

The 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

1443

The Catholic Record.

LONDON, SATURDAY, JUNE 16, 1906.

THE GREATEST OF THESE IS CHARITY.

Some people who observe our tepid 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 advance 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 disappointed. 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. For your pious person is sensitive—fearless, too, in his own estimation and never means harm. Of course not. One does not expect a Catholic who assists at daily Mass and knows something about meditation to harm their neighbors. But they do habitually, and to an extent that shocks the average Christian. They dishonor religion, and 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 Tyrrell ("Hard Sayings" p. 387); not till we know all 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 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 safe 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?

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 uncultured, are also children of the Father 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 may help us to play our part in the fashioning of public 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 talk of a few months since, it is not visible at this writing. Where are the plans for it? Where are the laymen who wrote us endorsing our every word a month ago? Has a Federation which but a short time ago was deemed useful for the dissemination of Catholic literature and the safeguarding of the thousands of our brethren who will find homes in the North-West, for the awakening of enthusiasm in every department of human activity—has it, we 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 it. That they are energetic and well fortified both by the dollar and co-operation of their congregations, 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 manner 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 in the advisability of becoming 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 non-Catholics themselves with non-Catholic societies, and can give an appropriate name to the parents who allow and encourage their children to court the danger of a non-Catholic atmosphere.

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 circumstances, does not pretend to be anything else. He states that while he was a member several Catholic young men belonged to the association, but it was the impression of all of us that they were lax Catholics, whose conversion 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 recently baptized and received into the church at Beadlock, 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 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 his efforts as young men working in the same establishment. Here is a lesson for all Catholics, young and old."

THE EDUCATION BILL IN PARLIAMENT.

N. Y. Freeman's Journal.

The principal matter at present engaging the attention of the British Parliament is a bill proposing to effect very considerable changes in the system of public elementary education in England. One of the most important features of the measure, and that which excites most controversy, is the provision dealing with the question of religious instruction 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 only form of religious teaching to be included in the school curriculum; that is, to be paid for at the public expense. The bill, therefore, will, if passed into law, endorse the creed of Protestants at the cost of all other 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 excluded, 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 vehemently 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 a 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 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 misgovernment which you to-day (the Liberal Party) repudiate and condemn. Their presence in England seriously affects more than one English problem. Their presence in England affects your industrial problems; it affects your question of the unemployed; it affects to some extent this education question. I ask you not to forget that these men have been driven from their own land where they have been unable to earn a living; in that land whose industries over 200 years ago were deliberately suppressed by Act of the English Parliament, and don't forget further that these people out of their poverty—and no one will deny they are the poorest of the poor—out of their poverty have spent in the building and maintenance of schools for their children between four and five millions of money. Don't forget the impassable gulf between their religious convictions and yours, and then don't expect us who feel we represent them in this House to abstain from aiding them in the effort to maintain 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 English members settle the matter for themselves. But, sir, the proposal won't hold water. Let your members give us control of our own Irish affairs and we will only be too glad to give up all possible interference in the managing 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 complain if we interfere and act upon the merits of questions such as this when they come up."

That was a "clincher" for the English challengers of "Irish interference" in British affairs, and Mr. Redmond enforced it by a very good illustration as follows:

"Mr. Speaker, I was arguing the other day in regard to the power of the Parliament on the question of further university facilities for Ireland. He was a Home Ruler. He was a man who had been an enthusiastic supporter of Mr. Gladstone's Home Rule Bill of 1886 and Mr. Gladstone's Home Rule Bill of 1893, under which bills the Irish people would have had the power

given them to settle this university question according to their 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 question for yourselves, but so long as you remain members of the Imperial Parliament, I must judge this question on its merits, and I am against a new university for Ireland.' Now, I say with the greatest respect, what right has a gentleman who takes up such a line of argument with reference to this question to say to me, that I am bound as a Home Ruler to abstain from interference in the settlement of an English question? I am a Home Ruler and the Irish Party are Home Rulers. We want to go back to the management of Irish affairs in Ireland, and to leave the settlement of those English affairs to English representatives. But you insist upon keeping us here, and you refuse 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 measures of this kind, even if they affect only one portion of the United Kingdom."

Those who cannot see the reasonableness of this must be very blind, but perhaps 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 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 controlling their own affairs in their own 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 may be noted as worthy to be remembered by the Liberal Party and especially by the Labor element of that party, that the interference of the Irish in British affairs has often been much for the benefit of the English masses in their struggles for popular reforms against the opposition of the Tory aristocracy—a fact mentioned and remarked upon as follows by the historian Lecky 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 a century of 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 British Parliament has proved the most powerful of all agents in accelerating the democratic transformation of English politics."

For all these benefits Ireland got little in return except coercion bills, and what of justice she did get was not through the good will of England but through her fears, after long and not fiercely agitated by a quarter of a century before they (the English) would allow a Catholic to sit in Parliament, and it was only the dread of civil war in Ireland that made them grant "emancipation" even then, as Wellington and Peel admitted. It took forty years more, and the "Intensity of Fenianism," as Gladstone declared, using those very words, to persuade them to stop the intemperate outrage of forcing the Catholics of Ireland to pay taxes for the support of the Protestant "Irish church"—labeled 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 hand, and the outrage known to all of us, the great League of noble Irishmen, 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 garrison 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 soldier 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 furnished 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, England, 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 the final policy and measure of justice to the Irish people.

Will that pledge be kept or will Anglo-Irish history of the future have another "violated treaty" to record against England? Time, and no very long time, will answer this question. Meanwhile it may be said that the present Prime Minister of England is, besides being an earnest, outspoken Home Ruler, an honest man whose

word those who know him, including the Irish leaders, believe can be relied on. There are, however, some among his party if not in his Cabinet whose 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 ably led, and that it will continue to "interfere" in English affairs until it is allowed to take full charge and control of Irish affairs in an Irish National legislature.

Drink not for Workers.

Says the Casket: "The Structural Building Trades Alliance of America, which lately held its annual conference in St. Louis, adopted a resolution asking the affiliated unions to persuade their members not to use alcoholic drinks. The object of this resolution is not so much to encourage temperance as to protect workmen from accidents. Liquor-drinking will yet be confined to gentlemen of leisure and tramps."

CONVERTS FROM THE HOUSEHOLDS OF P. E. BISHOPS.

Editor Freeman's Journal:

Although the Bishops of the Protestant 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 to keep the sheep of their own pastures. Many an episcopal household has been waded of one or more of its members who have been drawn into the sheepfold of St. Peter. A few names of such persons may prove interesting reading to many Catholics.

The late Right Rev. Theodore Lyman, Bishop of North Carolina, was left in somewhat the same condition as was Bishop Samuel Wilberforce in England. He counted among Rome's recruits his mother, the widow of a Presbyterian clergyman; his brother, the Rev. Father Dwight Lyman, pastor of St. Mary's church, Govanstown, Md., formerly a P. E. clergyman; his married sister, Mrs. Mead, widow of the Rev. Mr. Mead, and her son, Theodore, now a Catholic priest; his unmarried sisters and a niece, Miss Florence Lyman.

One of the most interesting characters of the late Civil war was the militant churchman, the Right Rev. Leonidas Falk, Bishop of Louisiana, and a General in the Confederate Army. A few years ago, his niece, Miss Susie Raynor, daughter of Hon. Kenneth Raynor, made her submission to the Catholic church. It is interesting to recall that another fighting clergyman, the Rev. Ames Raynor of the Baptists, and soldier in the Revolution, was her grandfather.

The late Right Rev. Mgr. George Hobart Doane, Vicar General of the diocese of Newark, was, as everyone knows, the son of the late Right Rev. G. W. Doane, Bishop of New Jersey, and brother of the Bishop of Albany. Several years ago one frequently observed in our Catholic magazines the name of F. M. Edsel, signed to sketches of Longfellow, Hawthorne, and other well-known Americans. This was the 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 Chase. She was a woman of superior intelligence and fervent piety.

Bishop Kip, of California, gave us a grandson, Lawrence J. Kip; Bishop Wilmer, a brother, John Richard Wilmer, son of the Rev. Simon Wilmer; Bishop Phillips Brooks, a sister, Mrs. Willis; Bishop John of Virginia, President William and Mary College, a sister, Mrs. Stewart of Annapolis, mother of a P. E. clergyman; Bishop Wainwright, several nieces and nephews; Bishop Atkinson, a grandson, A. H. Buel, son of the Rev. D. H. Buel, besides several cousins, among them the Rev. William A. Atkinson, of 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 was sent over to Constantinople by his church, gave us a son, now the Rev. Father Southgate, of St. Anthony of Padua's church, Brookland, D. C.; Bishop 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 Right Rev. Leighton Coleman, Bishop of Delaware. Mr. Coleman was educated at Keble college, Oxford, and was formerly 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 connected 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. Peter's ship are Mrs. Maria Thompson, widow of Launt Thompson, the sculptor, and her daughter, 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 Corzuan Potter, present Bishop of New York.

Dr. Stanley Griswold, of Sag Harbor,

is a cousin of the late Bishop Griswold; and Mrs. Isabel Whiteley, daughter of a clergyman, is a descendant of Bishop Jewell. SCANNELL O'NEILL, Author of "Converts to the Church in America."

STOOD THE TEST.

AN INCIDENT EXEMPLIFYING THE TRUE CHARITY OF SAN FRANCISCO'S SISTERS OF MERCY.

From the Leader, San Francisco.

In the relief work carried on by the Catholic Central Bureau in San Francisco 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 to such a depth of degradation had drink brought her that she was actually eaten alive with vermin. The Sisters of 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 segregated from the other unfortunates, who though in a bad plight before, could not be forced to force one of their number.

Here it was that the heroism of the Sisters and of the Catholic ladies showed itself. To receive nice, respectable 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 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 already, and though the operation of 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 are not mere words but are carried out in deeds.

CATHOLIC NOTES.

The Hebrew Standard of Sydney, Australia, gives as its opinion that there has never been in modern times a Pope who has manifested such good will and friendly feeling for the Jews as Pope Pius X.

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 old Sistine.

Mgr. Provost Johnson, diocesan secretary during a period of forty years to three successive occupants of the See of Westminster—Cardinal Manning, Cardinal Vaughan and Archbishop Bourne—has been additional auxiliary Bishop to the last named prelate.

Historical research, conducted by Rev. J. J. Holzknrecht 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 missionary, killed either in Michigan or Wisconsin. This was in 1601.

Monsignor Menini, Archbishop of Philippopolis, in Bulgaria, has arrived in Rome and has brought to the Vatican authorities the gratifying information that the members of the Bulgarian church intend to leave the orthodox 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 Gruscha, 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. This is 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 electors. 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 Catholics than that of the will of His Eminence the late Cardinal Callegari, Archbishop of Padua. After directing some little souvenirs of his mother to be placed in his coffin, he ordered his funeral to be that of a poor man; the coffin should be plain as possible and the body was not to be embalmed. He bequeathed his having nothing to leave the poor, but the small sum remaining to him was to go to the Society of St. Vincent de Paul. So died this prince of the church.

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 attention.

"It is a great satisfaction, my dear Father," 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 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 submerged beneath rippling waters and silver-tipped waves of laughter. It seems even to think of the depths where lie the bodies of the dead and of the hulks of the wrecked. But the bottom always has its treasure as well as its tragedy. There is both a tragedy and a treasure in the story I will tell you to day.

"Do you remember Father Belmont, 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. Not one of the guests had ever 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 me a long letter concerning a young man who had just ordained. He was a lad of great talents, a brilliant and handsome young man, the son of a wealthy family, who, however, now cast him off, giving him to understand that he would receive nothing 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 a priest, so 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 arms crossed he came, and asked him how he lived on the plateau 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 a brightness in his eyes, foot, and a flush on his cheek that I did not quite like. I asked him of his work, and he told me that he was hopeful; that he had a little reputation, and that he was a good worker, 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 me of the dire need of aid; not for himself, but for his church. The people, he said, were poor pioneers, and the comfortable and ugly old church they were losing their grip on their pride in religion. The young people were falling away. All around were well ordered and beautiful 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 possibility of securing temporary aid, such as the securing of a building for their 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, but he was not the letter, and he was not the letter, but 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 him 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, congratulating 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 sin. There are plenty at home for the rich places, but you have no one to send here. Please ask the Bishop to let me stay. I think it is my duty.' The day I received that letter I heard one of my priests at the Cathedral say: 'How sadly that young Belmont looks! For an Eastern man, he is positively sloppy in his dress. He ought to brace up and think of the dignity of his calling. Surely such a man is not calculated to impress himself upon our separated brethren.' And another chimed in: 'I wonder why he left his own diocese?'

"I heard no more for two years, except for the annual report and now and then a request for a dispensation. 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, and suspiciously 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 last train was stalled by a blizzard at the Alta station. I went out on the platform to secure a breath of fresh air, but I had scarcely closed the door when a boy rushed up to me and asked if I were a Catholic priest. When I nodded he said: 'We have been trying to get a priest all day, but the wires are down in the storm. Father Belmont is sick, and the doctor says he will die. He told me to look through every train 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 corner Father Belmont lived. The other was devoted to the vestments and linens. Everything was spotlessly clean. On a poor bed the priest was tossing, moaning and delirious. Only the boy had attended him in his sickness until the noon of that day, when two good old women heard of his condition and came. One of them was at his bedside when I entered. When she saw my collar she lifted her hands in that peculiarly Iberian gesture that means so much and said, 'Sure, God sent you here this night! He has been waiting since noon to die.'

"The sick priest opened his eyes, that now had the brightness of death in them, and appeared to look through me. He seemed to be very far away. But slowly the eyes told me that he was 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 Viaticum 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.

Through the night we three, the old woman, the boy and myself, watched him and listened to his wanderings. 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 the story of two terrible years. It was a sad story. It began in his great zeal. He wanted to do so much, but the black discouragement of everything slowly killed his hopes. He saw the faith going from his people. He saw that they were ceasing to care. The town was then, as it is to day, McDermott's town, but McDermott had fallen 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 pastor from his door. He closed his history to the priest's people, and one by one they left. Only eighteen like warm families stayed. He counted them over in his dreams, and sobbed as he told of their going away. Then the bigotry that McDermott's faith had kept concealed broke out under the encouragement of McDermott's infidelity. The boys of the town flung insults at the priest as he passed. The people gave little, and that grudgingly. I 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 road, and then, as if the words came naturally to bear him up he would say: 'It is for God's sake, I am nothing. It will all come in His own good time.' 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 dashed to the ground. Oh, dear Lord, had I known what it all meant to that sensitive, saintly man, I would have sold my ring and cross to give him what he needed. But my words seemed to have broken him, and he came home to die. The night of his return he spent before the altar 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 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 prayer—that his parents had 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 piteously begged God to take him. For his death he knew what meant that Alta would have a church. He seemed penetrated with the idea that alive he was useless, but his death meant the resurrection of Alta. When I heard 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 up the minute particles from the corporal. At last his hand found mine. He clung to it, and just an instant 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, and the old woman was praying. He was trying to speak again, and I caught the words, 'God's sake—I am nothing just as I died this time.' Then he was still just as the morning sun broke through the windows.

"That minute, reverend fathers, began 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 sick, and a telegram was sent for the priest—the last message before the wires came down. Father Belmont started to drive through the storm back to Alta. He reached McDermott's bedside 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 fever before they found him.

McDermott was better. He sent for me when he heard I was in town. The first question he asked was, 'Is he dead?' I told McDermott the story just as I am telling you. 'God forgive me,' said the sick man, 'that priest died for me. When he came here I ordered him out of my office, yet when they told him I was sick he drove through the storm for my sake. He

believed in the worth of a soul, and he himself was the noblest soul that Alta ever had.'

"I said nothing. Somebody better than a mere Bishop was talking to McDermott, and I, His minister, was silent in His presence. 'Bishop,' said McDermott, after long thought, 'I never really believed until now. I am sorry that it took a man's life to bring back the faith of my fathers. Send us a priest to Alta—one who can do things—one after the stamp of the 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.'

"Dear Fathers, it is needless to say what I did.

"Father Brody, on this happy day I have not re-echoed the praises that have been showered upon you as much as perhaps I might have done, because I reserved for you a praise that is higher than them all. I believed when I sent you here that you were of his stamp. You have done your duty, and you have done it well. I am not ungrateful, and I shall not forget. But your best praise to-day is that I firmly believe that you and your circumstances would have willingly given your life also for the resurrection of Alta."—From "Extension," published quarterly by the Catholic Church Extension Society of the United States.

GLIMPSSES OF THE SUPERNATURAL.

LONDON PHYSICIAN'S TESTIMONY TO MANIFESTATIONS OF DIVINE POWER IN OUR DAY.

That the power of God is as evident in the world to-day as in the time when miraculous proofs of it were more common and that supernatural promptings are as often heard by those who will listen to them was the argument developed in a recent address on the supernatural by a well-known English physician, Dr. Gideon W. B. Marsh, of London. The address is quoted by The London Monitor and New Era. Dr. Marsh said in part:

"We live in a busy world that is ever making claims upon our time. Every moment of the day is filled with cares of one sort or another, and from early morning until bedtime we are rushing at express speed through the crowded hours. Hardly have we time on waking from a troubled sleep to turn our thoughts to heaven before the world is beckoning with impatient gesture. At night, weary and worn, our tired brain finds it difficult to spin out its drain of strength in a momentary glance toward its Creator. Such is the life, or rather 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 beyond the grave. The eyes are blinded to it by the glare of earth, and the ears are clogged with the tumultuous struggle for the 'survival of the fittest.'

"I am going to ask you this afternoon," said Dr. Marsh, "to bear with me while I tell you of some of those wonderful glimpses of the supernatural which have occurred within quite recent times."

"THE WHISPER OF THE PRIEST. A priest, a friend of mine, was one day hastening home to dinner after a hard 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 parishioner had been very ill and an inmate of a large infirmary to which he had been taken. He was, however, then at home and apparently in much improved health. Thinking to himself, 'I'll call and see him to-morrow,' the good priest kept up his rapid pace, but the more quickly he walked the more persistent became the thought, 'You must go and see him,' until at last thinking that perhaps he 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 and apparently in much improved health, said to him, 'My husband is insensible, and I cannot rouse him.' The reverend gentleman hastened to the bedside and found his parishioner unconscious, but when he bent over him and called him by his name the sick man opened his eyes and sat up. In answer to inquiries he said that he felt very unwell. The good priest, he felt, was in fission, 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 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. Porchance it was the Guardian Angel whose words he heard."

"THE STORY OF THE BLEEDING CIRCULAR. 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 matrimony 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 shoot 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 Father 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 confessional for his room. Suddenly the thought flashed across his mind, 'I must go and see Mrs. So-and-So—meaning the lady to whom I have referred. The more he tried to rid himself of the apparently silly thought the more did it force itself upon his mind until at last he felt that the message was from another world, and taking the holy oils for extreme unction, he prepared to set out on a journey which he knew and felt might be his last. Using

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

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 trusting in the God he served, the good Father rang the bell and was answered by a servant, who replied that her mistress was ill in bed—very ill. The priest begged to be shown to her room at once, as he had come to visit her. He was asked into the house, and when he entered the hall, upon his left was a room, the door of which stood open, thus exposing to view two men who were talking loudly and were absorbed in looking at a lamp upon the table. So engrossed were they that the priest's presence seemed to go unnoticed, and he hesitated to go to the bedside of the sick woman. When he was announced and had entered, the poor creature burst into a cry of gratitude to God, for whose priest she had longed and prayed. He remained with her, heard her confession, and, finding that she was dying, he anointed her and then rose to leave, promising, with God's help, next day to bring her the Holy Viaticum.

"As he passed through the hall on his way to the door he was met by one of the two men whom he had seen by the master of the house—who begged him urgently to come into the room, for he had something to show him. Feeling that it was only a plan to ensnare and kill him, the good priest hesitated, and a lack of time had all but passed, and he was compelled to enter the room. There he found the other person engaged in looking into the lamp. The master of the house now rejoined his friend and kept importuning the priest to join them, for he declared there was a strange vision in the lamp. More frightened than ever the priest now excused himself and hurrying from the room thanked God when he found himself once more in safety in the street. On the morrow, early, he started for the dangerous house, bearing upon his breast the Food of Angels, and attended as before at a distance by his escort of young men. Once more he was admitted and reached in safety the dying woman's bedside. He gave her the Holy Viaticum and the last blessing, and within a very short time she breathed her last. On his way downstairs he saw the master awaiting him, and, feeling sure now the end had come, he made a fervent act of contrition and resignation to the will of God.

"Taking the priest by the arm, the man led him once more into the room and closed the door. Then begging his attention he poured into his ear this wondrous story:

"Last night when you rang the bell and entered I should have carried out my threat and have shot you dead but for a strange occurrence. You saw my companion and myself looking with rapt attention upon you, and when you came downstairs I endeavored to bring you also to see what we saw there. When your ring was answered by the servant a figure of the Saviour stretched upon the Cross, and from His hands 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 saw it. Thus was I distracted from my purpose and lost to serious thought and misgivings, 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. Pardon the priest's astonishment! I need no further. He was instructed."

Dr. Marsh related other equally wondrous incidents and concluded:

"Such are a few examples of the glimpses given in recent days of the supernatural. As I said at the beginning, God's arm is not shortened, nor are His loving mercies diminished. If we will but look around us, we shall see them everywhere. If we will, 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 stone."

CHOICE OF TWO EVILS.

A Spanish Catholic magazine having advised its readers to vote for the 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 the citizens of our own country are apathetic about exercising the franchise or if they do exercise it, put the interests of party above the public good:

"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 laying hold, if possible, of the public administration, and at the procuring their election to administrative bodies. Accordingly, it is incumbent upon Catholics to ward off such a peril and so putting aside all interests of party—so work vigorously for the safety of the religion and of their country; above all persistently working for the following object, namely, that those persons shall be returned to administrative as well as to political assemblies who, viewing the conditions of each election and the circumstances of time and place according as the articles in the said review maintain, seem likely to keep an eye upon the interests of religion and of fatherland in the performance of their duties."—Antigonish Casket.

It Pays to Buy a Deering

Gets All the Grain

Increases Crop Returns

YOU realize this when you come to figure up crop returns.

Preparing a good seed bed, sowing good grain, and propitious weather are not all that is necessary.

You must have a machine that will harvest your grain so that you will realize every dollar possible out of the crop.

A Deering binder does this. It's built to get all the grain.

The reel will bring the short, down and tangled grain to the sickle without fall, the elevators will handle it whether it be light or heavy, and the binding attachment will throw out nice even banded bundles.

When a field of grain is harvested with a Deering, you won't find crows' feet scattered all about; you won't find the grain lying in patches where the reel never picked it up.

CANADA BRANCHES: Calgary, London, Montreal, Toronto, Ottawa, Regina, St. John, Winnipeg.

INTERNATIONAL HARVESTER COMPANY OF AMERICA, CHICAGO, ILL.

A LOURDES CURE

DESCRIBED BY A MAN WHO DOESN'T BELIEVE IN MIRACLES.

The following letter, published in the Sun (New York) is curiously enough one of the fruits of Professor Goldwin Smith's attempts to demonstrate the fallacy of belief in miracles:

To the Editor of the Sun.—Sir: I have no greater belief in miracles than has Professor Goldwin Smith, nor am I any more of a Catholic than he is; but I know of an instance of a "Lourdes cure" in New York city which is so remarkable, however it may have been effected, objectively or subjectively. Several years ago a young woman of about 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 except with a strong steel brace to keep the foot in position. Being possessed of ample means she had the best physicians, specialists and others, that could be procured. She also resorted to remedies not exactly in the professor. 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 could be done except to cut a tendon in the ankle and stiffen the joint, which would make her a cripple for life, though she might walk without the heavy brace. This treatment she declined.

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, France, and with a very strong faith. She remained there about twenty-four hours or possibly eighteen, but long enough to try the waters three or four times, and received a small card with a printed prayer upon it, with instructions to repeat the prayer at intervals. That was about the extent of her "treatment," and at 9 o'clock in the evening she left for Paris. The following night in Paris she knelt by her bedside—still unable to walk unassisted—to 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 would wonder a little himself just what it was that effected her cure. I have no faith whatever in miracles, but this instance is puzzling, to say the least.

W. J. L.

New York, May 20.

HE GLOBE FURNITURE CO. LTD.

SCHOOL DESKS, CHURCH SEWING MACHINES, OPERA CHAIRS, REFRIGERATORS, ETC.

Galt Klassik Ceilings

This is the Sheet Metal Age. Write for catalogue and Klassik Kids Booklet sent free.

You have no idea how easily and cheaply you may have Galt Klassik Ceilings in home or office. Louis XIV design. Beautiful, economical and fire-proof.

Worth knowing more about. GALT ART METAL CO. LTD. GALT, ONT.

Farm Laborers

Farmers desiring help for the coming season should apply at once to the Government Free Farm Labor Bureau.

WRITE FOR APPLICATION FORM TO THOS. SOUTHWORTH, Director of Colonization, TORONTO, Ont.

The London Mutual Fire Insurance Company of Canada

ESTABLISHED 1859 TORONTO, ONTARIO. FULL GOVERNMENT DEPOSIT

Losses Paid Since Organization: \$ 3,250,000.00 Business in Force: 80,000,000.00 Assets: 625,000.00

HON. JOHN DAVEN. President. GEO. GILLES. Vice-President. H. WADDINGTON. Sec. and Managing Director. L. LITTLE. D. WHEELER. Inspectors. Supt. JOHN KILLER.

COWAN'S Perfection COCOA (Maple Leaf Label) Children like it and thrive on it

Mother's Ear

A WORD IN MOTHER'S EAR: WHEN NURSING AN INFANT, AND IN THE MONTHS THAT COME BEFORE THAT TIME.

SCOTT'S EMULSION

SUPPLIES THE EXTRA STRENGTH AND NOURISHMENT SO NECESSARY FOR THE HEALTH OF BOTH MOTHER AND CHILD.

Send for free sample. SCOTT & BOWNE, Chemists, Toronto, Ont., and all druggists, Ottawa, etc.

HOBBS MFG. CO. LIMITED

ART WINDOWS

MEMORIAL AND DECORATIVE

LONDON, CANADA

STAMMERERS

The ANNOT METHOD is the only logical method for the cure of stammering. It treats the CAUSE, not merely the HABIT, and insures natural speech. Pamphlet, particulars and references sent on request. Address THE ANNOT INSTITUTE, BERLIN, ONT., CAN.

The Catholic Record.

Published Weekly at 484 and 486 Richmond Street, London, Ontario. Price of Subscription—\$2.00 per annum.

EDITOR: REV. GEORGE H. NORTHGRAVE. Author of "Mistakes of Modern Infidels."

PUBLISHER AND PROPRIETOR: THOMAS COFFEY. Publisher and Proprietor, Thomas Coffey

LONDON, SATURDAY, JUNE 16, 1906.

DOCTRINE 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."

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.

"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 Witness 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.

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.

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, also saluted her as "blessed among women."

It is astonishing with what care "earnest 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 pay Him homage could not have omitted 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 in England where mobs have actually dragged effigies of the Blessed Virgin through the mire, and burned them. This was done when the so-called "Ecclesiastical Titles Bill" was passed by the British Parliament.

The waiters, or the married couple themselves, must have asked the Blessed Virgin's intercession with her Divine Son to obtain wine for the marriage feast at Cana, as she would not have been likely otherwise to have intervened as she did to obtain it by a miracle.

To this it must be added that when the Blessed Virgin was at the foot of

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 Purgatory. The doctrine of the availability of prayers for the dead was held long 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 Jews.

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 superfluous 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 on 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 adapted 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 Purgatory, but that was not by any means the beginning of the teaching of that doctrine in the Catholic church.

Tertullian, in A. D. 197, wrote concerning 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 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.

A PRESS despatch, dated Toronto, June 5th, informs us that Dr. Carman, general superintendent of the Methodist church, returned from his trip to Japan. In giving his impression of the country, amongst other things he is reported to have said: "religion has all the scope it needs. All churches are perfectly free, and they have had the good sense not to have had Separate 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, does he sneer at the schools in which Christianity is taught? What is to be gained, if, instead of the old heathen religions, we institute a godless school

system? Does the Bishop believe that the 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 ancient mould commend us to Bishop 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 opinion in these columns, and in some specimen pages which were sent to us of the work which is now in preparation 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 action and Catholic doctrine."

As the specimen pages sent us were but limited in scope, we could not see very far into the character of the work promised, but the array of names given as the authors whose work would be given to the English speaking world were 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 Columbia a warning voice which states plainly that the pages on Catholicism in Canada have been written in slipshod style, and that especially the portion which treats of British Columbia is most careless 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 question, 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 statement 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.

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 Bloc" 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 leadership 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 abandoned by God to the tender

mercies of a new line of Neros, Diocletians and Julians who are to sink the nation to a lower depth of degradations than it was reduced to fifteen or sixteen centuries ago.

An Apostolic spirit among the clergy is needed to bring back 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 under the benevolent yet determined direction of Pope Leo X.

The brilliant and brave Cardinal Mery del Val, the Pope's Secretary of State, recently stated to a correspondent 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 (Catholics) 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 Frenchmen 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 putting of this advice into practice must depend upon themselves individually.

THE DEATH OF MICHAEL DAVITT.

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 strenuous 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 present at his departure from this life, including Mr. John Dillon who was for many years the leader of the Irish Nationalist party in the British Parliament. He was spiritually attended during his last illness by Rev. Father Hatton, and his death occurred in Dublin 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 Hamphill 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 highly 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 Martin Davitt was evicted from his

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 a ticket of leave, and in 1879 he founded the Irish Land League along with Charles Stewart Parnell. The brilliant and violent manner of his propagandism 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. During 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 remedy the injustice with which Ireland 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 evenings 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's 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 sympathies embraced every worthy movement of human liberty, whose memory will ever be cherished by all admirers of his courage and perseverance in promoting what he believed to be the cause of truth and justice. Resolved that a copy of this resolution be forwarded 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: "To all my friends I leave kind thoughts, to my enemies, the fullest possible forgiveness, and to Ireland my undying prayer for her absolute freedom 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 Pictou, N. S., for Moderator, or President. There were about four hundred delegates present, among whom the Rev. Dr. Gregg, a former Moderator and a gentleman of broad views, is said to be the oldest and most venerable in demeanor, 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 against some of the most vehement attacks made upon religious primary

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 also 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 establish 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 an irreligious school or to an irreligious university."

"We are not to think of the state as something apart from ourselves. We are in the main a Christian people, and the state should be a Christian state, and if the state undertakes to provide schools, they should be Christian schools. And furthermore, as Christian people acknowledging the Lordship of Jesus Christ, I hold we should assert and maintain His Lordship over the whole domain of education, which is 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 statements, but I do not think our church is really aware of 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 discharge. "Schools cannot be neutral. Education without religion is irreligious. The negative character cannot long be maintained. The tendency is to become positively anti-Christian. Why consider the possibility? This all important domain of Education may come under the control of a Minister of Education who may be a pedagogue or an infidel, or a weakling swayed by a narrow political clique. Christian parents, and the Christian church should awake to their duty in education—a duty no state should take entirely out of their hands."

At a MEETING of the Lillian 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 remark 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 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 Benedictine Fathers. A year ago he purchased a lovely estate on this island, where he devoted most of his time to the study of the Catholic religion. When he embraced Catholicity he adopted the name of David George. 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 the States to study for the priesthood.

THE BOSTON HERALD CHURCH IN

The Boston Herald writes as follows in its anti-Catholic article to write as if the church worthy party to the church and state in been the Vatican in beginning, and alth both here and in E time to time, been admit that there in question, the Herald ignored the other side and the maining France and praisin France and praisin and its of course i tected that the Her recent French elec some comment in its we were not surpris in a long editorial i long passage: "The issue of Fr received most atten that concerned with the state and the determined in favor may be expected th in force for accom will be carried ou the clerical has a pathy for the ca lessness of encour prolongation of ably to submit to make the best of of the prosperity United States indicat dissolution of the ing the sacrifice hopeless situation.

Now as the mat parity between church and state the so called sep Separation in Fr tends to be wh Government claim the residences bishops, the ve sticks on the alt tarianism—ever with the church Government doe church property by force to make sacred vessels to right whatever. Government det shall own chu law of the Cat church author United States the church law. French Separat means. It op barasses the It violates the to destroy at o this separation known to us No; I deprec this country is is only an in deprive the cl prestige and t the chariot who attempt to con piece of di attempt to clo The separa state in Fran robbing of ch means that to own a chu hospital; it m terminated to divine organ The Concord robbery of ec occurred at a tion, and judgment of attempt, no make restitut only takes pro of this prop and a crime property her despotism, without the church in th a favor but of churches residences of Brothers, Sical institut this is real state. If th stated by a thing Cath these facts byanny th guise of I Herald's w make its c conceal men been an ou a studied th the Cathol!

THE "B"

POPULAR I SOME H PROTESTE Professio foremost hand to da hard blow ing the "viewing" (by Arthu Historical says: "No w now that gotten of Rome. was a mo the clerg such muc facyon f more an out ad Even in times fl scandals Morton But it d Reform to acqu tion Bi face ag

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 blame-worthy party to the quarrel between church and state in France.

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.

The separation in France was what it pretends to be why should the churches Government claim to own the churches, the residences of the priests and bishops, the vestments, the candles, the altar, the chalice, the monstrance—everything in fact connected with the church and its worship?

The separation of the church and state in France means the forcible robbing of the church of the state; it means that the church is not allowed to own a church building, a school, a hospital; it means that the state is determined to destroy, if possible, the divine organization of the church.

The Concordat at least recognized the robbery of ecclesiastical property that occurred at the close of the eighteenth century, and was an acknowledgment of this robbery, as well as an attempt, no matter how inadequate, to make restitution.

The separation of the church and state in France means the forcible robbing of the church of the state; it means that the church is not allowed to own a church building, a school, a hospital; it means that the state is determined to destroy, if possible, the divine organization of the church.

THE "BLESSED REFORMATION."

POPULAR IDEAS REGARDING IT RECEIVE SOME HARD BLOWS FROM AN EMINENT PROTESTANT HISTORIAN.

Professor James Gairdner, one of the foremost Protestant historians of the English Church, has just published a book which deals with the "Blessed Reformation."

"No well-informed person will tell us now that the Reformation itself was begun by 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 examples as the Beggar's Moral corruption did exist, which none were more anxious to extirpate than the devout adherents of the old system.

caution 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 submission of the clergy, the restraint of royal supremacy over the church of England.

Mr. Innes sees in its true light the story of the royal divorce, the submission of the clergy, the restraint of royal supremacy over the church of England.

Mr. Innes sees in its true light the story of the royal divorce, the submission of the clergy, the restraint of royal supremacy over the church of England.

Mr. Innes sees in its true light the story of the royal divorce, the submission of the clergy, the restraint of royal supremacy over the church of England.

Mr. Innes sees in its true light the story of the royal divorce, the submission of the clergy, the restraint of royal supremacy over the church of England.

Mr. Innes sees in its true light the story of the royal divorce, the submission of the clergy, the restraint of royal supremacy over the church of England.

Mr. Innes sees in its true light the story of the royal divorce, the submission of the clergy, the restraint of royal supremacy over the church of England.

A RADICAL EVIL OF THE DAY.

In the monthly sermons of the Cardinal, delivered at the cathedral—sermons 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 danger which beset both the path of the individual and that of society at large.

There is a strong statement, but we believe that statistics will amply bear it out. An appeal to common experience is an argument by no means to be despised, and who is there that cannot look around him among his circle of acquaintances and find at least one home—fortunate that indeed could be found only one—that has been disrupted by that relentless demon—drunk.

THE CHRISTIAN THE TRUE PHILOSOPHER.

By Francis K. Murphy, M. D.

All philosophers research, ancient and modern, has been directed to an attainment of the knowledge of truth. It is not necessary here to quote Descartes, Spinoza, Leibnitz, Locke or Spencer nor yet Aristotle, or Heraclitus. We know that all of them have turned toward the end above noted.

Spencer in his forty years of labor had no other object in view. His system of philosophy—extensive and exhaustive as it is, was nothing but a long quest in the discovery of truth, truth in the fern, in the fossil, in the conch, and finally the ultimate truth, Reality itself.

We have mind and matter to work with. Mind is ever searching, ever interrogating matter. It is well, it is good. Mind is the natural subject, it is not fatuous, goes on step by step, looking and groping, hoping and expecting, and groping, hoping and expecting, and groping, hoping and expecting.

We have mind and matter to work with. Mind is ever searching, ever interrogating matter. It is well, it is good. Mind is the natural subject, it is not fatuous, goes on step by step, looking and groping, hoping and expecting, and groping, hoping and expecting.

We have mind and matter to work with. Mind is ever searching, ever interrogating matter. It is well, it is good. Mind is the natural subject, it is not fatuous, goes on step by step, looking and groping, hoping and expecting, and groping, hoping and expecting.

We have mind and matter to work with. Mind is ever searching, ever interrogating matter. It is well, it is good. Mind is the natural subject, it is not fatuous, goes on step by step, looking and groping, hoping and expecting, and groping, hoping and expecting.

MICHAEL DAVITT

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

Resolved, That the death of Michael Davitt, the founder of the Irish Land League and for half a century the devoted champion of Irish rights, be a day of mourning in the hearts of Irishmen throughout the world.

AS STRONG AS DEATH.

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 creatures is heaven, and the lost knowledge of it is hell. All truth leads toward it, and from it all good comes. Its faithful likeness is charity, and its caricature is sin. It is the very root of selfishness. It gives sap to whatever has real worth in it. Its flower is perfection. This one great power in human life works in human ways.

I speak of love that is true, and there is a word that is the very name of God. Its realization amongst creatures is heaven, and the lost knowledge of it is hell. All truth leads toward it, and from it all good comes. Its faithful likeness is charity, and its caricature is sin. It is the very root of selfishness. It gives sap to whatever has real worth in it. Its flower is perfection. This one great power in human life works in human ways.

I speak of love that is true, and there is a word that is the very name of God. Its realization amongst creatures is heaven, and the lost knowledge of it is hell. All truth leads toward it, and from it all good comes. Its faithful likeness is charity, and its caricature is sin. It is the very root of selfishness. It gives sap to whatever has real worth in it. Its flower is perfection. This one great power in human life works in human ways.

I speak of love that is true, and there is a word that is the very name of God. Its realization amongst creatures is heaven, and the lost knowledge of it is hell. All truth leads toward it, and from it all good comes. Its faithful likeness is charity, and its caricature is sin. It is the very root of selfishness. It gives sap to whatever has real worth in it. Its flower is perfection. This one great power in human life works in human ways.

I speak of love that is true, and there is a word that is the very name of God. Its realization amongst creatures is heaven, and the lost knowledge of it is hell. All truth leads toward it, and from it all good comes. Its faithful likeness is charity, and its caricature is sin. It is the very root of selfishness. It gives sap to whatever has real worth in it. Its flower is perfection. This one great power in human life works in human ways.

I speak of love that is true, and there is a word that is the very name of God. Its realization amongst creatures is heaven, and the lost knowledge of it is hell. All truth leads toward it, and from it all good comes. Its faithful likeness is charity, and its caricature is sin. It is the very root of selfishness. It gives sap to whatever has real worth in it. Its flower is perfection. This one great power in human life works in human ways.

ABOUT SOME BOOKS.

A correspondent asks the following questions and awaits a reply: "I have my own authors in English who treat of the Summa of St. Thomas in conferences, as Mosaire in French."

"I have my own authors in English who treat of the Summa of St. Thomas in conferences, as Mosaire in French." Answer: So far as we know there is no such work in English. There are, however, many works whose authors scrupulously follow St. Thomas—as they understand him—on the subjects of which they treat.

THE DRIFTINGS OF PROTESTANTISM.

The Presbyterian church is called upon to defend the Westminster Confession against attacks of its own members.

The Presbyterian church is called upon to defend the Westminster Confession against attacks of its own members. The Rev. 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 letter 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 be held in Des Moines, Iowa, within a few days.

The Presbyterian church is called upon to defend the Westminster Confession against attacks of its own members. The Rev. 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 letter 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 be held in Des Moines, Iowa, within a few days.

The Presbyterian church is called upon to defend the Westminster Confession against attacks of its own members. The Rev. 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 letter 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 be held in Des Moines, Iowa, within a few days.

The Presbyterian church is called upon to defend the Westminster Confession against attacks of its own members. The Rev. 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 letter 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 be held in Des Moines, Iowa, within a few days.

The Presbyterian church is called upon to defend the Westminster Confession against attacks of its own members. The Rev. 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 letter 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 be held in Des Moines, Iowa, within a few days.

The Presbyterian church is called upon to defend the Westminster Confession against attacks of its own members. The Rev. 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 letter 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 be held in Des Moines, Iowa, within a few days.

MISSIONARY SPIRIT GROWS IN AMERICA.

INTERESTING SHOWING IN ANNUAL REPORT 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 Propagation of the Faith" has the full confidence of the faithful, it is due to the fact that it makes its affairs public, issuing annually an account of the sums expended, giving in detail the list of contributors, expenses and receipts. The June number 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 \$1,269,539.40.

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 earnestly, 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 stepped aside from the straight path of devotion to the cause which he had made his own.

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 earnestly, 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 stepped aside from the straight path of devotion to the cause which he had made his own.

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 earnestly, 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 stepped aside from the straight path of devotion to the cause which he had made his own.

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 earnestly, 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 stepped aside from the straight path of devotion to the cause which he had made his own.

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 earnestly, 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 stepped aside from the straight path of devotion to the cause which he had made his own.

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 earnestly, 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 stepped aside from the straight path of devotion to the cause which he had made his own.

CONVERTS.

When a convert is received into the church there is nothing more to be done? The moment a convert enters the church his path is laid out. He must study the faith. He must study the sacraments, especially baptism, penance and Holy Eucharist. To convert 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 hell or on earth can separate him from his faith. He should have devotion to our Blessed Mother. You can not love Jesus Christ without loving His Mother.

When a convert is received into the church there is nothing more to be done? The moment a convert enters the church his path is laid out. He must study the faith. He must study the sacraments, especially baptism, penance and Holy Eucharist. To convert 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 hell or on earth can separate him from his faith. He should have devotion to our Blessed Mother. You can not love Jesus Christ without loving His Mother.

FIVE-MINUTE SERMONS.

Second Sunday after Pentecost.

INGRATITUDE.

A certain man made a great supper, and in invited many. And they began all at once to make excuse.

You know, my dear brethren, the parable given by our Divine Lord in the Gospel of today. The principal point of it is in the words which you have just heard. The guests who were invited to the supper, instead of feeling honored at the invitation and accepting it gladly, began to make excuse or another: one had his farm and his oxen, and another had just married a wife. None of these reasons would have prevented them from coming to the supper had they really wished to; they were mere flimsy pretexts put forward to hide their indifference 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 ingratitude of those whom He had come to save rose up to Him, giving Him a foretaste of the agony which was afterwards to overwhelm and crush Him in 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 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 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, unwept 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, indeed be 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 the Divine Banquet, offered so freely 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 more 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 of all the laws of the church has called 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 taste of my 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. Do not, I beseech you, continue to in suit 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 neglect; all will be forgiven and forgotten. But remember, if 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 well nigh universal.

Justice, in its wide sense, may be defined as a virtue which leads 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: "Do not say unjust thing in judgment, 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 existence of human society. If dishonesty were to prevail universally it would be impossible for men to live together in society. "Unjust taking away" is accomplished either by robbery or theft. 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 things. Theives begin with pennies, and then dollars are sought. Theft called trifling should not be lightly dealt with. As the neglected cold may lead to pneumonia, so small thefts may lead to great dishonesty. The small leak may so grow as to sink the ship. Conscience is blunted or defenced by little crimes multiplied. A person cannot be half honest. The virtue of honesty is a whole—it cannot be divided.

Some people with erroneous consciences 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 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 hundred quarters of wheat. The world may applaud the just steward who gets away with his trick, but Justice, 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 principles enunciated by Divine Justice.

There is another kind of dishonesty or cheating quite prevalent—dishonesty in paying our debts, or rather a failure to pay them. This dishonesty includes failure to pay all debts which we are able. Those debts that cry out for settlement are "grocery bills," "tailor bills," "doctor's bills," "printers' bills," "house rent bills," "bills for money borrowed," etc., even if they 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 bound or is bound to an impossibility, every one is expected to make all reasonable exertions to remove that impossibility. An honest person will not waste his time when he is paid for that time. Those who do so may be classed with 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 that hour in social combats or in loitering by the way. "There is a prison out of which no man can get until he has paid the last farthing." There must be many departed souls who stand in need of prayers. There are many souls not yet departed who ought to mend their ways or they will be a long time in 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, medicine or anything else, on the part of one who did not possess the requisite knowledge.

It is also dishonest to connive at injustice or to cooperate with others in wrong doing. Tobias said: "Take heed lest perhaps he 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 persistently worship the golden calf and continue on his way to perdition.—Catholic Universe.

PHILOSOPHIC 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 else to dissolution; that in it He, in a way inseparable to our vision, mightily and sweetly orders all things; and that there is in the inner recesses of it being a center or deposit of truth so spiritual and subtle as to evade apprehension through the avenues of sense or the ordinary processes 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 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 habitation. No rise or fall in the physical, political, 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 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 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 conversely, for her weakening and impoverishment, and a diminished capacity to shelter and to nurture, she is, to an almost immeasurable extent at the mercy of her sons.—The Weekly Register, London.

NESTLE'S FOOD. Nestle's Food has nourished three generations of sturdy children. Nestle's Food is used by thousands of mothers, who were themselves brought up on it. Nestle's Food Means Healthy Babies because it supplies all the nourishment that any baby needs. Nestle's Food grows into a sturdy, rosy, healthy child. Nestle's Food requires no milk—just add water. Free sample sent to any mother who will try it. The Nestle, Nestle Co., Sales Agents, Montreal.

ALL SORTS AND CONDITIONS OF MEN.

The London Daily Telegraph says: "It is one of the strangest characteristics of the Church of Rome that she alone among the denominations has discovered the secret of grappling to herself with hooks of steel, iron, 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 personal knowledge of her adherents who have any idea of the diversity of individual conviction which attains repose under the apparently rigid and unyielding system by which her authority is exercised. Yet, though she is, perhaps, the most varied as well as the most 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, her converts are not numerous. On the other hand, oddly enough, when they do come it is usually from the affluent 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.

Bishop 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 glad some run the days and nights of this lovely month for, as the poet says, "What is lovelier than the day in June?" Nature is fresh and fragrant, the air is balmy, the skies are clear; there is a cheer and life and 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 promise, and May the promise of its coming. It is this consummation which 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 us—and this we will do by raising our minds and hearts to Him in His own appointed devotion—devotion to the Sacred Heart.

Our Lord wants our hearts, our affections, 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 and with all our strength."

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.

O Sacred Heart of Jesus, we implore Grace to live Thee more and more; O Sacred Heart of Mary, gain us the grace To die in Thy Son's arms; Amen.

The anger of man worketh not the justice of God. (James 1:20.)

LIQUOR AND TOBACCO HABITS.

A. McTAGGART, M. D., C. M., 75 Yonge Street, Toronto. References as to Dr. McTaggart's professional standing and personal integrity furnished by: Sir W. R. Meredith, Chief Justice, Hon. G. W. Ross, ex-Premier of Ontario, Rev. John Potts D. D., Victoria College, Rev. Father Teffy, President of St. Michael's College, Toronto, Hon. and Rev. A. Sweetman, Bishop of Toronto, Hon. Thomas Coffey, Senator, CATHOLIC RECORD, London.

Dr. McTaggart's vegetable remedies for liquor and tobacco habits are healthful, safe, inexpensive home treatments. No hypodermic injections; no publicity; no loss of time from business, and a certainty of cure. Consultation or correspondence invited.

CHRISTIAN EDUCATION THE ONLY TRUE EDUCATION.

There are many kinds of education and vast are the sums that are paid for them. There is education without religion, such as is the education of the infidel that does not believe in a God—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 heart 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 accordance with His teachings and His example.

An education is nearer perfection the more it is impregnated with the eternal truths and principles of God. If it has a little it is worth but a little; if it has much great indeed is its value. If we are really religious in practice, then most 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 academies for the rich, at least since they can easily pay for them, and the real or the poor, who believe he ever so poor, will see that his children receive an almost daily training for two hours at least in the articles 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 this principle that the church has her parish schools—to give the child a complete education that may train the heart 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.

It is the mission of the church to accomplish 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 zealous and enthusiastic, she keeps on at work, doing everything she can to open and maintain schools. And the blessing of God ever attends her, for thousands and millions in the world are brought, through these schools, to the knowledge and the love of God and the practice of the holiest and the highest virtues; and at the same time they receive an education 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 Catholic schools and colleges. It is but making good the divine promise, "Seek first the Kingdom of God and His justice and all things will be added therewith."

Our Catholic men of prominence today are almost to a man the outcome of our Catholic schools. And no Catholic school 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 unless from God, and how will He give success when the child did not go to 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 Teacher, "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;—but they are passed in Catholic schools.—Bishop Colton in Catholic Union and Times.

One Point of View. Perpetual self seeking and self-coddling and avoidance of all avoidable pains and duties ought to make us discontented, and they do. Part of our time and strength we have need to devote to labor whereof the pay comes 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 overlook it. To have no anxieties, to be subject to no annoyances, to have no unbecoming duties and no occasion for self-denial, is not by any means to be a good case. Any one flung 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 with other cogs and wheels and turn more or less laboriously and effectively in the great human machine and turn with the other wheels, or we go to the scrap heap.

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

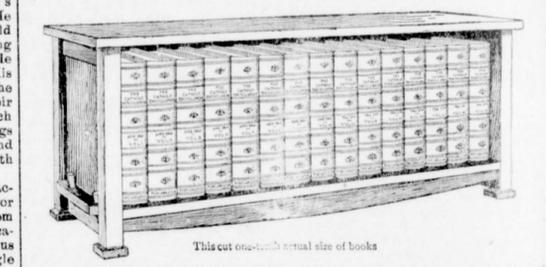
You are Naturally Interested In your financial welfare, present and prospective, and anything that will help toward its improvement. Then why not secure a policy of endowment insurance with the North American Life Assurance Company? You would thereby materially enhance your prospective welfare and at the same time provide the necessary protection for dependents. The security is unexcelled and the result is certain to prove satisfactory.

NORTH AMERICAN LIFE ASSURANCE COMPANY. HOME OFFICE: TORONTO, ONT. L. GOLDMAN, A.I.A., F.C.A. Managing Director. JOHN L. BLAQUIE, President. W. B. TAYLOR, B.A., LL.B., Secretary.

100 PER CENT. The stability of a Company may be gauged by the class of securities in which its funds are invested. Those of THE MUTUAL LIFE OF CANADA are all gilt-edged, as may be seen from the following list:

LEDGER ASSETS. Mortgages and First Mortgage Bonds, Debentures and First Mortgage Bonds, Loans on Policies, Cash on hand and in Banks, Real Estate. Total Ledger Assets.

J. CARD, GIBBONS, Baltimore. THE APOSTOLIC DELEGATE, Washington, D. C. Most Rev. P. J. RYAN, Arch-Bishop of Philadelphia, Pa.



THE CATHOLIC ENCYCLOPEDIA. In 15 volumes, 3 1/2 mor., 8vo, 12,000 pages, 15,000,000 words, 4,000 illustrations and maps.

Editors: Charles G. Herbermann, L.L.D., Editor-in-Chief; Edward A. Pace, D.D., Conde B. Palen, L.L.D., Managing Editor; Thomas J. Shahan, D.D., John J. Wynne, S. J.

Departments: Art, Philosophy, Science, Apologetics, Biography, Church History, Education, Liturgy, Archaeology, The Saints, Civil History, Literature, Patrology, Scripture, Theology, Canon Law, Architecture, Sculpture, Ethics, Papacy, Religions, Missions, Clergy, Religious Orders, Laity, Statistics, Catechetics, Hierarchy, Sociology, Bibliography, Music, Painting.

App. BEGIN, Quebec. You are assured of the cooperation of men eminent for their learning and perfect orthodoxy; this is the first essential in producing a work of the Science of Religion and Christian Apologetics, a work where all can find a clear and exact statement of the doctrine, practice, organization, and history of the Roman Catholic Church.

A CATHOLIC Encyclopedia in English is an imperative 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.

Send this Coupon to 30 Robert Appleton Company, Publishers 1 Union Square, New York City. Name, Occupation, Street, City and State.

D & A CORSETS. Corsets that hold their shape and give ease with style. Pay what you dare pay for even a custom-made corset, and your money buys no more than if a fraction of it bought a D & A corset. Be your corset demands never so fastidious, never so hard to meet fully—the D & A corset will surely content your body and your purse, why? you cannot know till you look at the corset itself—how? you will know once you wear this made-for-never corset. Your best local store can show the D & A—if it doesn't, permit us to inform you which good store will. D & A 215—Price \$1.00 Others—\$1.00 to \$3.50

FAVORABLY KNOWN SINCE 1826 BELLS CHURCH SCHOOL & OTHER PUBLISHERS. WATERVILLE, N.Y. GENUINE CHIMES, ETC. CATALOGUE & PRICES FREE. WEDDING Stationery. Young Ladies who are interested in what is Proper in the matter of Stationery for Weddings, should send for our Booklet. Free for the asking. Latest type faces. Best Imported stock. Lynn Side Press Dept. 7, Simcoe, Ontario.

JUNE 16, 1906. CHATS WITH The secret of success is to keep busy, to be p... and untiring in the... you are following the... now and then mak... is better to risk th... or inactive. Kee... be at work or s... Motion is life, and... happiest. An old... "The fire-fly only... wing; so it is with... once we rest, we... When a man i... manages to put him... when a man... like Francis Josep... man, becomes a m... musician, a musi... anthropist, we get... means to make th... of ourselves and o... ninety nine out of... unfortunate circum... content to remain... charity for life... The things m... says Cicero, "O... tranquilly. O... ness, tranquility... themselves good... cause turbulence... achievement of e... something from th... Emerson says, "I... ness are the bad... A man of courag... and a man of cou... tributes to the... labor and endur... results which o... our character a... those with whom... for the ends di... posed. Charact... are among the t... in life. Two men do... some equally... live equally un... them wears a p... brow, while the... ing. The univers... shoulders of any... from day to day... to Providence, y... you do enough... work and you a... sleep of a third... being dull boy's... much, you are... you, Strike... titudes. So many in... the lives to... with their tre... tendency to de... words and lo... our work, or... the sixty, they... who look... pathway and... upward flight... sky, we are th... We have th... and we have... brain-fagged... gathergolds, glittering pi... how to su... open questio... are not full... happiness of... There is a... to the widow... young men "... to achieve su... notion of suc... is to make m... in affluent li... wisdom while... its fullness... the money, h... honestly bel... cell is living... richer v... Mr. J. Pier... It was not t... early churc... give their v... the money, w... who inheri... sessor of bi... he governme... ent from th... of his time... fortune. Such ma... "Fors... "That... which we l... "Fly p... you." "Peace... ness,"—all run... wisdom o... checks. I... maxims. I... lives, see... the world... teach it... the opposi... the opposi... Citizen. Peo... One of... human... might, ap... doing thi... ing thing... that they... They ar... their eff... weakness... saying th... against... destroy... apparent... founding... mining? Men... coveted... puffed... foolish... which t... out from... (50). The... never... anything... them? This... I knu...

JUNE 10, 1906

CHATS WITH YOUNG MEN.

The secret of success in life is to keep busy, to be persevering, patient and untiring in the pursuit of calling...

The Things Most Worth While. "The pursuits of even the best things," says Cicero, "ought to be calm and tranquil..."

Two men do equally hard work, as some equally heavy responsibilities, live equally useful lives; but one of them wears a perpetual cloud on his brow...

A Wholesome Moderation. We have the better philosophy of life and we have it from Nature, not from brain-fagged professors...

Such maxims as: "Forsake all and gain all." "That which we give away is that which we have." "My pleasure and it will follow you."

One of the strangest paradoxes in human nature is that men struggling, apparently with all their might, to succeed, are yet constantly doing things, saying things, and thinking things which drive the very success that they are after away from them.

Men work like Trojans to get a coveted position, and then by getting puffed up with conceit, or by some foolish or weak act, knock the scaffolding, which they have been years in building, out from under them, and down they go.

Young Ladies who are what is Proper in the asking. Weddings should send the stock. Lynn Side Press

who wields a strong, vigorous pen, but who at sixty years of age is just where he was at twenty. He has had scores of good positions, but he could not prosper because of his indiscretions...

OUR BOYS AND GIRLS.

TWO BOYS.

Emerson prefaced his essay on "Compensation" with the remark that he had always wanted to write upon that subject. There is a true story on compensation from the salary point of view that I have always wanted to write, and now I am going to do it, says Irving Hancock in a preface to a very successful little "Success" tale.

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 minutes' walk from the store, they walked home together in the evening.

"It's not bad for youngsters," rejoined Smith. "It might be worse. Neither boy had any living expense to pay, save for Monday luncheon and laundry."

"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." Brown whistled his amazement, looked very thoughtful for a few moments and then blurted out: "That's a sample of favoritism that goes on in the business world. Whom did you get on the right side of?"

"I don't know," answered Smith, and he told the truth. "I'm going to find out about this," grumbled the other boy, and he did. It was the department manager who supplied the information. While both boys had done everything of a routine nature that was required of them, it had been noted that Smith was always more anxious to please customers in all ways possible to a salesman.

But the matter rankled in Brown's mind. He was brooding over a customer one day when a woman customer approached the lace counter and inquired for a certain make of lace.

"I would like your permission to cut a 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 over. 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."

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 them to know. Out of his own experience he bought a powerful hand magnifying glass that he carried daily 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 on approvingly and added all the information in his power.

At the end of the second year Brown's salary remained at \$10. Smith's pay had been increased to \$10. "Favoritism!" snapped Brown. "I wonder, Fred, why the manager cannot see anything in me. I work as hard as you do."

THE SACRED HEART.

"O Sacred Heart, we thank thee. 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, consecrated 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 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 Heart has for us? It is infinite, it is all-consuming, it is all-sacrificing. We can only have some idea of it when we recall it is the heart of a Man God, filled, therefore, with love human and divine, inexhaustible in its strength, and extending to every creature made to the Divine image.

There is something most touching and consoling when we consider the heart of our Lord. To be loved and 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 love us with an unchangeable and everlasting love is beyond all power to 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 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 degree. We will be lifted above ourselves and our poor, miserable natures if we only begin to love our Lord and Saviour. The Sacred Heart affords a sure and easy way—for we know that heart beats for each one of us with a love human and divine—and if we correspond with His love, we will grow more and more in the Divine life and be brought at the end of our days to the side of our Lord in heaven, there to dwell with the Father and the Holy Ghost and all the heavenly court world without end. Amen.

Yes, be it so, but to insure to ourselves the love of our Lord's Sacred 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 His. His heart was one in accord with the will of His heavenly Father. He lives only to fulfill that will, and He was constantly proclaiming it: witness His sayings in 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 do the will of my Father who is in Heaven.

It was this perfect fulfillment of the will of His heavenly Father that overruled 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: "Whatever you ask in my name I will give you," and what better will we ask and pray for than that every true lover of our Lord's Sacred Heart pray daily, "Make my heart like unto His."

As the heart is the organ of life it may be said to epitomize the whole man, and God so recognizes it, for in asking our homage He says, "Son give me thy heart." If we give Him our heart we give Him all that our thoughts, animates; our mind and its thoughts, our will and our entire being, and the offering is worthy and acceptable, it is giving to God all we are and all 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 perfection and become most pleasing to our Lord. We shall have the spirit of our Lord and shall grow more and more like Him—a perfect obedience to the divine will, a 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 mercy in our dealings with our neighbors, and our good will to our fellow-men would be their good to us in turn toward one another. Thus would we spread abroad the flames of divine love with which our Lord's Sacred Heart is burning. "I come to set the world on fire," said our Lord to Blessed Margaret Mary when revealing to her His Sacred Heart all afire with love, "and what will I but that it be kindled."

It is this love for God that this love for men for sake of God that should animate every Christian heart. Such was our Lord's Heart in its degree, and our hearts must become like His, and they will grow so if we ask His blessing and grace to make, O Lord,

THE SACRED HEART.

"O Sacred Heart, we thank thee. 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, consecrated 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 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 Heart has for us? It is infinite, it is all-consuming, it is all-sacrificing. We can only have some idea of it when we recall it is the heart of a Man God, filled, therefore, with love human and divine, inexhaustible in its strength, and extending to every creature made to the Divine image.

There is something most touching and consoling when we consider the heart of our Lord. To be loved and 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 love us with an unchangeable and everlasting love is beyond all power to 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 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 degree. We will be lifted above ourselves and our poor, miserable natures if we only begin to love our Lord and Saviour. The Sacred Heart affords a sure and easy way—for we know that heart beats for each one of us with a love human and divine—and if we correspond with His love, we will grow more and more in the Divine life and be brought at the end of our days to the side of our Lord in heaven, there to dwell with the Father and the Holy Ghost and all the heavenly court world without end. Amen.

Yes, be it so, but to insure to ourselves the love of our Lord's Sacred 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 His. His heart was one in accord with the will of His heavenly Father. He lives only to fulfill that will, and He was constantly proclaiming it: witness His sayings in 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 do the will of my Father who is in Heaven.

It was this perfect fulfillment of the will of His heavenly Father that overruled 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: "Whatever you ask in my name I will give you," and what better will we ask and pray for than that every true lover of our Lord's Sacred Heart pray daily, "Make my heart like unto His."

As the heart is the organ of life it may be said to epitomize the whole man, and God so recognizes it, for in asking our homage He says, "Son give me thy heart." If we give Him our heart we give Him all that our thoughts, animates; our mind and its thoughts, our will and our entire being, and the offering is worthy and acceptable, it is giving to God all we are and all 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 perfection and become most pleasing to our Lord. We shall have the spirit of our Lord and shall grow more and more like Him—a perfect obedience to the divine will, a 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 mercy in our dealings with our neighbors, and our good will to our fellow-men would be their good to us in turn toward one another. Thus would we spread abroad the flames of divine love with which our Lord's Sacred Heart is burning. "I come to set the world on fire," said our Lord to Blessed Margaret Mary when revealing to her His Sacred Heart all afire with love, "and what will I but that it be kindled."

It is this love for God that this love for men for sake of God that should animate every Christian heart. Such was our Lord's Heart in its degree, and our hearts must become like His, and they will grow so if we ask His blessing and grace to make, O Lord,

SURPRISE SOAP



The name "SURPRISE" stands for Pure, Hard, Solid Soap. The best value in Laundry Soap.

"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, and they co-operated with it, that is, with His grace, and became holy and pleasing in His sight. They were one with our Lord and Saviour, learned of Him and followed Him as He desired 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 hope to advance in the supernatural life.

Do thou, O God, give us this spirit. Send forth the darts of thy grace, and the fire of thy love into our poor, cold hearts, that they may burn 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 over, join those of the blessed ones in the endless joys of heaven. Let each one say "My heart is thine, Thou art always mine."

Catholic Union and Times.

First Communion Day.

O cherished and ever memorable First Communion! Who can ever forget thee! Thy heavenly fragrance brightens the darkest days, sweetens the saddest life! Days of days when this young soul, radiant with grace, full of love, became enamoured of its God and yearned and sighed to be more and more divested of self and lost in Him. Calmly now this poor fragile flower that the least storm would crush or rain will rot secure in His sheltering arms, will grow and flourish in the conservatory of His tender care: will begin under His gentle care this difficult earthly pilgrimage through paths shaded by His love and His Grace—Sentinel of the Blessed Sacrament.

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: "Whatever you ask in my name I will give you," and what better will we ask and pray for than that every true lover of our Lord's Sacred Heart pray daily, "Make my heart like unto His."

As the heart is the organ of life it may be said to epitomize the whole man, and God so recognizes it, for in asking our homage He says, "Son give me thy heart." If we give Him our heart we give Him all that our thoughts, animates; our mind and its thoughts, our will and our entire being, and the offering is worthy and acceptable, it is giving to God all we are and all 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 perfection and become most pleasing to our Lord. We shall have the spirit of our Lord and shall grow more and more like Him—a perfect obedience to the divine will, a 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 mercy in our dealings with our neighbors, and our good will to our fellow-men would be their good to us in turn toward one another. Thus would we spread abroad the flames of divine love with which our Lord's Sacred Heart is burning. "I come to set the world on fire," said our Lord to Blessed Margaret Mary when revealing to her His Sacred Heart all afire with love, "and what will I but that it be kindled."

It is this love for God that this love for men for sake of God that should animate every Christian heart. Such was our Lord's Heart in its degree, and our hearts must become like His, and they will grow so if we ask His blessing and grace to make, O Lord,

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: "Whatever you ask in my name I will give you," and what better will we ask and pray for than that every true lover of our Lord's Sacred Heart pray daily, "Make my heart like unto His."

As the heart is the organ of life it may be said to epitomize the whole man, and God so recognizes it, for in asking our homage He says, "Son give me thy heart." If we give Him our heart we give Him all that our thoughts, animates; our mind and its thoughts, our will and our entire being, and the offering is worthy and acceptable, it is giving to God all we are and all 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 perfection and become most pleasing to our Lord. We shall have the spirit of our Lord and shall grow more and more like Him—a perfect obedience to the divine will, a 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 mercy in our dealings with our neighbors, and our good will to our fellow-men would be their good to us in turn toward one another. Thus would we spread abroad the flames of divine love with which our Lord's Sacred Heart is burning. "I come to set the world on fire," said our Lord to Blessed Margaret Mary when revealing to her His Sacred Heart all afire with love, "and what will I but that it be kindled."

It is this love for God that this love for men for sake of God that should animate every Christian heart. Such was our Lord's Heart in its degree, and our hearts must become like His, and they will grow so if we ask His blessing and grace to make, O Lord,

PROFESSIONAL. W. J. SMITH & SON. UNDERTAKERS AND EMBALMERS. 113 Dundas Street. OPEN DAY AND NIGHT. PHONE 588.

D. A. STEWART. Successor to John T. Stephenson. General Director and Embalmer. Charges moderate. Open day and night. Residence on premises. 101 Dundas St. Phone 459. Geo. E. Logan, Asst. Manager.

MONUMENTS GRANITE & MARBLE. Artistic Design. Prices Reasonable. The D. WILKIE GRANITE CO. 493 RICHMOND STREET, LONDON.

Wilson's FLY PADS. THE ONLY THING THAT KILLS THEM ALL. AVOID POOR IMITATIONS. Sold by all Druggists and General Stores and by mail. TEN CENTS PERPACKET FROM ARCHDALE WILSON HAMILTON, ONT.

MEMORIAL WINDOWS ART GLASS. H. E. ST. GEORGE. London, Canada.

O'KEEFE'S Liquid Extract of Malt. If you do not enjoy your meals and do not sleep well, you need O'Keefe's Liquid Extract of Malt. The Digestion in the Malt aids digestion, and the Hops insure sound sleep. One bottle every two days in cases of a wine-glassful after each meal and at bed time will restore your appetite, give you refreshing sleep and build up your general health.

W. LLOYD WOOD, Wholesale Druggist, General Agent, TORONTO.

BREVIAIRES. The Pocket Edition. No. 22-48 mo.; very clear and bold type, few references; 4 vol. 4x2 1/2 inches; thickness 1/2 inch; real India paper; red border; flexible, black maroon, round corners, red under gold edges. Post-paid \$5.40.

DIURNALS. Horse Diurnals—No. 39—4x3 ins.; printed on real India paper; weight, bound, only 5 ounces. In black, flexible maroon, round corners, red under gold edges. Post-paid \$1.60.

THE CATHOLIC RECORD. London, Canada.

SPECIAL Pearl Rosaries. Thirteen inches in length. Post-paid. 25 Cents. CATHOLIC RECORD, LONDON, ONT.

Work Is Easy. Expense Is Light. Church's ALABASTINE is as simple to prepare and to use as it is superior to other wall coverings. Just mix with cold water, and this PERFECT, EVERLASTING WALL COATING is ready for decorating. Church's ALABASTINE. The Sanitary Wall Coating. It is a cement base, in twenty tints and white. It hardens with age. A child can prepare it. Any man can use it to beautify the home. Women with their natural taste for good looks and a pretty home surroundings can get splendid results with ALABASTINE.

Write for book about ALABASTINE and how to use it. FREE Hardware and Paint Dealers everywhere sell ALABASTINE. THE ALABASTINE COMPANY, LIMITED, PARIS, ONT.

THAT JESUIT MYTH.

The Jesuit bugbear, as is well known, has been handed down from generation to generation of Protestants. There is no crime on the calendar 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 dispatches, as well as in its editorial columns, placed before its readers a story of an alleged attempt of the Jesuits to poison Leo XIII. because, as it was asserted, he showed himself too friendly towards the Italian government.

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.

"The enemies of the order have built up a most circumstantial story to show how the Crown Prince of Austria, Prince Leopold, was the victim of the Jesuits. 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 Prince Rudolf paid with his life for arousing the enmity of the terrible Jesuits. We quote:

"The truth is that critical science has raised a number of interesting problems which will not be solved to-day or to-morrow. To describe men as 'reactionary' because they refuse to swallow every new theory advanced in 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 ecclesiastical authorities in Rome are studying the situation carefully and dispassionately, and before the end of the present year an important decision will be rendered which will save all loyal Catholics from the danger of falling into many of the errors most in vogue. I say all loyal Catholics, for it is too much to expect that the church has become completely wedded of the disloyal. Arius, Luther, Jansen, Dollinger were once members of the Church."

Although this ecclesiastical 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.

Why does Froude tell us nothing about Wolsey's end; the vile ingratitude 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 happy at his side? Why does he not tell us that Wolsey, while faithful in discharging his duty as Archbishop 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 impartiality" for as much as "he believes the Reformation to have been the greater incident in English history, but the root and source of the expansive force which has spread the Anglo-Saxon race over the globe, and imprinted the English genius and character on the constitution of mankind?" With little benefit surely to the veracity of mankind if Froude's genius is the genius of the Reformation.

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 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 apparently 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 in the books I have referred to. Many of the writers who express sympathy for the author of these opinions are themselves unaware of this. One must suppose, in charity, that they were 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 the men who persecuted Galileo. Their truly unscientific ingenuities would be almost amusing were it not so pitiful and so fatal. Nowadays, if anybody but a special 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, complicated study as that of biblical exegesis? 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 problems which will not be solved to-day or to-morrow. To describe men as 'reactionary' because they refuse to swallow every new theory advanced in 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 ecclesiastical authorities in Rome are studying the situation carefully and dispassionately, and before the end of the present year an important decision will be rendered which will save all loyal Catholics from the danger of falling into many of the errors most in vogue. I say all loyal Catholics, for it is too much to expect that the church has become completely wedded of the disloyal. Arius, Luther, Jansen, Dollinger were once members of the Church."

Although this ecclesiastical 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.

SEVERE 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 prejudiced and unreliable historian. Herbert Paul's recent "Life of Froude" is the occasion of a scathing attack on Froude himself and on his hero Henry VIII. by Professor Goldwin Smith, in the Atlantic Monthly for May.

We quote some striking passages: That Froude set out to write his history '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 mantle of the Tudor 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 reputation—nothing practically objectionable in putting people to death without trial.

The story of the divorce is well known. The king was tired of his 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 deceased 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 man ashery, 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 base compliance to which the more worldly seniors had submitted, to see Froude do the practical and sagacious man of the world, and rebuke the young masters as "a class which, defective alike in age, in wisdom, or a knowledge, was distinguished by a species of

Especially For Women

FRUIT-A-TIVES are the finest medicine in the world for women.

As a mild and gentle laxative—as a positive and speedy cure for Constipation and Biliousness—as the only cure for weak and irritated kidneys and especially for "that pain in the back"—as a positive cure for headaches—and as a general tonic to build up and invigorate the whole system—FRUIT-A-TIVES stand supreme.

Fruit-a-tives

ON "FRUIT LIVER TABLETS" have the most remarkable effect. Ninety cases out of a hundred of Female Troubles are due to neglect. Bowels become constipated—kidneys irregular—skin neglected—and the poisons of the body, which should be carried off by these important organs, are taken up by the blood, carried to the female organs and poison them, thus starting up a train of female troubles.

FRUIT-A-TIVES are made from fruits, by their remarkable action on bowels, kidneys and skin, rid the system of poisons, purify the blood, and restore the delicate organs of generation to new vigor and health.

No woman, who suffers, should ever be without them. 50c. a box—6 for \$2.50, at your druggist's or sent postpaid by FRUIT-A-TIVES LIMITED - OTTAWA.

theoretic High church fanaticism, and which, until it received its natural correction through advancing years, required from time to time to be protected 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 command of tyrannical iniquity!

Catherine's death was opportune, as Friedmann has shown. There could be no such thing as slow poisoning; 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 Elizabeth, daughter of Anne Boleyn, to Mass with extraordinary pomp. Balls and jousts succeeded each other, and the court rang with gaiety. Such was the report of the imperial ambassador, Chapuis, to his master, quoted by Friedmann, but not quoted here by Froude.

Why does Froude tell us nothing about Wolsey's end; the vile ingratitude 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 happy at his side? Why does he not tell us that Wolsey, while faithful in discharging his duty as Archbishop 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 impartiality" for as much as "he believes the Reformation to have been the greater incident in English history, but the root and source of the expansive force which has spread the Anglo-Saxon race over the globe, and imprinted the English genius and character on the constitution of mankind?" 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 the indictment sought at Rome for the projected marriage with Anne; and also by a clause in the Act 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 pronounced by Cranmer on that ground. The evidence of the Act Froude had before his eyes, but failed to see. Of the will of the dispensation, when brought before him, he failed to see the force.

There is not a more beautiful character 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 Froude 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 "the learned Chancellor came into power, the Smithfield fires recommenced." This last statement is a calumny, for Erasmus, 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 charge, 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 liberalism, he had written against heresy, and styled himself hereticus molestus. Hereby was un happily at that day a crime by the law of England, of which More was the head. Froude labors miserably to show that conscientious refusal to take the oath was an act of treason; and he is not ashamed to insinuate that had the kingdom been in-

vaded, More was ready to join the invaders. He talks about "the lying" as a justification for judicial murder—pure bombast. Of the infamous means employed to decoy Fisher and More into compromising admissions, little, and that not true, will be learned from Froude. As Froude's History begins abruptly with the fall of Wolsey, he escapes the pain of telling us that More had collaborated with the king in defence of the papacy, and had at that time seen so far into the king's character as to rely, when he was congratulated on the favor he enjoyed, that he was grateful for it, but if his head would buy a castle in France, it would go. Froude's tendency to sophistical tampering with fact is very visible in this case.

The monks of the Charter House were murdered on the same pretense as Fisher and More. Froude tries to drown out the justice in irrelevant sentimentalities about the three hundred at Thermoplaea "combing their golden hair." The Carthusians would have found it difficult to comb their golden hair when they were kept chained upright to posts. Thomas Cromwell's agent reports to him that "most of the monks will soon be dispatched by God's hand," God's hand being cruel confinement, filth, and privation.

A special object of Froude's historical antipathy is Cardinal Pole, Henry's assailant in the European forum, whom he treats as a furious and criminal fanatic, covering him with ridicule as well as with abuse. Pole was Catholic, holding the faith of which Henry had been a prominent champion; and even had he been a Protestant, he might have taken exception to the railing of the unity of Christendom and the assumption of the headship of the Church of Christ in his own country by such a man as Henry VIII. and from such a motive as that by which Henry was impelled. But turn to the authentic pages of Ranke, and you find Pole not a fanatic, but a moderate.

MINISTER WHO WAS BLESSED BY THE POPE

Referring to the death of the Rev. Dr. Briggs, for over fifty years pastor of the First Presbyterian church at Chatham, and a man greatly esteemed, Major William Poland, a prominent Catholic of that city, said: "The venerable doctor and myself were always close friends. I met him frequently and we often discussed topics of importance to church and state."

"During the seventies—I forgot the exact date—the doctor was given a vacation, and concluded to go to Europe. He met me the next day and related with great pleasure that he was going to Europe and would visit Rome and possibly would see the Pope."

"I told him that if he went to Rome and failed to see the Pope he would ever regret his neglect. A few months later, on his return I enjoyed a hearty shake of his hand. He said to me with a cheerful laugh: 'Major, I was in Rome and saw the Pope. I was one of several given an audience, and I was presented to the Holy Father. There were several who were with me of his personal household of which, but all were received very cordially, the name of residence being given in loud voice each being called in his turn. Next came the trying part; all good churchmen are expected to kneel while receiving the blessing of the Holy Father. I watched all those who preceded me very carefully so as to make no mistake. During my wait, within myself I said, 'How can I, a Protestant minister, get upon my knees to the Pope of Rome?' I thought I would bow my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, 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 I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, the blessing of this great and saintly appearing old gentleman can do me