

The Catholic Record.

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

VOLUME XXVI.

LONDON, ONTARIO, SATURDAY, MAY 28, 1904

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THE "MODERATE DRINKER."

To say that the first drink of liquor is for many the first step on the way to failure may seem to some the language of fanaticism. Still there are facts which indicate that it is well within the bounds of moderate statement. We know that in this community, and elsewhere, there are men who have struck the rock-bottom of degradation, and what is the reason. They had opportunities to become self-respecting and respected citizens, and in some instances had equipment enough to be leaders of their fellows. That they would ever become the besotted things they are to-day never entered into their mind at the beginning. The young man fresh from college had visions of noble living. And we have seen him fall by the wayside. We have seen him incredibly mean and selfish with never a thought of his duty to man or to God and a prey to the vices which follow in the train of intemperance. To keep a family in sorrow and oftentimes not far from starvation, to break the heart of wife and mother, to court the danger of damnation—this is what the drinker does every day of his life. And the beginning of it all was the trip to the "road-house" on Sunday, or the visit to the nearest saloon. Not every man who observes the Lord's day in this manner is known as a drunkard. The individual who prates of taking it and leaving it alone rather prides himself on his sobriety. He may get muddled now and then—accidents will happen—but he bequies himself into believing that he is not within hailing distance of being a drunkard. But what he should understand is that the patronage of the road house and the saloon gains for him a drunkard's reputation. Sensible men regard him as a weakling. He may be popular with the bar-tender and his convivial companions and stand high in his own opinions, but the citizens whose opinions are worth having view him with suspicion—or, as one of them said recently, the drinker, the "moderate drinker," so-called, cannot be employed to-day by a business firm in any confidential capacity. Physically and mentally he is, or becomes so, inferior to the total abstainer. Said Dr. Richardson, of London:

"It is the duty of my profession to show, as it can show to the most perfect demonstration, that alcohol is no necessity of man: that it is out of place when used for any other than a medical, chemical or artistic purpose: that it is no food; that it is the most insidious destroyer of health, happiness and life."

THE DANGERS OF ALCOHOL.

The Belgian Academy of Medicine at its meeting of 1896 declared:

In modern society alcohol is in fact the most to be dreaded of all pathological agents. It empisons individuals by thousands and ruins generations. It saps the foundations of social prosperity—the power to work, the development of intelligence, the development of the medical profession, who see every day in private practice, in the hospitals, the asylums for the insane, the prisons, the lamentable victims of this great social poison: we, who are witnesses of the degeneracy which affects the progeny of alcoholics, cannot but protest against every law that touches alcohol otherwise than for the purpose of fighting it and raising a barrier against its ravages.

A NARROW-MINDED WRITER.

A correspondent sends us Gertrude Atherton's impressions of the people of Italy. Among other things she says they are degenerate and degraded. Judged by the D. Annunzio standard they are degenerate enough to suit the tastes of the most pornographic. But there are other standards.

It strikes us that some tourists must get into very undesirable company when abroad. They really ought to forego the sight-seeing which seems to shrivel up their sensitive souls, or if they must do it, they should keep the record for private entertainment. Italians, of course, are degenerate—at least they have not advanced so far as the water cure and lynching bee, and the most of them know nothing of the delectable pastime of stock-watering. But in the things which make for civilization they can give lessons to those who think that the sky-scraper and factory are the hall-marks of pro-

AN OUT-OF-DATE NEW YORKER.

In the Pulpit Monthly Magazine for April there is a sermon on "The Church and Society" by Bishop Potter of New York. The sermon is an object lesson in the tolerance which is discarded upon so eloquently in the press, but which, however, is rarely visible.

But we are not displeased with that. Far better to have an avowed antagonist than one who smiles from the teeth outwardly and waits but a favorable opportunity to put a knife into us. And the Bishop does not mince his words when he refers to the Church of Rome. Instead of the urbanity of phrase for which the gentleman is distinguished we have a crudeness which is archaic and unbecoming to any preacher.

His description of the Church's attitude towards society is vague, but when there is question of paying his respects to Rome he is all there with both feet planted on statements that are used by the low-grade controversialist. He takes a good deal of space to say that in the darkest hours of modern history there has always been some heroic witness, some smaller fellowship which has stood for the things for which Jesus stood.

Rather a ponderous way of saying the Lord promised to be present with and to assist the Church even to the consummation of the world.

"I am not speaking now," he continues, "of that disclosure of truth and light which we who are the sons of the Reformation recognize in that great movement; but in disclosures which long preceded it."

We may here remark that, according to another Anglican, the Reformers were utterly "unredeemed villains," and the success of the Reformation was due in Germany, according to Frederick the Great, to self-interest; in England, last, and in France the love of novelty. He has but to look at his own distracted diocese and to remember how he and his peers fronted the divorce question to get an idea of the disclosures of truth and light of the great movement. The light which enables one Episcopal minister to see Seven Sacraments and the Real Presence, and another to see the opposite, does not lend itself to eulogy. Doctrine which is as mobile as water would not commend itself to the Apostles. And any student of the Episcopal Church in the United States cannot but be struck by the methods of compromise and uncertainty of doctrine. There, as in England, it is, to quote an Anglican, the "most absurd and indefensible of all institutions now existing in the world."

In connection with the disclosures of truth and light which preceded the Reformation, Bishop Potter alludes to the careers of Savonarola and St. Francis of Assisi. To associate them in any way with the Reformers is absurd. That Savonarola taught the Catholic faith and preached doctrines antagonistic to Protestantism is not denied by any scholar to-day. To claim him as a precursor or harbinger of the Reformation cannot be upheld by any solid argument. From first to last he was unwavering in his allegiance to Rome, and his scathing eloquence was never directed against the Church, but against the Catholics who followed after sin. Lesmondri says that:

"Savonarola in no way departed from Catholic teaching, but confined his efforts to the restoration of morals and discipline."

The Bishop's assertions that Rome smothered the Franciscans with her smooth and oleaginous patronage, and that they became before a great while the tool of the Papal authority, are out of date on the lips of a gentleman who abides in New York. But it will, we presume, never fall to our lot to record that Bishop Potter smothered anything or anybody. If we remember correctly the Rev. Dr. Briggs, attainted as a heretic by the Presbyterians, sought and obtained, without turning his back on the Westminster Confession, admission into the Protestant Episcopal Church. As we read the sermon the words of Cardinal Newman came to our mind. Speaking of the Anglican Church he says: "Heresy and scepticism and infidelity and fanaticism may challenge it in vain, but fling upon the gale the faintest whisper of Catholicism and it recognizes by instinct the presence of its connatural foe."

The editor of the Pulpit Monthly Magazine should use his blue pencil more judiciously or else we may be inclined to view his declaration that only the sermons containing logical reasoning and originality of thought are pub-

WHO ARE "OUR OWN?"

STRIKING MISSIONARY SERMON AT CONSECRATION OF MISSIONARY BISHOP, BY REV. THOMAS F. CUSACK.

The Rt. Rev. Thomas F. Cusack was consecrated auxiliary bishop of New York by Archbishop Farley at St. Patrick's Cathedral Monday morning in the presence of five hundred priests and about seven thousand laymen. The ceremony was very simple. Only male voices, rising and falling in the solemn tones of the Gregorian chant, accompanied the service. The usual display of flowers and myriads of lights was absent. The avoidance of all unnecessary pomp was at the request of the new Bishop. Nine Bishops assisted at the ceremony. Archbishop Farley read the Pope's mandate elevating Father Cusack to the episcopate, with the title of Bishop of Themisycra. The sermon, a striking discourse, was preached by Rev. Walter Elliot, the Paulist. There is a strong likeness between Father Elliot and Bishop Cusack. Both have spent their lives in missionary work among non-Catholics, both are noted preachers and what is unusual among Catholic priests, both wear beards.

At a banquet following the consecration service, the new Bishop was presented with a purse of ten thousand dollars by the clergy of New York. Rev. John J. Keen, rector of Holy Name Church, made the presentation speech.

In his response Bishop Cusack pledged his interest and labor anew to missionary work, and said that his life and his heart would ever be with such endeavors. A eulogy by Cardinal Merry Del Val, Secretary of State, was read, in which the Pope bestowed his special Pontifical blessing upon his newest Bishop.

Father Elliot's sermon was in part as follows:

"All power is given to me in heaven and in earth: going therefore teach ye all nations; teaching them to observe all things, I have commanded you. And behold I am with you all days, even to the consummation of the world." (Matt. xxvii. 18-20.)

Our Redeemer gave to the ministry of preaching the high privilege of his last command on earth; as if to say, My universal sway in heaven and on earth is given to preachers. By preaching salvation to the earth and heaven one. This dominion of his spoken word he extended to the end of time to all the nations of the world. And so the Apostles understood their Lord; for "They, going forth, preached everywhere," as ever since their successors, the Bishops of the Catholic Church have done.

How very proper, therefore, that the head of the Archbishop's band of missionary preachers, the New York Diocesan Apostolate, should be raised to the episcopal dignity, having, by seven years of incessant preaching to non-Catholics and Catholics, proved himself worthy, His ministry of making converts is to-day adorned with Apostolic grace and dignity.

The Church of Christ is essentially missionary. An attitude that is merely defensive, in the face of error is inconsistent with her normal condition. We see unto her if her ministers preach not the Gospel to all accessible unbelievers. Simply to hold her own is to self-imprison in sloth. Hiding in entrenched demoralizes an army.

Looking mainly to offensive measures against error and vice, is to the Church of Christ but a passing phase. Like her Founder, she goeth forth conquering and to conquer.

She must force error and vice into forts and ditches. Catholic Truth is essentially aggressive.

The Lord never said to her: "Hold thy own, stand thy ground, and it is enough." But He gives her all his power for her preaching, and He bids her teach all truth, save all nations; and He stakes His honor for her success to the end of the world.

There is no room for racial narrowness here, nor personal religious selfishness; no, nor for the tactics of a timid defense.

God is mighty to save all by means of a living organization of preachers, resolutely bent on winning all hearts to Christ's blessed salvation.

The Church's active apostolate must be equal to her charter.

It has been a reproach to the Church in America that she has had no missionary among the heathen. Please God, that blot will soon be effaced. To-day's great event shows the effacement of the deeper stain of the neglect of our separated brethren at home. There should now be an end of the objection sometimes made to the non-Catholic missions: Why not expend all our energies on saving Catholics? We need every priest for our people. The Archbishop of New York answers, with his petition to the Holy See, make his chief missionary to non-Catholics his assistant Bishop, "Well and good," proclaims Pius X., in the Bull of appointment, read an hour ago before you. It all means that non-Catholics are "our own" equally with the Catholics. Whose own could they be? Shall the adversary have the American nation for his own? If they are God's then they are to be enlightened and saved by God's own and only Church. "Our own" are all people during all ages, for all truth, and with all the power of Christ the Lord to sustain our claim.

It is an important thing to realize that all the non-Catholics who have strayed away are Christ's sheep. "Other sheep I have, that are not of this fold: they also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." All non-Cath-

olics are our brethren. They may feel kindly towards us, or they may hate us; but they are none of our home, children of the same Heavenly Father, heirs, though lost heirs, of the heritage of Catholic truth and love. If we fail to seek them out and save them, we rob them of the Christian faith which is theirs by as clear a title as it is our own.

And how great is this Apostolate of America. Our country is rising steadily to the supreme place among the nations of the world. In a commercial age, to be master of the wealth of mankind is to rule; and we are the richest. America offers the safest sanctuary to liberty, and clothes its aspirations in the robes of order and peace, opening a school of discipline to the unquitted races of the world. In an age of freedom this makes our government the queen of nations. Will America for Christ's truth and love and all its won. Liberty and order, wealth and genius, most all be won into the service of true religion. The justice and peace of Christ are to be found only in His Church.

To-day's event is the Holy See's approval of the American Apostolate. Bishop Cusack is Peter's living descendant. It is a message saying to the Catholics of America, "Go forward with the missions to non-Catholics."

Let the diocesan clergy make every parish a centre of education and of conversion of our separated brethren.

It was in the New York Apostolate that our new bishop was all unconsciously fitted for the episcopate. He is now made a Bishop because he was so good a missionary. What can he ever be but a missionary Bishop? God made him a missionary that he might be worthy of the episcopate—a servant of all the people, a devoted lover of Christ's "other sheep." We knew him as a powerful preacher and as a stalwart character, but yet as a humble, unassuming, simple, averse to parade and unfounded show, yet knowing well the apostolic uses of the public press; a foe to indolence, routine, legalism; low views of priestly perfection; a diocesan priest winning the affectionate admiration of the religious orders, in whose chosen work he has been privileged to assist.

In his field of labor he has led a band of unparaded missionaries of the pastoral clergy, the advance guard of a great army of diocesan missionaries. He has not been a noisy reformer, nor a self-invested inquisitor; yet a terror to scandalous evil-doers, saloonkeepers, bribe-givers and vote-sellers. A priest of all the people and for all the people, but more especially for our brethren outside the Church, so cruelly suffering from error and doubt concerning eternal salvation.

And now, O beloved Father in Christ! you are to carry all these gifts and endowments upward. Trim the lamp of priestly and missionary prayer and self-sacrifice, obedience and charity, for you are set upon a candlestick to light the whole household of God.

You are to be the main support of him whose heart, by God's grace and the appointment of Christ's Vicar, bears the weight of all religious authority among us. May both of you measure your zeal by the heart-beats of the Good Shepherd!

"SOCIALISM."

THE NATION OF FATHERLESS CHILDREN."

By David Goldstein.

As the Boston Herald said: "This book has an eloquent title and it will doubtless attract wide attention." It is unique in its field, dealing forcefully with the principles of Socialism as they stand related to religion, family life, civil government, and to the labor movement.

Mr. Goldstein has a thorough acquaintance with its propaganda, for it is after eight years of work for that cause, which he now adjures, that the author terminates his connection with the movement. His arraignment of its doctrines is not therefore based upon fanciful speculations, but upon an intimate knowledge which experience gives of its so-called science and its claims as a bona fide labor movement. He quotes more than one hundred authorities who hold undisputed sway in that party in substantiation of his claims.

The fatalism of Socialist philosophy is brought out by strongly contrasting its materialistic postulates with the principles of Christian philosophy, which oddly enough (Mr. Goldstein being a Hebrew) are put forward as the standard by which to measure the issues raised among us by the formidable presence of "the pest of Socialism." It is notable also that Catholic authorities are quoted as a climax to the arguments upon the vital points of controversy between the ideals of Socialism and those of Christianity. The author makes it clear that the Catholic Church is the object of special hatred on the part of Socialists.

The book is popularly written, and its scope may be indicated by the headings of its thirteen chapters. They are as follows: The Material Doctrine of Socialism; Origin of Socialism Opposed to Christianity; Socialism International; Socialist Tactics; Public Ownership; Evolution; Morally Irresponsible; Political Atheism; Free Love; Homeless Children; Two Socialist Leaders; The State; Trade Unions.

Under Morally Irresponsible, the argument that free will is utterly repudiated by Socialist philosophy is amply sustained by quotations from the "Fathers of Socialism" and from the most highly accredited authors of

to-day the world over, and that the doctrine of natural rights is alleged to be an invention of cravily ecclesiastics with a view of centering abstract morality in the individual that the masses may thereby be under their control. Consequently Socialism asserts that the individual man is a non-moral and a non-conscious being. Through the evolving consciousness of society does the man become conscious and moral. Once Socialism is ushered in, the assertion of the collective will shall enforce duty upon the individual man; then, and not until that time, may the law of personal morality justly hold one accountable for his acts. And only then to society; for Socialists gravely declare that science long since "deprived God of His role as Creator of the Universe." "It is not the conscious mind of man that determines the form of his being, but vice versa, the social form of his being that determines the conscious action of his mind" says Karl Marx.

Political Atheism gives the animus of Socialism as purely irreligious while masquerading under cover of a labor movement. The point is made that neither at home nor abroad is there a national leader who is not conversely a materialist proclaiming war to the knife on Revealed Religion. The author appends a long list of names in substantiation of this claim. "Christianity to-day stands for what is lowest and basest in life," says Prof. George D. Herron, the gentleman who holds the highest elective office in the gift of American Socialists, that of International Secretary, controlling the international propaganda. While Marx, "the founder of Modern Scientific Revolutionary International Socialism," in unmistakable terms sounding in the middle of the last century the tocsin for universal revolt, declares: "We shall do well if we stir hatred and contempt against all existing institutions; we make war against all prevailing ideas of religion, of the State, of country, of patriotism. The idea of God is the keystone of perverted civilization; the true root of civilization; the true root of liberty, of equality, of culture, is atheism."

The matter under the caption Free Love brings out with hideous distinctness the logical practice of atheism when related to its disruption of the marriage bond. The validity of God's law of purity being denied there is left no standard to guide mankind save the inclinations of the flesh and the persuasions of the devil when under the intoxication of sensual emotion. Thus it is avowedly the purpose of Socialism to destroy the sacred institutions of family life. The only hindrance to the immediate execution of their philosophy with the thoroughly "class conscious" devotees is found in the presence of the policeman's club. For it is considered an act of heroism in the interest of the oncoming revolution "to establish free families along the Socialist way" "that is, to break families by divorce, etc."

Homeless Children is devoted to showing that Socialists contemplate supplanting home life by state rearing and education under Godless instruction. In preparation for this change the "International Socialist Sunday School" is being organized in all the large cities in the country to purify the minds of "class consciousness" upon the plastic minds of innocent and hapless children—Pray God forefend!

Two Socialist leaders are introduced in proof that the application of free love as far as may be is now no barrier to holding the highest places within the Socialist camp. The author tells us that "occasionally his moral revolt against the party and led him to make a study of its philosophical literature, which, he claims, is not generally known by the rank and file of the workmen who make up the large majority of this political cult, while those in control of the party machine are entirely unconscious of the ultimate aim and end of the "revolution," citing its 29 articles of abolition in substantiation of this position.

It is a remarkable fact that this book coming from sources wholly outside the direct influence of the Catholic Church, steps into the purely secular field doing valiant battle for the principles which the Church holds dear. In the preface the author says: "It is my personal conviction that upon the religious aspects of this great issue the fight now centers around the Catholic Church, which is the only Church which has boldly taken up the gauntlet thrown down with scorn and defiance by Socialism. This Church is not only international, or rather universal, and so equipped to meet the power of the international enemy, but it is erected upon a basis—upon religious science—which gives it the strength to cope with the aggressions of the approaching foe. There are, I am aware, many persons who would rather see hell reign than that the Catholic Church should be the victor in so great, so masterful a struggle. They may be assured that if this institution fell in the light (if that were possible) all religious sects and cults would collapse in its ruins."

The book is dedicated to the American Federation of Labor.

Expensive Funerals.

Bishop McPaul of Trenton, N. J., has advised his flock against expensive funerals. "The Church Progress," says: "It would be well if all those not of his flock would also follow the admonition. There is no mistaking the fact that many persons incur liabilities far beyond their means, in this particular, merely to avoid criticism of their neighbors."

CATHOLIC NOTES.

The Sec'y Catholic Directory for 1904 gives the Catholic population of Scotland as 513,400.

Up to date 50,000 teaching Sisters and 30,000 teaching male religious have been driven from France and their property abandoned.

A number of the French municipal councils have protested against Combes' order taking the crucifix out of court-rooms.

The Birkenhead (England) town council has agreed that Catholic Nuns may teach in the denominational public schools and draw salaries as teachers.

The Emperor of China has made Bishop Lavert of Kwang-si a mandarin of the second degree on account of his devotion to the people of that province during a recent famine.

A new Catholic periodical, in Gaelic and English, has been started in Edinburgh with the title Guth na Bliadhna (Voice of the Year)—Antigonish, Casket.

The provincials of the Dominican Order in this country sailed this week for Rome, to attend the election of a Dominican Master-General. The election takes place every twelve years.

The Mass for night-workers at 2:30 a. m., which is celebrated in St. Andrew's church, New York, was offered up last Sunday morning by Bishop Cusack, the new auxiliary-Bishop of that See.

Lord and Lady Halifax, with their son, have had a private audience with the Pope. Dr. Gasquet and the Archbishop of Quebec were on the same day received in farewell audience by his Holiness.

In testimony to the unexampled virtue and noble Christian life of the late Empress Elizabeth of Austria, Pope Pius X. has ordered the "golden rose" to be deposited at the tomb of the deceased Empress.

The late General Longstreet, who died a Catholic, having been received into the Church after much study and reflection, was formerly an Episcopalian.

On Sunday, June 5, His Lordship Bishop Casey will visit St. Joseph's University, where His Lordship will raise to the dignity of the priesthood one of the two ecclesiastics who were ordained deacons in the Cathedral there on Thursday, March 24.

Archbishop Gauthier, on Thursday last, was presented by the clergy of the Kingston diocese with a purse of \$1000 to be used for purchasing a team of carriage horses. His Grace was deeply affected over this fresh mark of esteem on the part of his clergy.

Father Walter Elliot says that the appointment of Bishop Cusack in New York is Rome's token of approval of the work of non-Catholic missions. Then let no one any longer hold back. We have 60,000,000 neighbors to convert. It is high time we left the rut of routine work to go after them.—Catholic Columbian.

Pope Pius X. has appointed Cardinal Vannutelli as head of the committee of religious defense, just organized at Rome. The committee is to have a central executive and administrative Board in Rome, and is to extend its work in all parts of the world where the rights of Catholics are invaded by the civil powers.

Mother M. Loyola of Jesus, prioress of the Dominican nuns of the Congregation of St. Catharine de Ricci, died at the motherhouse, Albany, N. Y., April 23. She was a convert to the Catholic faith, and with her sister Lucy founded this Branch of the Dominican order in our country. Their mother and grandmother followed them into the Catholic Church and died within the shelter of their convent home.

A rare volume and one to excite the envy of a bibliomane is in the possession of Rev. William D. Hickey, rector of St. Joseph's church, Dayton, O., being the first edition of the Catholic version of the Bible published in the English language. It is a small quarto in three volumes. The first volume, containing the New Testament, was issued in the year 1582, at Rheims, France, by John Fogny.

Archbishop Farley one evening last week administered Confirmation in the Colored Church of St. Benedict the Moor, to the largest number of converts ever confirmed at one service in New York City. Of the ninety candidates, sixty-one were converts. One of the largest gatherings that ever filled a parish church in this city witnessed the ceremony. Nearly 3,000 were unable to gain admission.

Because of the edifying example set by the Catholic girls employed as servants in one of the hotels in Lakewood, N. J., Miss Cornelia Nash, who is prominent in Baptist Church work in Brooklyn, has given \$100 to Father Healy of that village for the benefit of the Church of St. Mary of the Lake. Father Healy announced Miss Nash's gift and her reason for making it at all the Masses on Sunday and asked his parishioners to remember such good Christians in their prayers.

One of the curiosities of the Vatican of which we hear little in the journal published there daily. This journal consists of brief abstracts of everything of interest which the papers published in Germany, the United States, England, France and other lands have recorded. A large staff of linguists prepares this newspaper. The resulting publication in Italian is intended not only for His Holiness the Pope, but for the hundreds of attaches. Of course, such news as would not be of interest to Vatican circles is omitted in the resume.

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Published Weekly at 24 and 25 Richmond street, London, Ontario.
Price of subscription—\$2.00 per annum.

EDITORS:
REV. GEORGE R. NORTGRAVES,
Author of "Missions of Modern Ireland,"
THOMAS COFFEY,
Publisher and Proprietor, Thomas Coffey.

Meers, Luke King, John Nigh, P. J. Neven and Miss Sarah Hanley are fully authorized to receive subscriptions and transmit all other business for THE CATHOLIC RECORD.

Agents for Newfoundland, Mr. T. J. Wall, St. John's.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Owen Sound, St. Catharines, and the Diocese of the Dominion.

Correspondence intended for publication, as well as that having reference to the Record, should be directed to the proprietor and must reach London not later than Monday morning. When subscribers change their residence it is important that the old as well as the new address be sent to.

Agents or collectors have no authority to stop the paper unless the amount due is paid.

Matters intended for publication should be sent to the printer, The Catholic Record, 24 and 25 Richmond street, London, Ontario, not later than Monday morning. Please do not send any country, obituary and marriage notices sent by subscribers must be in a condensed form, to ensure insertion.

LETTER OF RECOMMENDATION.
UNIVERSITY OF OTTAWA,
Ottawa, Ontario, March 27, 1901.
Dear Sir: For some time past I have read with interest your 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.

Blessing you, and wishing you success.
Yours faithfully in Jesus Christ,
D. FALCONIO, Arch. of Ottawa, Ontario.

LONDON, SATURDAY, MAY 28, 1901.

PATERNAL WARNING AND ADVICE.

The communication recently sent by His Grace Archbishop Bruchesi to the congregation of one of the Churches in the County of Two Mountains, and which was read at Mass by the pastor of the locality on a recent Sunday, is applicable to many other localities beside the one to which it was specially addressed, and the advice given therein should be taken to heart especially by the young men of every locality to which it is applicable.

His Grace tells the people of the parish referred to that his heart has been grieved on hearing that for some time past the people of the locality have been frequenting the hotel to a considerable extent, even on Sundays. Young men, especially, go there in large numbers, and scandalous things occur there which are calculated to make the parish lose its good reputation. His Grace continues:

"We implore you, beloved brethren, to cease those disorders, and with that end in view, we appeal to the good will of all. We specially pray the young men not to go to the hotel, which is not a proper place for them. There they would almost inevitably contract the habit of drinking, and their souls would be in the greatest danger. They must have the courage to resist the solicitations of those who are interested in bringing them there. The municipal councillors have assumed a great responsibility in granting a hotel license, and it now rests with them to see that no disorders take place there, and that the law be strictly enforced. They must more especially see that no liquor is sold on Sundays. They must also, in due time, put to them the question, in the presence of the parish, whether a hotel is really necessary in the parish. Let them remember, besides, that the keeping of such an establishment must not be left in the hands of quite young men, but should be entrusted only to persons of a mature age, conscientious men, worthy of confidence. It will also be very wise to take advice from your pastor on questions so closely connected with the interests of morality and religion."

The letter concludes with a declaration that it is prompted by sincere love and affection, and with the hope expressed that due attention will be given to the paternal advice contained therein.

We heartily coincide with the counsel given by the venerable prelate, and strongly urge upon young men throughout the country to follow it, as otherwise many of them will become confirmed drunkards, and will soon be brought to drunkards' graves.

THE CHURCH IN AMERICA.

It is asserted by the Paris correspondent of the London Times that Cardinal Satolli is to come to the United States on a special mission, to enquire into the condition of Catholicism in that country. The correspondent adds that serious difficulties have arisen between the Apostolic Delegate Falconio and the majority of the American Bishops. The Paris Figaro asserts that the American Episcopate is resolved to enjoy a certain amount of liberty, and finds it difficult to submit to the absolutism of Rome, which would impose regulations entirely at variance with American customs. The turn that things are taking arouses a certain amount of anxiety at the Vatican where a recrudescence of Americanism is feared.

It is certainly not impossible, and perhaps not improbable, that Cardinal Satolli may be sent by the Holy Father on a special mission to settle difficulties, and the intelligence thus imparted is not to be implicitly accepted as if the correspondent of the Times were a safe

guide on Catholic ecclesiastical matters. There may be matters in the administration of the Church in America which need the special attention of the Holy Father at the present moment; and certainly no one in the Roman Curia is better suited to bring them to a satisfactory conclusion than Cardinal Satolli if such exist. This eminent diplomatist and prelate gave great satisfaction by the prudent and paternal manner in which he smoothed many difficulties in the United States when he resided at Washington as the first Apostolic Delegate of the country.

We are not aware that there is any peculiar difficulty between Mgr. Falconio and the American Bishops, nor do we believe that any such difficulty has arisen; but it would not be very surprising if there should be an occasional difficulty in a country which has 11,500,000 Catholics, with 80 Archbishops and Bishops, and over 11,000 priests; and if this is the case, Mgr. Satolli is just the man to bring the trouble to an end.

As to the recrudescence of Americanism, so called, we are quite optimistic. The existence of any dissatisfaction among the Catholic hierarchy against the authority of the Holy See is imaginary to the highest degree, for nowhere has there ever been a more loyal episcopate and clergy to the Holy See than those of the United States. We are certain that if it be really the case that Mgr. Satolli is coming to America to settle difficulties of the kind indicated, he will find the task before him a very easy one in comparison with the difficulties which have arisen in various States in Europe, out of the relations existing between Church and State. The Holy Father expressed an evident truth when he recently asserted that the prosperity of the Church is greatest in those countries in which, as in Great Britain and the United States, there is no Concordat, and no union between the two authorities, the civil and the ecclesiastical.

The Americanism to which the Times correspondent refers was to a great extent a bogey of the imagination, and it is difficult to imagine that there will be any recrudescence in the case. If Cardinal Satolli returns to America the hierarchy will welcome him with one accord.

SLANDERERS AND DETRACTORS.

Some of our parishes are infested by the beings that are given to undue talking. Male or female, young or old they are, when addicted to airing their ailments, tiresome and to be avoided by the sensible. When addicted, however, to tearing their neighbors' reputation to pieces and to carting hither and thither every bit of scandal that happens upon them are a pestilential brood, and a disgrace to Christianity. For they propagate distrust and enmities and hate. They are the enemies of man and God, and war against the interests of the Church. They attempt to take God's place as Judge. "Who art thou," says St. Paul, "that judgest another man's servant? To his own Lord he standeth or falleth." It is no exaggeration to say that the venomous tongue of the slanderer and the detractor is a potent instrument of evil. And we have it on the authority of Holy Writ that "the death of a wicked tongue is a most evil death; and hell is preferable to it."

Now it often happens that the persons who are regarded as "pious" are prime offenders in this respect. To put it bluntly, such people are hypocrites, because their practice does not square with their profession. They renounce the devil with the lips, and out of their hearts they spew the words that wound and kill and breed discord and add themselves to the forces which work for evil. They carry big prayer-books, are members of societies, and all the while do not seem to have any idea of right living. They flock to sermons for the purpose of criticizing them and they continue to draw upon the bitterness and meanness of stunted souls to blacken their neighbors' character. They frequent the sacraments and yet they play the role of the "whisperer," who, as the Holy Ghost declares, is accursed. They are an abomination in the House of the Lord and one of the chief obstacles to the spiritual progress of any parish. They disturb the peace of many and "they shall be hated by all." The malignant gossip and dabbler in the cess-pool of scandal may think otherwise. In fact they rather plume themselves on being good Christians. But if they can discover any trace of Christianity in lives devoted—in a polite way, of course—to harassing their neighbors, they are endowed with vision which the normal Christian cannot lay claim to. But they cannot discover it. They are blinded by presumption and pride and ignorance. They lull themselves into fancied security by collecting religious trite-a-brac; and they forget that the true Christian is recognized ever by his

charity in word and deed. Scores of these people are in every parish. They are was sentimental on occasion, but in bearing one another's burdens, in drawing the veil of silence over shortcomings, in the kindly interpretation of motives, they are not in evidence. "Do not, do to others that which you would not to be done to yourselves" finds no favor in their eyes. To all seeming they have no respect for the commandment "Thou shalt love thy neighbor as thyself." However they may pretend to piety, they are the agents of the devil. They bear the insignia of the powers of darkness. They may prate as eloquently as they please; but the sower of hate is far removed from the Kingdom of God. Our experience warrants us in saying that the society which has members of this type on its roster is doomed to failure or is seriously handicapped as a hand-mill to religion. It may be a good camping ground for gossips, but it is a stench in the nostrils of sensible Christians, and an object of ridicule to the unbeliever. Our spiritual chiefs do not let us forget that the detractor is a thief—the meanest kind of sneak thief. He or she may have the grace to be sorry for it; but their sorrow must be attested by restitution. Here is what the council of Trent teaches:

"The calumniator or detractor is not pardoned unless satisfaction be made to the injured person—a difficult duty to those who are deterred from its performance by false shame and an empty idea of dignity. He who continues in this sin is doubtless doomed to everlasting perdition. For let us use indulgence in the hope of being able to obtain the pardon of his calumnies or detractions unless he first makes satisfaction to him whose dignity or reputation he has depreciated publicly in a court of justice or even in private and familiar conversation."

CRIME AND EDUCATION.

Professor Earle Sparks of the Baptist University of Chicago, in an address recently delivered before the Illinois Society of Sons of the Revolution, declared that the public schools of that city and elsewhere, by cultivating individual license, "are responsible for much of the crime that is so rampant to-day."

The Professor, in continuation, gave the following fearful picture of the state of morality in Chicago:

"More men have been killed in Chicago by bandits and other assassins in one year, than were killed in Shay's rebellion. Washington thought the country was endangered by this uprising, and the army was called out; yet there were fewer men killed than are murdered by bandits right in this city every year. There is too much of a tendency in the public schools to cultivate individual license. I say license in distinction from liberty. The individualist that is being developed is license, and not liberty. People display too little consideration for the rights of others. There is danger to the country from this license."

"The country has grown so great that we think but little of it when more people were killed by assassins than were killed in a rebellion."

The real trouble is that all teaching of religion has been excluded from the schools. There can be no moral training given to children when the basis of morality is eliminated. There can be no morality where the dogmas of religious faith as revealed by God to man are not taught.

WILL THERE BE A REACTION?

It has been so often asserted that the French Catholics were organizing to punish the Combes government for the outrageous persecution of the Church, and so often has the statement proved delusive, that we cannot but be dubious that the report is well-founded that there is such a reaction contemplated at the present time.

The Archbishops and Bishops have undoubtedly exhibited great courage in protesting against this persecution, and in some localities great determination has been shown by the people in manifesting their detestation of the outrages perpetrated by the infidel Government; but it would appear that these manifestations are too local to attain the result which was hoped for.

Among the most determined opponents of the present Government are the people of Brittany and La Vendee, who during the reign of terror, over a hundred years ago, opposed infidel rule. The people of these departments are as resolute in showing their detestation of infidelity as they were then; but M. Combes appears to be determined to defy the faithful people of these staunchly Catholic localities, relying on the anti-Catholic majority sent to the Chamber of Deputies by the South and East of the French Republic.

It is to be feared that the departure of the religious orders from the country will weaken the strength of the religious element to such an extent that the result of the next elections will be nearly the same as in the past, and perhaps even develop greater strength in the irreligious party; but there are many moderate Republicans who affirm that the religious orders have right on

their side, and that they have been cruelly treated, and that the persecution to which they have been subjected is a tyranny which is incompatible with the Republic and Republican professions. The two Republican forms of Government binds to give the people greater freedom than they possessed under the monarchy. Even many of the Republican newspapers admit that the present Republican Government has destroyed the freedom which the people enjoyed under the Empire and the Monarchy, for true freedom is a thing unknown under the government of M. Combes and his colleagues.

It is said that between Premier Combes and the Foreign Minister there is now a serious disagreement arising out of this very question, as the latter gentleman does not approve of the Premier's ostentatious efforts to destroy religion utterly.

It has been said that President Loubet's recent visit to Italy without calling on the Pope will intensify the strained relations which have arisen between France and the Vatican; and it is known that the Pope who refused to receive the President and not the President who desired to ignore the Pope on the occasion of his visit. But though the Holy Father exercised the greatest patience amid all the provocation given him by the French Government, he could not consistently receive the representative of that Government in a friendly manner, while the persecution was going on, and becoming more and more violent from day to day. Besides, President Loubet was the first chief of a Catholic nation to visit Italy since the Italian Government usurped the States of the Church, being thus the only head of a Catholic nation who has practically accepted and approved of that usurpation, against which every Pope has protested since the usurpation was effected. A visit to the Italian King by the Protestant rulers of England and Germany could be tolerated, as King Edward and the Kaiser might be supposed to regard only the fact that there is a government actually ruling Italy with which they desire to remain on friendly terms; but a Catholic power should take into consideration the hostile demeanor of the Italian Government toward the Church. Hence these two Protestant rulers could be cordially received; but no such cordiality could be shown to the head of a Catholic nation who came to hobnob with the despoiler of the Church's patrimony.

There is also a system of espionage in France by which the Freemasons and Radicals aim at driving out of the army all the officers who believe and practice their religion and give their children a religious education. Their reports are sent to the Minister of War, and excuses are soon found for superseding such officers and substituting infidels in their place, or ambitious men who entertain ambitious designs to be carried out at the expense of the sincere Catholic officers. A grand opportunity was afforded to put these designs into effect when many officers were dismissed for refusing to act under the orders of civilian commissioners who directed them to expel religious teachers, who were for the most part nuns, from their schools. It is no great cause for wonder if the Catholic people of the country should rise to put this atheistic Government out of office, but we fear there is still too much apathy among them to do this. It is said that they are becoming more spirited than they have been for years, and that the time has come when they are seriously organizing for united action, and when such organization produces fruits, we shall believe that the apathetic days have passed; but we have been so often disappointed in this expectation that we shall have very little confidence in the promises which have been made to this effect till there shall be some positive action taken in this direction. What France needs is a Catholic party as earnest as the Centrum of Germany, with a leader as energetic as was Herr Windthorst, when the Catholics of Germany was almost as bitterly persecuted as those of France are at this moment.

MORMONISM IN THE CANADIAN NORTHWEST.

It has been recently stated that in Manitoba alone there are six thousand Mormons settled, and many others of the polygamist sect are still coming in from Utah, Idaho, and other States. In the Northwest Territories the Mormons are proportionately numerous.

Mormon teachers are not employed in the Public Schools, but the Rev. D. G. McQueen, a Presbyterian minister of Edmonton, in a recent sermon, declared that the Mormons are now aiming to gain control of the Public Schools and to dominate politically the North-West.

There is a regulation or law in Manitoba by means of which only graduates of Canadian universities are allowed to become Public School inspectors, but Rev. Mr. McQueen states that a rela-

tive of Brigham Young has been admitted through Manitoba University, and that "entering the ranks" toward the ultimate removal of the restrictions whereby Mormonism is kept out of the Public Schools.

The works out its revenge, and will be a curious illustration of the benefits of the Manitoba public school system should Rev. Mr. McQueen's presentation prove to be correct.

Our readers will remember that on the admission of Manitoba as a province of the Canadian Confederation a school system was established whereby Catholics and Protestants could send their own children to their own schools, but the compact was broken by the Manitoba Legislature which, under the government of the Greenway-Martin administration, when the Protestant population had become a decisive majority in the province, established a nominally "non-sectarian" school system, with the ostentatious purpose of erasing out of existence the Catholic schools of the province.

This purpose was only partially attained, but the Public School system was secularized, and, against the letter and spirit of the Constitution, the new legislation aimed at the closing of the Catholic schools of the province; and now we have the complaint from Rev. Dr. McQueen that there is danger that the secularized schools will fall under Mormon domination.

We would regret such an outcome of the anti-Catholic legislation of the province, but we recognize that the majority which attempted to paralyze the Catholic education of Catholic children will be justly punished should the Rev. Mr. McQueen's prognostications prove to be well founded.

THE EDDYITE SUPERSTITION AGAIN WORKING MISCHIEF.

Another sad death has resulted from Christian Science, which ought to open the eyes of those who are duped by us to expect the votaries of that infatuation to abandon it easily even though the folly of accepting Mrs. Eddy's pronouncements as revelations from heaven has been frequently demonstrated.

The mournful event which we have now to record took place in St. Thomas, Ont., on April 22nd, when a bright girl of eleven years of age, Audrey Merrill Kennedy, the daughter of R. H. Kennedy, conductor of the Michigan Central Railway, died of diphtheria through lack of the medical treatment proper to such a disease.

A physician was called in on the day previous to the child's death when she was unconscious and past all aid, and she did not recover.

Another child of the same parents, aged six years, was also ill with the same disease, but recovered. As a consequence of the sickness this young child, a son, afterward had paralysis of the heart, from which it also died.

The evidence showed that the mother of the children is a Christian Scientist, and that she called in Mrs. Helen Chittick, an Eddyite reader and practitioner. The mother declared that she did not pay Mrs. Chittick for her services, as God did that, but she paid her for the time she spent in attending on her daughter.

Mrs. Chittick testified that she was in the habit of treating patients, being the principal reader of the Christian Scientist sect in the city. She had treated the dead girl for sickness several times, and what is needed is faith—which is sufficient, by Christian Scientist methods, to cure all manner of diseases. If the treatment is not successful, it is because of lack of faith on the part of patients or their guardians.

The mother of the children also testified that she had more confidence in Christian Scientist treatment than in any remedies prescribed by medical men.

The physicians who attended the child testified that the child must have been ill with the disease from five to seven days before they were called in, and that it was almost sure that if one of them had been called upon in time, anti-toxine would have been successful in effecting a cure.

The verdict of the jury was unanimous to the effect that "Mrs. Helen Chittick by assuming to treat the child had prevented the attendance of a physician, which would have tended to save the life of the patient."

There have been so many instances of negligence on the part of parents in thus neglecting to make use of the means which God has provided for the healing of diseases, that Eddyism is a real danger to the community which it is the duty of the Government authorities to suppress, notwithstanding the frantic efforts of its devotees to excite sympathy for themselves by declaring that they are "persecuted for religion's sake." If the stubbornness of these deluded people injured only themselves their superstition might be endurable, but when their negligence

is an injury to those whom they are bound to protect and care for, the whole community has the right to be indignant at the culpable negligence thus shown.

Mrs. Eddy's religion is a religion which is a human invention and not a divine revelation. It, therefore, deserves no consideration at the hands of the public, by whom it should be regarded as a dangerous and detestable superstition.

At the present session, both the action of Mr. and Mrs. Eddy are the cause of this infatuation for it is such a reliable character that the line of the good as well of the evil classes was drawn in the Eddyite faith. It is to be regretted that both Mrs. Eddy and Mrs. Chittick will be eternally remembered for their part in the case.

MOTHER OF CHARITY.

LOVE FOR HER IS SOMETHING WHICH TRAVELS FAR.
With faith disappearing from the earth men seem to be relaxing their grasp of the fundamental principles of truth, and their respect for all that is good, noble and pure and most worthy of reverence. Christ has been looked in some minds to as one who came and all that His teaching had accomplished, womanhood most of all, is fast losing the distinction with which Christendom had learned to invest it out of regard chiefly to the surpassing spiritual beauty of the Mother of Christ.

This is one of the reasons why we should pray for a love of the Mother of Christ. With it one can never lose a sense of regard for the creature of God's hands, whom God has destined to do so much to keep our race pure and reverent and chivalrous. In proportion as this regard possesses men they are less governing, less condescending, less selfish. It is enough to inspire the true man with awe, and the false with fear, to consider the effect it must have on all good women to look upon Mary, the Mother of Jesus, as their only worthy ideal. We often speak of women as being naturally religious, and even call them the devout sex; but it is true, too, particularly of Catholic women, that it is not because they are more capable of religious sentiment and observance than men. It is rather because they cultivate their attachment to the Virgin Mother, and through her to all that this attachment implies, chiefly to Christ. Who cannot be so well or so fully known by any other means as by devotion to His Mother. It is not too much to say that it is through our mothers and sisters, by our perception of the influence of Christ's grace at work in them, that we are led to discover and appreciate at its best the beauty and power of His teaching.

It should not be understood, however, that we are to cultivate a love for the Mother of God merely because it inspires us with a high regard for womanhood. This is a great deal, but it is as nothing compared to the chief benefit of this love. Love of the Mother of God is itself something worth praying and laboring for, even if it should lead to nothing greater. Even were it to do nothing more than acquaint men with a supreme regard for the Virgin Mother, what a change would come over the earth! What low and sordid cravings they would abandon! What new and holy purposes they must conceive! What else is there actually moving many a patient, fearless, high-principled soul but this very love of the Mother of Christ? In the nature of things such love cannot be spoken of any more than ordinary human love, except to its object; but there are many ways of professing love of the Mother of Christ. When loved together in sodalities, when whole congregations kneel to recite the Rosary, when choirs chant the Loretto Litany and men and women pause while the Angelus rings to reflect on her annunciation and repeat, even mutely, Pray for us, O Holy Mother of God, that we may be worthy of the promises of Christ—there is no need of further profession of such love. This is why we like to commend sodalities and May services, and every form of devotion in which the faithful unite together to practice devotion to the Mother of Christ.

For devotion to Mary, the Mother of Jesus, implies devotion to Jesus Himself. A true estimate of her graces and prerogatives enables us to form some conception of the divine and human nature. By His birth from her we know he is Man like ourselves; by her singular exaltation over all other women we are helped to believe that He is God, to be Mother of Whom she was endowed with fullness of grace and blessed forever among women. This is why it is important that our devotion to her should be simple as that of children, but solidly based on the scriptural revelation of her sanctity and mission. No doubt, to help us to discern and appreciate her sanctity, there is so very little said of her in Scripture in order that we may meditate it thoroughly, and not be distracted by many details of her life which could in no way add to her title, Hall, Full of Grace—Church Progress.

It is usually not so much the greatness of our trouble as the littleness of our spirit which makes us complain.—Lucy H. M. Soulsby.

A MORMON CHURCH.
The Annual of Faith, published by the Mormon Church, is a volume of 1000 pages, which is a complete history of the faith of the earth, in a chronological order, from the birth of Christ to the present time. It is a very interesting and valuable work, and is well worth a perusal. It is published by the Mormon Church, and is available to all who are interested in the history of the world.

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A MODERN MARTYR

A YOUNG CHINESE PRIEST OFFERS A BOLD PLAN FOR HIS PEOPLE.

The Annals of the Propagation of the Faith, published at Ballis, every two months to record the work of the missionaries who have gone out to spread the faith to the distant ends of the earth, is a particularly inspiring chronicle of its stories of heroism, of the part of missionaries and catechists, are almost incredible in contrast to the lukewarm zeal displayed here at home, where the Church has every advantage and every incentive. It is exciting to read in the first number, the story of the martyrdom of a young Chinese priest at Che K'ang. His suffering and death, in the face of his Lord Jesus, led us back to a more glorious epoch in the history of faith, when the blood of martyrs flowed in torrents in this domain.

The touching and dramatic story is told in a letter from Bishop P. Reynaud, C. M.

Our about a year ago Father Andre Tsu returned to the ruins in the suburb of Ning Po. The revolution of 1900 had left nothing standing. Inhabitable ruins, he set to work. New centers were opened, and more than 1000 catechists were sent by the side of Christians in the newly-built villages. Father Tsu urged me to take and crown his work by a pastoral visit, but he himself was to consecrate his own labors by his blood.

As the Jews rebuilt the temple in Jerusalem amid sufferings, so he was obliged to keep a constant watch upon an ever ominous horizon, falling the place of a growing enemy.

This enemy was none other than the scholar Quang-tion, the principal author of our losses in 1900, who had become more audacious, since he remained unpunished, though condemned. He had believed our work annihilated and when he saw it rising, even with promise of greater prosperity from its ruins, his hatred was undiminished.

With his accomplices together, he gathered a large number of brigands animated with the hope of booty, distributed arms and ammunition among them and gave them flags bearing the inscription: "Death to Christians!"

Father Tsu was at Ning Po when Quang-tion set out on his expedition. He had come to spend the 27th of September with us and take part in a festival which all pagans, Christians, and even the mandarins, were celebrating with great enthusiasm. In the midst of general rejoicing, the funeral knell was heard. Quang-tion had struck his first blow and a cry of anguish had broken forth from his first victim.

Three neophytes, his neighbors and his own relatives, had been strangled; he could not forgive them for having introduced religion into his village and family.

From that time, each day brought fresh tales of sadness. The Christians, tracked and hunted down, sought safety in flight. Everywhere fire followed upon pillage and the fury of the bandits received no check.

Our young brother priest lost his appetite and could not sleep. Night and day he seemed to hear the cries of his flock, and he was anxious to go to their help, to save them, if possible, or at least to encourage them in tribulation and console them in death.

I advised the general and the governor of Ning Po of the situation. They promised to spare no effort in suppressing outrages and arresting the guilty. Both were sincere, but their orders were not obeyed. Colonel Tsion, appointed to re-establish order, came to me before taking command. He assured me that if Father Tsu incurred any danger he himself would die in defending him.

These words relieved my fears; moreover, the situation was not hopeless. The insurrection, it is true, was violent but only local, and incited by a few hundred bandits that fifty soldiers could easily have dispersed.

Spiritual precautions were not neglected. Prayers were offered for all, and, as it was the vigil of the month of October, special petitions were addressed to Our Lady of the Rosary.

All indications were, therefore, reassuring. Father Tsu left, full of hope and happy in the thought that he was able to save his Christians. Alas! He was going to death with them. I did not know why the tears started in my eyes when I gave him my last benediction.

Our beloved brother priest arrived in Ning Hai on October 1. What sad news reached him there! What a sad sight met his eyes! His poor Christians were fleeing without the hope of finding shelter. The bandits were in the city pillaging, burning and killing, and no measures were taken to stem their murderous course.

The 2nd of October was spent in making applications and presenting petitions to solicit the mandarin's intervention. The least manifestation of their power would have dispersed the bandits, but nothing was done.

After consulting together, the sub-prefect and colonel said they would take the Father back to Ning Po. This proposition, they well knew, meant certain death, for all the roads were in the hands of the murderers. The perfidious offer was, therefore, refused.

Moreover, the mandarins were generally accused of complicity. Christians that sought a refuge in their courts were brutally repulsed. The sub-prefect himself, upon three different occasions, refused to allow the missionary to enter his office.

protect me, it is best that I go to him." "The catechist was taken prisoner the next day and retained as a hostage to be delivered to Quang-tion, who had placed a price upon his head. Several days afterwards he was released upon the payment of \$500.00. A letter written by Father Tsu a few hours before his death was seized. As it contains his farewells and last messages, I am doubly sorry not to have received it.

The priest kept one acolyte with him, a boy fifteen years of age. Accompanied by him, he went the same evening to the colonel's headquarters in the principal pagoda a short distance from the residence, where, sick of a raging fever, he spent a night of agony in prayer.

On the morning of October 3, the brigands directed their steps toward the city. At Fong-tai they had the honor to burn our church. At some distance from Nang-hai, they met Colonel Tsion, who dismounted and demanded to see the leader, not for the purpose of putting a stop to their outrages, but simply to interview him.

When he retraced his way to the city, the mob followed close after him, sure of meeting no resistance. "The gates of the courts, so carefully closed when the Christians sought refuge there, were opened at the second appeal from the band of murderers. The guard received orders to allow them to pass.

A few minutes afterwards our buildings, wet with coal oil, were a mass of flames. From the pagoda, Father Tsu could see the fire, distinguish the banners of the brigands, and hear their savage yells. When the waving of their standards showed that the robbers were coming in their direction, Father Tsu said to his young attendant:

"Leave quickly; you are not known; you can still flee; for me, flight is impossible."

While the boy made his escape, the brigands bombarded the great door of the pagoda, the soldiers looking quietly on, as they had received orders not to interfere.

From the floor on which he had sought refuge, Father Tsu heard Quang-tion demand that the priest be brought to the pagoda by his hand, for their own interest, would not dare give up a missionary for whose life they were responsible. This illusion was quickly dispelled.

The bandits were already ransacking the pagoda when Father Tsu escaped by the roof, and succeeded in gaining a neighboring store. Alas! his flight was discovered and cut off from all sides. Seized and violently dragged through the streets, he was soon covered with wounds; two cuts from a dagger split his skull and made a deep gash in his neck. Their victim half dead, his executioners wanted to finish their work on the spot; objections, however, were raised, and he was dragged back to the pagoda by his hair and neck, leaving a bloody track on the stones. He was about to be sacrificed before the idols when the sub-prefect made a sign to take him further on. So he was dragged to the field beyond the southern gate. There, after death had undoubtedly already come, he was decapitated. With savage brutality his executioners cut open his body in the form of a cross, because, these monsters in human form said to one another, "he so loved the cross."

One bandit, more savage even than the others, tore out his heart to devour it. The fact is proved and this fiendish act is not uncommon in this country; brigands pretend to discover thereby the secret to greater cruelty.

Two days afterwards, what could be collected of the scattered remains of our beloved martyr were placed in a coffin.

Since then, justice had begun to be meted out, and the mandarins who were so cowardly as to betray their victim have been deposed and are awaiting a severe sentence in prison. Some of the executioners have been arrested and several decapitated. Quang-tion is being pursued and cannot evade capture much longer."

FATHER MATHÉW THEIR INSPIRATION.

TOTAL ABSTAINERS CELEBRATE THE ANNIVERSARY OF HIS SIGNING OF THE PLEDGE.

Philadelphia Catholic Standard and Times. The sixty-sixth anniversary of the signing of the total abstinence pledge by Father Mathew was enthusiastically celebrated by representative members of the Catholic Total Abstinence Union of Philadelphia at Horticultural Hall on Monday evening.

Rev. R. F. Hanagan, president of the Archdiocesan Union, introduced the orator of the evening and incidentally conveyed the regrets of the Archbishop at his inability to be present as he has been invariably in the past. The object of the celebration, Father Hanagan said, was to bring to mind the acts and words of Father Mathew, especially that first great act for the movement, the signing of the pledge, when he said, "Here goes in the name of God." This act has come down the years since as an inspiration to the workers in the cause. "If we need encouragement," said Father Hanagan in conclusion, "we have but to look to Germantown for it; there we see the work of the societies and of the reverend Fathers of the Congregation of the Missions." Here he introduced the orator of the occasion.

Rev. M. A. Drennan, C. M., spoke with telling effect, every word being clear even to those farthest from the stage, yet he did not seem to make any effort. Quoting the words of the poet Longfellow:

Lives of great men all remind us We can make our lives sublime, And departing, leave behind us Footprints on the sands of time.

The speaker said it is this principle or sentiment that prompts Catholic Total Abstinence to venerate one whose memory is near and dear to them. Rev. Theobald Mathew is the father of the Catholic total abstinence movement. His life work has been gone over and over time and time again, but its incidents are so interesting as to be

deserving of repetition; in them, too, are practical lessons of great value. It hardly seems possible he was born one hundred and four years ago, for so great is the influence of his example that he seems to remain with us yet. The Total Abstinence movement was at first looked upon as a great joke, and when we consider the great opposition it encountered, its growth was miraculous. Father Drennan alluded to the slow progress of the movement among adults, the difficulty priests have to get them to take the pledge and how often they relapse. He continued, "It is in the children; therefore we should initiate the wisdom of the Church, which insists on the Christian education of children as the best preservative of the faith. If we look after the children, the men and women of the future will look after themselves. Contrasted with the population of this archdiocese, the membership is now insignificant. Father Mathew succeeded because of his earnestness, and I live to progress as we should, it is because we lack his earnestness and enthusiasm. I am afraid there is considerable self-seeking, that is, that the beneficial feature is put before the total abstinence. When the societies become merely beneficial societies they forget the vital point. If we put our hearts into the work, if we manifest zeal in instilling our principles into the hearts of others, the name of Father Mathew will go down to generations yet unborn who will be grateful to us for keeping alive the memory of him whose great words and noble deeds we came here to night to commemorate."

From the floor on which he had sought refuge, Father Tsu heard Quang-tion demand that the priest be brought to the pagoda by his hand, for their own interest, would not dare give up a missionary for whose life they were responsible. This illusion was quickly dispelled.

The bandits were already ransacking the pagoda when Father Tsu escaped by the roof, and succeeded in gaining a neighboring store. Alas! his flight was discovered and cut off from all sides. Seized and violently dragged through the streets, he was soon covered with wounds; two cuts from a dagger split his skull and made a deep gash in his neck. Their victim half dead, his executioners wanted to finish their work on the spot; objections, however, were raised, and he was dragged back to the pagoda by his hair and neck, leaving a bloody track on the stones. He was about to be sacrificed before the idols when the sub-prefect made a sign to take him further on. So he was dragged to the field beyond the southern gate. There, after death had undoubtedly already come, he was decapitated. With savage brutality his executioners cut open his body in the form of a cross, because, these monsters in human form said to one another, "he so loved the cross."

One bandit, more savage even than the others, tore out his heart to devour it. The fact is proved and this fiendish act is not uncommon in this country; brigands pretend to discover thereby the secret to greater cruelty.

Two days afterwards, what could be collected of the scattered remains of our beloved martyr were placed in a coffin.

Since then, justice had begun to be meted out, and the mandarins who were so cowardly as to betray their victim have been deposed and are awaiting a severe sentence in prison. Some of the executioners have been arrested and several decapitated. Quang-tion is being pursued and cannot evade capture much longer."

SACRED MUSIC.

A Vatican Edition of Liturgical Books to Be Issued.

TEXT OF MOTU PROPRIO OF THE SUPREME PONTIFF.



PIUS X., POPE.

MOTU PROPRIO.

By Our "Motu Proprio" of the 22d November, 1903, and by the subsequent Decree, published at Our order by the Congregation of Sacred Rites on the 8th January, 1904, We restored to the Roman Church its ancient Gregorian Chant, that Chant which it has inherited from the fathers, which it has jealously guarded in its liturgical codes, and which the most recent studies have very happily brought back to its primitive purity. But in order to complete, as is fitting, the work that has been begun, and to furnish to Our Roman Church and to all the Churches of the same rite the common text of the Liturgical Gregorian melodies, We have decreed to undertake with the type of Our Vatican printing office the publication of the Liturgical Books containing the Chant of the Holy Roman Church restored by us.

And in order that everything may proceed with full knowledge on the part of all those who are, or will be, called by Us to offer the tribute of their zeal to a work of so much importance, and in order that the work may go on with due diligence and speed, We lay down the following rules:

(a) The melodies of the Church called Gregorian will be re-established in their entirety and purity on the faith of the most ancient codices, in such a way, however, that particular account will also be taken of the legitimate tradition contained in manuscripts in the course of centuries, and of the practical use of the modern liturgy.

(b) Owing to Our special predilection for the Order of St. Benedict, recognizing the work done by the Benedictine Monks in the restoration of the genuine melodies of the Roman Church, especially of the Monks of the French Congregation and of the Monastery of Solesmes. We desire that in this edition the editing of the parts which contain the Chant should be entrusted in particular to the Monks of the French Congregation and to the Monastery of Solesmes.

(c) The works thus prepared will be subject to the examination and revision of the special Roman Commission recently established by Us for this purpose. It lies under the sworn obligation of secrecy undertaken with regard to everything concerning the compilation of the texts and the process of the press; which obligation will also be extended to other persons outside the Commission who may be called on to help in the work. They must, moreover, carry on their examination with great diligence, permitting nothing to be published for which a suitable and sufficient reason can not be given, and in doubtful cases consulting, besides the Commission and the editors, other persons who shall be deemed skilful in this science and capable of giving an authoritative judgment. If in the revision of the melodies difficulties should occur by reason of the liturgical text, the Commission must consult the Historico-Liturgical Commission already established by Us in connection with the Congregation of Sacred Rites, so that both may proceed harmoniously in those parts of the books which form a common object of the labors of the two.

(d) The approbation to be given by Us and by Our Congregation of Sacred Rites to Chant books thus composed and published will be of such a nature that it will no longer be lawful for any one to approve of liturgical books, if these, even in the parts which contain the Chant, are not entirely in conformity with the edition published by the Vatican printing office under Our

auspices, or at least are not, in the judgment of the Commission, so conformable that the changes introduced can be shown to proceed from the authority of other good Gregorian manuscripts.

(e) The literary proprietorship of the Vatican edition is reserved to the Holy See. To publishers and printers of every nation who shall make the request, and who upon definite conditions shall offer a sure guarantee of knowing how to carry out the work, We shall grant the favor of reproducing freely as best may please them, to make extracts from it, and to circulate copies of it wherever they desire.

Thus, with God's help, we confidently hope to be able to restore to the Church the unity of its traditional Chant in a manner corresponding to the science, the history, the art and the dignity of liturgical worship, so far at least as present studies permit, reserving to Ourselves and Our successors the right of arranging otherwise.

Given at St. Peter's Rome, on the 25th April, 1904, Feast of St. Mark the Evangelist, in the first year of Our Pontificate. POPE PIUS X.

ÆSOP'S FABLE ILLUSTRATED.

An American correspondent has written an account of an interview with M. Combes, the French Premier, in the course of it the French Minister gives the story of his life. His father, he tells us, was a "two-by-one" manufacturer of knitted goods who failed and had to seek employment as any everyday workman. In the words of his son, "He had not a single centime, and four hungry boys—think of it!"

A young priest of a neighboring parish seems to have thought of it with a Christian sympathy for the unfortunate family, and offered to educate the young Æsop when he was twelve years of age. In 1874 the priest sent him to the Seminary of Castres, where he learned Latin, Greek and the natural sciences. When he was fifteen years of age his charitable benefactor sent him to Paris and placed him in charge of the Carmelite Monks, who in time fitted the young object of charity to earn a living as a professor of philosophy. After a time he drifted into politics, and finally obtained the position which he is now using to pay the same monks for their charitable interest in him and their labors to fit him for a respectable position in life.

One cannot read the story of M. Combes without being reminded of Æsop's fable of the sympathetic, but injudicious man who found a serpent helpless and perishing from cold. His heart was stirred at the sight of the poor helpless thing. He took it up and placed it in his bosom that the warmth of his body might revive it. When it revived it inserted its fangs into the breast that had cherished it.

Had M. Combes the misfortune to have passed his youthful days under a French premier like himself, had the monks been deprived of the right to help poor boys to an education and fit them for an honorable career, it is highly probable that M. Combes, for lack of education, would have passed his life in obscurity and poverty; or, considering the criminal course to which abject poverty sometimes leads active, restless and ignorant spirits, it is not beyond the reach of the imagination that he might now be occupying a prison cell—that is, on the assumption that he had escaped the guillotine.

Joseph O'Connor, writing in the Rochester Post-Express on French affairs, raises the question: Why are M. Combes and those Frenchmen who sanction his persecution of the religious orders from whom they received their education, opposed to the monks and sisters? He treats it as a dreary, a Dundreary canard and gives it up.

We can account for it only on the hypothesis that those Frenchmen are inculcated with the philosophy of the Hottentots who believe that a youth is not fit to associate with men until he has proved his manhood by beating his mother.

Still another answer occurs on reflection. The religious orders have valuable property, acquired by industry and the generosity of their friends, and the privates, filibusters and buccaners, driven from the seas where they appropriated the property of others against the law and at the risk of their lives, have taken to the land, where they can continue their thrifty business under the law, and with impunity, under the pretense of liberty, patriotism and progress.

The religious orders are like the bees in this that they are subject from time to time to be robbed of the stores their industry and economy have accumulated.—N. Y. Freeman's Journal.

THE POPE TO NEGROES.

"CALLED NO LESS THAN OTHER MEN TO SHARE IN ALL THE GREAT BENEFITS OF THE REDEMPTION."

Topeka, Kan., April 25.—Editor Chiles, of The Topeka Plain Dealer, a Negro paper to-day received a letter from Cardinal Merry del Val, who wrote for Pope Pius X. The Western Negro Press Association, of which Chiles is president, at its annual meeting adopted a resolution urging the Pope to use his good offices for better treatment of Negroes in this country. Chiles gave a copy of the resolution to Senator Burton, who sent it to Cardinal Gibbons, he in turn forwarding it to Rome. The letter from Rome, which came through Cardinal Gibbons, says:

"I have much pleasure in assuring you that His Holiness has read the resolution with interest and sympathy, and I am commissioned to thank you and all your associates very cordially in his name. The Sovereign Pontiff is well aware that there are many Catholics among the Negroes of the United States, and this knowledge increases his interest in the welfare of your race.

"His Holiness, as the Vicar of Christ, extends his loving care to every race without exception, and he must necessarily use his good offices to

urge all Catholics to be friendly to Negroes, who are called no less than other men to share in all the great benefits of the redemption. The life and example of St. Peter Claver and of so many other Catholic missionaries are there to show that this is no new conception of the apostolate entrusted to the Church of Christ.

"While frankly admitting that crimes may often be committed by members of the Negro race, His Holiness advocates for them the justice granted to other men by the laws of the land and a treatment in keeping with the tenets of Christianity. I am confident that these sentiments are shared by the vast majority of the great American people and by those who are responsible for the custody of the principles underlying the American Constitution."

During the past two weeks our opinion has several times been asked concerning an "endless chain prayer," which has made its appearance in this city. As on previous occasions, we can only advise those into whose hands they fall to destroy them. Whence or how they originate is difficult to determine. Not so as to their value, for that is easily discerned. Invariably each smacks more or less of superstition.

Of course, it is always those who are possessed of more than ordinary piety, as that quality is found among the laity who give them circulation. Anxious to obtain the results promised these people do not hesitate to contribute their multiple copies to the mail, but no one has ever heard of the promises being fulfilled. According to the scheme they cannot be fulfilled if the chain is broken. Yet some one always breaks it. And it is well that it is done, for the whole business is rank nonsense.

Our advice in the matter is to stick to the prayers found in the authorized prayerbooks. These are issued under the sanction of the Church authorities. They are sufficiently efficacious for salvation, and no one who says them constantly and devoutly will be in great danger of damnation. The great trouble with many people is that they do it

STICK TO THE PRAYERBOOK.

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make use of them frequently enough. The only admonition, therefore, proper in the premises is to stick to the prayer-book and destroy every "endless chain prayer" which comes into your possession. They are without virtue, bear no stamp of the Church, and are an insult to Catholic intelligence.—Church Progress.

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THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.
CCCLII.

A letter has appeared in the Transcript, from Mr. John Snyder, protesting, with much force, though in a friendly and excellent spirit, and with much command of historical facts, against the proposal to call the Episcopal Church "The American Church," as well as against the contemptuous airs in which many Episcopalians indulge towards other Protestant churches.

As a Low Churchman and almost a Presbyterian, I must own to being much pleased with Mr. Snyder's letter, although I think he falls in the equal right of the Catholicizing wing of the Church to membership in it. Elizabeth evidently meant her establishment to have room for all English Christians who were willing to abandon the Pope. She herself, as she expressly declared, was a Catholic otherwise, and she was naturally more indulgent towards her own school than towards the Puritans. Even the articles which were forced upon her, express Protestantism in its mildest form, besides that they do not bind the laity, and in America bind neither laity nor clergy. Deducing the few reformed Episcopalians, approbation of the Reformation is no condition of Anglican communion.

However, I am only concerned with one sentence of Mr. Snyder's letter. Allowing that for a good while a somewhat friendly feeling prevailed in England towards the ancient Church than in most Protestant countries, he ascribes it to the fact that the English had never seen their cities burnt and their homes invaded by Catholic armies.

Does this fact explain the somewhat milder feeling in England towards the Catholic Church? Hardly. Scotland was very much more hostile towards the Catholics than England, yet Scotland had suffered immeasurably less from Catholic severity. As the late Marquis of Bute remarked, in Scotland there were only nineteen religious executions on both sides, which, as he observes with grim humor, would barely have kept Mary Tudor going for a month.

Elsewhere also the proposition can hardly be made out that hostility towards the Catholic Church bore proportion to indignation suffered from her. Next after Scotland (if not rather before her) in hatred towards the Catholics, was North Germany. Yet here the Lutherans were the aggressors, and the Catholics the sufferers. Lutheranism swept in an irresistible wave from the northern sea to the Bavarian mountains, turning the Catholics out of their churches, the monks and nuns of their monasteries, and the non-conforming priests out of their parsonages, the adhering Catholics out of their homes. Nay, Luther even proposed, although he did not carry it through, that the churches should be destroyed, so that the new order might begin from the very foundation. This was going farther than even the French Jacobins went.

On the other hand, in Holland, where the Inquisition (episcopal and Dominican) had been more severe than even in Spain, the powerful influence of William of Orange has always availed to induce a more tolerant feeling towards the Catholics, who indeed form one-third of the people, although I believe it is not very long since the Dutch Catholics were first allowed to hold office. At present, as we know, the two religions are politically in alliance against Secularism, and the Protestants, I believe, were lately seen following complacently a Catholic prime minister, until his decease. Perhaps he was only leader of the Commons.

In France, as in Germany, the outrages against religion began with the Protestants. Before they had any temples of their own, almost before they were recognized as a distinct body, when as yet few, if any, had been burnt for heresy, they began to break down the images of the saints, and to wrest the Viatrum out of the priest's hand to trample it under foot—achievements which Merle d'Aubigne faintly reproves, and which Dr. Kuhn, whose book is published by the English Methodists, openly glorifies, as they were reproduced in Italy and Portugal.

Soon the Huguenot bands began to roam the country, defacing churches, burning monasteries, murdering monks, flaying priests alive, sweeping off the vessels of the altars, breaking open tombs and shrines, and throwing the bones of saints, in kings and queens, of bishops and abbots, about the churchyards, or burning them into lime.

At last they gathered in a mighty company, with their great teacher Beza at their head, invaded the splendid cathedral of Orleans, hallowed by the memories of Joan of Arc, and blew up three great pillars, thus bringing down the whole western front.

In brief, in both Germany and France from the very beginning, the Reformation, as Hallam rightly declares, showed itself implacably intolerant in its very essence. The hatred of the Protestants to the Catholics seems to have been as intense when as yet it was that they were committing outrages rather than suffering them, as it was after the ingredients of their poisoned chalice were commended to their own lips. Let it be understood that I am not speaking here of the Netherlands, in which their sufferings were great, and in which their revenge, under the restraining hand of their illustrious leader, was comparatively slight. Dean Hodges has set forth the course of events in the Low Countries very luminously.

Elsewhere, however, the hatred of Protestants against the Catholics seems rather to have been a sense of wrongs inflicted, than of wrongs endured. As of old: *odisti quem luceris*. ("Whom you have wronged you hate.")

Let us not be referred to the horrors of the Thirty Years' War. These were mutual, and came about more than a century after the Reformation, being, moreover, so complicated with purely political interests and motives, that it

is hard to understand the inner meaning of the course of events. Even Professor Gardiner remarks that we have as yet only a legend of the Thirty Years' War, that the time has not come when we can have a history.

Of course we have a chronicle of the outward occurrences, but we very imperfectly understand their real significance. Religious animosity, disesteeming disloyalty of the princes to the Empire, unremitting French intrigues, collision between the beliefs of the princes and of the people, determination of the Catholics to have back the secularized Church lands, determination of the Protestants to keep them all, *par pars et metas*, all these motives, and others still, are so hopelessly interwoven, that after reading Schiller, and Ranke and Janssen, and Dühr and Trench, and Gardiner, we are willing to take refuge under the wing of this last great authority, and to acknowledge that there is something in this terrible break-up of the old order deeper than we can yet fathom.

One thing, however, is unmistakable, as is remarked by the strong Irish Protestant, Archbishop Trench, namely, "the utterly loveless spirit" in which the German Protestants carried on the great controversy. They were the victors, not the vanquished. The outrages hitherto committed—much less atrocious, it is true, than in France—had mostly proceeded from themselves. The Catholics were as yet a dispirited minority. Yet for at least the seventy years before the final crash, an unremitting storm of vilification and slander rained upon the Catholics, from the whole body of the Protestant clergy, and educated laity, the atrocity of which can only be conceived by reading the originals, so far as given by Janssen. These are so damning that it is no wonder that some of the German Protestants were for appealing to the Government to suppress his book, while one pious son of the Reformation proposed punishing such unwelcome disclosures by cutting off his ears.

In France everything is plain. Just as soon as the Huguenots gathered a little strength they did their very best to carry out Calvin's exhortation "to put the idolaters to the sword." As we have seen, even counting in St. Bartholomew's, according to their own estimate of it—13,000—their massacres of the Catholics relatively to their numbers, fell little short, if they were not rather in excess, of the Catholic massacres of them. They tried to lay Paris waste, though they failed of their purpose. It was not toleration for their dissent which they asked, but unlimited authority to cut down all who would not come into the true fold. Only when their Huguenot King chose rather to be found a tolerant Catholic than a murdering Protestant, did they, after excommunicating him, discontentedly accept the Edict of Nantes.

Mr. Snyder should revise his sentence.

CHARLES C. STARBUCK,
Andover, Mass.

DEVOTION TO THE BLESSED VIRGIN.

The fundamental intention of our holy Father, Pope Pius X., opened in the beginning of his pontificate, is, in St. Paul's words, "to restore all things in Christ." To our separated brethren it may appear very singular that, prominent among the means adopted by the Pontiff towards the attainment of that end, is the old, often-criticized, frequently misunderstood, Catholic practice of devotion to the Blessed Virgin Mary. They may begin to suspect that his chosen Mother of Jesus Christ was intended to have special influence over the souls He came to save, and over the Church He came to found.

At least, they surely must perceive that the Church that openly honors Mary is the Church of the men and women who sacrifice everything for their brethren; when they hear of on the battlefield and in the rest-house; and whom they meet face to face on toilsome roads as Little Sisters of the Poor, as Hospital Sisters of St. Francis, as Mothers and Servants of the Colored and Indian races, as Brothers of Charity, as priests of all races, seeking the He who is still living with us. He is as really present on our altars as He is in the home of His eternal Father. He is with us because of His personal love for each one of us. His presence among us is a great and unceasing wonder, but it is a wonder that can only be explained by His love. Wherever the Holy Sacrifice of the Mass is celebrated, there is He present not only in His Divinity, but in His ever-adorable humanity as well. Thrones and temples have been built for Him in all nations, and from His presence the sorrowful find comfort, the weak find strength, the cowardly find courage, and all find the pledge of eternal life.

He, to whom I speak, will quickly be wise and will make great progress in spirit.—Imitation of Christ.

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ALCOHOL NO GOOD FOR ATHLETES

A contemporary remarks that there are few more severe tests of an athlete's staying ability than such a running race held under the auspices of the Boston Athletic Association. This is an event that was suggested by the visit of our athletes to Greece, and their competition in the sports there, and is a trial that grows more popular with the athletes and with the general public year after year. In the Unicorn the official publication of the Boston Athletic Association, the following interesting remarks are made in regard to training for this twenty-five mile run, and the effect of alcohol on contestants:

"There was again an interesting example of the serious effects of alcohol when used as a stimulant in such an event as this. A boy of eighteen years began taking raw brandy at South Framingham. He had four drinks of the brandy, and perhaps more, on the way to Boston. He had never taken liquor before. As a result, he was pale, stupid, with a very slow, poor, pulse, reflexes diminished, and a low temperature for some hours after the finish. He presented a picture of extreme exhaustion. The physicians re-affirm their unanimous belief that alcohol taken as a stimulant in such events as the Marathon run acts literally as a poison."

Here is evidence submitted not by prohibitionists or unreasoning advocates of total abstinence, but by physicians, all of whom are familiar with athletes and athletic contests. No stronger proof can be furnished than this, that for those undergoing a severe physical strain alcohol beverages, far from being an assistance, actually bring a man to a much more exhausted condition than if no stimulant whatever had been used. We commend the testimony of those doctors to temperance advocates, who will find in it strong evidence in support of some of their claims.—Sacred Heart Review.

THOUGHTS ON OUR LADY.

In the spiritual life, Mary can never be far from any of us. As she held Jesus in her arms on earth, so now she is still His mother. Her image stands near His altar. Her name accompanies His name. The Hall Mary follows the Lord's Prayer. The mysteries of His life and passion are commemorated in her rosary. Over every church, over every religious altar, her name is invoked.

Oh, in Mary how we honor our Lady. How happy we are with our garlands. Through all the spring hours! All the shrines, in church or by wayside, Are made into bowers!

The Catholic seldom kneels for devotion, prepares for the sacraments, begins or finishes an undertaking, or resists temptation, without invoking Mary's intercession. A childlike and affectionate trust in her mercy and her power is characteristic of the Catholic spirit.

Ave Maria! bright and pure. Hear O hear me when I pray. Pains and pleasures try the pilgrim On his long and weary way. For and pains are around me. Ora pro me!

We should, from time to time, read devotional books on Our Lady, and such reading should be followed or accompanied by effective meditation. The words of the saints place before us the saints as her humble and devoted clients, proclaiming in magnificent accord the prerogatives of Mary, and her office in the dispensation of salvation.

Mary, Mary, Queen of Heaven. Hear O hear me when I pray. Lead me on, through these temptations. Stand and meet me in the way; When I fall and faint, my Mother. Ora pro me!

Besides reading and meditation, we should have daily or regular practices which we perform in honor of Mary. These things, though small, but keep up devotion and bring us grace. The prayer should be said daily; and we should not be content with a single decade, but should say the round of the rosary—five mysteries.

Our Lady, of the Rosary: What name can be so sweet As that we call thee, when we place Our chaplets at thy feet!

The effect of the rosary is wonderful in bringing Jesus and Mary together in prayer, and devotion; in causing Mary to shadow forth and echo Jesus, and Jesus to shine more clearly through the magnificence of Mary; and in filling the heart with the Catholic feeling that to salute Mary is, by that very fact, to draw upon us the loving glance of her Son.

In the chapel, on Jesus and Mary From our hearts let us call. At each Ave Maria we whisper A rosary shall fall. And at each Gloria Patri a lily, Crowned with their all.

Further—seeing how no one can properly take in or estimate the Incarnation without some adequate idea of the Mother of God—we should try to spread all around us a solid devotion to her, according to the mind of the Church.

Then shall I—If thou, O Mary, Art my strong support and stay—Part my foot the sacred banner Standing firm in dread array. Now and ever shield and guard me! Ora pro me!

We should all remember that it is part of her prerogative to subdue hearts to Christ, to promote the faith, and to kill heresy.

If ye of sinners: many a soul By guilt cast down, and sin. Has leaped, through clear name of thine, Paradise and peace to win.

Penance Necessary to Attain Perfection.

Consider how very necessary it is for you to set your face against yourself and to walk in the way of penance, if you would attain perfection. If a soul has no patience under suffering, a greater endurance in the absence of sweetness, that is a sign of greater progress in virtue.

O lift thy hand in appealing for us who, unwillingly bear The burden of God's beloved, lowly labor and Oh, hearts too fruitless to night, and our hearts too tired for prayer!

ALCOHOL NO GOOD FOR ATHLETES

A contemporary remarks that there are few more severe tests of an athlete's staying ability than such a running race held under the auspices of the Boston Athletic Association. This is an event that was suggested by the visit of our athletes to Greece, and their competition in the sports there, and is a trial that grows more popular with the athletes and with the general public year after year. In the Unicorn the official publication of the Boston Athletic Association, the following interesting remarks are made in regard to training for this twenty-five mile run, and the effect of alcohol on contestants:

"There was again an interesting example of the serious effects of alcohol when used as a stimulant in such an event as this. A boy of eighteen years began taking raw brandy at South Framingham. He had four drinks of the brandy, and perhaps more, on the way to Boston. He had never taken liquor before. As a result, he was pale, stupid, with a very slow, poor, pulse, reflexes diminished, and a low temperature for some hours after the finish. He presented a picture of extreme exhaustion. The physicians re-affirm their unanimous belief that alcohol taken as a stimulant in such events as the Marathon run acts literally as a poison."

THOUGHTS ON OUR LADY.

In the spiritual life, Mary can never be far from any of us. As she held Jesus in her arms on earth, so now she is still His mother. Her image stands near His altar. Her name accompanies His name. The Hall Mary follows the Lord's Prayer. The mysteries of His life and passion are commemorated in her rosary. Over every church, over every religious altar, her name is invoked.

Oh, in Mary how we honor our Lady. How happy we are with our garlands. Through all the spring hours! All the shrines, in church or by wayside, Are made into bowers!

The Catholic seldom kneels for devotion, prepares for the sacraments, begins or finishes an undertaking, or resists temptation, without invoking Mary's intercession. A childlike and affectionate trust in her mercy and her power is characteristic of the Catholic spirit.

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If ye of sinners: many a soul By guilt cast down, and sin. Has leaped, through clear name of thine, Paradise and peace to win.

SAVINGS BANK VS. LIFE POLICY



In the argument upon this case it has been shown that, while the savings account is very desirable, yet the policy of life insurance has many distinctive advantages. The most obvious one is the relatively large amount payable at death. Even if persisted in, which is doubtful, many years must elapse before the deposits equal the value of the policy. Then again, at any time after three years, the policy-holder may borrow money on his policy if needed. These, and other benefits, are secured by insuring in the

North American Life the financial position of which is unequalled.

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Managing Director. W. B. TAYLOR, B.A., LL.B., Secretary.

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It Washes and Dyes any color. Once used—always used. Sold by leading Druggists and Dealers.

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The 20th-Century Knitting Machine

will clothe the family with Shirts, Drawers, Hosiery, Mitts, Gloves, etc.; is simple in construction, substantially made, and easily operated. Our machines have held the highest place among knitters for over 30 years. Send for our illustrated catalogue; it is brimful of information and valuable suggestions for making money by knitting, or for those who want a thoroughly practical and serviceable machine for family use.

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We are spending thousands of dollars to advertise our business. Each of these six small pictures represents a well-known Garden Vegetable. Can you think out the names of three of them? If so, the money is surely worth trying for. Three correct answers win. If you cannot make it out yourself, get some friend to help you.

EACH OF THE SIX PICTURES REPRESENTS A GARDEN VEGETABLE. CAN YOU NAME THREE OF THEM?

It does not cost you one cent to try and solve this puzzle, and if you are correct you may win a larger amount of Cash. We do not ask any money from you, and a contest like this is very interesting. It does not matter where you live; we do not care one bit who gets the money; if you can make out the names of three of these Garden Vegetables, mail your answer to us, with your name and address plainly written, and if you are correct we will send you \$200.00 for correct answers, and a few minutes of your time. Send in your guess at once, with your full name and address, to:

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CHATS WITH YOUNG MEN.

Get out of the ruts. Put new life into your work. Not to make progress is to go backward.

The Quick Voice of Conscience. At the least murmur of disapproval of the "still, small voice," halt and ask yourself what you are about to do and whither you are going.

Your Own Self is Your Only Capital. The real material with which you build your career is in you. Your own self is your greatest capital.

For the Young Man's Eye. Young man, did you ever put your arms around your dear old mother who has loved and cared for you and told her that you love her and are grateful for the tears she has shed and the prayers she has offered for you?

Victory Increases Confidence. Every victory over obstacles gives additional power to the victor. A man who is self-reliant, positive, and optimistic, and undertakes his work with the assurance of success, magnetizes conditions.

It is interesting to watch the growth of power and strength in a young man as he wins a series of successes in college, or in his business or in his profession. His self-poise, assurance, confidence and ability increase in a direct ratio to the number of his achievements.

A Successful Blind Physician. Almost any day at the noon hour passers by in the down town districts of Chicago turn to look at a strange couple threading the busy corner of State and Washington streets.

I have seldom known any one, who deserted truth in trifles, that could be trusted in matters of importance.—Paley.

I was helped, I suppose, by my ignorance of the obstacles in my way. Once I began, I kept on doggedly determined not to be balked.

Dr. Babcock did considerable dissecting in his student work, and now handles many instruments which it would seem impossible that a blind man could use.

The Trade-Mark of Superiority. Men spend large sums of money and a great deal of thought, nowadays, in protecting the products of their brains and their hands by patents and copyrights.

The name of Graham on a chronometer was protection enough, because no body else at that time could make such a perfect timepiece. He learned his trade of Tauplan, of London, probably the most exquisite mechanic in the world, whose name on a timepiece was proof positive of its excellence.

Joseph Jefferson has been all the protection the play, "Rip Van Winkle," has required for a quarter of a century, for he has stamped such superiority upon his part that no one else has ever approached it.

The name of Huyler, who, as a boy, began by peddling molasses candy from a basket in the streets of New York, placed upon a package of confectionery has been a protection almost equal to a patent, for a great many years.—Success.

Opportunity for Doing Good. We sometimes hear it said of young people, "Let them have a good time now. If they do not enjoy themselves while they are young, they never will."

Is it wise to speak thus? May we not attribute the sowing of many a crop of wild oats to such and similar unwise expressions? Each stage of life has its own duties and demands, and is but part of the whole.

"The loom of life never stops" it is said; "the pattern which was weaving when the sun went down, is weaving when it comes up." If we pass over the opportunities of to-day how hard it is to grasp those of tomorrow.

But may we not continue within that state of childlike confidence toward all, toward the future that is hidden from us, over looking forward to doing something better than we have done? Surely we have reason for hope.

And when it is all over, the youth and middle life, the years of old age, what will it matter whether we are known as victors or defeated in the eyes of the world? Is there not a court within our own breasts that gives us peace or unrest—the peace which passeth understanding, or the gnawing unrest of "the miggot thought," that torture, "whose worm dieth not?"

I asked a wise man saying: "Who is the fortunate man and who is the unfortunate man?" He said: "That man was fortunate who spent and gave away, and that man unfortunate who died and left behind."

OUR BOYS AND GIRLS.

STORIES ON THE ROSARY. BY LOUISA EMILY DOBRIE. The Ascension of Our Lord into Heaven, THE POWER OF HOPE.

Faith, Hope and Love took her by the hands along the road of life and helped her along. It was Faith which made her obey her church as knowing better than she did what was good for her; it gave her a tender conscience with regard to avoiding sin, and it obliged her to deny and sacrifice herself, because she knew that she did, united to the merits of her Lord, would one day be rewarded. In her simple soul graces were developed, as there was little in

her Lord had ascended, far more than those of earth, and when there was a choice between the two, it was more often than not that she chose the harder, which would bring graces to her soul, rather than earthly riches. All her treasure was in heaven, and she often thought of that place which Our Lord had gone to prepare for her, and where, if she had the gift of perseverance, she would dwell for ever! Teresa often thought of heaven and how good it would be to be there one day! A place so beautiful that perhaps it would be lovelier than the view of Florence and the spires and towers of the Cathedral, which she had seen several times in her life when she had gone there on a visit with a friend. It would have to be very enchanting, thought Teresa, if it turned out more lovely than the Valley of the Arno, with its bright river winding through the fair city, with its red-brown dome of the Cathedral, and the spires and towers of the churches and palaces she knew all so well. When Teresa thought of heaven, she thought of Florence as the heavenly Jerusalem, or else she imagined to herself a scene like the Duomo, where there was Exposition and many lights before the draperies of cloth of gold, in the spires and towers of the church and palaces she knew all so well. When Teresa thought of heaven, she thought of Florence as the heavenly Jerusalem, or else she imagined to herself a scene like the Duomo, where there was Exposition and many lights before the draperies of cloth of gold, in the spires and towers of the church and palaces she knew all so well.

When things were going very badly and there was trouble in her family, when the boys were wild and the girls troublesome, and there was much wrong which she could not prevent, and which made her heart very sad, she used to find time to go into some church where the Blessed Sacrament was exposed, and to think about heavenly things. If she only persevered, as she prayed to do, there would be a time when there would be no more sorrow and sadness, no more perplexity, no more difficulties, and peace for evermore.

Her anxieties increased very much when she had the two grandchildren in the little home she had made for them. Their ingratitude to her was one trial, and they resented being kept up to the practice of their religion. Their parents had both been careless Catholics, and the home example being a bad one, Agnese, who had a silly little head, adored her brother and was often easily led by him. Teresa did all she could for them both, teaching diligently to earn the money, and praying hard that they might save their souls. Over Agnese she had more influence than over her brother, for the former was only fifteen and very childish for her age.

"I am going to bed," said Teresa, later on the same evening in which this story opens. "I am tired. Are you coming, Agnese?" "I am not sleepy, Nonna," said Agnese. "I will come presently."

"And mind you say your prayers before you go to bed, in case I am asleep and do not remind you." "Yes, Nonna," said Agnese, and the door closed behind Teresa, who went into the adjoining room and prepared to go to bed as if saying her prayers with great attention.

"I am glad she went. I want to talk to you," said Antonio, who had been reading a newspaper, one which a customer had given him in the shop. "Yes; well, I can listen as I mend my shawl," said Agnese, threading her needle and proceeding to repair a wooden shoe that was round her shoulders when she went out.

"I could not tell you before Nonna, as it is a secret. Will you keep it?" "Certainly," said Agnese in a half offended voice. "I am not a child to chat about anything you tell me. I promise faithfully, Nonna. Do tell me, then, there is a way of learning English, which I think I can manage, though I don't think you can do it too."

Agnese opened her eyes wide, as this speech was enigmatical to her. "What is the way—oh, tell me!" "Listen, then. A fortnight ago an English lady came to buy flowers at the padrone's and wanted them sent home, so I took them; and when I did so the servant did not think they were the right ones, so she made me wait. It was at a pension. I waited in a little room by the door and presently the lady herself came; she spoke quite intelligible Italian, though it was a little curious sometimes, and we had a little talk. She was very much interested in hearing all about you, and my work, and how poor we were, and she told me there were some nice evening classes where I could go and learn English for nothing. Just imagine! Not a soldo to pay!"

"For nothing? How delightful! Will you be able to go?" "Yes, I think so. They do not begin till late and I can get off pretty early now, the padrone's very easy-going." "Why did you not tell Nonna?" "Oh, because it's better not," said Antonio, meeting rather unasily Agnese's big brown eyes which were fixed on him.

Agnese shook her head. "I don't think you will keep it from Nonna," she said. "She finds out everything. The other Sunday, when I went for a walk with Beppina instead of going to Mass, she found it out, and was very angry with me and she said I must go to Confession soon. So it won't be of much use your hiding where you go to in the evenings. I wish I could go too. Have they classes for girls?"

"Yes, but you could not go. Nonna would not let you. When you are older, perhaps—but, anyway, I am going to learn, at least I shall try. I very nearly let the cat out of the bag tonight!" he added, laughing and showing his teeth, which gleamed white in contrast to his olive complexion and dark hair and eyes. "You will be sure and not tell on me, Agnese?" "No, I will say you are gone to see Niccolo at the Ponte Vecchio," said Agnese. "You know she likes to think you are there."

"Ah, yes, because Niccolo is always going to church and is half a priest, and it is a pity he is not a whole one, and he would like to be," said Antonio.

she finds it out, she will not prevent my going. It will be fine learning English, won't it? then I can get a much better post than I have now, as I must work. I wish I was the Signorino over the way—ah, me! I'll add—I will nothing to do but amuse myself!" "Well, I am going to bed," said Agnese. "Good-night." And she went away to the next room where her grandmother lay fast asleep, her rosary tightly clutched in the withered old hands which bore the marks of hard toil.

For a month Antonio attended the classes, until one day his grandmother told him she knew where he went, and she disapproved of it.

"Why, Nonna, why should I not learn English?" asked Antonio, who, always rather inclined to resent his grandmother's rules, had been lately more independent than usual. "Learn English if you will, Antonio, and if you were set upon it, and I could afford it, you should learn, for I hear that many young people are learning it. I did not know it before," said Teresa sadly, "but they teach you other things than English at the room in the Via Arragli. Ah! I know all about it, and that was why you kept it from me, telling me lies to hide where you were going, and making Agnese as bad as yourself, for she invented reasons for your absence."

"Ah, yes! the English ladies there are all very kind and nice, but you have to hear a sermon every Wednesday from a Protestant minister—I know all about it—and he reviles the Church and our holy faith, and tells you lies about our religion." "One need not listen much. I am half asleep as it is," said Antonio. "What does it matter what he says? and I darsay some of it is true," he added boldly.

"True!" exclaimed Teresa, her whole frame quivering with righteous indignation. "How dare you say that? I am not clever, and I cannot argue, but to be a Catholic is the greatest blessing it is possible to have, for it helps one to live and gives one hope beyond this poor world." "Well, don't excite yourself, Nonna," said Antonio. "It won't hurt me what they say, and I am very much obliged to them for teaching me English. I am really getting on a little."

THE TENTH COMMANDMENT.

As we embraced the ninth commandment in our review of the sixth, further comment upon the same is not necessary at this time. Hence we shall pass to consideration of the tenth, "Thou shalt not covet thy neighbor's goods."

It will be observed that between this and the seventh commandment there is a very close relation. In fact the tenth commandment may be considered an amplification of the seventh. As will be remembered, the latter prohibits every possible kind of thievery and robbery. The other forbids us to covet the things which belong to others. That is it forbids us even to wrong our neighbor in desire.

The reason for the commandment is quite evident. For if we covet the goods of our neighbor and feed upon such desire, we may be led to secure their possession by ways that make us amenable to the seventh commandment. Nothing is more dangerous than covetousness. It is at the bottom of all evil. When it takes hold of the heart, it will induce a man to do anything that he may get hold of the property of our neighbor. Hence we see the wisdom of God's law, which prohibits it and enjoins upon us the necessity of keeping our hearts pure. He who keeps the law will not only be the possessor of honest thoughts, but he will also find the greatest contentment in his station of life.

Perhaps, too, a careful examination might show us not so free from violations of the commandment as we fancy ourselves. The ruling passion of modern commercial life calls for a rigid enforcement of the law. In fact, men in all pursuits need its protection. There may be thousands who correctly boast that they have never robbed or cheated their neighbor. But have they never coveted his goods in thought? Hence the necessity for the law.

This closes our review of the commandments. They are God's laws, for the whole human family, and all are bound to shape their lives after them. All, therefore, must do what they can to avoid doing what they forbid, if they would attain to eternal happiness. For we are told "If thou wilt enter into life, keep the commandments."—Church Progress.

In Honor of Mary.

Let us be more constant and fervent in our devotion to our Blessed Mother this year of her jubilee. Say daily some extra prayers in honor of her Immaculate Conception, such as "Blessed be the holy and Immaculate Conception of the Most Blessed Virgin Mary Mother of God!" with three "Hail Marys" in thanksgiving to God for this inestimable privilege granted to one of our fallen race. St. Cyril saluted Mary as "The scepter and stay of the true Faith." So shall we keep her faith in Christ and His Church intact and inviolable as long as we persevere in our devotion and love to His Holy Mother.

Snowy White Linen in every home, comes from the use of Surprise A Pure Hard Soap. Makes white goods whiter, Colored goods brighter. See for Yourself. Remember the name Surprise.

Ramsay's Paints For Floors, as Well as Houses. There's a special kind—for every kind of floor—from clear, transparent stains to solid tints and colors. Each one is made for a special wood or a special purpose. Each one mixed in just the right proportions to hold its freshness, its color, and its lustre. Our book tells what paint to use, and when to use it. We send it—free. A. RAMSAY & SON, MONTREAL. Paint Makers since 1842.

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PROFESSIONAL. HELLMUTH & IVRY, IVRY & DROMGOLE—Partners. Over Bank of Commerce, London, Ont. DR. CLAUDE BROWN, DENTIST, HONOR. Graduate Toronto University, Graduate Philadelphia Dental College, 129 Dundas St. Phone 1281. THE STEVENSON, 54 DUNDAS ST. W. W. Work. Phone 510.

O'KEEFE'S Liquid Extract of Malt. Is made by a Canadian House from Canadian Barley Malt, for Canadians. It is the best Liquid Extract of Malt made, and all Leading Doctors in Canada will tell you so. W. LLOYD WOOD, Wholesale Druggist, General Agent, TORONTO.

The London Mutual Fire INSURANCE CO. OF CANADA. ESTABLISHED 1859. HEAD OFFICE TORONTO, ONTARIO. FULL GOVERNMENT DEPOSIT. LONDON Paid Since Organization, \$ 3,320,000. Assets in Force, \$65,000,000. HON. JOHN DRYDEN, Pres. G. GILLIES, Vice-Pres. H. WASHINGTON, Sec. and Managing Director. L. LEITCH, D. WEISMILLER, J. Inspectors. Supt. JOHN KILLER.

CLEANING HOUSE TIME. In case of a fire, the question of what to do with your walls has to be decided. You will not want to use kalsomine, because after it has been on a short time it runs off everything that comes in contact with it; and then when you wish to do it over again comes the nasty mess of washing off the old coat, which costs as much as to put it on in the first place. Wall paper with its too heavy price is unsatisfactory, and does not last long. CHURCH'S GOLD WATER. ALABASTINE. It is porous cement and admits of the free passage of air. It is permanent, and sanitarians endorse the use of it. Anyone can do plain tinting, and with the aid of tint boxes we give and deliver we furnish, an ordinary workman can do very nice decorating. Cheaper than paint or paper. ALABASTINE is for sale by all hardware and Paint Dealers—in packages only. For book of tints and further particulars, write mentioning this paper to THE ALABASTINE CO., 111, N. 4th St., PHILADELPHIA, PA.

DIocese of London.

From Strathtroy. REOPENING OF ALL SAINTS CHURCH. During the past few months the work of...

MISS EMMA QUINN, NEPEAN. On Sunday morning, May 23, 1904, the Angel of Death visited the home of...

Mr. JAMES A. MCGEE, OTTAWA, ONT. One of the saddest deaths that has occurred in the Capital for many years was that of...

ARCHDIOCESE OF KINGSTON. ARCHBISHOP GAUTHIER AT DELORO. During his recent visit to Marlboro, where he officiated at the ceremony of the laying of...

At an open meeting. At an open meeting of the C. M. B. A., held on Tuesday evening May 17th, in...

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OBITUARIES.

MRS. CORNELIUS DUGGAN, SYDENHAM. On Monday, May 23, Mrs. Duggan passed to her rest...

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MARKET REPORTS.

LONDON. London, May 25. - Grain, per cental - Wheat...

LIVE STOCK MARKET. Toronto, May 25. - The run at the city cattle market to-day was 19 loads...

THE CATHOLIC RECORD. The local branch of the C. M. B. A. held a delightful social evening in the Church on Tuesday evening...

QUESTIONS AND ANSWERS. The passage quoted from St. Jerome, and adopted by Leo XIII., as given in the "Month" for January, ran:

REQUIEM AT LOYOLA COLLEGE MONTREAL. On Tuesday, the Loyola College Chapel, a solemn High Mass was sung for the repose of the soul of the late Mr. James McGee...

EXILED. It comes to me often in silence, When the bright splinters low - When the shadows of the past are seen...

When I go home again. There's a music that to me is dear, And it seems the hand of age, On a mystic harp at play...

Outside of my darkening window Are the great world's clash and din, And slowly the autumn shadows Come drifting drifting in...

When I go home again. There's a music that to me is dear, And it seems the hand of age, On a mystic harp at play...

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MARKET REPORTS.

LONDON. London, May 25. - Grain, per cental - Wheat...

LIVE STOCK MARKET. Toronto, May 25. - The run at the city cattle market to-day was 19 loads...

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VOLUME The Catholic HAMILTONIAN A newspaper info Torontoans receive... The report of w at the court-house reading. It is a because it serves lessly out of date To keep abreast should buy a goat members giving w... ever the charge slow. Old fas look upon gam as a pastime for have no influ gentlemen, and o men. The Hamilton r... The court-room ed with flags a occasion, and W... excited ruler of other officers and in their places to on their arrival. shaking, keys we and the lodge w... was barristers' n... of the legal prof... in the law library for them to be m... mysteries of the turns came, and t... to the tender me... the Toronto lodg... initiation. No J... John L. Counsell... They had to tal... a goat that wou... sea-tion. Just t... tious is a dark... by their tired an... when a w... strange noises, which frequently room while the... gross, they got... to them. The... were Major M... Thomas H. Creer... but either thro... got of compar... All this comm... Festivities of the CHURCH At Victoria l... the Rev. Princ... ly in favor of C... subscribed," he... think too long... can subscribe a... a pair of seeing... in the churches... trine which car... and which at t... adequate for uni... People who has given a det... will look aska... Surely Christ... the continuanc... tianity if it r... softened or re... for unity. Can... be a proof of... the creed pro... right to teach... thereto? How... faith in the B... ority to assu... Word of God? That the god... take to man... erection, are r... tion of the s... spend time... a creed wh... and changed... Eliminating... which was fo... based on the... trust in the... decide betwe... Methodist wh... terpretation o... convert has... notions which... the human m... gular is that... for ages had... prophets hav...