who love and follow Him. for those who love and follo For He has said of those who hear His voice and follow Him : "I give them life everlasting; and they shall not perish for ever, and no man shall snatch them out of my hand." And remember that other promise of His: "He that eatheth My flesh and drinketh My blood hath everlasting life, and I will raise Him up at the last day." Yes, poor, lost sheep though we have been, if we now turn from our wayward paths to hear His voice and follow Him, He will raise us up at the last day, and place us among His favored sheep upon His right hand, to be glad for ever in the

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# IMITATION OF CHRIST.

OF THE DIFFERENT MOTIONS OF NATURE AND GRACE.

But grace studieth the mortification of her own self, resisting sensuality, seeketh to be subject, coveteth to be overcome, aimeth not at following her own liberty, loveth to be kept under dissipline, and desireth not to have the command over any one, but under God ever to live, stand and be; and for God's sake is ever ready humbly to bow down herself under all human creatures.

Nature laboureth for her own interest and considereth what gain she may reap from another:

But Grace considereth not what may be advantageous and profitable to her-self, but rather what may be profitable to many.

willingly receiveth honor Nature and respect. But grace faithfully attributeth all honor and glory to God.

TRIFLING WITH FAITH. Too many Catholics hold their faith too lightly, and do not appreciate at anything like its true value this most anything like its true value this most precious of all gifts. They are proud of being Catholics, ready to boast of being Catholic, ready sometimes to fight for their faith, when they do not show its influence on their lives. They regard it as a kind of in-heritance come down from a long line of ancestors who preserved it amid a thous-and trails and preserved its and a thous and trials and persecutions, and which as a matter of course, they are to trans

mit unsullied to future generations. But here is the fallacy—it is no heir-loom, entirely at their behest and under their control. It is a precious gift from the garden of God, His gift to man, that will live in this cold world of man, that will live in this cold world of ours only by constant care, that can thrive and blossom only by the most zealous and anxious watchfulness. Those who are ever ready to criticise the Church and its teachings, to ar-raign priest, Bishop, and even the Vicar of Christ himself before the court of their judgment are playing a court of their judgment, are playing a dangerous game. Their faith is in danger. Those who neglect their religious duties, who sympathize with every rebellion against the constituted authority in the Church, have a faith that is rapidly dying and that needs a miracle to save and restore it.

Men live and men die, but the Church remains. You cannot sever faith from the Church. Cut off from the Church, faith is lost in this land, where vice and error in every form and under every seductive gaise menace our faith. We need especial watchfulness. Every parent should implant into the heart of his children a love for the faith and a high idea of its value that through life they may look upon the very idea of losing it as the greatest of perils. They should instil it into their mind that loyalty to the constituted authorities, above all, to the Vicar of Christ, is one of the greatest guarantees of faith.

By her numberless acts of interces-sion our Blessed Lady is but fulfilling



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### MAY 6, 1905.

MAY 6, 1605.

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President.

# CHATS WITH YOUN

Lew Wallace and Whitcon It is worthy of note that Indiana who have distingui selves in the realm of litera be wholly without a college said the South Bend Tri late Gen. Lew Wallace, histo ist, and James Whitcomb ist, and James Whitcomb people's poet, have attained positions in the literary we the benefit of the classic that institutions of learning is remarked of Gen. Wall had but two years of scho life, although his father pa teen years. He was ave books and to the drudg action room, preferring rat out in the fields and forout in the helds and for entertaining novel and sp in that way. He entered lege, but his stay was bri value to him as affording value to him as affording tellectual culture. Riley that he never had any rules of grammar, would adverb or a correctly par were he to meet them fac

The Opportunity . Ma

the street.

The trouble with us is The trouble with us is too high and too far a chances. We forget that things are the simplest. for roses, we trample the our feet. We are blind to our feet. and blessings near us be looking so far away for th thing depends upon the mind to see opportunities. that can see the chance, t determination to lay ho wring from it every possil lack, rather than the chan

good. You may be sure there i where, not very far from y make a name for himself a ence out of your situation see nothing. There are would get a substitute education out of the time ities which you are wastin see nothing in them.

You think that an opp necessarily be something usual; but the fact is, atone to the place above very thing you are doing you do it : it does not n is.-O. S. M. in Success.

Some Helpful The

If every morning, by a simple prayer-by that hour of meditation whic difficult when wo do not we would open our heat we open a window to the God would put there for sweet, calm joy which soul, causes it to feel less sorrow, and makes it desire to overflow in kind Sands.

There is always som mind of a person who and love of reading. I may be his pretensions talent, the chances are he is a more cultivate educated, and more t the people whose talk is

There is no accomplish of culture, no gift wh much to the alchemic p the optimistic habit mination to be cheerfu matter what comes to smooth rough paths, 1 places and melt away of compliance melts around sunshine melts snow o side.-O. S. M.

Education is the lead to what is best, and best out of them.-John

The real test of wo is not so much the out the readiness to make sake of others. The ge lowering of a gentle, u the counterfeit is but covers selfishness and v Much danger makes resolute.

does not seem to have been particularly heresy that Spain hated as revolt. This appears in the extra-ordinary lenity shown by the Holy Office towards the Alumbrados. Many opinions of these were as fantastic as Gnosticism. Yet they had no thought of impeaching the established religious order, and therefore were used by the Inquisition with a mildness which certainly they would not have experi-enced in Scotland or in Massachusetts, and which I can not think that they deserved at home. See Mr. Les little treatise upon the Alumbrados. Lea's

An additional reason why the Spani-ards dealt so unrelentingly with the Protestants, not only in Spain, where there were but a handful, but in the Low Contries, is to be found in the nature of the Spanish race. This seems to be more distinctly Mongoloid than any other Aryanized people. Now the Mongols are singularly indifferent to physical suffering, in themselves or in others. This helps to explain why the Spanish masses were so well contented with the Inquisition, while the Bishops and Grandees, who were largely of the more sensitive Gothic blood, were more disposed to the Tentonic mildness and were therefore not infrequently more or less hostile to the Inquisition, which in turn was suspicious of them, and sometimes harassed them not a little. St. Ignatius, St. Teresa, St. Francis Borgia, St. John of the Cross, all suffered in turn under the mistrust of the Holy Office, and might esteem themselve fortunate that they did not at last fall

victims to it. Of course these ethnological considerations may easily be pushed into extra-vagance. All Spanish humanity was not found among the nobles, and all hardness and cruelty, whether towards heretics or towards Indians, was not confined to the common people. The most odious of all Spanish names to ears, after Northern Philip II., is that

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There is not too much reverence in our day and generation. This is quite evident from the conduct, the talk, and the terms we hear on all sides. The young man refers in an off hand to his father as "the old man," " "the governor," etc. He forgets the respect and the reverence that he should have for his parents. The Lord promises a long and happy life to children who properly obey and reverence their par-ents. The terms used by the strutting young man when he refers to his father show that he has inhaled too much of the irreverence that is so common in this "land of the free." Much could be learned from "the heathen Chinee" as to the respect and reverence due to

parents. We heard lately of a young man "smart as a whip, and up to snuff," who knew the ropes and yet was out of a job. He went to a wholesale grocer and said : "The 'old man' told me to to call here, and to ask you for a position." "If I had a hundred positions," said the proprietor, I would not give one to a young fellow who refers to his father as the 'old man." light of His countenance.

The young man "as smart as a whip" had been taught a lesson. The custom of the country may atone for much, but the free and easy manners in vogue are offensive to men of good taste and of cold target. But in order to rejoice in the Lord the soul must be purified, for the joy which pleases God must be that of a of solid sense. Then children are frequently referred good conscience.

to even by the parents as "the kids." Such slang produces similar fruit, and creates disrespect for parents and for those who refer in that way to children. We do not understand how children can be designated at least by were no more than young goats. As people sow so shall they reap. If the old respect themselves, they will in-culcate by example proper respect on the part of others. Our Lord in rethe part of others. Our Lord in re ferring to the young said, 'Saffer little children to come unto Me, and forbid them not; for of such is the kingdom of Heaven''

the Duke of Alva, who was of the high Castilian nobility, and was indeed, an authentic imperial Palaeo-logus. Yet on the whole, it may be said that, for instance, the greatest not be heard or used except in their

# Get SCOTT'S Emulsion

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Cultivate the habit Regard your blessing over, be thankful for pay the blessing may b yon will gratefully in the cross which so in while it is not given to er vision here below blessed need of the to us, our faith tea day in the Heavenly

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CHATS WITH YOUNG MEN.

Lew Wallace and Whitcomb Riley. It is worthy of note that two men of Indiana who have distinguished them selves in the realm of literature should be wholly without a college education, said the South Bend Tribune. The late Gen. Lew Wallace, historical novel-it and James. Whiteomh Riley, the said too Lew Wallace, historical novel-late Gen. Lew Wallace, historical novel-ist, and James Whitcomb Riley, the people's poet, have attained their high positions in the literary world without the benefit of the classical training that institutions of learning grant. It is remarked of Gen. Wallace that he had but two years of schooling in his life, although his father paid for four-teen years. He was averse to text

position.

old age.

ance

family.

indolence.

is of interest to her.

what your course should be.

for your happiness and well-being.

To defer to her opinions and treat

To talk to her about your work, your

If she is no longer able to take her

accustomed part in the household duties, not to let her feel that she is super-

annuated or has lost any of her import

To remember that her life is monoton-

"No Chance " Young Men.

It is hard to imagine anything more

distressing than to hear a Catholic young man say: "On, what is the use of trying? They won't give that position to a Catholic." After an ex-pression of this kind he usually adds, as if it were an admitted fact : "Catho-

lics don't have a fair chance anyway!" There was a time, many years ago, when

this last statement was true ; and ever

them with respect, even if they seem antiquated to you in all the smart up

to dateness of you college education.

life, although his father paid for four-teen years. He was averse to text books and to the drudgery of the school room, preferring rather to drift out in the fields and forests with an entertaining novel and spend his time in that way. He entered Wabash Col-lege, but his stay was brief and of no value to him as affording him any in-tellectual culture. Riley has declared that he never had any idea of the rales of grammar, would not know an rales of grammar, would not know an adverb or a correctly parsed sentence were he to meet them face to face on the street.

#### The Opportunity Makers.

The trouble with us is that we look The trouble with us is that we now too high and too far away for our chances. We forget that the greatest things are the simplest. In hunting for roses, we trample the daisies under our feet. We are blind to the chances and blessings near us because we are looking so far away for them. Everydepends upon the power of the thing depends upon the power of the mind to see opportunities. It is the eye that can see the chance, the pluck and determination to lay hold of it and wring from it every possibility that we lack, rather than the chance " to make mod " good

You may be sure there is a man somewhere, not very far from you, who would make a name for hinself and a competence out of your situation in which you see nothing. There are poor boys who would get a substitute for a college education out of the time and opportunities which you are wasting because you see nothing in them.

You think that an opportunity must necessarily be something great and un-usual; but the fact is, the stepping atome to the place above you is in the very thing you are doing, in the way you do it: it does not matter what it 3.-O. S. M. in Success.

#### Some Helpful Thoughts.

If every morning, by a resigned and simple prayer-by that quarter of an hour of meditation which only seems difficult when we do not practice itwe would open our hearts to God, as we open a window to the air and sun, God would put there for the day that sweet, calm joy which elevates the soul, causes it to feel less the weight of sorrow, and makes it experience the desire to overflow in kindness.-Golden Sands.

There is always some hope for the mind of a person who has the habit and love of reading. However slight may be his pretensions to genius or may be his pretensions to genus of talent, the chances are enormous that he is a more cultivated man, better educated, and more thoughtful than the people whose talk is purely worth.

There is no accomplishment, no touch of culture, no gift which will add so much to the alchemic power of life as the optimistic habit — the deter mination to be cheerful and happy no matter what comes to us. It will smooth rough paths, light up gloomy places and melt away obstacles as the smaking and a state of the s sunshine melts snow on the mountain side.-O. S. M.

Education is the leading human souls to what is best, and making what is best out of them.—John Ruskin.

The real test of worth of character is not so much the outward show as the readiness to make sacrifices for the sake of others. The genuine politeness, some one has said is but the visible some one has said, is but the visible flowering of a gentle, unselfish nature; the counterfeit is but the mask that covers selfishness and vulgarity. Much danger makes great hearts most resolute. It is a mistake, grown all too common to measure service by the magnitude of the task whereon it is expended. Quantity can never be an indicator of quality. The most precious of all the products of earth is the diamond, which s also the smallest in point of size. Likewise the most valuable service that one may render his fellow men lies possibly in the faithful doing of something in itself small and of low degree.

# THE CATHOLIC RECORD.

and seem to forsake any hope or pur-pose of growing into a moro perfect manhood with greater powers for sershoulders that have grown stooped in waiting upon and working for you. Never to intimate by word or deed that your world and hers are different.

It must be rembered that one works or that you feel in any way superior to It must be rembered that one works in order that he may live, and that he does not live for the simple sake of working. No man has a right to be simply a human attachment to a machine for eight hours a day, and a mere animal for the next sixteen hours. God intends him to be more than that. No man has a right to become an abject slave of commercial ideas-making fourse moving goods counting money. her. To treat her with the unvarying courtesy and deference you accord those who are above you in rank or To study her tastes and habits, her likes and dislikes, and to cater to them as far as possible in an unobtrusive way. To bear patiently with all her pecufigures, moving goods, counting money, eating, sleeping and dying, There are higher uses for many powers. A young liarities or infirmities of temper or dis-position, which may be the result of a life of care and toil. man who ceases to grow, to improve himself physically, socially, intellect-ually and spiritually, who ceases to grow into a more highly perfected man-To consult her and ask her advice in regard to whatever you are about to do, even though you have no doubt as to

hood day by day, will soon show signs of dry rot, and before long he will be scheduled with the mass of human To be on the lookout for every occasion to make whatever return you can for her years of sacrifice and planning junk, which so encumbers every com nunity.

Virility and Larguor. For both health and attractiveness one should avoid all slovenly habits which, in several forms, are becoming almost a fashion of late. Whether one stands, walks, sits or talks, he should To introduce all your young friends to her and to enlist her sympathies in youthful projects, hopes, and plans, so not appear languid or lazy, as if he were always seeking an easy position. He should stand erect, throw back his that she may carry her own youth into shoulders, move with a firm step and not saunter. He should be alive and studies, your friends, your amusements, the books you read, the places you visit, for everything that concerns you keep active while awake, and relax only when sleeping or resting. He should not show weakness in any part of his body while he has anything to do.

A shrewd observer of human nature can quickly pick out a live and ener-getic person by his mode of handling himself. One should go directly for what he has to do, and waste no time as the central factor in the in round about movements. He looks better, as well as does better, when he is brisk. One who is always alive to his work soon gets done with it, ous compared with yours, and to take her to some suitable place of amusement, or for a little trip to the country, or to and can take his leisure and throw off the city if your home is in the country, as frequently as possible ---Success.

care when he wants to rest. One can easily cultivate habits of animation, so that lively and graceful conduct will be natural, and in time become easy. To acquire this spirited-ness, stand on both feet, instead of lazily throwing your weight on one. Don't lean; but learn to make a straight position your habitual one. Don't swing when walking, or throw vourself from side to side; that is the tramp's movement. Keep your body rigid, and walk only from the hips It is the easiest way to move, and will not tire you as quickly as an unsteady gait. Soldiers are instructed to march in this way. Don't move your shoulders up and down, raising one after the other, but keep them even, and keep your head in the same line, holding both head and shoulders as steady as if you were carrying eggs

on them. Walk straight, too. Don't go from one side of the pavement to the other, like a drunken man. You can often save half a mile by taking a bee-line in save nait a mile of using a beam of the mile walking. Don't appear weak kneed. All sagging is a sign of infirmity. The hinges of the body should be firm like steel. To bob up and down is as much a symptom of dilapidation as sagging from side to side. And don't fold your arms, whether standing or walking, or cross them on your back, or rest them on your hips, or in any way show that you are tired of carrying them and want to prop them up. They should never be a burden to you, and should not be allowed to appear so. Keep your hands out of your pockets : your hands were meant Lot to be supported, but to support you. Look as if you were all alive, and not ready for a col-

lapse. And even when you sit down, sit as if there were some life in you. Don't cross your legs. It is not considered a mark of good breeding. Take plenty of strength to sit down with, and don't

told that the end was near, but not come yet; for life, tortured, anguished life, borne with unmatched heroism, was depicted there. It was really a wonderful representation of Him of Whom indeed in that hour it could be thee

anvas as if she had never heard them efore. The realism of the painting was true and accurate in every detail, and Cora, although she had expressed her dislike to the picture, felt obliged to look at it; and she apprehended, as she never had done before, that although as yet increated she had herself been present during the Passion. It was as much for her as for any other being that her sins had required the shedding of the Precious Blood—in the thought of the

carnate and suffering God man, she had had her place, and consequently her life, as a member of this mystical Body, should be lived wherever placed in the full recognition and practical facing of these facts. He had been carred and lacerated that healing and estoration might flow to her whole eing; by His bruises those wounds of on her soul could be healed. He been content to be despised and

nade most abject so that the members of His Church should be justified, and in Him made fit to enter that Heaven into which nothing "defiled" can into which nothing "defiled" can find a place. For the first time in her life she well understood the feelings of St. Elizabeth of Hungary when she tore off her coronet and threw herself down at the foot of a cross in the public uare of Wurzburg, there to spend her rief over the Passion of Christ ! All this passed through her mind

write it, and she was recalled to the present by Giles' voice. "One often wonders—" " What ?"

"What the whole bally show was

The commonplace words jarred. 'Oh, don't talk of it in that way,'' said Cora, with freshly awakened sus-

ceptibility. "Well, you know what I mean," said Giles, blowing clouds of smoke into the air. "You are a Roman said Giles, blowing clouds of sinoke into the air. "You are a Roman Catholic, and I suppose religious and all that—perhaps you know all about it. But you see I am out of the run-ning altogether." "I thought you believed in—well, mean orm religion." 'said Cora. "Church

your own religion," said Cora, "Church of England, I thought, though of course I was sorry you were not a Catholic," she added lamely.

Giles shrugged his shoulders. "Never troubled myself about it much one way or the other. I believe in these historical facts of the life and death of Christ, and I am tempted to ask Cui bono? that's all." "To save us from our sins," said

"Oh, yes, of course. Even a heretic like myself has that pat enough. Not that my sins trouble me much, for though [ don't think pumpkins of myself, I've not been a worse Johnny than the rest of them-rather better, in fact, than some. But as a matter of argument, you know, Cora, it comes to this. Supposing—" "Yes."



# INCUBATORS

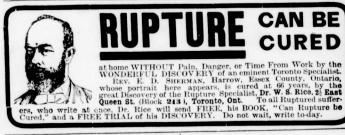
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and therefore the Virgin had taken pity on him; and he gave the Father PROFESSIONAL HELLMUTH & IVEY, IVEY & DROMGOL Barristers, Over Bank of Commerce, London, Ont. permission to publish the fact in his

D<sup>R</sup> CLAUDE BROWN. DENTIST, HONOR Graduate Toronto University, Graduate Philadelphila Dental College. 189 Dundas Sa, Phone 1381.

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with good reason. Castor oil is a relic of old-time barbarism. Not only is it DR. STEVENSON, 391 DUNDAS STREET, London. Specialty-Surgery and X. Ray Work, Phone 510.

D.R. M. M. MCGAHEY, DENTIST. HONOR Graduate D. D. S., Toronto University, L. D. S., Royal College Surgeons. 169 Dundae street. Phone 885.

since that day shiftless young men have been repeating it, in order to cover up their own inability and to shild themselves from the accusation of

Catholics nowadays do have a fair chance; often they have the best pos-sible chance. It is true, there are still some instances where young men are kept out of positions because they are Catholics, but those cases are com paratively few. On the other hand, it is also true that hundreds of valuable places give the first preference to men faithful in the practice of their re

ligion. Young man, if you can not find em-Young man, if you can not find em-ployment, the fault, probably, is not because you belong to the Catholic Church, but rather because you fail to live up to the teachings of that Church. It is not religion, but a lack of religion, that keeps you from success. If you would conform to the precepts of the Catholic Church, if you would be sober, honest, industrious, energetic, the cause of your complaint would be soon removed. removed.

removed. If you observe, you will see that the world to-day is looking for energetic men, men who can be trusted, men who know how to work and who are willing know how to work and who are willing to make a strong effort to succeed. Are you that kind of a man? Take the energy you are now wasting and apply it to the training of your heart and mind and hand, and you will soon have plenty to do. You may not, at first, find the work you would like; but first, find the work you would like; but do what comes, do it well; don't be afraid to spend your effort, and then you will see how false is the state-ment that "Catholic young men don't have a fair chance." Some Attractions to Avoid. 1 Some Attractions to Avoid. 1 No young man truly lives who does not, sooner or later, through his own efforts, provide for his maintenance and development, as well as for the maintenance of those who are justly dependent upon him. A life of idle-ness or of dependence upon wealth acness or of dependence upon wealth ac-cumulated by others is a mockery. While it is true that every young man While it is true that every young man should earn his living as he goes, it is equally true that he, during the period of his manly vigor and greatest op-portunity, should lay aside systemati-cally, either in bank account or safe investments, a sufficient amount to care for him in times of emergency and is the days of his decline. in the days of his decline. Young manhood seems blighted to-day by the pernicious habit of living in advance of one's income, anticipat-ing in a dangeneus way the uncertain in advance of one's income, another ing in a dangerous way the uncertain future. The expending of money on useless frivolities, the loading oneself down with desirable but oftentimes down with desirable but oftentimes unnécessary things purchased on the installment plan, the careless loaning of money and reckless investing, to-gether with the waste of gambling--gether with the waste of gambling-these things so common in our days are steadily eating the financial reserve of our young men and keep them constantly facing the menace of

truthfully said : "There is no beauty in Him nor comeliness." "No sightli-ness." "From the sole of the foot to the crown of the head," there was no soundness there. He was " as it were a leper." That mangled body torn and lacerated by the thongs of the soldiers, the buffetings, the smitings, the refined cruelty aggravated to its utmost limits, were an index to the pain of soul, the dclors of which no earthly mind could describe, or even approach to comprehending. These wounds and bruises, that drooping Head, those closing eyes all seemed to be saying : "Forget not the kindness of Thy surety, for He has given His life for

And as Cora looked at it she felt that she had "forgotten," and to her it was like a startling discovery. Those words, "Is it nothing to you?" seemed to sound from the outstretched

Cultivate the habit of cheerfulness. Regard your blessings, count them over, be thankful for them; and some by the blessing may be yours also that yon will gratefully return thanks for the cross which so irks you now; for while it is not given to us in our narrower vision here below to recognize the blessed need of the trials which come to us, our faith teaches us that one day in the Heavenly dispensation we shall see and understand.

Strive, hope, venture, try again, and be confident of ultimate victory. Confidence is an aid to success. The

optimist usually wins. A strong heart does not go slow because difficulties arise. Hope nerves the cheerful man to victory.

You Owe it to Your Mother

To manifest an interest in whatever interests or amuses her.

To seek her comfort and pleasure in all things before your own. Not to forget that, though she is old

and wrinkled, she still loves pretty things.

To make her frequent, simple pres-ents and to be sure that they are appropriate and tasteful.

To remember that she is still a girl at heart so far as delicate little attentions are concerned.

never to do anything which you think she would disapprove.

different ages will permit, In all your pleasures and recreations.

them constantly facing the menace of poverty, dependence and disgrace. The young man who is always at his wits' end as to how to get money enough to meet his abnormal obliga-tions is subject to severe temptations to unfairness, dishonesty and theft. The man who lives within his income, who does not more are the luture who

The man who lives within his income, who does not mortgage the future, who constantly lays aside something, even at a sacrifice in present comfort, is, after all, the man freest from tempta-tions, the most settled in his life and the meat contented in his meat

the most contented in his work. The second form of improvidence-

towards making Americans lazy. We lean too much when sitting, in fact almost lie. We should not rest on our laughed. hack when we are seated, but keep our back for support only when we are

In short try to keep wide awake when awake, and tight asleep when asleep, then each state will help the other and it will scon show in both and it will soon show in both other, your health and your appearance, giving you vivacity, firmness and grace, and keeping you from falling into the appearance of vacillation and indolence. -Austin Bierbower, Vim.

OUR BOYS AND GIRLS. STORIES ON THE ROSARY

BY LOUISA EMILY DOBREE. The Crucifixion.

A FOOL'S PARADISE.

Christ was in His death-agony. He had been scourged, and the very man-ner of death, let alone the bearing of the Cross, must have torn open the wounds which never had time to heal. Consequently, blood must have flowed very freely, and the wounds and sores, I think, must have been rather as I have painted them. Don't get so white. Cora

Cora sank into a low chair, and Giles went on : "Do you know you remind me rather of the old woman who had been hearing a Good Friday termon and who remarked, as she left the church, to a friend : 'Ah, well, it all happened so long ago we must hope it isn't true'.'

true'." "Of course, I know it's true," and she looked up at the picture again, for in spite of all she had said, it had a kind of fascination for her.

kind of fascination for her. Certainly it was a contrast to her beautiful ivory crucifix ! On the holy face of Christ was a strained look of mental anguish as well as physical pain. The suffertheart so far as delicate little atten-tions are concerned. To give her your full confidence, and he would disapprove. To make her a partaker, so far as your lifterent ages will permit, ln all your beasures and recreations. To lift all the burdens you can from

"How is the salvation to reach us Don't look so astounded, Cora! I am not on an inquiry bench at a Wesleyan meeting seeking salvation," and Giles " In the Church the Precious Blood

"In the Church the Precious Blood is applied to us individually," said Cora, rather puzzled at the turn the conversation had taken. At that mo-ment, however, Lady Charrington, whom both had completely forgotten, came in to the studio nearly out of breath, and in a fat, cheerful voice de-claring she should sit down before looking at a single thing, the conversalooking at a single thing, the conversa-

tion of course became general. As Cora was having her hair brushed one night a week later, Delphine's face struck her, for the girl's eyes were red and she was very pale. TO BE CONTINUED.

Our Lady's Favor.

A missionary Father once related the following: In one of our missiors, after the sermon on Mary, which it is our custom to preach, a very old man came to one of the Fathers of cur congregation, to make his confession. He was full of consolation, and said: "Our Lady has done me a favor." "And what favor has she done you ?" asked the confessor. "For thirty-five years, Father I have made sacrilegious sector inc. hoavenue L was ashamed of years, Father I have made sacrilegious confessions, because I was ashamed of one sin, and yet I have passed through many dangers, and have been several times at the point of death, and if I times at the point of death, and it is had died then, I certainly should have been lost; and now, our Lady has done me the favor to touch my heart." And when he had said this, he wept bitterly, that he seemed to be all tenderness. After the Father had heard his confession, he asked him what devotion he had practiced, and he answered that

he had practiced, and he answered that he had never failed on Saturday to keep a strict fast in honor of Mary,

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of old-time barbarism. Not only is it repulsive to the tasts, but it gripes and tortures delicate children. Modern mothers use Baby's Own Tablets, a gentle laxative which does not gripe; a comforting medicine which may be given to a new-born babe without fear of harm. These Tablets cure all the minor ills of little ones, and promote network lacon and rennes. Mrs. R. H. minor ills of little ones, and promote natural sleep and repose. Mrs. R. H. James, Fenaghvale, Ont., says: "I find great satisfaction in the use of Baby's Own Tablets, and do not know how I could get along without know how I could get along without them. They make children well, and keep them well." And you have a guarantee that there is not one par-sicle of opiate or harmful drug in this medicine. Sold by medicine dealers or by mail at 25 cents a box by writing the Dr. William's Medicine Co., Brockyille Ont. Brockville, Ont.

sermons.

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#### A STRIKING FORECAST.

A NON-CATHOLIC PHYSICIAN'S CONVINC ING ARGUMENT FOR PAROCHIAI

The following remarkable forecast of a thoughtful Protestant physician twenty-five years ago is one of the best possible arguments for the soundness and necessity of the Church's uncompromising position on the school ques-tion. It is reprinted from an article in an old number of the Chicago Advance (Congregational) by Henry M. Lyman, D. D., and is circulated as one of the "Little Hand Leaves on the School Question," of the excellent Penny Booklet series published by the Amer-ican League of the Cross, Chicago:

"Passing one day through the squalid quarter of the city, my attention was attracted by the walls of a lofty build-ing which overlooked everything in the neighborhood. In size and form it second designed for more induction the seemed designed for some industrial purpose, but certain churchly emblems on its front indicated other reasons for its existence. I soon discovered a worthy Irishman, who, in reply to myquestion, informed me that this was the new building for the parochial school con-nected with St. So and So's Church, and that when completed it would acmmodate fifteen hundred scholars.

"Here, said I to myself, is another of that almost superhuman example wisdom which guides the operations of the Roman Catholic Church. Everywhere, even among the operations of the Roman Catholic Church. Every-where, even among the poorest inhab-itants of our great cities, these people are paying their school tax without a word of complaint. In addition to this heavy tribute they are also quietly finding the money for the erection not only of splendid churches but also of only of splendid churches, but also of costly school houses.

"This quiet season of preparation, however, will not always last. The time is not far distant when a large proportion, if not the majority, of Roman Catholic children will be furnished with the means of education in their parochial schools. Then will arise a demand, either for emancipation from the requirement of taxation for the support of public schools, or for a division and allotment of their share of the fund thus produced. The result of such a demand is easy to foresee. It will be successful in spite of opposition, for it will be founded on the eternal principles of justice. To compel a man who is spending his money for the education of his children in the manner which he believes to be for the highest good-to compel such a man to submit to burdensome taxation for the main tainance of a system of education which he believes to be erroneous and danger ous, is the height of injustice.

"The first dawning perception of this truth is evident in the recent elim-ination of the Bible from the Public schools. This is an attempt to secure justice by removing one cause of com-plaint against the Public school system. But while it removes one ob-jection, it creates another which is far nore serious. The complete secularization of the education thus provided deprives it of the greater portion of its value. It is useless to assert that in-tellectual training will make men more moral, or that it will add to the security of the state. History teaches the contrary. The secular education imcontrary. The secular education im-parted in our schools produces men and women fitted only for those forms of world'y activity which require little or no moral discernment. The ambitious, unscrupulous adventurer is the legiti mate product of such an education ; and of such charactors the world has never known a dearth. The great want of the age is moral training; but that can never be obtained at purely secular schools. For this reason the Roman Catholic Church is right in its theory of shurchly education for the young. of shurchly education for the young. If the clergy are to influence the com-munity otherwise than by their lives and their official ministrations, if they who are trained to go to charten, respect the rites and the ministers of religion, to believe in a future state and in the existence of a God Who context of all religious color and of nearly all moral flavor, receive no such impression; and they naturally grow up indifferent to everything but the pleasures and profits of this world. It need excite no surprise that pagan ism so greatly abounds when we are doing our very best to create pagans even out of the children of the church. Our public school system is a splenbid monument of self sacrifice and of zeal for the improvement of mankind; and it should never be wholy abandoned. But it has far outgrown its legitimate sphere, and by misappropriating cer-tain of the most important functions of the Church it has well nigh paralyzed the influence of the Church in certain directions.

# THE ETHICS OF THE PEN.

IRRESPONSIBLE UTTERANCES NEVER OUT OF PLACE AS NOW, WHEN TRUTH IS UNIVERSALLY ACCESSIBLE.

At the annual meeting of the In-ternational Catholic Truth Society, held recently at the Catholic Clab, New York, an excellent paper on the 'Maaning of Truth' was read by Rev. Dr. Shahan, of the Catholic University. De Shahan space with emcedal meity. Dr. Shahan spoke with especial point-edness on the ethics of the pen. "Through your organized endeavor,"

he said, "that decent regard for the right of others, which is the inspira-tion of our civic life, is fast becoming a literary virtue also. In quicken-ing the sense of moral responsibility, which should govern all statements of Catholic doctrine by whomsoever made, this society has added a real contribution to the ethics of the pen and established itself as a factor in moral progress. It has not rested its plea for a fair hearing and a fair ac-count of Catholic belief on the grounds of injured facilized for the grounds of injured feelings, but has taken the question out of the domain of senti-ment altogether, and raised it to the

dignity of a moral and ethical issue. Institutions, like individuals, have a moral character and right to good name which publishers and penny-a liners alike are bound to respect. Irresponsible utterances were never more out of place than in these bookish times when accurate and official sources of information are within the easy reach of every pen-man; and the retailers of shop worn prejudices have no longer the old ex-cuse of ignorance which sheltered prejudices have no longer the old ex-cuse of ignorance which sheltered their sires. It is no small achieve-ment, therefore, for this society to have taught many among those who live by the pen that the Catholic Church is not the legitimate prey of their profession, a convenient but to charpen their site or met their supersharpen their wits or vent their spleen upon, a shining mark for every poison-

tipped arrow in their quiver. "Self control in the matter of thought and expression is a noble virtue, and those who teach it do no mean service to the moral uplifting of the world that thinks and writes. Accuracy is the badge of scholarship and the prime duty of those whose busi ness it is to report the doctrines of the historic Church of Christendom for whatever purpose. No man can disclaim responsibility for his utterances when the rights of individuals or insti-tutions are invaded by them. The bit and bridle have their place and use in moral progress much more than the slackened rein. Falsehood is not always overtaken by its refutation, and this fact alone is sufficient to condemn the wilful haste of those who make woe ful want in the souls of others without so much as a thought of the havoc they are producing. If the same high sense of responsibility actuated those who start misinformation on its career as actuates you who, for Truth's sake, set out to overtake it and run it down, the burden of your apostolate would indeed be lightened, and Macedonia, with out-stretched arms, would not implore you

so insistently as it now does to come over and help us.' "But circumstances make men and men make circumstances make men and very contagion as your example is spreading. The instinct of fair play is too deeply ingrained in the American observed not be recorded to the other character not to respond to the stimulus of your proddings. Those who do not accept our faith have been made to see the moral necessity of stating Catholic belief correctly. Truth has rights, travesty has none. And in helping to spread the spirit of fairmindedness, and reverence for the eternal verities, you have made your influence felt even outside the household of faith, and in augurated an ethical movement that is for the good of all. Not only has the annual output of misinformation been reduced, but the circulation of Catholic and their official ministrations, if they are to retain their hold upon the masses, they must fashion the minds of the rising generation. Children who are trained to so to church to so to church to who are trained to so to church to so to church to the solution of Catholic creased. The wakeful vigil which you have kept for the past six years in this Central Despitcher's Office, in order to the solution of Catholic creased. The wakeful vigil which you have kept for the past six years in this central Despitcher's Office, in order to the solution of Catholic creased. The wakeful vigil which you have kept for the past six years in this central Despitcher's Office, in order to the solution of Catholic creased. The wakeful vigil which you have kept for the past six years in this central Despitcher's Office, in order to the solution of Catholic creased. The wakeful vigil which you have kept for the past six years in this central Despitcher's Office, in order to the solution of the s

## THE CATHOLIG RECORD

and will come as surely and swiftly

and will come as surely and swiftly from one as from the other. Never in the history of the world was the difficulty of the social problem felt so keenly by humanity as it is to-day. Society is unstable; it reels as if drunk with wild passion. At one moment it is trembling on the brink of final dis-solution amid the clamors and violence of Commonists and Nihilists; at another it is rushing with the mad shriek of it is rushing with the mad shriek of despair into the ruthless grasp of military Caesarism, or worshipping idolat-rously the irresponsible absolutism of the State. Doctrinaires have lied to so clety. In hearkening to them, society re-nounced the principles of life with which its Divine Author had endowed it, and It is paying the penalty of its apostasy. What those principles are, the Church, the faithful custodian of the revelation of God, tells us. Her teaching saves society.

#### FATHER MATHEW AS JUSTIN MCCARTHY REMEMBERS HIM

In one of his recent books Justin McCarthy says that in his young manhood among the literary atd educational institutions of Cork was educational institutions of Cork was the Temperance Inctitute founded by Father Mathew. Here young Mc-Carby came often in his evenings to hear lectures and debates. Father Mathew had a strong confidence in the common desire of young men and boys to cultivate their natural intelli-gence when the opportunity was placed easily within their reach. . . . He visited the Institute very often himself and talked with the members, always in the friendliest and easiest way and entered thoroughly into all the ideas and pursuits of the young. "My own knowledge of Father Mathew," says Mr. McCarthy, "was close and intim-ate for many years. I was little more than a child when I accepted from him the temperance pledge and was invest ed with his own silver medal —the ed with his own silver medal -- the badge of the order. I was a frequent visitor at his house, and he often came visitor at his house, and he often came to see my father and my father and mother. He was ever ready to lend a helping hand, by advice or personal intervention, when a friend was in-volved in any sort of difficulty, and in the houses of the very poorest it was noticed that whenever serious trouble came on Father Mathew was sure to appear. like a protecting sure to appear, like a protecting angel. . . With all his horror of drunkenness, with his life abstin-ence from all intoxicating drinks, Father Mathew had a never failing rather Mathew had a never failing patience with and pity for the drunk-ard. . . It was this very attri-bute of unfailing sympathy and sweet-ness that made Father Mathew's in fluence all but magical over those with whom he had any influence whatever.

## THE SON OF MAN.

The Rev. Joseph McSorley, C. S. P., writes, in the April Catholic World, a timely and instructive paper on "The

Son of Man." "God's ideal of a man—the selfless Christ ! How strange and far away from it are we ! and how clear this is in the moments when our better nature is deeply stirred. The head of the nation is shot down by an assassin and expires with a prayer on his lips ; the fire demon leaps forth in a crowded theatre and, while men are hurrying to the rescue, five hundred die-an awful holocaust; an excursion steamer, with its freight of singing children and light-hearted parents, meets with a sudden mishap, and a thousand perish miserably under the very eyes of the mother city out of whose womb they all came forth. These things shock us; and for the moment we act like Chris and for the moment we act like Chris-tians. Great pity chokes a man; and tears well up; the human heart asserts itself in the worst of us. We go so far as, for a moment, to suspend our bus-

iness, to devote our goods recklessly, to forego opportunities of gain, to risk our very lives. For one divine instant we sound the note of charity; the music of Charita large a calles in a realized of Christ's love re echoes in our souls as the Chicago dead are cared for and the

case of the latter, there is always the TEACHERS WANTED. TEACHERS WANTED. TEACHER WANTED FOR THE ROMAN Catholic Separate school, Prince Albert, holding a first class professional certificate Duties to commence the 15 h Angust, Apply-scating salary, '0 Andrew McDonald, Prince Albert, Sask., N. W. T. 1384.3 self consciousness of a graceful action gracefully performed. What can be more beautiful, on the

If a man's wife is a

good baker, nothing

but the best flour is good enough for her. There can be

no greater extravagance than the use of inferior flour.

fied by electricity. I also read about the woman paying

freight 25 miles before she would be without it. Royal

Household was not sold in our town, I was asking about

it and my grocer told me to wait a day or two and he

would get some, and I am glad I did so. My wife is a

good baker and made good bread out of other flours, but

what she has now made out of Royal Household is so far

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other hand, than the exquisite bloom and freshness of Irish courtesy and compliment? Of that race it may be TEACHER WANTED, MALE OR FEMALE, knowing Erglish and French. for Separate School No. 1, Tilbury. East. Male preferred, buties to begin after Easter holidays. Testi-monials. references, and applications to be sent to Joseph H. Lurch, Jeannette's Creek 1381 2 truly said that its worthy representa-tives from the highest to the humblest individuals never wantonly have in-jured a human being or hurt the feelings of one of God's creatures. To be sure,

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be happy themselves and make others likewise. Quick to resent insult or re-dress wrong, they can fight like lions or their honor or their rights, but the very sensitiveness they display in de-fence of their own feelings, renders them thoughtful and careful of the feel-ings of their fellows. TEACHER WANTED IMMEDIATELY, for R. C. S. S. S. No 4, Biddulph, male or f-male : 2nd prof. State salary and experience, Michael Blake, Sec. Elginfield Oat, 1385-1

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Word of God. of the redempt kind wrought by Him, of g is the chief means for the at

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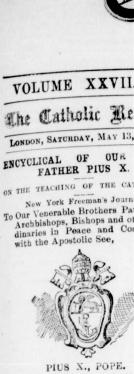
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Venerable Brothers, Salutat Benediction :

At a time of great trouble : culty our littleness has been the inscrutable designs of Div donce to the office of Suprem of the entire flock of Christ. the enemy been prowling r fold, attacking it with suc cunning that now more than e to be verified the prediction

brothers, it seems that while sons may play their part we m with those who hold that cause of the present lass torpor, as well as of the ver evils that flow from it, is to

in the prevailing ignoran divine things. This fully what God Himself affirmed th

Prophet Osee: And there is ledge of God in the land. Cu

lying and killing, and theft tery have overflowed, and b touched blood. Therefore

earth mourn, and every one t eth in it shall languish." (Os

It is a common lament, onl

founded, that among Christ are large numbers who live ignorance of the truths necessivation. And when we so Christians we mean not only

and those in the lower wal who are sometimes not to bl

to the inhumanity of hard ta

ahead that I would be willing to pay freight fifty miles instead of twenty-five, rather than go without it. There (Signed) JOHN HENDERSON.

the Apostle to the elders of the of Ephesus: "I know that wolves will enter in among sparing the flock." (Acts Those who still cherish zeal Those who still cherish zea glory of God are seeking causes of this religious d While differing in their co they point out, each accordin own views, different ways teeting and restoring the Ki God on earth. But to us, brothers, it seems that while core may play their part we n

" The time has come when our Pro testant churches must resume the responsibilities which they have resigned, points they are willing to remain possive spectators of the prosperous growth of indifferentism and scientific infidelity. By the side of every church thould stand the parochial school house. Then the unjust system of school taxa-tion which now disgraces our civiliza-tion would soon become a thing of the past. The morals of the pulpit would then find their way through the schoolroom into the community, instead of being, as now, forbidden to emerge smong Jews and Gentiles beyond the door of the church.'

We can realize the desire of life, we can attain unto perfect happiness only in so far as we give ourselves to the doing of the will of God. There is no other way. Everything must be made subordinate and contributory to this one supreme aim, to do the will of God. Everything that conflicts with

Constant Prover 1983

better tribute could be paid to this society and who is he that would with-

#### SOCIETY'S BULWARK.

THE CHURCH AND HER TEACHINGS THE SAVIOUR OF SOCIETY. By Archbishop Ireland.

Man is by nature a being fashioned for society. His instincts, his needs demand society: they demand the guarantees and the encouragements of so-ceity. He depends for his existence and for his growth upon the family, the first of all social units; individual and family depend for the undisturbed enjoyment of their most sacred rights up on the higher social form—the State. It is the superior ability of the body politic that secures "life, liberty, and the pursuit of happiness."

The great movements which improve and elevate the human race spring from the emulation which society supplies, and they are carried to success through the co-ordination of distinct forces under the law of unity, which is the abiding principle of order, power and For man the absence of social beauty. organization means warfare with his fellows, the paralysis of his energies, and barbarism as his permanent condition. Man, the perfectable being as nature intended him, is not possible tion.

outside of society. Society requires a central authority, a government. We are here confronted with the great problem which underlies all social philosophy—the construction of society upon principles which, while of society upon principles which, while guarding it from anarchy, will guard it with no less jealousy from despotism. Anarchy is the total disruption of the social framework. Authority is needed to avert this evil; but author-ity suggests the danger of an evil no less fatal, the abuse of authority, or des-potism, which, under pretence of ward-ing off ruinous rioting crushes out with

Slocum victims are carried by. good for us thus to be moved, though at such dreadful cost. It tell us what we could be, what we ou to be. It will remain a help to all our lives, even though, after a day or two, the lesson seems to be forgotten. We shall do well to recall it, to multiply the moments which make us feel as we felt then, to extend something of the same spirit into the smaller and more frequent events of life; for just as truly as a surrender life; for just as truly as a surrender to our brutal instincts is a checking of Christianity's progress, so surely, to be pitiful, sympathetic, kindly, is to bring the spirit of Christ among men, and to strengthen His presence in souls. To turn away from an inviting opportunity for evil-doing, to relinquish the chance of sinful heasure to resist a seductive of sinful pleasure, to resist a seductive temptation, though with a pain at the heart and a groan on the lips, and to do all this bicause we are unwilling to hurt neighbor, race, enemy, any fellow-creature, born or unborn—this is to be-come for the moment and in paraellities.

come for the moment, and in some little measure, like unto Christ's ideal of a man.'

#### IRISH POLITENESS.

The French have always been considered nationally and individually as the patterns of courtesy, and, within certain bounds, they have fairly won that enviable pre-eminence. Neverthe-less, we believe that the Irish are the equals if not the superiors of their Gallic consins, in the charming char-acteristic of politeness. Courtesy may be defined as the sparkle in the wine, the delicity of government of cound and be defined as the sparkle in the wine, the delightful effervescence of sound and generous spirit. This in a very high degree is found in the national make up of the French. They are brave, gentle, tender, considerate, chivalrous—in a word, all that goes to constitute a courteous and graceful personality; but in each and everyone of these points they are not a wit more propoints they are not a wit more pro-nounced than are their kin beyond the the will of God, as revealed through the point, under pretence of ward in one respect, however, the structure of the will of God, as revealed through the structure of the will of God, as revealed through the structure of the will of God, as revealed through the structure of the will of God, as revealed through the structure of the structure of

the advantages of success, culture and fortune, the perfect flower of Irish character is almost invariably seen—so much so indeed that as the proverb goes, "An Irish gentleman is the finest gentleman in the world." — Catholic Union and Times.

### ARCHBISHOP KEANE ON THE SOCIAL QUESTION

there are brutes and boors in every nationality; but taking the Irish all in

all, they are uniformly a kind hearted, gentle people, whose first impulse is to be happy themselves and make others

The truest politeness springs from a kindly disposition, and in this possession the Irish are the superiors of the world. Out of a gentle heart naught

but gentleness can naturally come, and this explains the native tact, grace and

beauty which distinguishes the compli-ments and repartee even amongst the poorest and humblest of Ireland's chil

dren. In the case of those who have had the advantages of success, culture and

Never again, we trust, can the multitude be dealt with as simply a mass of industrial machines. Never again, we trust, can it be the accepted policy to wring from them a maximum of work for a minimum of pay. Never again can any country be content or permit that its toiling multitudes should be housed and fed and cared for like dumb, docile beasts of burden. Dumb and docile they can be no more; for the wisest statesmen everywhere, equally with Leo XIII., have recognized and proclaimed that the tollers are not beasts of burden, that they are men, with all the needs and all the rights of men and that they must be treated and dealt with accordingly. The hoars the toiler shall labor, the pay he shall receive, the humane and hygicale conditions in which he shall work the consideration due to ever work, the consideration due to age and sex, the safeguarding of morals, the en-couragement of all that refines and up lifts the masses, these are matters that no civilized country dare neglect today.

A SUMPTUOUS GIFT TO REV. FATHER BARRY-On April the 20th. 1905. Rev. Father Barry of Sarnia, was waited upon at the home of his parents. Mr. and Mrs. Barry. King street, and presented with a beautiful set of vest-ments, the gift of his cousin Miss Margaret Kelly, Mooresville, formally of Bowanville, Ont.

DIED.

DUGGAN-In this city, on Tuesday, April 18, 1905, Mrs. Ellen O'Meara Duggan, aged fifty-three years. May she rest in peace !

MCVEIGH. -At the residence of her daughter Mrs D J. O'Connor. Stratford on Good Fri-day, April 21. Mrs Ann M'Veigh, widow of the late P. MeVeigh, aged 78 years, a native of County Tipperary, Ireland, R. I. P.

#### NEW BOOKS.

The Spirit of Sacrifice and the Life of Sacri-fee in the Religious State. From the original Rev. S. M. Giraud. Missionary Prices of our Lady of LaSalette. Revised by Rev. Herbert Thurston. S. J. Benziger Bros. Publishers 500 pp. Price \$2.50.



If you are a sufferer, or know of one among your friends or relatives, do not delay, send for a treatment of victorine, it will be sent to you by mail to any address in Canada or the United States, thereby saving expensive express charges. Price two dollars per treatment. We nostilively guarantee to effect a cure or refund every cent spent with us in case of failure. Register all letters containing money Mention the Catholic Record. The Victor Medical Co., Toronto, Can. fail to appreciate the malic ness of sin. They have, th care to avoid it and free from it. Hence they reach the in such a state that the mini anxious to take advantage o est hope of their salvation, i employ those final mome should be consecrated entire lating the love of God, in brief instruction on the t pensable for salvation — er often happens that the become so far the slave ignorance that he considers he intervention of the prie calmly the terrible passage without reconciling himsel Our predecessor, Benedict This we asseverate : that In the elect." (Inst. xxvi. In the elect.") (Inst. xxvi. of those who are In these circumstances brothers, what wonder is we see in the world, not m barbarous peoples but i midst of Christian nations increasing corruption and The Apostle writing to ians admonished them : " tion and all uncleanness

ness, let it not be so mu among you, as becometh as scenity or foolish talking. 3-4.) St. Paul bases this the modesty that curbs the supernatural wisdom ; "S brethren how work mult brethren, how you walk c not as unwise, but as wise the time for the days are c fore become not unwise standing what is the wi (Ibid, 15, 16.) The Apos reason for speaking in t the human will has retain