# Catholic Record.

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

#### VOLUME XXVIII.

#### LONDON, ONTARIO, SATURDAY, JUNE 16 1906

#### The Catholic Record. LONDON, SATURDAY, JUNE 16, 1906.

THE GREATEST OF THESE IS CHARITY.

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Some people who observe our tepid. ity and indifference, and worse, say that our professions are hollow and that we have no real belief in the truths which should call forth our gratitude. They do not allow for our many imperfections; their conclusions, sweeping betimes, may not be warranted by the premises in the circumstances, but they can ad. vance some reasons for cynicism. When they hear the Catholic wax eloquent on his faith, and see him on his way to religious services, they expect clean living and clean talking from him. Sometimes. unfortunately, they behold the very reverse. When they notice the "devout" of the gentler sex they cherish the hope that in her they have the strong woman, with the low voice attuned to charity. Again, they are dis appointed oftimes. Instead of sympathy, of reserve, of speech that connotes refinement - nay, some of these pious people seem not to know the most elementary principles of Christianity. They revel in slander; they cut reputations to shreds and love and retail gossip, however leathsome.

They get so accustomed to the atmosphere of uncharitableness that they inhale it without experiencing the least discomfort. It would not be wise to tell them this at close range. Nor would it be well to show them that the innuendo, the insinuation that blasts, are out of honor among those who walk the highway of self respect. No indeed. the plans for it? Where are the lay-For your pious person is sensitiveflawless, too, in his own estimation and never means harm. Of course not. but a short time ago was deemed use-One does not expect a Catholic who ful for the dissemination of Catholic assists at daily Mass and knows something about meditation to harm their neighbors. But they do habitually, and homes in the North-West, for the to an extent that shocks the average awakening of enthusiasm in every de-Christian. They dishonor religion, and partment of human activity-has it, we their empty piety arouses the scorn of the outsider. They should have their consciences regulated, and move out into the tonic air of charity, or they may find themselves one of these days among the persons of whom a writer says : "When the Pharisees are stripped of their shams, even the poor devils will laugh."

#### WORDS OF CAUTION.

Not till we enter into the secret of a man's will, says Father Tyrell (" Hard | it. the antecedents of his life, the precise measure of his knowledge and understanding, the exact condition of every nerve and muscle, the composition and heat of his blood ; in fine the infinity of conditions under which he acts, can we venture in our criticism of his action beyond a "positivist" statement of what is external and apparent. Human society rightly demands that

Why not fall into line with them and teach them fidelity to principle, and that the mere affixing of " Catholic ' to their club name does not alone make them Catholic societies. As to exclusiveness we want none of it. It is alien to Catholic principle. Our faith makes one family of us. Our fellow Catholics, however poor and ignorant and uncul-

tured, are also children of the Fatter in Heaven. As our brethren they have a right to our consideration and sympathy, and no exclusiveness can dispossess them of that right.

The struggling and friendless should be helped, that is, if we think that St. Paul meant what he said when he exhorted us to work God towards all men but most of all towards those who are of the household of the faith.

Moreover a multiplicity of societies tends to a needless scattering of forces. It divides us up into detached bands, which do good, doubtless, but not to the extent that would be effected were we united and directed to any given object. An organization that msy help us to play our part in the fashioning of publie opinion, and that may sustain and invigorate us by the thoughts and aspirations and examples of the Catholics of Canada, is to be aimed at. Otherwise we may go on influencing only those who come within the club precincts and be content with the empty compliments of the politician.

#### WHAT ABOUT FEDERATION ?

A Federation of Catholic societies would weld us together. But though much talked of a few months since, it is not visible at this writing. Where are men who wrote us endorsing our every word anentit? Has a Federation which literature and the safeguarding of the thousands of our brethren who will find ask, been weighed and found wanting? We do not think so. Our prelates are ready to listen to laymen on this subject. But let us speak soon. The devil takes no holiday.

#### " LOYALTY TO OUR OWN. "

In reply to a correspondent we beg to say that the Y. M. C. A. is not an organization for Catholics. We neither impugn the motives nor question the sincerity of the gentlemen who govern That they are energetic and well Sayings " p. 387); not till we know all fortified both by the dollar and co. operation of their coreligionists, no one will deny. We know too that Catholics are members of the Y. M. C. A. But then all of us have not parents who wish to "break into" society, or a government position with the help of that particular organization. We may be pardoned for entertaining the notion that some of our young men and women are not deficient in the refinement of man-

#### THE EDUCATION BILL IN PARLIAMENT.

N. Y Freeman's Journal. The principal matter at present en-gaging the attention of the British Parliament is a bill proposing to effect very considerable changes in the sys-tem of public elementary education in England. One of the most importan features of the measure, and that which excites most controversy, is the provision dealing with the question of religious itstruction in the schools. On this point characteristic English justice is shown by the recognition of "simple Bible Christianity" which, of course, means Protestantism, as the course, means Protestantism, as the only form of religious teaching to be included in the school curriculum; that is, to be paid for at the public ex-pense. The bill, therefore, will, if passed into law, endow the creed of Protestants at the cost of all other creeds, so that Catholics and Lows will creeds, so that Catholics and Jews will

have to pay taxes for the teaching of the Protestant religion in the public schools, while their own religion is ex cluded, or if admitted, to be admitted only on condition that they pay for it themselves, and that it be allowed only outside regular school hours.

This scheme for settling the religious question in the schools of England the Irish Nationalist members have vehem ently protested against, and they are offering strenuous opposition to it. They do so on behalf of the Catholic parochial schools, in which they are naturally interested as being attended almost exclusively by the children of Irish parents. The new bill proposes that those schools shall be taken over by the public education authorities, and maintained out of public funds, but on condition that Catholic religious instruction shall be given in them only on two days a week and before school time, and that they shall be subject to the provision, as for all other schools, that there shall be no qualification as to religion required in the appointment of teachers, under which latter condition Protestant or a Jew or an Atheist might be appointed teacher in a school built by Catholics and attended by

Catholic children. Such is the English education bill so Such is the English education bin so far as it affects Catholics. Needless to say the Catholics will not accept it, and the Irish members being the proper advocates of what in this case are Irish Catholic rights are determined to resist it at every stage of its progress. Their action in the matter has been challenged by some English members on the ground that being an affair concerning England, the Irish members, on the principle of Home Rule, ought to leave it to be settled according to the will of the English majority. To this argument John Redmond has two very good answers, one already referred to, that the Catholic parochial schools are practically Irish schools, which view the question he thus presented in his very able speech on the second reading debate on the bill in the House of Commons:

"The Catholics of England whose children go to these schools are all Irish, they are people who have been driven from their own country to these shores by that very system of misgov-ernment which you to-day (the Liberal mean Party) repudiate and condemn. Their resence in England seriously affects ore than one English problem. Their prese presence in England affects your insome extent this education question. I ask you not to forget that these men don't forget further that these people out of their poverty—and no one will one will deny they are the porest of the poor —out of their poverty they have spent in the building and maintenance of schools for their children between four and five millions of money. Don't for-get the impassible gulf between their religious convictions and yours, and then don't expect us who feel we re-present them in this House to abstain from aiding them in the effort to main tain a system of religious training for their children.' Mr. Redmond's second answer put the English in a corner as to their objection about Irish members interfering in an English affair. Here is how he dealt with that challenge on the principle of Home Rule : "Sir, this plea is made, that as Home Rulers we ought to abstain and let Euglish members settle the matter for themselves. But, sir, the proposal won't hold water. Let hon. members remember we are here against our will. Give us control of our own Irish affairs and we will only be too glad to give up all possible interference in the manag-ing of purely English or Welsh or Scotch affairs. Remember, it rests with you; but so long as you insist upon keeping us here as members of this Imperial Parliament, and refuse to let us control our own affairs don't nd we will only be too glad to give up let us control our own affairs, don't complain if we interfere and act upon complain it we interfere and act upon the merits of questions such as this when they come up." That was a " clincher" for the Eng-lish challengers of "frish interference" in British affairs, and Mr. Redmond enforced it by a very good illustration as follows : "Mr. Speaker, I was arguing the

leasting according to our own ideas. I asked my friend why it was that having voted in favor of these bills, he still refused persistently to consent to this University Question being settled according to our ideas in the Imperial Parliament, and he replied by saying, 'Oh, I was willing, and am willing, to give you Home Rule and to settle this destion for yourselves, but so long as ou remain members of the Imperial Parliament, I must judge this question its merits, and I am against a new liversity for Ireland.' Now, I say I say ith the greatest respect, what right s a gentleman who takes up such a e of argument with reference to this testion to say to me, that I am bound a Home Ruler to abstain from inter-rence in the settlement of an English astion? I am a Home Ruler and the Party are Home Rulers. Wewa go back to the management of Irish ffairs in Ireland, and to leave the etclement of these English affairs to English representatives. But you inkeeping us here, and you reupor use to let us manage our own affairs, and in the circumstances you cannot complain if on occasions such as this we exercise our rights in examining meas ares of this kind, even if they affect nly one portion of the United King-

given them to settle this university

Those who cannot see the reasonable these of this must be very blind, but berhaps they belong to the class of whom it is said that there are none so blind as those who will not see, though they are endowed with vision mentally and physically. At all events this is the position of the Irish members in the position of the Irish members in the British Parliament. They are there not in accord with their own will and desire, and as long as they are kept there and prevented from conrolling their own affairs in their own they will make the situation untry country they will make the situation as unpleasant as possible for England by "interfering" in her affairs, no matter whether such affairs concern Ireland or not. In this connection it be noted as worthy to be remem ered by the Liberal Party and especi ally by the Labor element of party, that the interference of the Irish in British affairs has often been nuch for the banefits of the English asses in their struggles for popular masses in their struggles for popular reforms against the opposition of the Tory aristocracy-a fact mentioned and remarked upon as follows by the histor-ian Leeky in one of his well-known

books : "A majority of the Irish members turned the balance in favor of the great democratic reform bill of 1832, and from that day there has been scarcely a democratic measure which they have not powerfully assisted. When, indeed we consider the votes they have given, the principles they have been the means of introducing into English legislation, and the influence they have exercised upon the tone and character of the House of Commons, it is probably not too much to say that their presence in the Brit-

ish Parliament has proved the most powerful of all agents in accelerating the democratic transformation of English politics." For all these benefits Ireland

pen-name of one of the most beautiful characters that ever wore the habit of the Visitation Order-Sister Mary Francis De Sales, daughter of Bishop little in return except coercion bills, and what of justice she did get was not through the good will of England but Chase. She was a woman of super.or intelligence and fervent piety. through her fears, after long and hot agitation. Daniel O'Connell had to fiercely agitate for over a quarter of a Bishop Kip, of California, gave us a grandson, Lawrence J. Kip: Bishop Wilmer, a brother, John Richard presence in England allects your ques-dustrial problems; it affects your ques-tion of the unemployed; it affects to would allow a Catholic to sit in Parlia-would allow a Catholic to sit in Parlia-Wilmer, son of the Rev. Simon Wilmer; Bishop Phillips Brooks, a sister, Mrs. Willis; Bishop John of Virginia, Pressome extent this education question. I ask you not to forget that these men are here at all, because they have been driven from their own land where they have been unable to earn a living; in thet here induction grant "emancipation" even then, as Wellington and Peel admitted. It took have been unable to earn a living; in that land whose industries over 200 by Act of the English Parliament, and don't forget further that these people forcing the Catholics of Ireland to pay taxes for the support of the Protestant "Irish church"—falsely so called of course—the church of a small minority of the population. What had to be done and what was done to put an end -at least to make a good beginning of putting an end-to the long continued plundering of the Irish people by England's robber landlord garrison, is known to all of us. The great League founded by a noble Irishman, now and for some time, to the grief of all his race lying on a bed of sickness-the great League founded by that great son of Ireland shook the British gar-rison to its base and forced an emancipation for its victims, not of less, if not of much more, material value to the Irish people than the emancipation of the earlier time. Many a brave sol-dier was "wounded" in the great fight either through the prison cell or eviction from his home, but on the other hand many a felon landlord had to pay the penalty of a stern discipline which gave a new word to the languages of the world and a newly furbished and powerful weapon to the oppressed of every land. The last and greatest emancipation for Ireland — national self government— remains yet to be won. In the past the concession of it has been resisted by what Lord Rosebery called the "predominant partner;" that is, Eng-land, as distinct from Scotland and Wales. But at the late general election the "predominant partner" by an overwhelming majority declared in favor of and returned to power the party pledged to that final policy and Wil that pledge be kept or will "Mr. Speaker, I was arguing the measure of justice to the Firsh people. Minimum other day with a very powerful non-frequently referred to in these columns analy, the powerful influence of good example. In a sermon the priest who baptized them said the conversions were due not so much to his efforts as they were to those of some Catholic young men working in the same estab-lishment. Here is a lesson for all Catholics, young and old." "Mr. Speaker, I was arguing the measure of justice to the Firsh people. Minimum other day with a very powerful non-ther day with a very powerful non-the question of further and the conversions were due not so much to his efforts as they were to those of some Catholic young men working in the same estab-lishment. Here is a lesson for all Catholics, young and old."

word those who know him, including the Irish leaders, believe can be relied is a cousin of the late Bishop Griswold; and Mrs. Isabel Whiteley, daughter of on. There are, however, some among his party if not in his Cabinet whose a clergyman, is a descendant of Bishop Jewell. SCANNELL O'NELL, Author of "Converts to the Church in soundness on the Home Rule question is open to doubt. For such persons it may be well to keep in mind that there is an Irish Party united, strong and America.'

ably led, and that it will continue to "interfere" in English affairs until it

is allowed to take full charge and con

trol of Irish affairs in an Irish National

Drink not for Workers.

Says the Casket : ' The Structural Building Trader Alliance of America,

which lately held its annual conference in St. Louis, adopted a resolution ask iog the affiliated unions to persuade

their members not to use alcoholic

drinks. The object of this resolution is not as much to encourage temperance

HOLDS OF P. E. BISHOPS.

Although the Bishops of the Protest

ant Episcopal church in the United

States as a body, have been and are, strenuous opponents of the Catholic

church, they have not been able at times

widowed of one or more of its mem

The late Right Rev. Theodore Lyman

the Rev. Amos Raynor of the Baptists,

and soldier in the Rovolution, was her

grandfather. The late Right Rev. Mgr. George

Hobart Doane, Vicar General of the diocese of Newark, was, as everyone

Father

elergyman; his brother, the Rev.

gentlemen of leisure and tramps.

Editor Freeman's Journal :

legislature.

STOOD THE TEST. AN INCIDENT EXEMPLIFYING THE TRUE

CHARITY OF SAN FRANCISCO'S SISTERS OF MERCY.

From the Loader, San Francisco. In the relief work carried on by the Catholic Central Bareau in San Fran-cisco cases were met the like of which it was believed did not exist on the face of the earth. In one of the substations a woman about thirty-five years of age, evidently in former times a person of refinement and education, but given over to the curse of drink, was received. At first it was thought that she was injured by fire, such was the fearful condition of her head and face, but an examination disclosed that as to protect workmen from accidents. Liquor drinking will yet be confined to to such a depth of degradation had drink brought her that she was actually eaten alive with vermin. The Sisters CONVERTS FROM THE HOUSEof Mercy took her, washed her and scrubbed her and anointed her with kerosene oil, and five minutes after the operation had been performed her very flesh engendered the plague and she was as bad as before. A tent was procured after great trouble and she was comfortably housed and segrated comfortably housed and segrated from the other unfortunates, who though in a bad plight before, could not be forced to keep her company. Here it was that the heroism of the

to keep the sheep of their own pastures. Many an episcopal household has been bers who have been drawn into the sheepfold of St. Peter. A few names Sisters and of the Catholic ladies showed To receive nice, respectable itself. of such persons may prove interesting reading to many Catholics. interesting persons who had tales to tell of adventure by flame and sea was after all a not unwelcome diversion in the placid life of Oakland, but to itake Bishop of North Carolina, was left in somewhat the same condition as was the phacia in of Oakind, but to take up Lazarus and his sores and to care for her, here was where true charity had appeared. This unfortunate woman had been thrown out of six places al-ready, and though the operation of Bishop Samuel Wilberforce in England. He counted among Rome's recruits his mother, the widow of a Presbyterian Dwight Lyman, pastor of St. Mary's church, Govanstown, Md., formerly a P. E. clergyman; his married sister, restoring her to some semblance of humanity may have been a most unpleasant one, yet it is such actions as this that give the lustre of Christian charity and show that our professions Mrs. Mead, widow of the Rev. Mr. Mead, and her son, Theodore, now a Catholic priest ; his unmarried sisters are not mere words but are carried out and a niece, Miss Florence Lyman. One of the most interesting characters of the late Civil war was the militant n deeds.

#### CATHOLIC NOTES.

churchman, the Right Rev. Leonidas Polk, Bishop of Louisiana and a General in the Confederate Army. A The Hebrew Standard of Sydney, Australia, gives as its opinion that there has never been in modern times ew years ago, his niece, Miss Susie Raynor, daughter of Hon. Kenneth good a Pope who has manifested such good will and friendly feeling for the Jows as Raynor, made her submission to the Catholic church. It is interesting to Pope Pius X. recall that another fighting clergyman,

A great change and a happy addition to the Pope's choir, the famous Sistine Chapel choir, will be the band of boys which Master Perosi is training in plain chant. Their young voices will be a bright note in the richness and depth of the grand eld Sistine.

knows, the son of the late Right Rev. G. W. Doane, Bishop of New Jersey, and brother of the Bishop of Albany. Mgr. Provost Johnson, diocesan secretary during a period of forty years to three successive occupants of the See of Westminster-Cardinal Manning, Several years ago one frequently observed in our Catholic magazines the name of F. M. Edselas signed to sketches Cardinal Vaughan and Archbishop Bourne-has been additional auxiliary of Longfellow, Hawthorne, and other well-known Americans. This was the Bishop to the last named prelate.

Historical research, conducted by Rev. J. J. Holzknecht of Pulaski, Wis., has developed the apparent; fact that Crystal Falls, Mich., once the location of an Indian mission, was the scene of the martyrdom of the first Jesuit missiorary, killed either in Michigan or Wisconsin. This was in 1661.

Monsignor Menini, Archbishop of Philippopolis, in Bulgaria, has arrived in Rome and has brought to the Vatican authorities the gratifying information ident William and Mary College, a that the members of the Bulgarian sister, Mrs. Stewart of Annapolis, church intend to leave the orthodox

we should compare and treat men as good or evil in the light of their outward behavior ; but we must remember that this is, after all, a "legal" estimate belonging to the forum externum of public opinion and is no guide to the ranking of guests at God's table where good-will is everything. "When thou art invited," says Christ, " sit down in the lowest place " that is, be on the sale side and rank yourself last before God, since you have absolutely no certain grounds for a more flattering supposition. "It will do you no harm," says A'Kempis," " to place yourself last of all. It will harm you much to prefer yourself even to the least " Let us forbear to " judge before the time." The only thing that God has told us of the issue of that day should seal our lips : " The last," He says, " shall be first, and the first last ;" all our conjectures and anticipations shall be confounded and set at naught.

"GO SLOW."

More than once have we declared in these columns that our societies cater to every taste, and can exhaust all our energy. Why then, there should be something new we do not understand. As our fraternal organizations cover the insurance and social ground ; our temperance bodies build up and conserve monuments to self denial, and our athletic clubs minister to our brawn, we confess to an inability to see a necessity for any other society.

Every now and then, as we are aware some of us-because we desire to be exclusive, or have an idea that the societies established are not true to their ideas-look around for something new. But why not give them the benefit of our criticism and enlightenment ? Catholics, young and old."

ner which is supposed to be had only in alien societies; and we have yet to learn that the Catholic who turns his back on his own is respected by the non-Catholic.

The Catholic, however, who hearkens to his spiritual chiefs will not waste any time anent the advisability of be coming a member of the Y. M. C. A. For him the matter is settled. We might say more, but we take it for granted that our readers can appraise the value of the reasons given by those who affiliate themselves with non Catholic societies, and can give an appro priate name to the parents who allow and encourage their children to court the danger of a non-Catholic atmosp-

here. Writing in the Catholic Standard and Times, March 10, " A Convert " adds a word of testimony to the fact that " The Y. M. C. A. is a sectarian institution, and, under ordinary circum

stances, does not pretend to be any-thing else. He states that while he was a member several Catholic young was a was a memoer so the association, but it men belonged to the association, but it was the impression of all of us that they were lax Catholics, whose conver sion to Protestantism might be hoped for. None of us had much respect for them as Catholics."

#### A Lesson For Catholics.

"Two colored/young men were recent-ly baptized and received into the church at Braddock, Pa.," says the Church Progress. "The event would hardly be deserving of editorial comment, but for the fact that it confirms a lesson frequently referred to in these columns namely, the powerful influence of good mother of a P. E. clergyman; Bistop Wainwright, several nieces and nep-hews; Bishop Atkinson, a grand-son, A. H. Buel, son of the Rev. D. H. Beul, besides several consins, among them being Madame Atkinson, of the Ladies of the Sacred Heart, and the

the Ladies of the Sacred Heart, and the Rev. Father Buel, S. J. Bishop Lay, of Easton, gave his son, Henry, and his brother, Captain Lay, C. S. A.; Bishop Moore, of Virginia, a granddaughter; Bishop Southgate, who vas sent over to Constantinople by h s church, gave us a son, now the Father Southgate, of St. Anthony of Padua's church, Brookland, D. C.; Bis-hop Hobart of New York, saw his daughter Rebecca Seton Ives, with her husband, the late Levi Silliman Ives, Bishop of North Carolina, make their submission to the Bishop of Rome in 1850.

Readers of the Jannette Gilder's "Infallible' literary magazine may from time to time notice the name Alexis I. du Pont Coleman, the convert son of the du Pont Coleman, the convert son of the Right Rav. Leighton Coleman, Bishop of Delaware. Mr. Coleman was educated at Keble college, Oxiord, and was for-merly rector of St. Michael's church, Wilmington. He is the translator, one regrets to say, of Maeterlinck's Monna Vanna.

One of the kindest of men was the first Bishop of Fond du Lac, the Right Rev. Dr. Drown, and it is a pleasure to us to know that a nephew of his, Mr. Anson T. Colt, is now a member of the Fold. Mr. Colt was at one time con nected with the Associate mission Omaha, and later missionary of the Church Mission to Deaf Mutes, and in charge of St. David's Woodbine st. and Knickerbocker avenue Brooklyn.

Two of the latest relatives of P. E Bishops to board St. Peters's ship are Mrs. Maria Thompson, widow of Launt Thompson, the sculptor, and her daugh-ter, Miss Florence Thompson. Mrs. Thompson is the daughter of the late Right Rev. Alonzo Potter, Bishop of Pennsylvania, niece of Right Rev. Horatio Potter, Bishop of New York, and sister of Right Rev. Henry Cornan Potter, present Bishop of New York. Dr. Stanley Griswold, of Sag Harbor,

jurisdiction on masse and place themselves under the jurisdiction of Rome. Very Rev. Dr. O'Riordan, rector of the Irish College, Rome, has received from the University of Louvain the honor of a Doctorate in Philosophy. This is the second time the honor has been conferred since the foundation of the Institute of Higher Philosophy at the University.

Cardinal Grusaha, Archbishop of Vienna, has issued a strong pastoral condemning the proposed reform of the marriage laws in Austria, and declares that Parliament threatens to deprive Catholic marriage of its character of indissolubility in defiance of the law of God and of moral law.

The Council of the Faculty of Sciences, Paris, France, has confirmed the initiative of the Minister of Public Instruction in appointing Mme. Curie to the chair of the University of Paris, occupied by her late husband. the first time a woman has occupied this high position.

Thirty five years ago Catholicism in Germany was more threatened than it is in France to day. Churches were closed, prisons were full of priests, Bishops and Archbishops, and Bismarck swore he would never, never go to Canossa, but he did go. In 1871 there-were only fifty-eight Catholics in the

Reichstag, representing 720,000 elect-ors. Now there are more than 100, representing 1,800,000 electors. They are really the ruling majority in the country.

Perhaps no more touching or consoling fact relating to the rulers of the church has for a long time edified Cath-olics than that of the will of His Emi-

nence the late Cardinal Callegari, Arch-bishop of Padau. After directing some little souvenirs of his mother to be placed in his collection for a monter to be placed in his collection, he ordered his funeral to be that of a poor man; the collin should be plain as possible and the body was not to be embalmed. He be-wailed his having nothing to leave the poor, but the small sum remaining to him was to go to the Society of St. Vin-cent de Paul. So died this prince of the church.

# A VICTIM TO THE SEAL OF CONFESSION.

A TRUE STORY BY THE REV. JOSEPH SPILLMAN, S. J. CHAPTER II.

THE PRIEST OF ST. VICTOIRE AND HIS SACRISTAN. The Pastor of Ste. Victoire had ended

a good day's work, for Sunday was with him a laborious day, as indeed it is for door-posts bespoke considerable

him a laborious day, as indeed it is for most hard-working parish priests. On the Sunday of which we are speak-ing he had risen betimes and made his meditation in the church, until it was time to ring the Angelus. This he did with his own hand, as his negligent sacristan was not yet up. Since it was the first Sunday in Lent, a considerable number of his parishioners were de number of his parishioners were sirous of approaching the sacraments, and the good elergyman was detained for a long time in the confessional, in fact until the time for Mass. He felt the plain chairs and table, teshind to the poverty of the priest. In this case, however, poverty did not banish cheer-fulness and content. What, in fact, did he want with grandeur and show ? almost faint when he went into the sac risty to vest; the sacristan was there, ready to help him, but not in the best of humors, for he knew he had failed in To his mind the fragrant hyacinths at his duty and expected a well merited reprimand. Instead of this, to his surthe open window, the bright sunshine that lit up the room, the mild spring that lit up the room, the mild spring air laden with the scent of the orchards Father Montmoulin merely ob prise, Father Montheaten a long rest that morning. The sermon that day was on the sacrament of penance; th preacher reminded his hearers more ious furniture would have done. particularly that our Lord had rendered Sabbath stillness, an atmosphere of peace rested on the whole scene ; nothconfession much easier than it would otherwise have been, by imposing strict secrecy as a solemn obligation on the minister who was His representative; so that on no account, not even to avert the loss of all his temporal goods, of his reputation, even of life itself, can the priest venture to violate the seal of the priest venture to violate the seal of the confessional. In illustration of what he said, he mentioned the well-known example of St. John Nepomu-cene; and in more recent times, the case of the Polish priest who, rather than break the seal of confession, suf-fered shame and reproach and ended his days as an exile in Siberia. Finally he corrected carnestly to the men of he appealed earnestly to the men of his flock-of whom unhappily bat few were present-entreating them no long were present—entreating them no long-er to defer the duty, perhaps already too long neglected, of making their peace with God, and participating in the treasures of grace the Redeemer purchased for us by His bitter passion and detth and death. It was rather later than usual when

-

ard deposited with my predecessor and myself. She is coming to morrow to Father Montmoulin, having finished the Mass, after a short but fervent thanksgiving, repaired to his own room, will soon set about building the hospi tal. It is astonishing what an amoun where a cup of coffee stood upon the table ready for him. Then the breviary -always longer in Lent-had to be re-cited; and almost before this was ended, half a dozen of his parishioners of coffee stood upon the came in one after the other, each one needing counsel or help or consolation, according to their several circum stances. This lasted until Susan, the stances. old house keeper who attended to his wants, brought his frugal dinner in from the "Olive-tree" in close by. This woman was not regularly engaged as his servant. He contemplated making a fresh arrangement, as soon as he could furnish a couple of rooms for his mother nd offer her a home under his roof. Susan was dressed in all her Sunday and offer her

which consisted of a frock of finery, which consisted on a somewhat pale blue material with a somewhat striking pattern of yellow and red shawl of green striped with white, the gaudy colors being ill in keeping with flowers. with her wrinkled countenance and the grey locks that were rather untidily twisted up under her cap. The good woman was, in fact not far off seventy, and ould never have been a beauty in her younger days; but that mattered little for she was an honest old soul, and had no greater wish than to make all straight and comfortable for his Rever

As soon as she had put the soup upon the table, she smoothed her apron with her wrinkled old hands, and standing at a little distance she baran with the peated rather loadly, he started and called out "Come in " in rather a frightened tone. In came the sacristan, and when he saw all the money aying on the table, he made no attem familiarity of an old domestic : "What to conceal his astonishment. "Bless my soul !" he exclaimed, as he ran his a splendid sermon you gave us to-day Father 1 All about the seal of confes eyes greedily over the little heap of bank notes, the glittering gold coins, and the various piles of silver money, "I beg your pardon. Father, bat I sion, and how a priest dare not for the life of him reveal so much as one single life of him reveal so much as one single venial sin told in confession. (And the beautiful story about the saint, and the Polish priest ! I looked round me once or twice in church—I hope I did not do wrong, it was for my edification —and you should just have seen how the people were crying. The persons "I beg your pardon, Father, but I really had no idea your Reverence was so rich." " Not a penny of all this belongs to me," answered the priest, by no m well-pleased that the sacristan, of all the people were crying. The persons who ought to have heard it, like the mayor and the notary, and the Liberals as they call themselves, were not there, more's the pity. They have got some-thing better to do now than to come to

the wanderers to Himself.

are young and with your excellent

kept the situation, thanks to the favour he found with the mayor, although he had given the priest grave cause for ing on his hand. He was quite a young man; his pale, rather handsome features wore a pleasing expression, for although somewhat grave, he was naturally of a blithe and cheerful disposition. The

dissatisfaction. It will readily be imagined that the appearance upon the scene of such a man as this was rather disconcerting careful and pious training of his boy-hood, and the course of study he had subsequently gone through, imparted a for Father Montmoulin, who remarked the covetous look in his eyes as they rested upon the gold. It flashed certain refinement to his countenance rested upon the gold. It flashed through his mind in an instant that he certain remnent to his connectance. The whitewashed walls and simple furniture of the room were in keeping with its occupant. The old fashioned carving of the dark wooden ceiling and all alone in the rambling, old fashioned building with this man whom he knew to be unscrupalous, not a soul anti being within call. Involuntarily he started to his feet and stood between Involuntarily he quity : and the crucifix hanging on the quity : and the crucifix hanging on the wall, as well as the pleture of the Last Supper facing it, were far superior to the ordinary productions of modern re-ligious art. The common gilt earthen-ware vases on each side of an image of Our Lady of Dolours looked, it is true, somewhat out of harmony with the quaintly carved wood work, and the writing table of unpolished deal, the bookshelves only half-filled with books, the plain chairs and table, testified to Loser and the table whereon the money lay, placing his hand on a chair, as the only weapon of defence within reach, and repeating in a determined manner: "The money does not belong to me, it has been collected by St. Joseph's Guild, and is intended for the building of a new hospital. Mrs. Blanchard is coming to fetch it to morrow or the the plain chairs and table, testified to

"You need not be alarmed, your Rev. rejoined Loser with a mocking rence nile, for he guessed the good priest's noughts. "I shall not take you for one of the accursed Prussians, whose game I stopped-all is fair in war, and thoughts. There or the sake of one's country. not a more harmless man in creation than I am in the time of peace, I canin flower, did more to make the humble apartment homelike and pleasant than not say Bo to a goose, upon my honor. And as this money is for the sick and needy, I will not ask so much as a rich carpets, costly paintings and luxurneedy, I will not ask so much as a penny of it. And do you think I would demean myself to filch one of those pretty bank-notes-all of a 100 francs ing in his surroundings led the good pastor to suspect how near the storm was approaching which would wreck the happiness of his trangull life. believe-either by fair means of do foul? Fie, fie, Father, I would not have credited you with such rash judg ment ! But it all comes of your mis taken idea that only your pions folk only too soon. The priest rose, and went into the church to give the in-It is quite true have any idea of honor. It is quite true that I have not been to the sacraments went into the church to give the inter-struction; to this he had to devote his whole energy. Then followed Vespers and Benediction, and to wind up all, an infant was brought to be baptized. No marvel that when Father Montfor twenty years or more, and don't nean to neither, in spite of your Reverence's fine sermon about confes sion, yet none shall say that Albert is not an honest man !" And as oulin at length threw himself back in e uttered these words in tones of his easy chair with a sigh of relief, his righteous indignation, striking his breast in a theatrical manner, he was eyelids closed from sheer weariness, and drowsiness crept over him. But a moment later he started up and rubbed his over "Come come." he said to oreast in a theatrical manner, he was busy plotting a scheme which was diam-etrically opposed to the virtues he claimed for himself. The simple minded priest only he said to his eyes. "Come, come," he said to himself, "this will never do. I am too number, this will never do. I am too young yet to go to sleep in broad day-light. I have just time left to look over the accounts of S. Joseph's Guild, and count the money that Mrs. Blanch-

The simple minded prior of the simple minded probability of the simple s man to be very conscientious who has neglected to fulfil his bounded duty to wards God and his own immortal for twenty or five and twenty years." nequan, cui bonas Qui sibi man who is his own enemy be a friend to others ?

'Well, well, Father, one would old child like faith may revive in our think you had preached enough for to day! Who knows if there really is a land." Thus musing, he cast a glance out of the window at the quiet village God, and if there is, whether H which were now in full blossom. Then troubles Himself about such insignifi cant creatures as you and me. And as he turned to his writing table, and for an immortal soul, science has long ned the drawer where he kept the since shown that we have nothing of cash box containing the funds of the the sort. But I did not come here to Guild. He spent some time reckoning discuss these matters with you, Father. up figures, and then slowly and doubt-fully, in, it must be confessed no very Of course God exists for you, and you must have an immortal soul, it belongs to your profession."

"You forget yourself strangely, Loser !" interrupted the clergyman, repressing with difficulty the just anger he felt at this godless way of talking.

What did you come to ask me ?" "Ab, true. The sight of all this wealth for the church and the poor put y own business out of my mind," oser replied. "I wanted to ask for a holiday till next Saturday. get along quite well without me in the week. I should like to go to Marwhere a friend of mine has eilles, heard of a situation which I think will suit me better than being a sacristan. Where have I put his letter to-concluded, feeling in his pockets. · Never mind about showing me the

letter," answered the priest, while the an was still fumbling in his pockets. Go to Marseilles by all means, and I man was still fumbling in

his large red and white cotton handker-chiefs, and deposited it for the time being in the drawer of his desk. Just as he was taking the key out of the lock, the clear merry tones of a boyish voice were heard through the open mindow. Locking out the worthy window. Looking out, the worth priest saw his mother with his sister the worth wo children in the act of crossing the courtyard.

"Is that really you, mother," he ex-claimed, his eyes sparkling with pleas-

ure. "Here I am, as you see, Francis, and I hope I find you well and happy," was the answer that came up from below; the children adding their greet

greetings. But their uncle, leaving the door of his room open behind him, was already hastening along the dimly-lighted corridor to the stairs, which ed down into what was formerly the loisters. He met his mother just as loisters. she reached the archway which con-nected the outer building with what in bygone days was the enclosure. He welcomed her and embraced her affect tionately ; then, drawing her out of the dark passage into the daylight, he canned her features anxiously, for it was some months since he last saw her, and he had heard from his sister that she had several times been unwell.

"Last winter has not improved my appearance, has it ?" she said cheerily "I have not grown younger; look what ugly wrinkles have made their apearance, and my hair has turned uite white."

I think your white hair is very be "I think your white hair is very be-coming to you, mother; and as for the wrinkles, we will see if we cannot smooth them out, and give you round rosy cheeks again," rejoined the young priest. "I have good news for you," he continued. "In a few week's time we will have your room fitted up for we will have your room fitted up for you beautifully. At present my fands are rather low. But come uptairs now, we must have an extra strong cup of coffee in your honor. Look I Charles, run down to the baker's, Look here third shop in the village you, the street, and fetch two or three rolls and a dozen sweet cakes. Here is some money. Now Julia, you must see if you can help make the coffee." money.

"O1, I can make coffee all alone and good coffee too," answered the answered the while her brother scampered off to the baker's in high glee. "If only old Susan has left enough coffee ready ground," she added.

She ran lightly upstairs, for having been at Ste. Victoire before, she knew her way about the old convent, only pausing a moment to listen to her grandmother's injunction to put on an apron, and be sure not to soil her Sunday frock. Father Montoulin, meanwhile conducted his other with a somewhat more sober nother tep to his room.

Little did he suspect, that while the scene we have enacted below, Loser vas still spying about his room, lurking in the dark angles of the corridor. It is necessary to explain that the old convent, built on a ledge of rock, formed three sides of a quadrangle; the church on the left, and a corresponding wing on the right, being con-nected by a wide facade. The front of the building, two stories high, looked down into the valley where the village lay. The priest occupied a good-sized ridors leading respectively to the church on one side and the right wing on the other, met. In former times this had probably been the Abbess' room, as it commanded a view of both corridors, and the double row of cells opening into them. Communicating with this sitting-room was a small bedroom, the only one to which access could not be had from the corridor. the other side there was no ad joining room, as a space had been left to allow of the corridor being lighted by a window in the outside wall, with by a window in the outside way, when out which it would have been com-pletely in darkness. Opposite the priest's rooms, in the inner angle of priest's rooms, as mall apartment orable man, to whom fate has not

into his waistcoat pocket, to give a glance at the bed roon beyond, and dart back into the kitchen, before Julia's footsteps were heard approaching, as she ran singing up the stairs. To avoid being seen, he went out by one of the side doors into the adjoining corridor, where a winding enabled him to reach his own winding staircas quarters the porter's lodge at the principal en-trance. He locked himself in, to avoid being disturbed while he was concoct-

ing his plans, and getting all in readiness. About an hour later he emerged from his room, dressed for a journey, with hat and stick, and a small travel-ling bag slung round his shoulders. ling bag slung round his shoulders He fastened the door behind him, tak He fastened the door banna hun, tak ing with him the ponderous, old-fash-ioned key. We will follow him for a short distance before returning to Father Montmoulin and his unexpected

isitors. He first turned his steps in the direc He first turned his steps in the direc-tion of the "Golden Rose," one of the village inns, what at this time of year was generally pretty full of a Sunday afternoon. To day there was not an empty seat, and the worthy landlord, Daddy Carillon, as he was femilied Daddy Carillon, as he was familiarly called, with his black velvet skull cap and white apron, had enough to do edg-ing in and ont among his most in the ing in and out among his guests, minis tering to their anxious wants. Th room was full of smoke, and politics were being eagerly discussed, as glass after glass of absinthe, or of the red wine of the country was being consumed. "Who comes now? Why our sacris

tan to be sure !" exclaimed the host as Loser made his appearance in the door way. "Not converted yet by our good pastor's sermon this morning? But I see you have a travelling bag, "Not converted yet by our where are you off to now ?" " I am off to Marseilles by the last

train," Loser answered, raising his voice so as to be heard by all present. "I have come in for a small legacy in Lorraine, an old aunt of mine has just died, awfully rich old woman. Of died, awfully rich old woman. Of course the priests have grabbed the principal part of the property, for the poor old soul was one of your pious sort. However she has had the sense to leave a trifle to her godless nephew omewhere about a couple of thousand ounds. Now those devils of Prussians,

who have not forgotten the brave Franctireur who carried their out-post Bar le-Due, and blew up a bridge at Fontenay under their very noses, will tot give up the money to me. I must ret legal advice, and perhaps I shall tot be back until next Sunday, if they

are slow about it.' This intelligence made quite a stir in

the inn parlor. Some of the guess congratulated Loser on his good for tune; some advised him to apply to the Governor at Marseilles, others would have him lay his grievances before the President of the Republic, or appeal to Parliament. War ought to be declared with Prussia if every penny of the sum was not paid within twenty four hours. Loser began to fear he had gone a little too far. He begged the good

begged the good people who espoused his cause so earn estly to wait for further information ; he would make the Germans look small, he said, when they got a lawyer's letter from this side of the frontier. Then taking the key of his lodge and that of convent gate out of his pocket, he handed them to the landlord, requesting him to take care of them during his absence. He was about to take his de parture, but Daddy Carrillon would

parture, but Daday Carrinon would not let him go so unceremoniously. "Plenty of time yet to catch the night train," he cried. "You must do me the honor, Mr. Loser, to take a glass with me and my friends here, to irink your health, and good success your business. I have always regarded ou as a patriot, Mr. Loser, as a hero say, and the scar that marks may your cheeks is a decoration to be prouder of than the ribbon of the Honor which the Prefect of our Department wears on his breast,

the building, was a small apartment orable man, to whom fate has a separating the rows of cells: it was given his deserts, since you, a man

means the best of charac

being escorted for a part of the way by

shook

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glec

JUNE 16, 1906.

#### THE RESURBECTION OF ALTA.

Father Broidy rushed down the stone Father Broidy rushed down the stone steps and ran towards the Bishop's car. riage, which had just stopped at the curb. He flung open the door before the driver could alight, kissed the ring n the hand extended to him, helped its wner out and with a beaming face led him to the pretty and comfortable rec-

"Welcome! Welcome! to Alta, "Welcome! "He said as they entered the Bishop," he said as they entered the house. "And, sure, the whole deanery is here to back it up.

The Bishop smiled as the clergy trooped down the stairs re echoing the greeting. The Bishop knew them all, and he was happy, for well was he aware that every man meant what he aid. No one really ever admired the Bishop ; every one loved him, and each had a private reason of his own for i that he never confided to any one bu his nearest crony. They were all h now to witness the resurrection of Alta he poorest parish in a not too rich diocese, hopeless three years ago, but now-well, there it is across the lot. that symphony in stone, every line of its chaste Gothic a "Te Deum" that even an agnostic could understand and appreciate; every bit of the carving paragraph of a sermon, that passers by, perforce, must hear. To day it is to be consecrated; the cap stone is to be set on Father Broidy's Arch of and the real life of Alta Triumph, parish to begin.

"I thought you had but sixteen fami-lies here," said the Bishop, as he watched the crowd stream into the church.

"There were but eighteen, Bishop," answered the young priest, with a happy smile that had considerable self-satisfaction in it. "There are seventyfive now. "And how did it come about, my

And how did the Cone store, my lad ?" questioned the Bishop.
Mostly through my mission bringing back some of the cught-to-be's, but I suppose principally because my friend McDermott opened his factory to Catholics. You know, Bishop, that though he was born one of us, he had somehow acquired a the Church, and he never employed Catholics until I brought him around." There was a shadow of a smile that There was a shadow of a smile that had its meaning to it on the Bishop's face as he patted the ardent young pastor on the arm and said: "Well, God bless him! God bless

him! But I suppose we must begin to vest now. Is it not near 10 o'clock?" Father Broidy turned with a little shade of disappointment on his face to the work of preparation, and soon had the procession started towards the church

Shall I describe the beauty of it all. the lights and flowers, the swinging censers, with the glory of the chant wealth of mystic symbolism and the which followed the passing of that solemn procession into the sanctuary? That could best be imagined, like the feeling in the heart of the young pastor who adored every line of the building. He had watched the laying of each stone, and could almost count the chips that had jumped from every chisel. There had never been such a beautiful There had never been such a day to him and never such a ceremony but one-three years ago in the seminary chapel. He almost forgot it glory of the present. Dear me, how well Kaiser did preach! He always knew it, did Father Broidy, that young Kaiser had it in him. He did not envy him a bit of the congratulations. They were a part of Father Broidy's triumph too. It was small wonder that the Dean whispered to the Bishop on the

way back to the rectory : "You will have to put Broldy at the top of the list now. He has surely won his spurs to day."

But again the shadow of the meaning smile was on the Bishop's face, and he said nothing : so the Dean looked wise and mysterious as he slapped the young

and mysterious as ne snapped the young pastor on the back and said : "Proficiat, God bless you ! You have done well, and I am proud of you, dropped to a whisper. "I was talking to the Bishop about you." The dinner I Well, Anne excelled herself. Is not that ut wait and pander to the clericals, and serve an effete superstition. But at length for tune has been kind to you ; and if, now erself. Is not that enough to say herself. Is not that enough to say -But perhaps you have never tasted Anne's cooking. Then you have surely heard of it, for the diocese knows all about it, and every one said that Broidy was in his usual good luck that Broidy was in his usual good luck that you are a gentleman of property, you again in our humble villagefor doubtless you will find else where an appointment more commensurate with your talents-if you find a more fitting when Anne left the Dean's and went to keep house for the priest at Alta.

wen-preased that the sacristan, of all people, should find him engaged in counting a large sum of money. He mistrosted the man, and certainly his antesedents more and certainly his antecedents were not such as to inspire confidence. He was an unprepossessing looking fellow, of average height and powerfal build, not more than forty thing better to do now than to come to church; they are so busy with the election ! And as for one who was there, that lout of a sacristan, I saw him smiling to himself as he sat in the shade of the sacristy.door, instead of taking the sermon to heart as he should have done, and resolving at last years of age, although he might have been taken for ten years older. There was a bold, bad look in his dark eyes, and his moustache, twisted upwards at the ends, gave him a somewhat rakish should have done, and resolving at last appearance. A broad scar, passing over the upper part of his nose and left to go to confession." "Well, Sasan, we know that the most sheek, did not add to the attractive eloquent discourses do not change the ness of his counterance. In fact, it would not have been easy to find any heart. You ought to pray very fer-vently-that will do more good than lamenting over the obduracy of sinners. one more unsuitable in appearance for the office he held. Albert Loser-such was his name-was a native of Lorraine,

etch the whole sum ; thank God ! they

these good ladies have contrived to collect! France is as ready as ever to

help the needy; God grant she may thereby win the divine favour, and the

that lay below, half-hidden by the tree

business-like manner, he began to cou the monies spread out on the table.

8,000 francs; 50 twenty-franc notes

Eighty hundred - franc notes

1,000 francs; that makes 0,000 francs in notes. Seventy five gold Napoleons added to it makes 10,500 francs; 215

five-franc pieces 1,075 francs more, and

Upon my word 'tis a goodly sum! never had as much in my keeping be

Thereapon the good p

gan to count some of the rolls of silver

over again ; and so absorbed was he in this occupation that he failed to hear

at the door. On its being re

12,000 francs (£480) which are to

425 francs in smaller coins.

be given over

fore.'

Altogethe

to Mrs. Blanchard

We have a long-suffering and compas-sionate God Who knows how to recall and had served in a company of Franc tireurs during the Franco German war on the French side, and, as he was Mercy on us ! I only meant first to tell your Reverence what a fine ser mon you preached, and now seemingly I have been proud and uncharitable want to boast, had shot down not a few Prassians in cold blood. After the war was over, in reward for his exploits But will you not take another slice the roast of beef, Father ? No? We in the field, he received a medal, with the right to have a situation provided Well, I expect it is rather tough, the butche serves us very badly now. I have scarce-ly got a tooth left in my head, but you for him in the civil service. posts had been given him in succession but his irregular conduct and neglect of duty generally led to his dismissal within a short space of time. His only recommendation, or rather claim on hi country, was the sabre-cut across his face, which he alleged to be the work

are young and with your excellent set of teeth you might manage it. Am I to clear away? I do not know Thowever you will keep up your strength, eating as little as you do." "I shall get on well enough, Susan of a Prussian Hussar during a skirmish. In the course of his wanderings he had Now you must leave me time to get ready for Catechism, it is really more come about a year ago to Provence, important than the morning's serm and by his glib tongue had ingratiated answered the priest, watching the old himself with the mayor, who happened to be looking out for a sacristan, and man with a smile as she carried away the dishes amid many an anxious shake of the head. When the door had closed ffered the vacant post to the ' many battles." Loser accepted it on trial; "I never could tolerate priests," behind her, he took up a catechism and began to think over the instruction which he had already prepared some days previously. For some time he sat at the table meditating, his head rest-having presented itself since, he had

hope you will meet with something de sirable. I will ring the Angelus my self, I am generally up before you are. Old Susan can open and shut the church; leave the key on the kitchen table. When are you going ?" "I shall start to-night. I can easily

catch the last train from Aix. I am much obliged to you for giving me leave of absence. And may I venture, seeing your Reverence is flush of cash just now, to ask for a little loan—a mere trifle—one of the 100 franc-notes I see there."

I see there. "I have already told you that this oney is not mine to dispose of. if it were it is quite against my rule to and you money.

lend you money." "Well, if you consider me a thief—" "It is quite against my rule, and that is enough. But if a small gratuity out of my own pocket will be of any service to you—" and the priest held out a five franc piece to the man, for the safe of carting rid of him.

the sake of getting rid of him. "I will accept it as my well earned due," answered Loser, as he slipped the coin into his waist-coat pocket. "I will not take it as an alms, I am not a Besides I shall soon be out of my little financial difficulties. I expect a legacy, an aunt in Lorraine, quite a woman, is said to be dying. rich wish your Reverence good day ! And low bow, and another greedy glance at the money on the table, he took his departure.

"Thank Heaven the hateful man is gone," exclaimed Father Montmoulin, with a sigh of relief. "I must confess cone. I am right glad that he is going away to night. I should hardly feel it safe pass the night alone with him in this desolate old house, now that he has discovered how large a sum I have in keeping. Heaven forgive if I do wrong, but that man seems to me nim wrong, but that man seems to me most untrustworthy. He s quite cap able of making a feint of going away and coming back secretly to night. My best plan will be to take the money him wrong, by best plan will be to take the hard of to the mayor. Besides it might give me an opportunity of getting on more friendly terms with that good gentle-man; hitherto he has always sided against me."

separating the rows of cents: It was very dark, as the window was small, but there was a door on either side, leading into the two wings. In this room, probably once the kitchen of the advanced thought, are compelled infirmary, was a cooking stove which served for the preparation of the good pastor's simple meals; the kitchen of the convent being a spacious apartment with a valled roof on the ground a man of wealth, we cannot dxp

To this little kitchen Loser had be sphere in which to serve your country may we beg, Mr. Loser, that when bask-ing in the sunshine of your happiness, you will not altogether forget your old taken himself on quitting the priest's presence. He made a critical survey of the narrow, ill-lighted chamb r, with its twofold means of exit. When, in friends at Ste. Victoire. I drink to your good health, sir !" obedience to the priest's directions, he laid his bunch of keys on the table, he Although up to this time Loser had pulled open the drawer, and began to borne by no means the best of character in the village, yet all persons ap examine its contents. Amongst these was a sharp carving knife, with the initials F. M. engraved on a silver plauded this speech and joined in a hearty cheer, congratulating him on his good fortune and coming greatness plate let into the handle ; this he took plate let into the handle; this he toks up, and felt the edge with his finger. "That is by no means blunt," he said to himself; then holding it like a The inn-keeper was quite elated by his oratorical performance, and shands all around, before taking head of the table, with Loser by his side. Twilight had long fallen on the dagger, he made a swift lunge with it in the air, before replacing it in the drawer, which he closed. "We shall not want that," he muttered, "though scene before the sacristan left

it might be the shortest way. No, no I hate bloody work. I hate bloody work." At that moment ne heard Father Montmoulin calling from the window to his friends below, and immediately afterwards saw him hasten down stairs. Taking for granted that the exchange of greetings would occupy some time, Loser ventured to go back to the priest's room. "Confound it !" he ex-

priest's room. "Contound it !" he ex-claimed, " he has put all the chink away ! Hullo there, the key is left in the desk, let us have a look inside. Fon my word there is the whole blessed lot, wrapped up neatly in a handker-chief quite handy to take away. Shall I do this good office for him?" The man's hand was already on the parcel, but prudence prevailed. "He would find it out to night, and the police would arrest me. Do not he a fool office Pon my word there is the whole blessed The teaching of the church on subjects like justification is so often misunder-stood by Catholics themselves that one Do not be a fool, old would arrest me. Do not be a fool, old fellow, you shall have the pelf, but one must not be precipitate." He with drew his hand reluctantly, and locked "I will take the key," he the desk. "I will take the key," he added, "it may come in handy. If he misses it, he will only think he mislaid

it in his hurry." Loser had only time to slip the key faith prescribes.—Ave Maria.

Story followed story, as dish followed dish, and a chance to rub up the wit taat had been growing rusty in the ountry mission for months never passed by unnoticed. The Dean was toast

naster. "Right Reverend Bishop and rever end Fathers," he began, when he had enforced silence with the handle of his "it is my pleasure and pride to ere to day. Three years ago a fork, be here to day. Three years a young priest was sent to one of most miserably poor places in the dio-cese. What he found you all know. The sorrowful history of the decline of Alta was never a secret record. Eight-teen careless families left Bigotry rampant. Factories closed to Catho Golden Rose, and took the road to Aix, lics. Church dilapidated. Only the vestry for a dwelling place. That was three years ago, and look around you to day. See the aburch around you house and to day. See the church, house and school, and built out of what? That is Father Broidy's work and Father faith as an emotion, and numerous other ideas expressed in his new book,

Broidy's secret, but we are glad of it. No man has made such a record in our diocese before. What have we all done diocese before. What have we all done by the side of this extraordinary effort? Yet we are not jealous. We know well the good qualities of soul and body in whe good qualities of soft and oody in our young friend, and God bless him ! We are pleased to be with him, though completely outclassed. We rejoice in the resurrection of Alta. Let me now call upon our beloved Bishop, whose pressure amongst us is always a joy." presence amongst us is always a joy.

When the applause subsided the Bishop arose, and for an instant stood again with that meaning smile just lighting his face. For that instant he did not utter a word. When he did did not utter a word. When he did speak there was a quiver in his voice that age had never planted, and in spite of the jokes which had preceded and the laughter which he had led, it sounded like a forerunner of tears. He had never been called eloquent, this

some of his boon companions. TO BE CONTINUED Mr. Goldwin Smith's reference to

"In Quest of Light" (one of a numerou class), illustrate the need of popular works like Father H "Foundations of Faith," Hammerstein's and the im portance of rendering the writings of such authors as Dr. Brownson acces sible to inquiring non-Catholics, so many of whom are now earnestly seek-ing for light on the religious question.

need not be surprised at the wrong notions of outsiders. Nothing, for instance, is more common nowadays than to hear men call just, moral, honest and good, simply because they do not harm to their fellows, although they be entirely without faith, and i

perform any of the religious acts which

kindly-faced and snow . crowned old man, but when he spoke it was always with a gentle dignity and a depth of sympathy and feeling that compelled ntic

attention. "It is a great satisfaction, my dear Fathers," he began, "to find so many of you here to rejoice with our young friend and his devoted people, and to thus encourage the growth of a priestly life which he has so well began in Atte life which he has so well begun in Alta. No one more than I glories in his success. No one more warmly than I, his Bishop, tenders congratulations. This is truly a day the Lord has made-this day in Alta. It is a day of joy and gladness for priest and people. Will you pardon an old man if he stems the tide of mirth for an instant ? He could not hope to stem it long, for on such an occasion as this it would burst the barriers leaving what he would show you, one more sub merged beneath rippling waters and silver tipped waves of laughter. It seems wrong even to think of the depths where lie the bodies of the dead and the hulks of the wrecked. But the bottom always has its treasure as well as its tragedy. There is both a tragedy treasure in the story I will tell and a you to day.

you to day. "Do you remember Father Belmond, the first pastor of Alta? Let me tell you, then, a story that your generous priestly souls will treasure as it deserves.

The table was strangely silent. one of the guests had  $\epsilon$  ver before known the depth of sympathy in the old Bishop till now. Every cord in the nature of each man vibrated to the touch of his words.

"It was ten years ago," went on the Bishop-"ah, how years fly fast to the old! A friend of college days, a Bishop in an Eastern State, wrote rea long letter concerning a young convert he had just ordained. He was a lad of great talents, brilliant and handsome coming of a wealthy family, who, how ever, now cast him off, giving him to understand that he would receive noth-ing from them. The young man was filled with zeal, and he begged the Bishop to give him to some missionary diocese wherein he could work in obscurity for the greater glory of God. He was so useful and so brilliant a man that the Bishop desired to attach him to his own household and was loath to lose him; but the priest begged hard and was persistent, so the Bishop asked me to take him, for a few years and give him actual contact with the hardships of life in a pioneer State. Soon he thought he would be willing to return to work in his larger field. The Bishop, in other words, wanted to test him. I sadly needed priest, so when when he came with the oil still wet on his hands I gave him a place-the worst I had-I gave him Alta. Some of you older men know what it was then. The story of Alta is full of sorrow. I told it to him, but he thanked me and went to his charge. I expected to see him within a week, but I did not see him for a year. Then I sent for him, and with his annual report in my hand, I asked him how he lived on the pittance which he had received. He said that it took very little when one was careful, and that he lived well enough, but his coat was threadbare and his shoes were badly patched. There was brightness in his eyes, too, and a dush on his check that I did not quite like. I asked him of his work, and he told me that he was hopeful ; told me of the little repairs he had made, of a oul won back ; but in the conversation I actually stole the sad tale of his poverty from him, Yet he made no complaint, and went back cheerfully to Alta. "The next month he came again, but

this time he told re of the dire need of aid; not for himself, but for his church. The people, he said, were poor pioneers, and in the comfortless and ugly old church they were losing their grip on their pride in religion. and in the comfortless

The young pople were falling away. All around were well ordered and teautiful sectarian churches. He could see the effect not visible to less interested eyes, but very plain to his. He feared that another generation would be lost, and he asked me if there was any possi-bility of securing temporary aid, such as the sects had for their building work. I had to tell him that nothing could be done. I told him of the poverty of my own diocese, and that while his was a poor place, that there were others approaching it. In my heart I knew there was something sadly lacking in our national work for the church, but I could do nothing myself. He wrote to his own State for help, ess interested He wrote to his own State for help, but the letters were unanswered. Except for the few intentions I could give him, and which he devoted to his work, it was impossible to do anything. He was brave and never faltered, though the eyes in bim shone brighter and in places his coat was worn through. A few days after I received a letter from his Bishop, asking how he did and saying that he would appoint him to an excellent parish if he would return home willingly. I sent the letter to Alta with a little note of my own, con-gratulating him on his changed condition. He returned the letter to me with a few lines saying: 'I cannot go. If I desert my people here it would be a There are plerty at home for the rich places, but you have no one to send here. Please ask the Bishop to send here. Please ask the Bishop to let me stay. I think it is God's will.' The day I received that letter I heard one of my priests at the Cathedral say: 'How seedy that young Belmond looks ! For an Eastern man, he is positively sloppy in his dress. He ought to brace up and think of the dignity of his call-ing. Surely such a man is not calcu-lated to impress himself upon our separated brethree.' And another chimed in 'I wonder why he left his own diocese ?' own diocese?' "I heard no more for two years,

believed in the worth of a soul, and he himself was the noblest soul that Alta Alta station. I went out on the platform to secure a breath of fresh air. but over had. had scarcely closed the door I said nothing. Somebody better boy ruahed up to me and asked if than a mere Bishop was talking to Mc-Dermott, and I, His minister, was silent in His presence. 'Bishop,' said were a Catholic priest. When I nodded he said: 'We have been trying to get were a Catholic priest. When i houses he said: 'We have been trying to get a priest all day, but the wires are down in the storm. Father Belmond is sick, and the doctor says he will die. He McDermott, after long thought, '1 never really believed until now. I am sorry that it took a man's life to bring told me to look through every train back the faith of my fathers. Send us a priest to Alta-one who can do things-one after the stamp of the that came in. He was sure I would find some one.' Reaching at once for my grip and coat, I rushed to the home of the pastor. The home was the lean-to vestry of the old log church, in one saint in the vestry. I'll be his friend, and together we will carry on the work he began. I'll see him through if God spares me." corner Father Belmond lived. The other was devoted to the vestments and linens. Everything was spotlessly "Dear Fathers, it is needless to say

what I did. clean. On a poor bed the priest was "Father Broidy, on this happy day I have not re-echoed the praises that have tossing, moaning and delirious. Only the boy had attended him in his sick been showered upon you as much as perhaps I might have done, because I ness until the noon of that day, when two good eld women heard of his con reserved for you a praise that is higher than them all. I believed when I sent dition and came. One of them was at his bedside when I entered. When she You have done your duty, and you have done it well. I am not ungrateful, and saw my collar she lifted her hands

IN OUR DAY.

GLIMPSES OF THE SUPER-

NATURAL.

NDON PHYSICIAN'S TESTIMONY TO MANIFESTATIONS OF DIVINE POWER

That the power of God is as evident

in the world to day as in the time when miraculous proofs of it were more com-

THE WHISPER TO THE PRIEST.

see him,' until at last thinking that

perhaps he might be acting against some

that peculiarly Hibernian gesture that means so much and said, Sure, God sent you here this night! He has been I shall not forget. But your best praise to day is that I firmly believe that you waiting since noon to die. under his circumstances would have willingly given your life also for the resurrection of Alta."-From "Exter-"The sick priest opened his eyes, that now had the brightness of death in them, and appeared to look through " published quarterly by the Cati-church Extension Society of the He seemed to be very far away. But slowly the eyes told me that he was United States. coming back-back from the shadows-

till at last he spoke: " ' You, Bishop? Thank God!' "He made his simple confession. I anointed him and brought him Vaticum

from the tabernacle in the church. Then the eyes went wild again, and I saw when they opened and looked at me that he had already turned around and was again walking through the shadows of the great valley that ends the long road.

mon and that supernatural promptings Through the night we three, the old are as often heard by those who wil woman, the boy and myself, watched him and listered to his wanderings. listen to them was the argument devellisten to them was the argument devel-oped in a recent address on the super-natural by a well-known English physi-cian, Dr. Gideon W. B. Marsb, of Lon-don. The address is quoted by The Then I learned, old priest and Bishop as I was, I learned my lesson. The lips that never spoke a complaint were moved, but not by his will to go over London Monitor and New Era. the story of two terrible years. Marsh said in part: a sad story. It began in his great zeal. He wanted to do so much, but the black discouragement of everything "We live in a busy world that is even making claims upon our time. Every moment of the day is filled with cares of one sort or another, and from early slowly killed his hopes. He saw the faith going from his people. He saw norning until bedtime we are rushing that they were ceasing to care. The town was then, as it is to day, McDer-mott's town, but McDermott had fallen The at express speed through the crowded hours. Hardly have we time on waking from a troubled sleep to turn our from a troubled sheep to the world is beckoning with impatient gesture. At night, weary and worn, our tired brain finds it difficult to spin out its drain of away when his riches came and some terrible event, a quarrel with a former priest who had attended Alta from a distant point, had left McDermott bitter. He practically drove the pas-tor from his door. He closed his fac strength in a momentary glance toward its Creator. Such is the life, or rather tory to the priest's people, and one by one they left. Only eighteen luke warm families stayed. He counted the existence, passed by man in this twentieth century in the great city of London. Little wonder is it then that we are apt to forget the world that lies them over in his dreams, and sobbed as he told of their going away. Then the bigotry that McDermott's faith had beyond the grave. The eyes are blinded to it by the glare of earth, and the ears are clogged with the tumul-tuons struggle for the 'survival of the kept concealed broke out under the en couragement of McDermott's infidelity.

The boys of the town flung insults at the priest as he passed. The people fittest. an going to ask you this alter-noon," said Dr. Marsh, "to bear with me while I tell you of some of those wonderfal glimpses of the supernatural which have occurred within quite recent these gave little, and that grudgingly. could almost feel his pain as he told in his delirium how, day after day, he dragged his frail body to church and on the round of duty. But every now and then, as if the words came natur But every now recent times. "A priest, a friend of mine, was on day hastening home to dinner after ally to bear him up he would say. is for God's sake. I am nothing. is for God's sake. I am nothing. I will all come in His own good time. . It ard day's work. He was very late and ard day's work. He was very late and was concerned at keeping his brother priests waiting. As he hurried along the thought flashed across him, 'You must go and see Mr. X.' Now this par-Then I knew the spirit that kept him to his work. He went over his visit to me. How he had hoped, and then how his hopes were lashed to the ground. Oh, dear Lord, had I known what it shioner had been very ill and an inmat of a large infirmary to which I was ttached. He was, however, then at all meant to that sensitive, saintly nature I would have sold my ring and cross to give him what he needed. But attached. home and apparently in much improved health. Thinking to himself, 'I'll call my words seemed to have broken min, and he came home to die. The night and see him to-morrow,' the go of his return he spent before the altar kept up his rapid pace, but the more quickly he walked the more persistent became the thought, 'You must go and of his return he spent before the attain in his log church and, saints of heaven! how he prayed! When I heard his poor dry lips whisper over the prayer once more, I bowed my head on the coverlet and cried as only a

human prudence, he obtained the championship, though at a distance of a ew young men, whom he bade .o ready at a signal should he be in

> They knew his peril full well, for the parish rang with the threat—no idle one, as everybody was quite aware. Approaching the door with fear, yet sting in the God he served, the good usting in the God heserved, the good ather rang the bell and was answered y a servant, who replied that her istress was ill in bed-very ill. The riest begged to be shown to her room once, as he had come to visit her was asked into the house, and when entered the hall, upon his left was a om, the door of which stood open,

as exposing to view two men who re talking loudly and were absorbed looking at a lamp upon the table. looking at a lamp upon the table, engrossed were they that the priest's esence seemed to go unnoticed, and ankful, he hastened to the bedside of e sick woman. When he was an-nunced and had entered, the poor sature burst into a cry of gratitude God, for whose priest she had longed d prayed. He remained with her, ard her confession, and, finding that e was dying, he anointed her and then se to leave, promising, with God' p, next day to bring her the Holy cum. 'As he passed through the hall n

is way to the door he was met by on f the two men whom he had seen-by master of the house-who begged m urgently to come into the ro he had something to show Ceeling that it was only a plan to en nare and kill him, the good pries nare and kill him, the good priest resitated, urging lack of time; but al

as of no avail, and he was compelled enter the room. There he found other person engaged in looking to the lamp. The master of the buse now rejoined his friend and kept portuning the priest to join them, for declared there was a strange vision the lamp. More frightened than ever the priest now excused himself and hurrying from the room thanked God when he found himself once more Dr. in the street. On the safety corrow, early, he started for the dan

erous house, bearing upon his breast he Food of Angels, and attended as efore at a distance by his escort of ing men. Orce more he was adhitted and reached in safety the dying roman's bedside. He gave her the Holy Viaticum and the last blessing, nd within a very short time she reathed her last. On his way downirs he saw the master awaiting him, feeling sure now the end had come made a fervent act of contrition and nation to the will of God.

Taking the priest by the arm, the led him once more into the room closed the dcor. Then begging attention he poured into his ear is wondrous story :

"Last night when you rang the bell entered I should have carried out my threat and have shot you dead bai or a strange occurrence. You saw my companion and myself looking with rapt attention into yon lamp, and when you "I am going to ask you this after ame downstairs I endeavored to bring you also to see what we saw there. When your ring was answered by the servant there appeared wi hin the lamp a figure of the Saviour stretched

the Cross, and from His hands upor and feet blood trickled down and fell in drops within the globe. The sight paralyzed and then astounded me and I called my comrade who also taw it. Thus was I distracted from my purpose and driven to serious thought and mis givings, and now I repent of my evil purpose and of the wickedness I have done against God and His church, and I ask instruction at your hands that I, too, may become a Catholic.' Picture the priest's astonishment ! I need go no further. He was instructed." Dr. Marsh related other equally

wondrous incidents and concluded "Such are a few examples of the glimptes given in recent days of the supernatural. As I said at the be ginning, God's arm is not shortened, nor are His loving mercies dimin-ished. If we will but look around us, we shall see them everywhere. If we but listen, we shall hear the whisperings of the spirit world. Angels and saints are thronging around us, and they bring us many a message that our dull ears hear not because the sounds of earth are so loud. For He hath given His angels charge over thee, to keep thee in all thy ways. In their hands they shall bear thee up, lest thou dash thy foot against a store.'"





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#### A LOURDES CURE

#### DESCRIBED BY A MAN WHO LOESN'T BELIEVE IN MIRACLES.

The following letter, published in ne Sun (New York) is curiously nough one of the fruits of Professor Coldwin Smith's attempts to demon trate the fallacy of belief in miracles

To the Editor of the Sun .- Sir : I have no greater belief in miracles that has Professor Goldwin Smith, nor am any more of a Catholic than he is; but I know of an instance of a "Lourdes I know of an instance of a "Lourdes cure" in New York city which is remarkable, however it may have been effected, objectively or subjectively. everal years ago a young woman of bout twenty years fell on the ice and injured her spine and hip. She was laid up for some time, then the right leg began to lose its strength. Within a year she was unable to walk excep with a strong steel brace to keep the foot in position. Being possessed of

ample means she had the best phys cians, specialists and others, that could be procured. She also resorted to be procured. edies not exactly in the professior. But none availed, and she gradually grew worse. The only consolation-not a cure-she had come from one physician, who told her that nothing be done except to cut a tendon in the ankle and stiffen the joint, w would make her a cripple for though she might walk without for life brace. This treatment she de clined.

Although a Catholic, she had not thought of any of the miraculous cures offered by her church at various points. About three years ago she went to Europe, and while there visited Lourdes, but not with a very strong faith. She hours or possibly eighteen, but long enough to try the waters three or four times, and received a small card with a times, and received a small card with a printed prayer upon it, with instruc-tions to repeat the prayer at intervals. That was about the extent of her "treatment," and a: 9 o'clock in the evening she left for Paris. The following night in Paris she knelt by her bed-side-still unable to walk unassistedto say her prayers, and when she arose from her knees she walked across the room without the brace and has not used it since. From that time she walked unaided, and as soon as the leg had resumed its normal condition, for it had shrunk considerably, she walked as well as she ever did, and has continued to do so.

If this young woman were of the temperament of some, I could easily understand the influence of psychology upon her case, but she is eminently sensible and practical, and if Professor Smith could talk with her I believe he

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except for the annual report and not and then a request for a dispensation. I did hear that he was teaching the

I did hear that he was teaching the few children of the parish himself, and every little while I saw an article in some of the papers, unsigned, but sus-piciously like his style, and I suspected that he was earning a little money with his pen. "One winter night, returning alone from a visitation to Vinta, the fast train was stalled by a blizzard at the

pernaps ne might be acting against some inspiration, he retraced his steps and went to the man's house. At the door he met with the wife, who, in great alarm, was just hurrying off in search of the priest, for, said she, 'My hus-band is insensible, and I cannot rouse him.' The reversed continues hestand on the coverse and cried as only a child can cry- and I was only a child at that minute in spite of my white hair and wrinkles. He had offered a supreme sacrifice-his life. I gleaned from his parage that his paragets had from his prayer—that his parents had done him the one favor of keeping up him.' The reverend gentleman hastened to the bedside and found his parishior er done him the one favor of keeping up his insurance, and that he had made it over to his church. So he wanted to die at his post, and piteonsly begged God to take him. For his death he knew would mean that Alta would have a church. He seemed penetrated with the idea that alive he was use-less, but his death meant the resurrec tion of Alta. When I heard that same tion of Alta. When I head that same expression used so often to-day, the whole story of that night in the little vestry I lived over again. All this time he had been picking the coverlet and his hands seemed, during the pauses, to be holding the patent as if he were gathering up the minute particles from the corporal. At last his hand found mine. He clung to it, and just an in-stant his eyes looked at me with reason in them. He smiled and murmured, 'It is all right now, Bishop.' I heard a sob back of me where the boy stood, a sob back of the where the boy schem, and the old woman was praying. He was trying to speak again, and I caught the words, 'God's sake—I am nothing —His gord time.' Then he was still, just as the morning sun broke through

the windows. " That minute, reverend fathers, gan the resurrection of Alta. The old woman told me how it happened. He was twenty five miles away attending one of his missions when the blizzard was at its height. McDermott fell was at its height. McDermott fell sick, and a telegram was sent for the priest — the last message before the wires came down. Father Belmend started to drive through the storm back to Alta. He reached McDer-mott's beside and gave him the last sacraments. He did not break down himself until he returned to the vestry but for twenty four hours he tossed in but for twenty four hours he tossed in fessional for his room. Suddenly fever before they found him.

McDermott was better. He sent for

unconscious, but when he bent over him and called him by his name the sick man and called him by he name the side man opened his eyes and sat up. In answer to inquiries he said that he felt very unwell. The good priest heard his con-fession, and seeing no danger of death, promised to call and see him again in a few hours. As he left the house he bade the wife send at once if her husband were taken worse, and then he hurried to the presbytery. Hardly had he been there half an hour when a

od priest

messenger came to say that the man was dead. "Whence came that importunate whisper to the priest that made him visit the sick man? Not from earth,

certainly, but from the land of spirits. Perchance it was the Guardian Angel whose words he heard. whose words be heard. THE STORY OF THE BLEEDING CRUCIFIX. "I am now about to relate to you a strange occurrence, for the truth of

which I pledge you my word. In a certain town in the North of England lived a lady who was joined in matri mony to a Protestant gentleman of some position. After their marriage he forbade his wife the practice of her

religion, and so deadly was his hatred of the faith that he swore to she any priest who dared to enter his house. He was so desperate that the clergy abstained from visiting, and time passed on. There was a mission going on in the parish, and the good Fathers who gave it had heard from the parish priest the awful story I have related to you. It was Saturday night, and one of them had just finished his heavy day's work and had left the con

thought flashed aercss his mind 'I must go and see Mrs. So and So – meaning the lady to whom I have re-ferred. The more he tried to rid him-

#### CHOICE OF TWO EVILS.

A Spanish Catholic magazine having advised its readers to vote for the less objectionable of the two political less objectionable of the two political candidates when neither was entirely acceptable, was taken to task for this by another Spanish Catholic magazine. The discussion grew so warm that the Pope was invited to end it, and he did so by deciding in favor of the first mentioned periodical. If we lay the Holy Father's words in this case before our readers, it is because so many of our readers, it is because so many of the cilizens of jour own country are apathetic about exercising the franchise or if they do exercise it, put the in-terests of party above the public good:

"Let all bear this in mind that in "Let all bear this in mind that in the presence of danger to religion, or to the public welfare, it is unlawful for any one to remain inactive. For, nowadays, those who try to destroy religion or society, aim chiefly at lay-ing hold, if possible, of the public ad-ministration, and at the procuring their election to administrative holdes. Acelection to administrative bodies. Ac election to administrative bounds. Act cordingly, it is incambent upon Catho-lics to ward off such a peril and so-putting aside all interests of party-to work vigorously for the safety of their religion and of their country, above all persistently working for the follow-ing object, namely, that those persons shall be returned to administrative as sures natural speech. Pamphlet, particulars and references sent on request. Address

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LONDON, SATURDAY, JUNE 16, 1906.

#### DOGTRINE AND DOGMA.

In the issue of the Montreal Witness for June 1st, under the heading " Doctrine and Dogma " answers are given to a number of queries made by "an Earnest Enquirer." Some of these pertain rather to ecclesiastical discip line than to dogma or doctrine. Most of these have, however, an intimate relation to Catholic doctrines, and we have no desire to impugn the generalized heading under which they are grouped, but we feel bound to point out some gross inaccuracies into which our contemporary has fallen in regard

to several of these points. 1. The first enquiry is, " When did devotion to the Virgin Mary begin in the Roman Catholic church ?"

The Catholic church could not with propriety be called "Roman" until St. Peter fixed his See in Rome. Yet it was undoubtedly the same church of Christ whether its visible head resided at Antioch or Rome. According to Eusebius, Peter, before going to Rome, preached the Gospel in Pontus, Galatia, Bithynia, Cappadocia and Asia Minor. After this he went to Rome about seven years after Christ's Crucifixion. The Witness gives the following rather evasive answer to " Earnest Enquirer."

Devotion to the Virgin Mary was far less prominent in ancient than in modern times."

Considering the fact that but few Christian books of the first three hundred years of the Christian era have come down to us, it would have been more modest of the editor of the Wit. ness to have stated the truth by saying that Christian literature of that period is exceedingly scarce, and that, therefore, it is difficult from that source alone to judge to what extent the Blessed Virgin Mary was honored in the early church. Yet there are some testimonies even of that period which cannot be overlooked.

An angel of God, Gabriel, who is one of the chief angels-seven in number-who stand before the throne of God is commissioned by Almighty God to carry a message to Mary, and to address her as " Full of Grace," or as one who is in God's special favor, and who is " blessed among women," that is blessed above all other women, according to the Hebrew idiom. And the angel announces to her that she should fear not, because she has found grace with God.

This is a somewhat earlier honor paid to Mary than the editor of the Witness would have us believe was shown her. And Mary being informed that her cousin Elizabeth would soon bring forth a son, went to visit her, and immediately upon seeing Mary, Elizabeth was filled with the Holy Ghost, and under this inspiration, als

the cross with the Apostle St. John, the command of Jesus to Mary: "Woman behold thy son," and to St. John : Behold thy mother " implied that John should regard her as his mother, and John obeyed this by " taking her to his own," which means that he regarded her truly as a mother. (St. Jno. xix. 26 27.) St. John, the beloved disciple of Jesus is the type of all true Christians who should regard Mary as

their true mother also. 2. Earnest Enquirer asks next, when did the belief in Purgatory begin ?

The Witness answers : " The Council of Florence in the fifteenth century defined the belief in doctrine of the avail Purgatory. The ability of prayers for the dead was held before that time."

Our contemporary did wisely to add the second sentence in this answer, for the doctrine of the utility of prayers for the dead existed before the time of Christ, as it exists still among the J sws.

Apart from the passages of the New Testament on which this doctrine rests, we have the Jewish practice mentioned clearly in the 2nd Book of Maccabees, xii. 43 46. Here we are told that the great Jewish leader, Judas Maccabeus, ordered twelve thousand drachms of silver to be sent to Jerusalem for sacrifices to be offered " for the sins of the dead, thinking well and religiously concerning the resurrection. For if he had not hoped that they that were slain should rise again, it would have seemed superflucus and vain to pray for the dead. . . . It is therefore a holy and wholesome thought to pray for the dead that they may be loosed from sins."

Thus it was (as it is still) part of the Jewish faith as revealed by God that prayers should be offered for the dead, that they might thus obtain forgiveness of their sins even after death. This evidently implies the existence of Purgatory, which is a middle place of punishment or suffering where some souls suffer for a time before they can enter into heaven."

Prayers for the dead are still found n Jewish tombstones, and the Jews have a standing rule under which children whose parents died before them, are obliged to visit the synagogue on the anniversary of their parents' death to offer prayers in public for them. This custom was not condemned by Christ, though He rebuked the false doctrines or beliefs introduced by the Scribes and Pharisees into their ancient creed. On the contrary He implied that this doctrine was the truth when He spoke of sins which shall not be forgiven in this world nor in the world to come. He implied that the belief that some sins are really forgiven in the world to come is the correct belief. This is in accordance with the Catholic doctrine of Purgatory, which is merely a word

adepted by the Catholic church to signify the place where this forgiveness of sins occurs.

In further reference to this question we must remark that at the Council of Florence, held in 1438, the Schismatical Greeks agreed with the Western church on the doctrine of Pargatory, but that wis not by any means the beginning of the teaching of that doctrine in the Catholic church. Tertullian, in A. D. 197, wrote con cerning the practice of the church, "We make yearly offerings for the dead." These offerings were sacrifices just as Judas Maccabeus had sacrifices offered in the temple of Jerusalem. In another place the same writer says that a widow prays for the soul of her deceased husband, and makes oblations on the anniversary days of his death. (On Monogamy.) St. Cyprian also in A. D. 270 said that it was then the custom to celebrate sacrifice for every deceased Christian. From all this it is apparent that the Witness editor is greatly in error in pay Him homage could not have omitted assigning the beginning of the doctrine of purgatory to the fifteenth century, and those who ask questions of him concerning Catholic "doctrine and dogma" will get very little information for their pains. There are numerous other gross blunders in the series of answers given in the same article, but we must defer to another issue any further remarks thereon.

mercies of a new line of Neros, Dioclesystem ? Does the Bishop believe that he old heathen religions are as good as the religion of the Catholics ? For a bigotry and a narrowness that would gladden the heart of a Pharisee of the teen centuries ago. ancient mould commend us to Bishop clergy is needed to bring back the Carman, general superintendent of the

Methodist church. THE APPLETON CO.'S CATHOLIC ENCYCLOPEDIA.

Concerning the need of a good and thoroughly reliable Catholic Encyclopedia we have already expressed our under the benevolent yet determined opinion in these columns, and in some specimen pages which were sent to us direction of Pope Leo X.

of the work which is now in prepara tion by the Robert Appleton Company of New York we saw the good promise that this work would give "full and authoritative information on the entire cycle of Catholic interests, Catholic ction and Catholic doctrine." As the specimen pages sent us were

out limited in scope, we could not see very far into the character of the work romised, but the array of names given s the authors whose work would be given to the English speaking world vere for the most part well known for their ability to furnish reliable information on the subjects they were to treat. we did not hesitate to state our hope and expectation that the new volumes would be worthy of the best encouragement from all Catholics.

But there comes from British Colum bia a warning voice which states plainly that the pages on Catholicism in Can ada have been written in slipshod style, and that especially the portion which reats of British Columbia is most care ess and inaccurate, exhibiting "supreme ignorance of the status of the church in

that province, and that it is to be feared that the rest of the article in question is gotten up with similar carelessness, for which the editorial staff must be held responsible." We are told in fact that the information given of the church of the North-West as a whole is quite misleading.

We have not seen the article in ques tion, the specimen pages sent to us being on other matters in connection with the church. Yet we cannot but suppose that the Very Rev. Vicar General and his able colleague who conduct the British Columbian Record at Vancouver are fully cognizant of the state of religion in that province, and that their criticisms on the pages which have come under their notice regarding that region are accurate.

By all means the editorial committee who have charge of the work should take care to verify the portions of the Encyclopedia which come under their jurisdiction before allowing them to be published and sent broadcast over the land under sanction of their names.

Among the errors noted by the British Columbian Record is the state ment that there are two ecclesiastical provinces in British Columbia, one of these being presided over by an Oblate Archbishop at Vancouver. The fact is there is neither Bishop nor Archbishop at Vancouver city and there is but one Ecclesiastical Province, over which the Archbishop of Victoria presides.

tians and Julians who are to sink the nation to a lower dep.h of degradations than it was reduced to fifteen or six. An Apostolic spirit among the

glories of the reign of a Pepin and a Charlemagne, and in this way only shall France be saved to religion in her present crisis, but we believe that salvation will be secured, and we hope that the National Council just held will be a step toward the goal which must be reached to save France

The brilliant and brave Cardinal Mery del Val, the Pope's Secretary of State, recently stated to a corre spondent of the Paris Echo that " the time has arrived for the Moderates of France, those who are resigned and patient, to make a decision involving energy, discipline, and action ; for all the evil that has been done has been caused by apathy and weakness. It has been the custom for the French (Catho. lics) to live without fear of the morrow, at the same time enduring injustices, vexations and persecutions, always with the idea that these are temporary difficulties. Now the time has come when you are to be trampled underfoot. Do not let them do this. Prepare defensive means adapted to your locality and resources."

This is what is required of Frenchnen at the present moment. They must not endure the disgraceful humiliations to which they are being subjected ; but they must be ready to act in unison, and to this end there must be a leader of energy, such as was Herr Von Windthorst in Germany.

Cardinal Mery del Val points out that it is not for the Pope to lay down the details of organization and resistance to be made by French Catholics. The position of the Pope is to point out the good and the evil, to be followed and avoided, but man is a responsible being who must select for himself the means whereby he is to carry out the end he has in view whether for good or evil, and to merit accordingly for himself reward or punishment. This is what the people of France must do at the present moment. To this the clergy must advise them wisely, but

THE DEATH OF MICHAEL DAVITT.

ally.

We deem it advisable to refer once more to the death of this most estimable and noble character, as further particulars are now at hand. In his death Ireland has lost one of the most strenu. ous of her advocates in the cause of Irish Home Rule. He departed this life, we are told, peacefully and painlessly, in the presence of his eldest son, Michael, and of his two daughters who had attended him most devotedly during a protracted and painful illness. Many of his most intimate friends were pres ent at his departure from this life, including Mr. John Dillon who was for many years the leader of the Irish

home, whereupon he moved to England. Michael in 1856 worked in a cotton mill, and was afterward employed in various ways till he became a leader in the Fenian Brotherhood, in which organization he became so active that in 1870 he was arrested on a charge of treason felony and condemned to fifteen years' penal servitude.

Seven years later he was released on ticket of leave, and in 1879 he founded the Irish Land League along with Charles Stewart Parnell. The brilliant and violent manner of his propagat dism of that association caused his arrest again in the same year, but he was soon released, and was again arrested in 1881. He was again released in

1882. Daring this last imprisonment he was elected to the Imperial Parliament for Meath county, but was disqualified as being under sentence for treason-felony. He contested Waterford city in 1891, but was defeated. He was elected for North Meath in 1892, but was unseated under an election protest. In 1882 he was returned for North-East Cork, which seat he soon after resigned, as he had become impoverished by the hard fighting he had to pass through for so many different constituencies. In 1895, however, he was again elected by acclamation to the House of Commons for East Kerry while he was absent, in Australia, and he retained his seat till 1899, when he

resigned. He then travelled through the United States, Canada, Australasia, the European Continent, Egypt, Palestine and South Africa. He published several works on his travels as well as on the chequered political history of Ireland. Even his political opponents appear to understand now that his determined opposition to every English government while he was in Parliament, except during the short Parliament elected to put Mr. Gladstone into power, arose not from dislike or enmity to the people of England, but from his firm purpose to gain self government for his native country, which, he was convinced, would never be gained except through a decided opposition to every English government till Ireland should secure Home Rule.

Of late years much has been done to emedy the injustice with which Ire land has been treated, and Mr. Davitt himself was aware of this, so that his bitterness against England was much mollified in the last years of his career, though he never gave up his determination to uphold to the end the cause of Home Rule for Ireland. The resolution passed by the St. Patrick's Society of Montreal a few evening's ago, show how his efforts are appreciated by Irishmen everywhere. The following is the resolution, which will be endorsed by all Irishmen who have any love for the land of their birth :

" Resolved : That the St. Patrick' Society of Montreal has learned with profound regret of the death of the late Michael Davitt, the distinguished Irish patriot, whose life and labors were devoted to the amelioration of his native land : whose broad sym pathies embraced every worthy move ment of human liberty, whose memory will ever be cherished by all admirers his courage and perseverance in pro moting what he believed to be the cause of truth and justice. Resolved that a copy of this resolution be Resolforwarded to the bereaved widow and family of the illustrious deceased, and to the press of Ireland and Canada." It is stated that Mr. Davitt's property has, by his will, been left absolutely to his wife, and in the same document occur the words :

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schools by the Presbyterian divines who in past years were the bitterest opponents of Catholic schools.

Dr. Armstrong declared that schools and colleges should not deserve to be pointed at as godless institutions ; for purely secular schools as he conceives them are not only unchristian, but ale narrow and unscientific.

He continued, according to the Globe's report epitomized :

"I am not contending for a state church, but I do contend that the absolute separation of church and state is a mere abstract political theory impossible of realization. I do contend against the separation between religion and the state, and I do contend against the state assuming the power to estab lish a system of schools, exclude the bible and religious instruction from them, and compel us to pay for them and send our children to them. We as Christian parents should shudder at the very idea of sending our children to send including school or to a to an irreligious school or to an irreligious university.

"We are not to think of the state as omething apart from ourselves. are in the main a Christian people, and the state should be a Christian state. and if the state undertakes to provid schools, they should be Christian schools. And furthermore, as Christian people acknowledging of Jesus Christ. I hold we should ship assert and maintain His Lordship the whole domain of education, which so vital to the advancement of His kingdom.

There is but one point in this contention in which we must disagree with the rev. doctor. It lies in this, that the state in a mixed community like Ontario, has for its subjects citizens of so many divergent creeds that it cannot actually furnish religious teaching ; but at least it should not throw any obstacles in the way of parents who are willing to furnish such at their own expense, and it should not impose an extra burden of taxation upon parents who are willing to supply such teaching, though it might aid proportionally or fairly those who supply it. In the difficulty of determining such proportion, the next best thing which the state can do is to pay according to results as it aims to do in Ontario to a certain extent and with a certain amount of success.

Rev. Dr. Armstrong continues :

"I do not like to make rash state ments, but I do not think our church is really awake to the importance of this duty (of teaching religion in the schools,) or adequately realizes its profound meaning, or is intelligently helpful to parents in regard to its dis charge.

"Schools cannot be neutral. tion without religion is irreligious. The negative character cannot long be maintained. The tendency is to be come positively anti-Christian. Wh consider the possibility? This all-im-portant domain of Education may come under the control of a Minister of cation who may be a profligate or an infidel, or a weakling swayed by a political clique. Christia narrow parents, and the Christian church should awake to their duty in educa tion — a duty no state should take en tirely out of their hands."

STATISTICS PROVIDED

AT A MEETING of the Lilian Massey School of Household Science, lately held in Toronto, Bishop Vincent, we are told, " laid stress upon the possibility of high art in daily life, the beauty of the ministry of 'the sisterhood of service,' in the domestic sphere and in deaconess work in hospital and home, and the supreme worth of a good, beautiful, unselfish home life." It is most admirable to see women perform good works, but we wish to re mark that at times they go far beyond their sphere, and delve into pursuits which belong more properly to the sterner sex. How can there exist, for instance, a good, beautiful unselfish home life when so many women are found neglecting it and going about the country attending missionary meetings, prohibition gatherings, Epworth League and Christian Endeavor conventions, etc. THE EDITOR of La Presse of Montreal, tells a simple truth when he writes thus of Dr. Sproule, the Grand Sovereign of the Orange Order : "While religious peace reigns in a

JUNE 16, 190 THE BOSTON HER. CHURCH IN

The Boston Herald its anti-Catholic ol to write as if the chur worthy party to the church and state in been the Herald's been the florad alth beginning, and alth both here and in En time to time, been admit that there is a question, the Heral ignored the other si

has kept on maligni France and praising and its partisans as triots. Of course i pected that the Her pected that the the lec recent French elec some commentin its we were not surpri-in a long editorial

ing passage ; "The issue of Fr received most atten that concerned with the state and the c determined in favo may be expected t force for accom will be carried ou The violent oppo the clericals has a pathy for their ca that the Vatican v lessness of encours a prolongation of will publicly cour olics to submit to make the best of of the prosperity United States with vention indicates dissolution of the ing the sacrifice less situation

ects.'

Now as the ma parity between church and state parity he so called sept Separation in Fr ends to be wh Government clai the residences bishops, the ve sticks on the alt tensorium-ever with the church Government doe church property by force to mak sacred vessels t right whatever. Government de shall own chur aw of the Cat must be owned church authori Inited States the church law. French Separa means. It of barasses the It violates the to destroy at o this separation known to us No ; decided this country it is only an deprive the cl prestige and t the chariot wh attempt to con di piece attempt to clo The separa state in Fran

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Brothers,

the putting of this advice into practice must depend upon themselves individu-

saluted her as " blessed among women." Mary herself, then also under inspiration, acknowledged that " All generations shall call her blessed, because He that is mighty hath done great things to me, and holy is His name."

It is astonishing with what care "earn est Enquirer" and the editor of the Witness avoid fulfilling Mary's prophecy, but Catholics will at least not be found disobedient to God's will in regard to calling her the "Blessed Virgin, and " Mother of our Lord " as Elizabeth did.

We might also point out that the shepherds of Judea, and the wise men from the East who came under God's special direction to adore Jesus and to honor Mary who was necessarily the medium through whom they were enabled to show honor to Jesus.

At the marriage feast in Cana, Jesus anticipated His time for the manifestation of His glory, by changing the water into wine at the Blessed Virgin Mary's wish. Here was an extraordinary honor shown by Jesus Himself to His mother. This He would not have done if it had been His wish that she should be dishonored by mobs, as has been the case in Scotland in the defacing of her images, and the tearing of it down in churches, and in England ist church, returned from his trip to where mobs have actually dragged Japan. In giving his impression of the effigies of the Blessed Virgin through country, amongst other things he is the mire, and burned them. This was reported to have said : "religion has done when the so called " Ecclesiastical all the scope it needs. All churches Titles Bill " was passed by the British Parliament.

themselves, must have asked the Blessed Virgin's intercession with her Divine Son to obtain wine for the marriage teast at Cana, as she would not have been likely otherwise to have miracle.

gained, if, instead of the old heathen To this it must be added that when gained, if, instead of the old heathen Unristian history is now about to be years of ago it was evicted from his attacks made upon religious primary the Blessed Virgin was at the foot of religions, we institute a godless school abandoned by God to the tender Martin Davitt was evicted from his attacks made upon religious primary

A PRESS despatch, dated Toronto, June 5th, informs us that Dr. Carman, general superintendent of the Methodare perfectly free, and they have had the good sense not to have had Separate

The waiters, or the married couple schools. The old heathen religions are decaying." May we not ask the Bishop if the existence of Separate (or Catholic) schools will not have a tendency to bring about all the sooner the decay of the old heathen religions? Why, then, intervened as she did to obtain it by a does he sneer at the schools in which Christianity is taught ? What is to be

THE CHURCH IN FRANCE.

There are strange rumors current in France to the effect that M. Combes will soon be called again to take the premiership of the nation. Should this be the case, it can only mean that the present French Chamber is not satisfied with the brutality exhibited by the present government but wants M. Combes back again to bring about a new reign of terror.

The programme of the General Council of Bishops has not yet been made known, but we are satisfied that it will be for the best, and as it will secure uniformity of action on the part of the hierarchy and the people, backed by the authority of the Holy Father, we have full confidence that the conclusions reached will indicate the wisest course it will be possible for the Catholics of the nation to pursue.

The policy of M. Combes was pushed already to the very verge of civil war. and it may be that, intoxicated with the recent success of "the Blce" party, the atheists may push their extreme views until they bring about this result. We cannot, however, credit the hypothesis

that such is the case, and we are still convinced that an energetic and devoted clergy with the prudent leader. ship of an able and determined political leader would gain that apparently doomed country back again to God and religion, if not all at once, at least after a few years of an educational campaign. as it seems from recent events that France needs to be thus brought back to a sense of religion by a devoted. self-sacrificing and truly Apostolic clergy.

We cannot conceive that with the promise of Christ to remain with His church to the end of time, to defend it against all the powers of darkness, the church of France with its glorious Christian history is now about to be

Nationalist party in the British Parliament. He was spiritually attended during his last illness by Rev. Father Hatton, and his death occurred in Dub. lin hospital.

His wife was also in constant attendance on him until a few days before death relieved him of his sufferings. She continued her constant care, only when she was herself taken ill, and was moved to another room in the same hospital, which she could not leave even to see him when he was in the throes of death.

Down almost to the time of his death, Mr. Davitt was able to speak to those friends who were at his bedside, and during his illness great sympathy was displayed for him by all classes in society, and even from those who had been most determinedly opposed to his political views.

Among the callers upon him was Lord Hemphill on behalf of Lord Aberdeen, the Lord Lieutenant of Ireland and the Countess of Aberdeen, and it is said that the exertions he made at the recent general elections undermined his health greatly, as he had even at that time lost much of his former vigor.

From his earliest youth he staunchly supported the Irish cause, and in fact he was an advocate of the employment of force as the only means to gain that freedom which was demanded by the Irish people. He was always outspoken in his opposition to all English parties, as he considered them all as opposed to any redress of Irish grievances, and his opposition went so far that he was high. ly elated at the Boer successes in the early stages of the Anglo-Boer war.

His father was a Mayo man who settled in Pennsylvania, but returned to Ireland, where Michael Davitt was born in 1846. He was, therefore, sixty years of age at his death. In 1852 against some of the most vehement

"To all my friends I leave kind thoughts, to my enemies, the fullest possible forgiveness, and to Ireland my undying prayer for her absolute free dom and independence, which it was my life's ambition to try to obtain for her.'

May he rest in peace !

#### THE MODERATOR ON CHRISTIAN EDUCATION.

The General Assembly, which is the supreme body of the Presbyterian church in Canada, assembled last week in our city of London and elected by unanimous vote the Rev. Dr. Alexander Falconer of Picton, N. S., for Moderator. or President.

There were about four hundred delegates present, among whom the Rev. Dr. Gregg, a former Moderator and a rentleman of broad views, is said to be the oldest and most venerable in de-

meanor, being now ninety years of age and still as vigorous as he is scholarly. The retiring Moderator, the Rev. Dr. Armstrong, delivered a very effective and well reasoned discourse expressing his deep conviction that even from the Presbyterian point of view. primary education should be religious. and so thoroughly was he convinced of this that were it not for the cropping out of certain phrases which are wont to be frequently heard from the mouths of the followers of John Knox, an attentive auditor might suppose that he was listening to a defence of Catholic education by a Catholic Bishop or priest

general manner all over Canada we see every two or three months a political anarchist throw a bomb into the procession of good fellowship."

La Presse might also have included in his censure the editor of the Orange Sentinel-and there are others. But as long as the race of simpletons is with us, we may expect side by side with it, the race of knaves.

#### Another Minister-Convert.

At Nueva Gerona, Isle of Pines, off the Cuban coast, George West formerly an Episcopalian clergyman of New York City, was solemnly received into the Catholic church by the Beuedictine Fathers. A year ago he Benedictine rathers. A year and purchased a lovely estate on this island, where he devoted most of his time to the study of the Oatholic relig-ion. When he embraced Catholicity he adopted the name of David Georgeestate on this He leaves shortly for a brief stay at St. Vincent's Hospital, Manhattan, where his former colleague, Rev. Father De Costa, spent his last days, and, although in his fifty-eighth year, Mr. West intends entering a seminary in West intends entering a seminary the States to study for the priesthe

PROTES Professo oremost land to da hard blow ing the viewing " (by Arthu Historica says: "No w now that gotten of of Rome. was a mo the clerg such mo ruption vout ad Even in times f scandals

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JUNE 16, 1906.

# THE BOSTON HERALD AND THE

CHURCH IN FRANCE. The Boston Herald, still blinded by

its anti-Catholic obsession, continues to write as if the church were the blameworthy party to the quarrel between worthy party to the quarter between church and state in France. This has been the Herald's attitude from the been the Herald's attribute from the beginning, and although other papers both here and in Ergland have, from time to time, been gracious enough to admit that there is another side to the question, the Herald has consistently ignored the other side completely and has kept on maligning the church in has kept on manging the Government France and praising the Government and its partisans as the purest of paand its partisans as the pure triots. Of course it was not pected that the Herald would let the recent French elections pass without me commentin its usual ein. Hence we were not surprised to find embedded in a long editorial rig marole the follow-

ing passage ; "The issue of French politics that has received most attention in this country that concerned with the separation of the state and the church, is decisively determined in favor of separation. be expected that the law already in force for accomplishing this result will be carried out in its full import. The violent opposition of certain of the clericals has aroused no fresh sym pathy for their cause. It is presumed that the Vatican will recognize the uselessness of encouraging even by silence a prolongation of political strife, and publicly counsel the French Catholics to submit to the conditions and nake the best of them. The example of the prosperity of the church in the United States without government sub-vention indicates that the decreed the decreed dissolution of the union, not withstand ing the sacrifices involved, is not a ass situation in its spiritual as

Now as the matter of fact there is no parity between the separation of church and state in this country and the so called separation in France. If Separation in France were what it pretends to be why should the French Government claim to own the churches, the residences of the priests and bishops, the vestments, the candle-sticks on the altar, the chalice, the ostensorium - everything in fact connected with the church and its worship? Our Government does not claim ownership of church property, or enter our churches by force to make an inventory of the by fore sacred vessels to which they have no right whatever. Why must the French right whatever. Sovernment determine by statute who Government actornine by statute who shall own church property? By the law of the Catholic church, property must be owned and managed by the church authorities. The laws of the United States recognize and enforce the church law. Is this what the new French Separation law does ? By no It oppresses, hampers and the church at every step. means. barasses It violates the church's law and seeks to destroy at one stroke its efficacy. Is this separation of church and State as to us in the United States known to us in the United States ? No; decidedly not. Separation in this country is real. In France it is only an imitation — an excuse to deprive the church of its rights and prestige and to bind it still, closer to the object wheals of the state. Are the chariot wheels of the state. Any attempt to compare the two is only a

attempt to compare the two is only a piece of disingenuousness and an attempt to cloud the issue. The separation of the church and state in France means the forcible robbing of the church by the state; it means that the church is not allowed to own a church building a school a own a church building, a school, a ospital; it means that the state is de termined to destroy, if possible, the divine organization of the church. The Concordat at least recognized the cobbery of ecclesiastical property that ccured at the close of the eighteenth occured at the close of the eighteenth century, and was in itself an acknow-ledgment of this robbery, as well as an attempt, no matter how inadequate, to make restitution. Now the State not

cation a good beginning had been made by Colet, Fox and Wolsey some years before the Reformation took place. Mr. Innes sees in its true light the story of the royal divorce, the submis-sion of the clergy, the restraint of ap peals and the full establishment of royal peals and the tuil establishment of royal supremacy over the church of England. He does not regard Thomas Cronwell as a zealous promoter of 'the gospel,' but as a very worldly statesman, who applied the principles of what he had learned from Macchiavelli 'with re-morseless logic, untinged by fear of God or man.' Throughout the reign of Henry VIII. the reader will find here a very different story from what he may have read in Fronde or, more recently, in Mr. Pollard's book. "The Tudors were one and all des-

potic, even the very best of them. The so called 'Bloody' Mary was really the most kind-hearted among them, but most sind-nearbed while of ruling than a despote way, and her zeal to reverse what were really unconstitutional acts done in her brother's reign, and to bring the nation back to a rec ognition of the old religion, unfortunately led to a restoration of the old heresy laws when new religious opinions had become far too prevalent to be so re-pressed. That she hated those opinions was not wonderful after the singularaly a rocious persecution to which she her self had been subjected by their advocates; but she felt that they were cause of constant disorder within her realms besides. Mr. Innes, I think, does not see this quite clearly. He feels that Mary has been too harshly judged; but he thinks that she set on feet the persecution from an 'intent conviction of the soul-destroying effects of heresy,' and thought that no bodily suffering could be too severe 'if thereby souls might be saved.' I do not know where he finds evidence of this sentiment. The case was simply this: If the old re ligion was to be restored it had to be pretected from insult and violence of which there was abundance; and the old heresy laws seemed the only means ade Moreover, when they were once quate. assed, of course they had to be put nto execution, and the number of into execution, and the number of vib-tims only represented the amount of evil to be stamped out. There was plenty of persecution under Elizabeth also, but of another class of victims, when devotion to the old religion was made treason. The sad things was that the order of the kingdom in the one case and the safety of the crown in the other had to be vindicated by such cruel expedients. Nor is the political istory of the last great Tudor at all a pleasing subject to dwell upon.

### A RADICAL EVIL OF THE DAY.

In the monthly sermons of the Cardinal, delivered at the cathedral - ser-mons which are followed with so much interest by Catholics and Protestants-there have been frequent references to the evils of the day and to the dangers which beset both the path of the indi-vidual and that of society at large, says the Baltimore Catholic Mirror. We do not recall, however, that His Eminence has ever attered so pointed, so uncompromising and so vigorous denunciation of any existing evil as that which he recently made in regard intemperance. His Eminence administering confirmation at one of the churches in the city, and when he was about to give the pledge to the boys to abstain from all intoxicating liquors until they were twenty one years of age, he said : "We are told that the Spirit of God

is a spirit of temperance, whereas the devil is the spirit of intemperance; the devil is the father of lies and intemper-ance, and I believe that drankenness has

ance, and t believe that are already and a short and the short are already and any other vice." This is a strong statement, but we believe that statistics will amply bear it out. and who is there that cannot look around him among his circle of acquaintances and find at least one home-fortunate indeed could he find only one - that has been disrupted by that relentless demon-drink. If no divorce has taken place it has been due in most cases to the Christian forbearance and religious the Christian forbearance and religious convictions of a long-suffering wife. But eliminate such anchors of domestic security and what have you? Strife, contention, brutality; ill trained, neg-lected children, with debased morals and blighted ideals; a tragedy of the divorce courts and a disruption of the home and in thousands of cases new matrimonials. It is not exaggeration to say that over one half of the matri-monial difficulties which eulminate by the thousands in divorce are caused by the thousands in divorce are caused by And this is only one of the effects of a besetting vice. The thousand and one other sorrows which follow in its train leave their blight on our homes, on our intellects and on our happiness. But these things we strive to hide from curious eyes.

only takes possession of the remainder of this property but makes it illegal and a crime for the church to acquire and a crime for the chirch to acquire property hereafter. This is genuine despotism, high-handed tyranny, without the shadow of doubt. The church in these United States, not as a favor but as a right owns thousands a layor but as a right owns thousands of churches, schools, asylums, the residences of the religious — Clergy, Brothers, Sisters, — and other ecclesias-tical institutions. This is liberty ; this is real separation of church and atate. If the Herald were not domin-sted by a diabeling batted of every

# THE CATHOLIC RECORD.

friend beside him, Hon. Mr. Costigan, How both the subject. Hon, John Costigan, on rising to second the resolution, met with an en-thusiastic welcome. He said the deep and evidently sincere emotion with which his venerable friend beside him had introduced the subject rendered had introduced the subject reducted his own task comparatively easy, for certainly all present had been deeply touched and stirred by the short but elequent words to which they had just listened, and he himself left that their hearts " had gone out " ielt that their hearts "had gone out " and that further tribute of grief and regret was hardly needed. Michael Davitt, he continued, was one of Ire land's glories, and would take high rank in the long list of her national heroes and champions. His memory, and the admirable example of his heroic life, must ever be cherished and prized by the nearble of Include and mized the people of Ireland, and will en title him to the respect and gratitude of a vast multitude of toilers to whom his life was throughout an example and

encouragement. The chairman (Dr. Freeland) after thanking the mover and seconder, de-clared the Resolution carried unanimand instructed the secretary ously and instructed the secretary (Mr. Bergin) to forward copies to Mr. Redmond, the Catholic press and the family of Mr. Davitt.

THE CHRISTIAN THE TRUE

#### PHILOSOPHER. By Francis K. Murphy. M. D.

All philosphers research, ancient and modern, has been directed to an attainment of the knowledge of truth. attainment of the knowledge of truth. It is not necessary here to quote Des Cartes, Spinoza Liebnitz, Locke or Spencer nor yet Aristotle or Herac-litus. We know that all of them worked toward the end above noted. Spencer in his forty years of labor had no other object in view. His His system of philosophy-extensive, and ex austive as it is, was nothing but a long juest in the discovery of truth, truth ere, truth there, truth by the wayside truth in the fern, in the fossil, in the concha, and finally the ultimate truth, Reality Itself.

Are we not compelled to admit that thrill its magnetic influence through the tones of a sweet voice, or its Are we not competed to admit that far as they go, varied and interesting as their journeyings may be, they do not perform a circumnavigation of this "Lukewarm bellet," the earth, and always arrive at the point from which they set out. It is not my wish to decry the work or the efforts of the philosophers. As soon would I tell the intending traveler to stay at home and never visit outside of his original en-vironment. We want all the education we can have. We want to know as much as possible about the earth, our dwelling place, the solar system, the nebulae or anything else that may come within range of the telescope or spectroscope. It is all interesting, entrancingly so, but is it not foolish, is it not fatuous, to go on step by step, looking and groping, hoping and ex-pecting to come upon the solution of the riddle of the universe ? The rid

the fiddle of the universe? The fid-dle has never been, never will, never can be solved in that way. We have mind and matter to work with. Mind is ever searching, ever interrogating matter. It is well, it is nothing good, nothing noble, nothing beautiful in human life that has not it caricature. There is nothing loveable aricature. There is nothing lot and hat is not exposed to the sneer of the onceited cynic or to the laughter of the vulgar fool. What is most sacred in its majesty may, by a cunning buf-nits majesty hoat grotesque. What Mind is the natural subje good. matter the natural object. It were well for mind to know all matter, but it were better first that mind know more of mind. The secret of the un-rest, of the unsatisfied longing of the most exquisite in its simplicity may near contemptible in pilgrim of science, is that he seeks mind in matter. Everything indeed doth teach a lesson, "sermons in upid student. Thus even love has een warped into meaning either what human idiocy is most silly, or what doth teach a lesson, "sermons in stores, books in the running brooks, n human brutishness is most foul. good in everything," but these lessons are taught only to the reverent mind. but these lessons If the scientist have a reverent mind he will not only see these lessons but he will meet an angel by the wayside A correspondent asks the following This is a strong statement, but we believe that statistics will amply bear it out. An a peal to common experience is in argument by no means to be despised, and who is there that comparison bear of the light of reason, but plainly, transparently in the light of plainly, uestions and awaits a reply : 1 "Have we any authors in English the treat of the Summa of St. Thomas French ?' It is not necessary to enter into detail. It matters not when or how long the pure scientist may search or ratiocinate, guided by reason alone he may and will find wonders and increas may and will find wonders and increas-ing wonders, but these wonders will but take their place beside other natural phenomena. After Spencer had gone as far as he could, he could but exclaim : "May there not be a node of being as much transcending in-telligence and will, as these transcend mare mechanical motion ?" I too, ask mere mechanical motion may there not be ? What mode of ing, however transcendent, can we deny to the Eternal God ? And if there be, may there not have been, may there not be some revelation of this from God to His creature man? Can we not even say that the lower animals, acteven say that the lower animals, act-ing from instinct alone, act unerringly and thereby fulfill the law, and therefore act under revelation, under God's law in the natural order. Just as they act so should man act in his higher allotted sphere, but man is left, is per mitted to act with freedom and with choice. It is vain for the scientist to explain away free will, to deny its existence. We know that man swayed explain away new white man swayed existence. We know that man swayed by contending passions and emotions may operate pro or contra. If he be a man of man, a man of grace, he will know well he deliberately errs, leaves the straight and narrow path for the broad avenue of destruction. A pious and unletavenue of destruction. A pions and unlet-tered old lady said to me the other day: "Those who fear not the law of God care not for the law of man. They are a law unto themselves." I but ask the pure scientist to stop in his peregrinations through nature in his peregrinations through nature and to admit there may be, that there is a possibility of revelation from on High. If he but admit this, I will then ask him is it not worth his while to search, to examine the signs and the evidence that may exist or that may be claimed to exist of such elevation ? I ask him, in fine, to pray if only in an experimental solvit, just times flagrant cases, like the gross scandals at St. Albans, which Cardinal Morton censured with just severity. But it does not appear that the pre-Reformation church was more inclined to acquiesce in vice than post. Reforma-tion Bishops. Neither did it set its face against improvements; for in edu. if only in an experimental spirit, just

That answer, inadequate as it may seem, conveniently carry about with you, would not be worth vest-pocket room. will be the basis of yet further prayer and further effort, for the discerning 3. "Have we any good dogmatic theology in English ?" mind of the philosopher will see the

effect, the influence of this action. Answer: We have no regular system If he pray, and continue to pray, he atic course of dogmatic theology in English, such, for instance, as Cardinal Gousset's Theologic Dogmatique in will receive the gift of faith and having this he will have received, a special re-velation. He will have asked, he shall French. We have many and able works treating of particular dogmas of the have received, he will then seek and he shall find, he will knock and it shall be opened unto him. This is the treating of particular dogmas of the church, especially those dogmas that have been attacked by Protestants. We have the Catechism of the Council of Trent, and many exhaustive expositions be opened uato him. This is the Christian formula for enlightenment by grace. He at once transcends the natural order. He may not know Trent, and many exhaustre expositions of authorized catechisms. We have some very able controversial works, for instance, Manning's "Answer to Les-ley's Case Stated," Pope and McGuire's all matter, all the attributes of mat ter, but he does not feel the immediate need of such knowledge. He knows something higher, he knows spirit debate, Campbell and Purcell's debate, and spiritual influence. As I have already said, the trouble with the scientist is that he seeks mind in matter. He cares not for the and Hughes and Breckenridge's control

bounds of the earth to stop and

secrets and mysteries. I freely give you the formula which will admit you into the guild of Christ: "Ask and

into the guild of Christ: "Ask and you shall receive, seek and you shall fud, knock and it shall be opened unto

AS STRONG AS DEATH.

LOVE THAT IS TRUE AND UPLIFTING.

By Rev. Robert Kane. S. J. I speak of love that is true, and there is a word that is the very name of God. Its realization amongst crea-tures is heaven, and the lost knowledge

and from it all good comes. Its faith ful likeness is sanctity, and its carica

human life works in human ways. may first dawn with the vision of

is sin. It is the very root of un

the treasures of its life. Therefore it is that true love holds to its love with

a devotedness unto death. Do not misunderstand, do not mis-

judge, the noblest instinct of human life. Alas! alas! there is nothing true.

made to look grotesque.

ABOUT SOME BOOKS.

All truth leads toward it

It gives sap to whatever orth in. it. Its flower is

-Western Watchman.

you.

of it is hell.

selfishness.

and Hugnes and Breckenridge's contro-versies, oral and written, the works of Archbishop Spalding, Bishop England and Cardinal Gibbons. For a long list of valuable works reinsensate clay, he would solve the riddle. I say to him: I tell you, my friend, that the Christian has already lating to theological subjects we refer you to "Christian Apologetics," by Rev. W. Devivier, S. J., recently trans-lated from the French, and edited by by solved the riddle. Is it not about time since you have gone to the uttermost Bishop Messmer, published by Benziger Bros., New York.-N. Y. Freeman' what this accele means? You cannot expect to belong to any cult without first being initiated, inducted into its Journal.

#### THE CONVERT'S PATH.

IT MUST BE ONE OF CONTINUAL STUDY. Faith is a divine gift given freely by God. We are all converts ; some of us are called shortly after we are born, while others are called later. Calls are God. various. As many souls as there are so many ways of calls. Sometimes there are years and years of doubt, troubl and iniquity; sometimes the call comes suddenly. Both are well founded; first when the intellect is touched, and, second, when the call is from the heart. Many enter the church seeking light of mind based on intellect restless and not satisfied.

When a convert is received into the When a convert is received into the church, is there nothing more to be done? The moment a convert enters the church his path is laid out. He must study his faith. He must study the sacraments, especially baptism, penance and Holy Eucharist. To con-verts the holy Communion is the life of their souls; they cannot live without it. has real worth in. it. Its flower is perfectness. This one great power in beautiful face, or its first echo may They must study the Mass. This is strange to them, but they must study it; study its different parts, and they electric spark may first flash forth from the touch of a kind deed or from the nearness of a noble character. But, howwill love it. The convert must then study the devotions-devotion to the ever simple its cause may seem, that power of love, if it be true, is sacred. Lord in the Blessed Sacrament and It may be born of what is very human, ove of God for man. When he has but it lifts man or maiden toward what is divine. It lifts one above oneself. It arned this, no power in heaven in hell or on earth can separate him from his faith. He should have devotion to takes one from out of oneself. It makes one better than oneself. For, if it be love, it does not look for gain or bar-ter. If it be love, it does not turn in-ward, but it goes forth to bless. ur Blessed Mother. You cannot love Jesus Christ without loving His Mother.-Rev. Elias H. Younan, C. Therefore it is that true love is "stronger than death." Therefore it is that true love offers with its love all

#### MISSIONARY SPIRIT GROWS IN AMERICA.

INTERESTING SHOWING IN ANNUAL RE-

INTERESTING SHOWING IN ANNUAL RE-PORT OF SOCIETY FOR PROPAGATION OF THE FAITH. In an article published in the New York Sun of May 27 it was remarked that if the "Society for the Propaga-tion of the Faith" has the full confid-res of the faith" has the full confidence of the faithful, it is due to the fact that it makes its affairs public, issuing annually accounts of the sums expended. giving in detail the list of contributors, expenses and receipts. The June num-ber of the "Annals" which is just out contains the report of receipts in 1905, and shows that the sums contributed to the work of the society from all parts of the world amounted last year to \$1 299,539,40. It is gratifying American Catholics to see that in the long list of 645 dioceses or vicariates which sent in their offerings the second place is occupied by the Archdiocese New York.

The ten dioceses contributing most to the general fund comes in the following order : conferences, as Monsabre in Lyons, France

\$82 384 66 United States 43,897 76

One for daily reference, that you could THE DRIFTINGS OF PROTEST-ANTISM.

> The Presbyterian church is called upon to defend the Westminster Confes-sion against attacks of its own members. The Rov. Samuel T. Carter, D. D., of New York, who is a leader of the insurgents against the doctrines taught by the Presbyterian church, has sent a tter to the Rev. William B. Roberts, Philadelphia, clerk of the General Assembly of the Presbyterian church, which is to be read at the forthcoming General Assembly meeting which will e held in Des Moines, Iowa, within a few days. The members of the General Assembly will not be left in any doubt as to Dr. Carter's views of the West-minster Confession after they have heard It does no the reading of his letter. mince matters. Referring to the refusal of the Gen-

oral Assembly to listen last year to over tures for a brief statement of doctrine as a substitute for the Westminster Confession, the letter proceeds to denounc that action of the Assembly because thereby many Presbyterian ministers are compelled to declare their accept-ance of a confession which they do not believe. In dealing with the Westminster Confession Dr. Carter, voicing the views of many of his fellow Presbyterians, declares that there never was such God as the Presbyterian church professes to believe in. To quote his own words:

There never was, there is not now and there never will be such a God as the God of the Westminster Confession.

"It is an idol of man's invention as "It is an idol of man's invention as truly as any worshiped in Delhi, Peking or Africa. I believe that the great and true God is infinitely and exquisitely good and gracions; that the one thing that we can neither fully receive nor declare is the boundless love of God; that all the noblest exhibitions of hunan love are but bright and beautiful parks from that intent and divine flame -the love that throughout ages and generations has been leading men by fullest wisdom and most tender pr providonce to heights of knowledge, love and boundless hope that far transcend all human thought. I lift up this overwhelming divine out before my fellow-men believing that this alone will draw all men unto Him. "I believe that the Westminster Con-

fession darkens and denies this great love of God and should not be retained as a confession by any church to day; and that our church is false to its greatest duty of being a true witness for God so long as it retains this confession

Dr. Carter does not stand alone in advocating the opinions he sets forth in this vigorous fashion. He has a coniderable following in the Presbyterian church, who entertain his views in re-gard to the Westminster Confession. It remains to be seen whether this pro-tests will have any affect uoon the com-ing General Assembly of their church. Their protests in themselves are indi-cations of the transformations that are constantly going on, not only in the Presbyterian church, but every other Protestant sect. Protestantism in its various forms is drifting away farther and farther from doctrines that once were considered essential, Soon there will be left only the merest remnant doctrines, belief in which good Prot-estants of half a century ago held was sary for eternal salvation, - New York Freeman's Journal.

# A RICH HERITAGE.

#### New York American

Michael Davitt showed his quality of mind and of heart in the will he left when he died almost as much as in the life he lived. In life he was a man devoted earn-

stly, sincerely and self-sacrificingly to the cause of his country, Ireland. Never a rich man, never at any time free from the necessity of doing his day's toil in his profession of journalism in order to earn his day's bread he never the straight path stepped aside from 41.239 47 devotion to the cause which he had 39,573 08 37,387 05 made his own. made his own. A good fighter he was, like most good fighters, without personal rancor. We doubt if there could be found in the memorials of other doad and 34,440 17 33,690 1 30,538 86 gone champions of a hard fighting cause words that ring more true, that 28 849 89 27,284 50 cause words that fing more that, this appeal more thoroughly to the best in hearts and minds of both friend and foe than these quoted from Michael Davitt's will: "To all my friends I leave kind the the second second second second second second the fullest REMARKABLE PROGRESS In the list of countries the second In the list of countries the second place is also held by the United States with a contribution of \$157,057.98, whilst Germany comes third, with \$143,121,02. In 1896 the total offerthoughts; to my enemies the fullest possible forgiveness, and to Ireland my undying prayer for her absolute free-dom and independence which it was my life's ambition to try and attain for \$143,121,02. In 1890 the total offer-ings of American Catholics to the great cause represented by the Propagation of the Faith amounted to \$32,855,54. They have, therefore, increased 500

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ated by a diabolical hatred of every. thing Catholic it would acknowledge thing Catholic it would acknowledge these facts; it would denounce this tyranny that is masquerading in the guise of liberty in France. The Herald's whole testament of this ques-tion, its constant misrepresentation or concealment of the facts—all this has here are outgrade on our sense of instice been an outrage on our sense of justice studied insult to the intelligence of the Catholics of this community. THE " BLESSED REFORMATION." POPULAR IDEAS REGARDING IT RECEIVE SOME HARD BLOWS FROM AN EMINENT PROTESTANT HISTORIAN.

Professor James Gairdner, one of the Professor James Garaner, one of the foremost Protestant historians in Eng land to day, continues to administer hard blows to the popular ideas regard-ing the "blessed Reformation." Reviewing "England Under the Tudors (by Arthur D. Jones, in the English Historical Review,) Professor Gairdner

"No well-informed person will tell us now that the Reformation itself was be now that the Reformation itself was be-gotten of pious indignation at the errors of Rome. Nor is it even true that it was a moral revolt, or that the state of the clergy may be truly estimated by such monstrous libels as Fish's 'Sup cacyon for the Beggars.' Moral cor-ruption did exist, which none were more anxious to extirpate than the de-vout adherents of the old system. Even in the monasteries there were at times flarrant cases like the rest

#### MICHAEL DAVITT

At the regular monthly meeting of the Ottawa Branch of the Irish National the Ottawa Branch of the frish National League, held on the 4th June instant, the following resolution in honor of the memory of Michael Davitt was unanimously adopted :

Moved by Mr. F. B. Hayes, seconded by the Hon. John Costigan : That the death of Michael Davitt, the found-er of our Irish Land Lesque and for half a century the devoted champion of Irish rights, has filled with deepest grief the hearts of Irish-men the world over.

has filled with deepes give too in the mole sub-ment the world over. That while bowing down with humble sub-mission to the inseru table decree of Almighty God, we feel it our duty to voice the heartifelt sorrow of our race for the less of that devoted patriot and true friend of the people, and to offer the expression of our sincere sympathy to his family and sorrowing relatives. Washington to share the second to see the second table of ta

to his family and sorrowing relatives. Mr. Hayes, on riding to speak, was received with hearty cheers. After stating that he had, at the request of the chair, prepared a short resolution expressive of their deep regret at learn is the news of the comparatively early

Answer: So far as we know there Boston, United States Metz, Germany Cambrai, Franc

the eyes

Answer: So tar as we know the test s no such work in English. There are, newever, many works whose authors scrupulously follow St. Thomas—as they understand him—on the subjects of which they treat. But none of them of which they treat. St. Brieuc, France trasbourg, Germany n, their philosophical or theological ourses, treat their subjects in the Nantes, France Quimper, France the Paris, France rder which St. Thomas invariably fol

The "Metaphysics of the School "-The "Metaphysics of the School "— three large volumes—by Rev. Thomas Harper, S. J., is a profound and exhaust-ive explanation of St. Thomas' Meta-physics. The "Physical System of St. Thomas," by Father Giovanni Maria Cornoldi, S. J., is an conally able exanomas, by ratner Grovanni Maria Cornoldi, S. J., is an equally able ex-position of St. Thomas' system of phy-ical nature. The Stoneyhurst series of "Manuals of Catholic Philosophy" are according to their authors, based on St. Thomas' system of entelory, nay

according to their authors, based on St. Thomas' system of ontology, psy-chology, idealogy and ethics. Mgr. J. De Concilio, in his Element of Intellectual Philosophy, follows St. Thomas, and understands him as the authors we have mentioned above do, as does also the Rev. John J. Driscoll, is high "Christian Philosophy". in his " Christian Philosophy.

All these writers belong to what is called the Psychologic School.

There are in English several volume of the philosophical writings of Antonio ROWTH OF THE MISSIONARY SPIRIT. Rosmini Serbati, translated from the GROWTH OF THE MISSIONARY STRITT. This society, which has done so much toward the firm planting of the Catholic faith in this country, and still continues to extend help to the up-building of the church especially in the far West and South, aids also the Italian. This author claims to follow St. Thomas, although his explanation of the Angelic Doctor's theory of the of the Angelic Doctor's theory of the origin of ideas is very different from that of all the writers we have men tioned above. What he has to say on this subject is found in his Nuovo S'aggio, translated under the title of "Origin of Ideas." Rosmin is classed as an ontologist as is also our own Dr development of the missionary apirit among us. That there is a growth of that spirit among American Catholics origin of Ideas." Kosmini is classed as an ontologist, as is also our own Dr. Orestes A. Brownson. Balmes in his "Fundamental Philosophy" follows St. Thomas, but it is not clear whether is evident, not only from the increase he understands the saint as the psy chologists do or as the ontologists Brownson says of him: When criticizing the errors of others the distin guished author (Balmes) reasons as an ontologist, but when developing his

her. His diaries, he says, must not be published as such, and in no case without his wife's permission, "but on no ac-count must anything harsh or censorious about any person, dead or alive, who ever worked for Ireland, be printed or published, or used so as to give pain to friend or relative." Only a true gentleman could have

left such a heritage of high-minded ness.

#### Converts.

When a convert is received into the church is there nothing more to be done? The moment a convert enters the church his path is laid out. He must study his faith. He must study the sacraments, especially penance and Holy Eucharist. baptism verts the holy Communion is the life of their souls; they can not live without it. They must study the Mass. This is strange to them, but they must study it; study its different parts and they will love it. The convert must then study the devotions-devotion to the Lord in the Blessed Sacrament and the love of God for man. When he has learned this, no power in heaven, in learned this, no power in heaven, in hell or on earth can separate him from his faith. He should have devotion to our Blessed Mother. You can not love Jeeus Christ without loving His Mother, Devote the second sec -Father Younan, C. S. P.

If you are suffering from a bad man's injustice, forgive him, lest there should be two bad men.—St. Augustine.

in their contributions, but from the fact that priests, brothers and nuns have left here for the foreign mission found in Some may now be field. Africa, China, Japan, etc., not to men-Africa, China, Japan, etc., not to man-tion our possessions in the Pacific. They are few in number as yet, but full of zeal and fervor. There is little doubt that their example will have for doubt that their example will have fol-lowers, and that Americans, who have done so much for the diffusion of the principles of liberty throughout the world, will some day occupy the first rank in bringing to other nations the light of the true faith.—Philadelphia Cathelic Standard and Times.

They have, therefore, increased 500 per cent. in the last ten years, and it is hoped that this progress will con-tinue in the same proportion. As Car-dinal Manning well said; "To con-tribute to the missionary cause of the church" \* \* to send both men and means abroad for the diffusion of and means abroad for the diffusion of the Gospel is the test and measure of Catholic life among us. The mission-ary spirit is the condition of growth, and if the faith is to be extended at ome it must be by our aiding to carry it abroad."

# 6

#### FIVE-MINUTE SERMONS. Second Sunday after Pentecost.

INGRATITUDE. A certain man made a great supper, and in vited many. And they began all at once t make excuse. (Gospel of the Day.)

may lead to great dishonesty. The small leak may so grow as to sink the ship. Conscience is blunted or deafened by little crimes multiplied. A person cannot be half honest. The virtue of honesty is a whole—it cannot be divided. You know, my dear brethren, the parable given by our Divine Lord in the Gospel of to day. The principal point of it is in the words which you have just heard. The guests who were invited to the supper, instead of feel-ing honored at the invitation and ac-centing it gladly becau to make one Some people with erroneous con-sciences think it no harm to take or steal something from the city, from a corporation, from the wealthy. There are not diverse rules of honesty. What are not diverse rules of honesty. What St. James says of the divine law may be applied to the virtue of honesty; "Whosoever shall keep the whole law, but offend in one point, is become guilty of all." (ii. 10) Some people think it low and mean and sinful to pick a dollar from a man's pocket, but are quite easy if they get many dollars by fraud. There is no essential difference between theft and dishonesty. We are not permitted to take our bill and write fifty, if we owe our lord a huncepting it gladly, began to make one excuse or another: one had his farm excuse or another ; one had nus farm and his oxen, and another had just mar-ried a wife. None of these reasons would have prevented them from coming to the supper had they really wished to; they were mere flinsy pre-texts put forward to hids their indif-ference to their best and all that ha to their host and all that he had to offer them.

You know this parable, and I think you also know its meaning. As our Saviour uttered it the coldness and in-Saviour uttered it the coldness and in-gratitude of those whom He had come to save rose up to Him, giving Him a foretaste of the agony which was after-wards to overwhelm and crush Him in the garden of Gethsemani. His heart. the garden of Gethsemani. His heart, burning with love for men, longed and thirsted for love in return; it was all He asked; could He but have had that, all the pains of His sorrowful life and terrible death would have been as nothing. But no; He foresaw that, after all, those to whom He stretched out His arms on the cross in loving invitation, would, for the most part, turn a deaf ear to His appeal ; would give Him at the best but a reluctant and half-hearted service ; would keep as much as possible for themselves and give as little as possible to Him.

And, in particular, He foresaw that And, in particular, He foresaw that the crowning gift which He had in store for His rebellious and ungrateful children-His own Body and Blood, which He was to leave them in the Blessed Sacrament of the Altar, and in which He was to remain with them even after His work was done and the even after his work was done and the time come for Him to return to His Father—would be rejected by the greater part even of Christians with the same indifference with which His other sacrifices were to be met. He saw Himself in our churches, unwel comed and almost unknown by the most of those whom He loved to call His friends. He saw that, though for a time in the first fervors of faith, when the sword of persecution drove those to His side who were not overcome by it, He would as He desired, e the daily bread of His people, yet there would come a day when that faith would be dimmed, and the love which sprang from it would grow cold. He knew that an age would come when shame to say it-His church would have to force her children by strict laws and threats of excommunication to receive Him in the sacrament of His love even once a year. And He knew that in spite of all this urging many still would excuse themselves from still would excuse themselves from the Divine Banquet, offered so freely the Divine Banques, thered so hereiny to, nay, almost forced upon, them; that millions every year would miss their Easter duty; would either turn from the Bread of Life to the food of swine by deliberate choice, or at least, would, on some frivolous pretext, put off the time of their reconciliation to the last day appointed for it had gone by. Alas! my dear brethren, children

of this God and Father Who has done so much for us, I fear that some even of you who hear my words have once thus grieved His heart and despised His love. In all this long time of Lent and Easter which has just gone by you have missed the duty to which the most sacred and solemn all the laws of the church has called But still our Lord has not yet you. But still our Lord has not yet treated you as you have treated Him. He has not yet said to you as the host said in the parable: "None of you that were invited shall taske of my ennors". Not were the supper." No; once more in this great festival of Corpus Christi, He makes yet another appeal to you, to put aside your excuses and come to Him with all your heart and soul Him with all your heart and soin Do not, I beseech you, continue to in sult and despise Him Who thus humbles Himself before you, and still tries to remind you of His goodness and mercy. Come to Him without delay, and make amends for your past meglect; all will be forgiven and forgotten. But remember, if tempted to reject Him once more, and tempted to reject Him once more, and to postpone your return, that even His infinite mercy will at last have to yield to His justice; and His loving Spirit cannot strive with you for ever. TALKS ON RELIGION. DISHONESTY. Dishonesty is the crime of the age It finds place and practice in high places as well as in the lower strata of society. The revelations of official investigators, the findings of the courts and the narrations of the newspapers show that cupidity and dishonesty are and the narrations of well nigh universal. Justice, in its wide sense, may be

No.

#### THE CATHOLIC RECORD.

# CHRISTIAN EDUCATION THE ONLY TEUE EDUCATION. **NESTLE'S** There are many kinds of education and vast are the sums that are paid for them. There is education without relig-

there is education that barely speaks of God and the Holy Trinity lest offense be taken by those who do not believe one or the other, or perhaps deny both, such as is the education given in the schools of the state. There is education strictly sectarian, which has the bias of the particular sect that conducts it, and there is Catholic or truly Christian education as given by the church, teaching the

eart as well as the head-giving as it does a full knowledge of God, His rights and our duties to Him, and ever holding up, Christ the Son of God as the model after which all men should try to form their lives and to live in ccordance with His teachings and His example. An education is nearer perfection

If it has a little it is worth but a little if it has much great indeed is its valu If we are really religious in practice then must one education have a good ideal in it of that religion in which we believe no matter what that religion may be. It is a heart craving that we must satisfy, and our secular education must be largely permeated by our religious beliefs and principles. Hence all shades of Protestantism have their own special private schools, in their own colleges and academics for the rich, at least since they can easily pay for them, and the real orthodox Hebrew, be he ever so poor, will see that his children receive an almost daily train ing for two hours at least in the and tenets of his faith, in addition to the secular training they may get gratis with all the others who attend the public schools. It is acting on principle that the church has this parish schools-to give the child a complete education that may train the he rt after the Divine Model, Christ, Who said, "Learn of Me," and develop and improve the mind according to the measure of the talents that God has given it.

Every child may not become learned but every one may become good and holy—if he only be put in possession of the means—God's grace. It is God's way of being equally good to all. He made all, He redeemed all: He would give Himself to all, and would bring all to Himself in heaven-and this He would accomplish by means of His church, to whom He has entrusted the care of the souls of men and their eternal interests, and through which He dispenses the graces and blessings that will bring them to know, love and serve God here, and be happy with Him in heaven forever hereafter.

complish these ends for God and for man, and these she strives to do from the first, through taking up the education of the children. It is an arduous task, it is a heavy task, it is a struggle by lack of means that is heroic, but zealously and enthusiastically she keeps on at work, doing everything she can to open and maintain schools. And

are brought, through these schools, to the knowledge and the love of God and the practice of the holiest and highest virtues; and at the same time they receive an education all sufficient in secular branches to make them succeed in life and in some cases reach even through the highest places in professional and business careers from the education they have received in Catho-lic schools and colleges. It is but making good the divine promise, "Seek first the Kingdom of God and His first the Kingdom of God and His justice and all things will be added thereunto."

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JUNE 16, 19

CHATS WITH

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is better to risk th crinactive. Kee be at work or Motion is life, and happiest. An ol-"The fire-fly only wing; so it is wi once we rest, we d

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DEPARTMENTS spirit. ugurs well for the interest of religion in English-sy that we are to have a work which will be an end to do oftentimes painful controversy and a source of y on for all scrious readers, non-Catholic as well as C. Apologetics Biography Church History Whilst wishing you and the editors associated with you speed in the work, I think I can predict that you will meet u much encouragement and cooperation on every side that your CATHOLIC Encyclopedia in English is an imp A need of our time. In the past century the church has grown both extensively and intensively among English-speaking peoples. Their interests demand that they should have the means of informing themselves about this vast institution, which has been a decisive factor in shaping the progress of the world among civilized nations.

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MEN. The London Daily Telegraph says

It is one of the strangest character istics of the Church of Rome that she alone among the denominations has dis-covered the secret of grappling to herself with hocks of steel, men and women from every rank of society and every grade of culture. Whatever their worldly position, whatever their degree of intellectual development, her power over them is a real and binding one. It is only those with some per-sonal knowledge of her adherents who have any idea of the diversity of individual conviction which attains re pose under the apparently rigid and unbending system by which her authority is exercised. Yet, though she is, perhaps, the most varied as well as the st united and compact force in the religious world, and though there is a general tendency to follow her example of pressing the arts into her service, ner converts are not numerous. On the other hand, oddly enough, when from the they do come it is usually illuent and highly educated classes ; and not a few of the most cultured sceptics turn to her at last in their despair and become her zealous supporters.

#### THE MONTH OF THE SACRED HEART.

ishop Colton in Catholic Union and Times June is May blossomed into loveliness, and devotion to the Blessed Virgin reaches its climax in devotion to our divine Lord. His heart is the emblem and centre of His love for us, and we venerate it and adore with all the homage of our hearts.

How gladsome run the days and nights of this lovely month, for, as the poet says, "What is lovelier than a day in June ?" Nature is fresh and fragrant, the air is balmy, the skies are ; there is a cheer and life and day are almost to a man the outcome o brightness about everything that fill our being with gladness, and lift up the entrance of our spirits and make us feel our best of all the year. June is the consummation, as January is the dawn, of new life, as April is the presage, and May the promise of its coming. It is this consummation faith asks us to give to God, Who has given it to us, that it may be a worthy offer to give to Him, for the love He has shown us in taking our humanity, that with a human heart He might love usand this we will do by raising our minds and hearts to Him in His own appointed devotion - devotion to

ion, such as is the education of the in-fidel that does not believe in a God — FOOD

the more it is impregrated with the eternal truths and principles of God.

# THE MUTUAL LIFE OF CANADA

It is the mission of the church to ac

the blessing of God ever attends her, for thousands and millions in the world

Our Catholic men of prominence to-



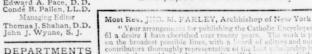
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write fifty, if we owe our lord a hun-dred quarters of wheat. The world may applaud the unjust steward who "gets away with his trick," but Just-ice, holding the scales, will not. "Divers weights and divers measures both are abominable before God.' (Prov, xx. 10.) It would be well for people in business to meditate on these pr ciples enunciated by Divine justice. prin There is another kind of dishonesty or thieving quite prevalent-dishonesty in paying our debts, or rather a failure Means Healthy Babies ause it supplies all the nourish-int that any baby needs to grow o a sturdy, rosy, healthy child. Nestle's Ecod requires no milk-

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into a sturdy, rosy, healthy child, Nestlé's Food requires no milk— just add water. Free sample sent to any mother who will try it.

time when he is paid for that time. Those who do so may be classed with " There is a prison out of which way. ret departed who ought to mend their ways or they will be a long time in

medicine or anything else, on the part of one who did not possess the requisite knowledge. It is also dishonest to connive at in-

is also disablest to confire at in-justice or to co operate with others in wrong doing. Tobias said : "Take heed lest perhaps it be stolen, restore ye it to its owner, for it is not lawful for us to eat or to touch anything that cometh by theft." (Tob. ii. 21.)

All persons guilty of dishonesty must remember that they incur the obligation of making restitution else the sins will not be forgiven. "There is One who seeth and judgeth." We should have a high standard of

honesty and of commercial morality, and we should do what we can to inculcate and enforce principles of honesty. This duty is especially incumbent on parents, teachers and superiors. If the love of money dominates a Christian, it will not be long before he will per-sistently worship the golden calf and way n nerdition .--

in paying our debts, or rather a failure to pay them. This dishonesty includes failure to pay all debts when we are able. These debts that cry out for settlement are "grosery bills," "bills," "tailor bills, "doctor's bills," "bills for money borrowed," etc, even if they were con tracted in another city, and were contracted in another city, and even if the civil authorities say that they are outlawed by the statutes of limitation. "My ways are not your ways," says the Lord. People are not allowed to contract large debts which they know they cannot meet. While no one can be bou be bound or is bound to an impossibility, every one is expected to make all reasonable exer-tions to remove that impossibility. An honest person will not waste his

thieves. Some who are scrupulous about taking a little money unjustly are unscrupulous about taking much greater value in the unjust waste of time. A plumber who works by the hour is dishonest if he charges for an hour when he used half of that hour in social confab or in loitering by the no man can go until he has paid the last farthing." There must be many departed souls who stand in need of prayers. There are many souls not

that prison of purgation. that prison of purgation. A quack who charges money for knowledge he does not possess is a thief, and he may be liable to more damages than his fee. The contract was dishonest whether it was in law,

defined as a virtue which leads us t defined as a virtue when jeads us to respect all the rights of others and to give to each one the full measure of his due. St. Paul says: "Render to all men their dues." The command of the Old Law was: ion.

"Do not any unjust thing in judg ment, in rule, in weight or in measure Let the balance be just and the weight equal." (Lev. xix., 35.) The New Law sums it all up in the command : Thou shalt not steal." The right to property has been given

by the Lord as necessary to the exist ence of human society. If dishonesty were to prevail universally it would be impossible for men to live together in society. "Unjust taking away" in accomplished either by robbery or taett. Robbery implies force and adds insult to injury. Theft implies that a person is deprived of his property in secrecy and by strategy. Dishonesty generally begins in little

ly, for her weakening and impoverish ment, for a diminished capacity to things. Thieves begin with pennies and then dollars are sought. Thefts called trifling should not be lightly dealt with. As the neglected cold may lead to pneumonia, so small thefts London.

Catholic Universe.

#### PHILOSOPEIC VIEW OF THE CHURCH.

We who profess the Catholic faith, believe that God has created, and set in the midst of the world, to be its inner heart and source of life, a spiritual and mystical body ; that He has infused into the body a Divine principle of vitality, enabling it to resist the disintegrating processes which bring all ele to dissolution; that with in it He, in a way inscrutable to our vision, mightily and sweetly orders all things ; and that there is in the inner

recesses of its being a center or de-posit of truth so spiritual and subtle as to evade apprehension through the avenues of sense or the ordinary prcesses of reason, but, being the direct product of God, so infused with Divine simplicity that the childlike and the

simple-hearted can intuitively receive and readily assimilate it. But apart from this interior essence which differentiates it from every other which differentiates it from every other organism in the world, this spiritual Entity, dwelling and moving in the world of sense, is under precisely the same conditions as every other part of the society in which it has, its habita

No rise or fall in the physical, olitical, or financial barometer, nothing in fact, which affects the course of human history and determines the destinies of nations, but has its reflex influence on the Church. As the clay in the potter's hands, so, by the law

in the potter's hands, so, by the has of solidarity in all things human, is the impress of time and circumstance stamped upon her. And more than this. Not only does she stand—civitas supra montem posita—exposed to all the winds of heaven, and buffeted by cover storm that heats upon her from every storm that beats upon her from without, but, for better or worse, for

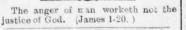
building up or breaking down, she is dependent upon her own citizens. Destroyed we know she cannot be, for she is the City of God ; but for the strengthening of her ramparts and the adornment of her palaces, or converse-

shelter and to nurture, she is, to an almost immeasurable extent at the mercy of her sons.-The Weekly Register,

the Sacred Heart. Our Lord wants our hearts, our affect Our Lord wants our nearts, our anec-tions, our wills, and nothing less will satisfy Him. "Behold the heart which hath loved men so much." He says that it hath exhausted itself with its love, and so in return God expects us to love Him with "our whole heart, with our whole soul, and all our mind

Let us give Him our love that we may satisfy His heart languishing from very love of us; let us give Him our hearts that He may give His own Sacred Heart in exchange; let us give Him our wills that He may give us His perfect will instead ; let us give Him our life that He may give us Himself to be our life, our happiness,

our perfection. Of sacred Heart of Jesus, we implore Grace to live Thet more and more : O Sacred Heart of Marr, gain us the grace To die in thy Son e and thy embrace. Amen.





A. McTAGGART, M. D., C. M. 75 Yonge Street, Toro References as to Dr. McTaggart's pro standing and personal integrity pe

by : Sir W. R. Meredith, Chief Justice. Hon. G. W. Ross ex-Premier of Outario. Rev. John Potts D. D., Victoria College Rev Father Teery, President of St. Michael's College, Toronto. Hygnu Rev. A Sweatman, Bishop of Toronto Hon. Thomas Coffey, Senator, CATHOLIC RECORD, London.

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our Catholic schools. And no Catholic should expect to see His children reach to prominence that will not have his children educated in Catholic schools where such schools exist. For from whom is the success to come unwill He give less from God, and how success when the child did not go to get that success through the school of His church, of which He said, "He that hears you, hears Me, and he that despises you despises Me; and he that will not hear the church, let Him be to thee as a heathen and a publican"? Others may get success, because they had not the Catholic schools to go to, but no Catholic should expect success when the school is ready for his use For, again to quote the Divine Teach er, "He that soweth not with Me scattereth." A child's school term is short, a few, say seven or eight years at most, in general; let them be passed in Catholic schools.—Bishop Colton in Catholic Union and Times.

#### One Point of View.

Perpetual self seeking and self-cod-dling and avoidance of all avoidable pains and duties ought to make us dis contented, and they do. Part of our time and strength we have need to devote to labor whereof the pay come not in cash, nor in ordinary asures not in cash, nor in ordinary pleasures or advantages, but in satisfactions which are spiritual and benefits our souls. We all know that theoretically, but in practice we are apt to overlool To have no anxieties, to be subject to no annoyances, to have no unw come duties and no occasion for self denial, is not by any means to be a good case. Any one finding himself in such a predicament is bound to get out and hunt up labors and troubles merely to make life worth living. Every one of us is a wheel with cogs in it, meant to fit in with other cogged turn more or less laboriously and effect ively in the great human machine and tarn with the other wheels, or we go to the scrap heap.

Drunkenness, says an exchange, s not the cause of the wide poverty that we hear preached. Perhaps not. But it is the proximate cause of more sin and sorrow than any man can calcu-late.

Sculpture Ethics Abp. BEGIN, Quebec "You are assure of the cooperation of Papacy Religions Missions en eminent for t arning and per rthodoxy; this is Clergy Religious Orders Laity Statistics irst esse ducingawork tre of the Science of ligion and Chr Apologetics, a we where all can find clear and exact sta Catechetics Hierarchy Sociology Bibliography Music

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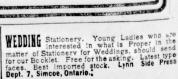
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In Spite of Affliction.

The Things Most Worth While.

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CHATS WITH YOUNG MEN who wields a strong, vigorous pen, but who wields a strong, agonomic point where he was at twenty. He has had scores of good positions, but he could not keep then because of his indiscretions, be-cause of a hot temper, and a sensitive nature which was always being wounded be tride. There is no harder worker The secret of success in life is to The secret of success in life is to keep busy, to be persevering, patient and untiring in the pursuit or calling you are following. The busy ones may now and then make mistakes, but it is better to risk these than to be idle is better to risk these than to be idle tor inactive. Keep doing, whether it be at work or seeking recreation. Motion is life, and the busiest are the heapiest. An old philosopher says: by trifles. There is no harder worker than he is. Every time he gets knocked down he begins at the bottom and starts planning and reclimbing, only to fall back again like the fabled frog Motion is life, and the busiest are the happiest. An old philosopher says : "The fire-fly only shines when on the wing; so it is with the mind; when once we rest, we darken." trying to get out of the well. Now, if this man had taken an invent

ory of himself in his youth, and strengthened two or three little weak points, he would have been a giant in the field of letters.—Success. When a man like Lord Cavanagh, manages to put himsolf into Parliament, when a man without arms or legs, like Francis Joseph Campbell, a blind man, becomes a distinguished mathe-

# OUR BOYS AND GIRLS.

TWO BOYS.

man, becomes a distinguished mathe-matician, a musician, and a great phil-anthropist, we get a hint as to what it means to make the most possible out of ourselves and opportunities. Perhaps Emerson prefaced his essay on "Com-pensation" with the remark that he had always wanted to write upon that ninety nine out of a hundred under such subject. There is a true story on com-pensation from the salary point of view that I have always wanted to write, and ninety-nine circumstances would be entent to remain helpless objects of now I am going to do it, says Irving Hancock in a preface to a very success-ful little "Success" tale. The two young men to whom the story refers were schoolboy friends of mine. I know the facts in the case of each and can

The Things Most Worth While. "The pursuits of even thebest things," says Cicero, "ought to be caim and trauquil." Obviously because calm-ness, tranquility and moderation are in themselves good objects; and also be-cause turbulence and hasto in the ablesymment of even worthy orde tabe tell the story with exactitude. These two boys may be called Smith and Brown. They were graduated in the same year from the same high school. Taey had been chums, more or less, for years, and decided to start in the turmoil of life in the same business house, if possible. Positions were secured in the largest dry goods stare canee turbulence and haste in the achievement of even worthy ends take something from the value of the results. Emerson says, "Repose and cheerful-ness are the badge of the gentleman." ness are the badge of the gentleman. A man of courage is also a man of faith and a man of patience too. These at-tributes of character are worth too much to be lost in the struggle. We labor and endure quite as much for the results which our efforts may have upon our character and on the manhood of the thrmoli of hie in the same subscream house, if possible. Positions were secured in the largest dry goods store in Boston. More than that, both young men were assigned to work as tryo salesmen behind the lace counter. " This isn't much of a place," re-mached Bayam dupionaly. our character and on the manhood of

marked Brown, dubiously. "'Tis not a bad place returned Smith, consolingly, " and we're getting 85 a week to start with. Not very bad our character and on the mannood of those with whom we are associated as for the ends directly attained or pro-

posed. Character and its development are among the things most worth while pay for boys !'

in life. Two men do equally hard work, as sume equally heavy responsibilities, live equally useful lives; but one of them wears a perpetual cloud on his brow, while the other is serene or smilpay for boys!" There were long hours to be served and the work was hard. There were many impatient customers to be waited upon. As both boys lived some twenty upon. As both boys lived some twenty minutes' walk fron the store, they walked home together in the evening. "Pretty slow life, this," grunbled Brown. "Think of the pay we're get-The universe does not rest on the

The universe does not rest on the shoulders of any of us. Act your best from day to day, and leave the results to Providence. If you do your duty, you do enough. Your task is one man's

Brown. Winnik of the pay stores," ret ting." "It's not bad for youngsters," ret joined Smith. "It might be worse." Neither boy had any living expense to pay, save for noonday luncheon and laundry. Smith brought his luncheon; Brown didn't. Smith began a bank account. Brown went to dances as often as he could afford the money. He soon found other pasttimes of evenof a tired laborer and the hour of play that keeps all the Jacks from being dull boys. If you do not get that much, you are not getting your right Strike. Strike at your own atmany industrious people take

as often as he could afford the money. He soon found other pasttimes of even-ings that absorbed all his money and what he could borrow from his father. Naturally the two boys began to drift apart, except for that little evening walk home. Brown began to gramble which be tarmed the slowness of protendency to deliver us preachments in words and looks, because we sing at our work, or frivol a few minutes in the sixty, they help to give life a blue color. They are not the wise ones; we, who look at the flowers along the we will come all right," returned Smith, " if we work for it."

mith, " if we work for it." At the end of the first year Brown pathway and trace with our eyes the upward flight of the birds in the blue

At the und of the hard by any has observed : "I guess you're right. My pay has been raised a dollar a week. A fine return for hard work, isn't it? Did you get a raise?" "Yes ; I've been raised to seven."

A whoresome moderation. We have the better philosophy of life and we have it from Nature, not from brain-fagged professors, nor from weary gathergolds, who sit high on their Brown whistled his amazement, looked

gathergolds, who sit high on their glittering piles and tell young men "how to succeed" — while it is an open question whether they themselves are not failures, so far as the essential

glittering piles and tell young men "how to succeed "- while it is an open question whether they themselves happiness of life goes.
There is a wisdom that runs counter to the wisdom of those books which tell young men "how to get on " and how to achieve success in the business world is to make money and display the fact in affinent living. But there is another is and here the money maker. There are those world is fullness, does not usually come to homestly believe that the monk in his cell is living a completer life, and gett ing richer value out of his years than the side that sait to the money in the success line. There are those who thought it wisse to give their wealth to the poor as a pre-limit ary to leading a perfect life. Jin the pineteent century, John Ruskin, who inherited a million, died the poor sa a pre-limit was on taken to the tere to the wisson of the tent was a port of the success with the money in the tent was a word. Success that the money is the success who thought it wisse to give their wealth to the poor as a pre-limit ary to leading a perfect life. Jin the pineteent century. John Ruskin, who inherited a million, died the poor. early church who thought it wise to give their wealth to the poor as a pre-liminary to leading a perfect life. In the nineteenth century, John Ruskin, who inherited a million, died the pos-sessor of but a few thousands, because he governed his life by a wisdom differ-ent from that of the commercial sense of his time. He gave away most of his forture. briefly. In a second Smith was at ins side, whispering: "Jack, you'll find it on the third lower shell down." Turning, Brown went to the shelf in-dicated, found the goods, produced them and made a sale. As soon as the customer departed, the manager, who had been looking on, stepped up and astrod: "Forsake all and gain all." "That which we give away is that which we have." Such maxims as : asked : "Brown, why don't you learn to Brown, why don't you have a second Fly pleasure and it will follow "Peace of mind is the true happiand the down and the short is a short in the second structure and the short is a short in the short is the sh -all running counter to the prevalent -all running counter to the prevalence wisdom of life-have their value as checks. Men who actually adopt such maxims, in the government of their lives, seem eccentric. But they teach ne had to sen, but no had to had a partment manager and said : "I would like your permission to cut a small sample from every one of those lives, seem eccentric. Due to the world by an object lesson. ment. They teach it a wholesome moderation in the opposite plans and ideals.—Cathoa small sample from every one of those laces in the department." " What do you want of them?" " I want to take the samples home and study them evenings. I want, if possible, to become so familiar with every make and pattern of lace that I could tell it by touch in the dark." " Take the samples," was the brief renly. lic Citizen. People Who Repell Success One of the strangest paradoxes in human nature is that men struggl-ing, apparently with all their might, to succeed, are yet constantly doing things, saying things, and think-ing things which drive the very success that they are after away from them. They are all the time counteracting their efforts by some foolishness, or weakness, or indiscretion. They are saying things which prejudice people against them, and doing things which destroy confidence. Although they apparently try very hard to build a foundation they are all the time under mining themselves. One of the strangest paradoxes in reply. After a few weeks of patient evening study, aided by the use of a microscope, Smith discovered that he knew three times as much about laces as he had times as much about a book of his ever expected to know. Out of his savings he bought a powerful hand magnifying glass that he carried daily magnifying glass that he carried utily with him to the store. By degrees he was able to demonstrate to customers the relative values of the different laces. The department manager looked ing themselves. en work like Trojans to get coveted position, and then by getting puffed up with conceit, or by some on approvingly and added all the infor-

# THE CATHOLIC RECORD.

ings' time studying the laces. Way don't you do the same? You're a good fellow and willing. Come up fo the house with me to night, and after sup-

house with me to highly, and are to per fill show you some of the things f've been studying." "Can't do it," negatived Brown. "Got an engagement." There was an evening High school

course in chemistry. Deciding that he knew as much as he was able to learn about the fibres of every kind of lace sold in the store, Smith decided to take up chemistry, in the hope that he could learn something more about lace.

laces. The course was an elementary one, but he applied himself with so much diligence than the professor soon began to take an especial interest in him. Then the young man explained what he

Then the young man explained which the wanted most to learn. "Stop a few minutes every evening after the class is dismissed," advised the professor. "Bring samples of your laces with you, and I'll see what help I

can give you." All through the winter Smith toiled We learned how to away at chemistry. He learned how to make tests of lace fibres that were im-possible with the miscroscope alone. One day a lot of samples of laces came from Ireland. Some of these the young man, after using his glass, considered spurious. He took them home that evening and applied the chemical tests. The next morning he reported to the department manager, a successor to the one under whom he had first served, that the samples were of spurious

Why don't you mind your own business?" was the irritable retort; "these samples are all right." But Smith, saying nothing, went to

the superintendent briefly. He did, even to the extent of communicating with the professor. The result was that the new department manager was dismissed, and Smith, after some urging, took his place, at a comparatively low with the professor. The result was that the new department manager was dismissed, and Smith, after some urging, took his place, at a comparatively low who was now receiving \$30 a week. Brown, who was now receiving \$3 a week, had beginn to feel a positive dislike for his more snear-ful fixed.

more successful friend. Three months went by. Smith drew a week, while his erstwhile friend had gone up to \$10. The buyer for the lace department, who had grown old and wished to retire, was about to make his last trip to Ireland and France for He requested that Smith should laces. He re go with him.

with him. 'You always have been lucky,' "You always have been lucky," growled Brown, when he heard the news. "You're off for a fine trip abroad, with all expenses paid, and I suppose you are going to have your salary raised?"

"Pitch in and study, Jack," whis-pered Snith. "I've three days yet before I sail. Come around and I'll get you started " get you started.' Sorry, but I can't, old fellow. I've

got engagements for every night this week. Two months later Smith returned to

face brightened up, however, as he saw like unto thine.'

THE SACRED HEART. O Sacred Heart, we thee adore, Grant we may love thee more and more." This is the sentiment that wells up in the true Catholic heart always, but especially in the month of June, con-secrated to devotion to the Sacred Heart of Jesus. June, so beautiful in its sweet, long days, so peaceful and so happy in its warm sunshine, tempered

happy in its warm substite, tempered by gentle zephyrs, is given up to the honoring of our Divine Lord and Saviour, in loving and adoring His Sacred Heart, which beats with an endless love, and which exhausted its last drop of blood for man's salvation. Who can tell the depths of love that Who can be the depine of the other of the set of the se divine, inexhaustible in its strength and extending to every creature mad ading to every creature made to the Divine image.

There is something most touching and consoling when we consider the oling when we consider the our Lord. To be loved and heart of loved infinitely by Jesus, the Son of God, is entrancing in the extreme. To remember that He Who has saved us, by dying, now lives for us and lives to ove us with an unchangeable and ex-nausting love is beyond our power to hausting understand-we can only understand it in the light of God's infinite goodness and in His infinite power called upon to exercise it. God be praised for all He wishes to be to us, and God give us

He wishes to be to us, and G id give us the wisdom to avail ourselves of His infinite love! Let our hearts always go out to the Sacred Heart, and beg God to give us that generous and all consuming love for Himself that He shows to us in an infinite degrae. We will be lifted all to do. It is this grace which David prized and which He asked God to continue to Him, when he said, "O Lord, take not thy holy spirit from me," and it is this that all must ask for if they would the superintendent and made a state ment of what he had discovered. "How on earth do you know this ?" demat ded the young man's superior. "Professor Boeckmann has been in-structing me in chemical tests of thread fibres for several months." "I li think this matter over," said the superintendent briefly. He did Send forth the darts of thy grace, and the fire of thy love into our poor, cold hearts, that they may barn with the nearts, that they may barn with the fire of divine love and live to Thee in all things throughout all the days of this life, and then after this life is o'er, join those of the blessed ones in the

endless joys of heaven. Let each one 82.7 -Catholic Union and Times. O cherished and ever memorable

all to do.

hope to advance in the supernatural

"My heart is thine, Thou art always mine."

First Communion Day.

selves the love of our hond solution Heart we must strive to be pleasing to Him by having our hearts like unto His, and hence we are to pray. Make our hearts like unto thine. His heart is nearts with the will of His first Communion ! Who can ever for-get thee! Thy heavenly fragrance was one in accord with the will of His heavenly Father. He lives only to ful-fill that will, and He was constantly proclaiming it : witness His sayings in proclaiming it: withese fills saying the the sacred text "I came to do my Father's will," I came to do the will of Him who sent me, and my meat is to the will of my Father Who is in Hearen "

Heaven." It was this perfect fulfillment of the will of His heavenly Father that ever united them, and realized our Lord's words that the Father and He were

one. So should it be with us, and so it will be if we desire it and ask it in our Lord's Holy Name, for He has said "Whatsoever you ask in my name it will be given you," and what better can we ask and pray for than what every true lover of our Lord's Sacred

the store, strolled through it and went up to the lace counter. Brown stood there, looking most disconsolate. His Heart prays daily, "Make my heart As the heart is the organ of life it

As the heart is the organ of life it may be said to epitomize the whole man, and God so recognize it, for in asking our homage He says, "Son give me thy heart." If we give Him our heart we circ." he thy heart." If we give Him our eart we give Him all that the heart neart we give film all that the neart animates; our mind and its thoughts, our will and its deeds. We give to Him, in a word, our entire being, and the offering is worthy and acceptable, as it is giving to God all we are and

I we have. If we give our heart fully and unreservedly to God He will fill it more and more by grace, so that we shall grow in holiness and periection and become most pleasing to Him. We shall have the spirit of our Lord and shall grow more and more like Him--a perfect obedience to the divine will a

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" our hearts like unto thine," Holy Writ says of David that he was a man after God's Heart. This may be said of all God's saints. They had the spirit of God because they desired it, HELLMUTH & IVEY, IVEY & DROMGOLS -Barristers, Over Bank of Commerce DR. STEVENSON, 391 DUNDAS STREET London. Specialty-Surgery and X., R. 7 Work, Phone 510. spirit of God because taby denda for and they co-operated with it, that is, with His grace, and became holy and plassing in His sight. They were one with our Lord and Saviour, learned of Him and followed Him as He desires

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RIVERSIDE, N.B., CAR. About three years ago my mother had the prippe, which left her body and mind in a weak-need condition. At first sine complained of sleep lessness, which developed into a state of melan-cholia, then she could not sleepat ail, She didn't

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mation in his power. At the end of the second year Brown's oolish or weak act, knock the scaffolding,

salary remained at \$6. Smith's pay had been increased to \$10. "Favoritism !" snapped Brown. "I

foolish or weak act, knock the scaffolding, which they have been years in building, out from und-r them, and down they go. Their lives are a series of success-ive climbs and tumbles, so that they never get anywhere, never accomplish anything worth while, always tripping themselves up, neutralizing their work: this is their greatest stumbling block. wonder, Fred, why the manager cannot see anything in me. I work as hard

this is their greatest stumbling block. I know a powerful editorial writer

Following the example of the gov-erning body of Oberlin University, the famous Methodist institution of Ohio, which recently invited a member of the Cleveland Apostolate band to lecture before the theological students on Catholic doctrines, Grant Univer-sity, in Chattanoora, the great Method. sity, in Chattanooga, the great Method-ist institution of Tennessee and one of the foremost in the South, had one of the Paulist Fathers address its divin-1 y class a few days ago. At the invitation of the dean of the univer

theological department of the univer sity, Father Healy, one of the Paulist priests, then conducting a mission at the Catholic church in Chattanooga, addressed the students of the depart-

The Very Rev. Father Tobin, Father Hayes, assistant priest in charge, and Fathers Healy and O'Hearn went to the university, where the entire corps of theological students were gathered. Father Healy went into his subject thoroughly, so as to explain to the non Catholics the exact doctrine of the church with especial reference to the infallibility of the church. His lecture was a masterpiece in words and in thought, so lucidly did he explain the doctrines of the church. He subse-quently lectured on "The Immaculate

Conception." This occurrence is indeed a rare one in the history of theological schools. Grant University teaches Methodism to those aspiring to the ministry, and it is perhaps unprecedented in the annal of the country that Catholies have been called upon to explain their own doctrines and to expound their own faith. The students reached points in their theological studies which they did not understand, and called upon Father Tobin to expound these points.

The best efforts in behalf of our see anything in me. I work as hard as you do." "Not in the evenings," was the quiet answer. "I spend most of my even- grance of genuine sympathy.

Mrs. Mary Goodine, of U. Kingsclear, N.B. Can, writes : Pastor Koenig's Nerve Tonic has done me lots of good. I recommend it to everybody. ct obedience to the divine nstant union with God and a faithful KORNIG, OF FORT WAYNE, INC., STORE WAYNE, SAN STRATES, SA

constant union with God and a faithful correspondence with His grace will mark our lives. We shall ever walk in the Divine Presence and strive to walk in the path of perfection. We shall imitate our Lord in His charity and mergy in our dealings with our neigh-bor, and our goolness to our fellow-men would incite them to goodness in turn toward one another. Thus would be spread abroad the flames of divine love with which our Lord's Sucred love with which our Lord's Sacred Heart is burning. "I come to set the world on fire," said our Lord to B essed Margaret Mary when revealing to her His Sacred Heart all afire with love, "and what will I but that it be en-kindled."

J. CLANCY, Brantford Telegraph School, Cor. Colborne and Queen Sts. It is this love for God and this love for men for sake of God that should animate every Christian heart. Such wis our Lord's Heart in inf nl e degree,

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#### THAT JESUIT MYTH.

THAT JESUIT MYTH. The Jesuit bugbear, as is well known, has been handed down from generation to generation of Protest-ants. There is no erime on the calen-dar which has not been ascribed at one time or another to the members of the Society of Jesus. It is scarcely twenty years since the London Times, in its telegraphic dis-tractices, as well as in its editorial col-umns, placed before its readers a story of an alleged attempt of the Jesuits to placed before its readers a story of an alleged attempt of the eldest son of the present emperor of Austria is the latest charge brought against the Jesuits. A regular contributor to the New York Tribune signing himself "Marquise De Fontenoy," who appears to have a good knowledge of European afisrs, tells the story of how the Jesuits came to be charged with the taking off of Crown Prince Rudolf. Some years ago there was published in a manufaction and the story of how the sin Austria a namohlet in which it was

Some years ago there was published in Austria a pamphlet in which it was stated that the defects of the Austrian aristocracy were due to the fact that its members had received their early education in Jesuit colleges. In course of time it became known that the of time it became known that the author of the pamphlet was the Crown Prince. From that moment, if we are to believe the accusers of the Jesuits, the heir apparent of the Austrian throne was a doomed man. We let the writer in the New York Tribune tell the story of how Beines Endolf maid with his life of how Prince Rudolf paid with his life for arousing the enmity of the terrible Jesuits. We quote : "The enemies of the order have

built up a most circumstantial story to show how the Crown Prince's unfor-tunate entanglement, leading up to his violent death at Meyerling, had his violent death at Meyerling, had been brought about purposely, step by step by the Jesuits, with the object of preventing the accession to the throne of a prince so hostile to their society and in order to make way for the late Archduke Louis Charles, and for his eldest son, the present heir apparent, both of whom the Jesuits knew to be imbund with their ideas." imbued with their ideas."

When it is recalled that the Jesuits have been charged with having a hand in the assassination of President Linhave been accused of plotting the death of the Austrian Crown Prince. If we are to give credence to the stories circulated about them by their enemies, they have been active parti cipants in crimes of all sorts. Refer-ring to this general and wholesale in dictment of the Jesuits, the writer in the New York Tribune, whom we have quoted above, says :

"Volumes upon volumes of fiction and of alleged fact have been published to prove that the war of 1870 between France and Germany was the result of Jesuit machinations and in fact, during the greater part of the nineduring the greater part of the line teenth century people, especially in Protestant countries, were taught to see the hand of the Jesuit in everything of any importance that place. The popular calumny often disproved, according to which the Jesuits hold that the excellence of the "end" justifies the "means," no mat ter how criminal the latter, has much to do with this disposition of the ig-

norant to credit the order with the re-sponsibility for all sorts of tragedies and disasters. The Sons of Ignatius have been sub

jected to these vile calumnies because, through their energetic efforts, the work of Protestantizing Europe was stayed in the sixteenth century. Maddened by this success the enemies of the Catholic church spread broadcast the foolish lies about the Society of Jesus. These have been handed down from generation to generation, till at length they have come to be accepted by the great body of Protestants unquestioned and unquestionable

truths Take for instance the statement that the "end justifies the means" 

He has almost completely shattered the historical foundations of Christianity. He denies the perpetual virginity of the Mother of God, and declares that our Lord was conceived and born in the our Lord was conceived and born in the usual way of a human father and a mother who had other children—the Gospel story of His infancy being only a pious and symbolical legend. Jesus came by degrees to know that He was not the Christ, but the person destined to be the Christ under some future conditions which have appar-ently not yet been verified. His mission and His preaching were based on one enormous mistake, to wit, that the end of the world was at hand in His own time. He did not found the Church or the sacraments; He did not teach that He was God—He did not even know that He was God. These propositions are manifestly contained

propositions are manifestly contained in the books I have referred to. Many of the writers who express sympathy for the author of them are apparently unaware of this. One must suppose, in charity, that were they aware of it they would turn in horror from such pestiferous teaching. They seem to have conceived the idea that this writer is the one standard bearer of science within the church, and that his opponents are the fossilized heirs of

his opponents are the fossilized heirs of the men who persecuted Galileo. Their truly unscientific ingeneousness would be almost amusing were it not so pitiful and so fatal. Nowadays, if anybody but a specia ist ventured to write, say, on electricity, sensible persons would promptly skip his lucubrations. Why should not the same rule apply to such a delicate, difficult, incomplete, com-plicated study as that of biblical ex-ezcesis? And yet you will find that egesis? And yet you will find that most of the harm that is being done is

done by newspaper correspondents, second-rate novelists and penny-a-line litterateurs. "The truth is that critical science

has raised a number of interesting pro blems which will not be solved to-day or to morrow. To describe men as 'reactionary' because they refuse to wallow once new theory advanced in swallow every new theory advanced in this most uncertain of sciences is to this most uncertain of sciences is to have a very short memory. The critics of to-day laugh at the quaint theories of the critics of half a century ago; they are in discord among themselves on a great many important points, and it is just as likely as not that their successors of the next generation will lift their eyebrows in amazement at the queer conclusions of to day. The eccle siastical authorities in Rome are study sustain autorotoes in Rome are study-ing the situation carefully and dispas-sionately, and before the end of the pre-sent year an important decision will be rendered which will save all loyal Cath-olics from the danger of falling into

and of the errors most in vogue. I say all loyal Catholics, for it is too much to expect that the church has become completely weeded of the disloyal. Arius, Luther, Jansen, Dollinger ware nce members of the Church. Although this ecclesiastic hints that there are some Catholics who are

affected by the prevailing spirit it is safe to say that their number is very small. The sooner they are singled out the better, for if any exist, they have no place in the Catholic church.— Catholic News.

GOLDWIN SMITH ON FROUDE, PAUL AND HENRY VIII. EVERE CASTIGATION OF HISTORIAN AND

BIOGRAPHER.

When the masterly arraignment of James Anthony Froude's " History of England" was made by Father Thomas Burke, bigotry was still strong enough to restrict the circulation of the eminent Dominican's work. Few would have thought at that time that Froude would yet be taken in hand

remorselessly by a fellow Englishman and Protestant, and displayed as a pre judiced and unreliable historian. Her-bert Paul's recent "Life of Fronde" is the occasion of a scathing attack, on

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theoretic High church fanaticism, and which, until it received its natural correction through advancing years, required from time to time to be promoderate. tected against its own extravagance by some form of external pressure." Pleasant is the allusion of the ex Tractarian to High church fanaticism Still more pleasant is the suggestion of the author of the Nemesis of Faith that when these young men grow older they will learn the wisdom of taking a lie upon their conscience at the com mand of tyrannical iniquity !

Catherine's death was opportune, and deemed at the time suspicious, as Friedmann has shown. There could Friedmann has shown. There could be no such thing as slow poison; but it seems there could be slow poisoning. The king could not conceal his joy; appeared in gay attire; the day after the arrival of the glad tidings gave a court ball; and sent the little Eliza-beth, daughter of Anne Boleyn, to Mass with extraordinary norm. Bells Europe. He met me the next da related with great pleasure that h Mass with extraordinary pomp. Balls and jousts succeeded each other, and the court rang with gayety. Such was the report of the imperial ambassador, Chapuis, to his master, quoted by Friedmann, but not quoted here by

Fronde.

Why does Froude tells us nothing Why does Fronde tells us nothing about Wolsey's end; the vile ingrati-tude of the king to his great and only too faithful minister; the greedy sacking of the cardinal's possessions, his furniture and plate, by the king and the harpy at his side? Why does he not tell us that Wolsey, while faith-fully discharging his duty as Arch bishon in the north was arrested on a bishop in the north, was arrested on a colorable charge of treason, and was on his way to the block when he was snatched from it by death? How are we to account for such an omission ? How but by Froude's own avowal in his divorce of Catherine of Aragon, that he does not pretend to impariality" for as muchas "he believes the Reformation to have been the greatest incident in English history, the root and source of the expansive force which has spread the Anglo-Saxon race over the globe, and imprinted the English genius and constitution of man kind ?" With little benefit surely to the veracity of mankind if Froude's genius is the genius of the Reformation. That Anne's sister, Mary Boleyn had been the king's mistress is proved not by common report only, but by the form of dispensation sought at Rome for the projected marriage with Anne; and also by a clause in the Act re-settling the succession, which, with evident reference to this case, brings carnal connection within the degrees of prohibited affinity. The divorce of the king from Anne was probably pro-nounced by Crammer on that ground that gr nounced by Cranmer on that ground. The evidence of the Act Froude had before his eyes, but failed to see. Of the wording of the dispensation, when brought before him, he failed to see



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THE CATHOLIC RECORD.

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and over again to be a lie having no semblance of a basis to rest on. Yet nine out of every ten Protestants be lieve that every member of the Society neve that every member of the Society of Jesus shapes his conduct by this maxim. So believing they are not surprised to hear these Jesuits have poisoned a pope whose policy they disapproved of, and have not hesitated to employ agents to murder the heir of a throne whom they wished to get rid of .- New York Freeman's Journal.

#### A COMING SYLLABUS OF ERRORS

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This is a day of religious unrest throughout the world. Outside the Catholic church all the Christian decontroversies. Leading non-Catholic clergymen and laymen have no hesit in publicly declaring their disbelief in many Christian doctrines. Because the Catholic Church stands up strongly for the old faith her ecclesias ties are called reactionaries by the so called "advanced thinkers" of the day. In order to combat this spirit of un-belief the Holy See is shortly to issue a Syllabus of errors that will warn the faithful against the pernicious doctrines whose general acceptance would mean the destruction of Christianity. Of course the "higher critics" are ready to abuse the Church when this Syllabus appears. But the church is accustomed to such attacks, and she will perform her duty regardless of the assaults made npon her. A distinguished ecclesias tic in Rome, in an interview with the Eternal City's correspondent of the London Tablet, makes many telling points against the 'advanced thinkers.' The prelate becan by admitting that The prelate becan by admitting that there is throughout many countries at this moment considerable religious unrest and confusion, which is espec-ially manifested in matters of Biblical controversy. Then he went on : "But you will observe an extraor-dinary dearth of learning and brilliancy

base among the authors of the prevailing con-fussion. One man with a reputation as an excepte wrote a number of volat being more radical than even the alike in age, in wisdom, or a knowledge, most advanced of modern rationalists. was distinguished by a species of

We quote some striking passages : That Fronde set out to write his his-tory 'with a polemical purpose' is frankly admitted by his biographer ; and history written with a polemical purpose is apt not to be history, as Mr. Paul, himself an eminent historian, will admit. Froude was so far qualified for the part of the advocate, as contrasted with that of the historian proper, that he could assume the independence of the Tador parliaments, and take the preambles of their statutes for trust worthy evidence on the side of the king; call the debasement of the currency a loan from the mint; believe that there was nothing wrong in repudiation-nothing practically objectionable in putting people io death without trial. The story of the divorce is well known. The king was tired of his wife more may his prior thereby wife, who was his senior ; though good. was not charming; and had failed to give him a male heir. He had fallen in love with another woman. He was suddenly struck with a "conscientious" scruple about his marriage to his decea ed brother's widow. He solemnly declared to his people, whose heart was warmly with Catherine, that he loved her well, and that conscience alone constrained him to part with her. He nevertheless openly installed the other woman as a rival at Catherine's side and, when parting from her in alarm at the plague, wrote to her in language of the grossest lust. To relieve his troubled conscience by obtaining a divorce, he used chicanery, intrigue, bribery, and intimidation; twice tried to steal important documents ; formed a plan of luring Catherine into a mon astery, by getting her to take the monastic vow with him, then slipping out of the noose himself and leaving her bound. Through all this his admirer has to carry him, and the result, combined with what follows, is about the most curious of all sophistications of history. It is amusing, when the younger masters at Oxford decline a compliance to which the more worldly seniors had submitted, to see Froude don the practical and sagacious man of the world, and rebuke the young

the force. There is not a more beautiful charac ter in history than that of Sir Thomas More, in whom the highest culture and the wisdom of the man of the world

met with religious saintliness and the sweetest domestic affection. All Europe, Lutheran as well as Catholic, rang with indignation at his murder. Most desperately and pitifully does Fronte labor to pervert our moral judgment in the case. He tries to prejudice us beforehand against More by sneering at More's "philosophic mercies," and telling us that when mercies," and telling us that when "the learned Chancellor came into power, the Smithfield fires records menced." This last statement is a calumny, for Erssmus, who must have known, declares that while More was chancellor not a single heretic suffered death. The one apparent exception, that of Bainham, seems to have been satisfactorily explained by Knight. More himself, a man of the strictest veracity, denied the chargo, and his disclaimer is not the less, perhaps it is rather the more, credible, because having been frightened by the excesses of the heretics out of his early liberal-ism, he had written against heresy, and styled himself heretics molestus. Heres y was unhappily at that day a crime by the law of England, of which more was the head. Froude labors miserably to show that conscientions refusal to take the oath was an act of treason ; and he is not ashamed to in sinnate that had the kingdom been it. "the learned Chancellor came into

before the Pontil I said within mysen, the blessing of this great and saintly appearing old gentleman can do me no harm, and I dropped upon my knees and devoutly received his blessing, and when I arose I felt that it was one of the happiest moments of my existence.'

APPOINTED DEAN.

FATHER MCGEE HONORED BY BISHOP MCEVAY OF LONDON.

Stratford, June 11.—(Special.)—At St. Joseph's church yesterday Father McGee was appointed dean by Bishop McEvay, of London. The announce ment came as a surprise both to the priest and the parishioners. The Bishop administered the rite of confirmation to one hundred and two children. In the evening the side altars at the new church of the Immaculate Conception were blessed by the Bishop, and Father Egan, the new parish priest, was introduced to his parishioner. At both services the churches were well filled.



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REV. P. L. BUCKLEY. Chatsworth, June 4, 1906, To Rev. P. L. Buckley. Reverend and dear Father : We, the mem-bers of 35 Stanislaus charch, have learned with deep regret of your removal from our midet to another parish. We feel that we would not be fulfilling the dictates of our conscience if we did not tender to you some tangible evidence of our high sp-preciation of your ministrations, amongst us. For the very many acts of kindness and sym-pathy we have received from you during the sixteen years you have been with us, we would indeed be void of gratiude if we failed to ex press our thanks.

