Catholic Record. ne

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

VOLUME XXVII.

LONDON, ONTARIO, SATURDAY, MAY 13 1905

The Catholic Record. LONDON, SATURDAY, MAY 13, 1905. ENCYCLICAL OF OUR HOLY FATHER PIUS X.

ON THE TEACHING OF THE CATECHISM. New York Freeman's Journal. To Our Venerable Brothers Patriarchs, Archbishops, Bishops and others Or-dinaries in Peace and Communion



PIUS X., POPE. Venerable Brothers, Salutation and Benediction : At a time of great trouble and diffi-

at a time of great has been raised by culty our littleness has been raised by the inscrutable designs of Divine Provithe inscrutable designs of Divine Plater dince to the office of Supreme Plater of the entire flock of Christ. Long has the enemy been prowling round the fold, attacking it with such subtle cunning that now more than ever seems to be verified the prediction made by the Apostle to the elders of the Church of Ephesus: "I know that ravening wolves will enter in among you, not sparing the flock." (Acts xx., 29.) Those who still cherish zeal for the glory of God are seeking out the causes of this religious decadence. While differing in their conclusions While differing in their contentsions they point out, each according to his own views, different ways for pro-tecting and restoring the Kingdom of God on earth. But to us, venerable brothers, it seems that while other reabrothers, it seems that while other real sons may play their part we must agree with those who hold that the main cause of the present lassitude and torpor, as well as of the very serious evils that flow from it, is to be found in the prevailing ignorance about divine things. This fully bears out what God Himself affirmed through the divine things. Prophet Osce: And there is so know-ledge of God in the land. Cursing and lying and killing, and theft and adul-tery have overflowed, and blood hath touched blood. Therefore shall the earth mourn, and every one that dwell-eth in it shall languish." (Osee iv., 1 founded, that among Christians there self are large numbers who live in utter king

ignorance of the truths necessary for salvation. And when we say among Christians we mean not only the masses and those in the lower walks of life, who are sometimes not to blame owing to the inhumanity of hard taskmasters whose demands leave them little time to think of themselves and their own interests. We include, and indeed more especially, all those who, while with a certain amount of endowed talent and culture and possessing abun-dant knowledge of profane matters, have no care nor thought for religion. It is hard to find words to describe the dense darkness that environs these persons; the indifference with which they remain in this darkness is the saddest sight of all. Rarely do they

success sight of all. Farely us they give a thought to the Supreme Author and Ruler of all things or to the teach-ings of the faith of Christ. Conse-quently they are absolutely without knowledge of the incarnation of the knowledge of religion may not be joined with a perverse will and unbridled con-duct. Would to God that facts did not Word of God, of the redemption of mantoo abundantly prove the contrary. What we do maintain is that the will kind wrought by Him, of grace which is the chief means for the attainment of eternal welfare, and of the Holy Sacri-fice and the Sacraments by which this cannot be upright nor the conduct good so long as the intellect is the slave of crass ignorance. A man using his eyes may certainly turn aside from the right path, but the one who has become grace is acquired and preserved. They fail to appreciate the malice and foulness of sin. They have, therefore, no blind is certain to walk into the mouth care to avoid it and free themselves from it. Hence they reach their last day in such a state that the minister of God. of danger. Besides there is always some hope for the reform of perverted morality so long as the light of faith is anxious to take advantage of the slight-est hope of their salvation, is obliged to not wholly extinguished; whereas, if want of faith is added to corruption as employ those final moments, which result of ignorance, the evil hardly should be consecrated entirely to stimu lating the love of God, in imparting of remedy, and the road to eternal ruin lies open. brief instruction on the things indis pensable for salvation — even then it often happens that the invalid has Such, then, are the unhappy consenences of ignorance in matters of re ligion ; such, too, are the necessity and utility of religious instruction. Vain, far the slave of culpable become so ignorance that he considers superfi indeed, would it be to expect one to perform the duties of a Christian who the intervention of the priest, and faces calmly the terrible passage to eternity without reconciling himself with God does not know them. It remains, then, Our predecessor, Benedict XIV., there to inquire whose duty it is to eliminate fore, has good reason to write as he did: this ignorance from the minds of the people, and to impart to them a knowledge that is so necessary. And here, venerable brothers, there is no room for doubt, for this This we asseverate : that the majority of those who are condemned to eternal punishment fall into this everlasting here, venerable brothers, the this no room for doubt, for this most important duty is incumbent upon all who pastors of souls. On them, by command of Christ, rests the obligation of knowing and feeding the flocks entrusted to them. To feed misfortune through ignorance of those mysteries of the faith which must be wn and believed by all who belong to the elect." (Inst. xxvi., 18.) In these circumstances, venerable brothers, what wonder is it if to day we see in the world, not merely among implies first of all to teach. "I will give you," God promised through give you," God promised through Jeremiah, "pastors after My own heart, and they will feed you with knowledge and doctrine." (Jer. iii., 15.) Hence the Apostle St. Paul said : barbarous peoples but in the very midst of Christian nations a constantly increasing corruption and depravity The Apostle writing to the Ephes-ians admonished them : "But fornica-tion and all uncleanness or covetous "Christ sent me not to baptise, but to preach the gospel" (I. Cor. i., 17,) thus ness, let it not be so much as named dicating that the first office of all among you, as becometh saints, or oby or foolish talking." (Eph. v., St. Paul bases this holiness and those who are intrusted to some extent scenity with the government of the Church is to instruct the faithful. the modesty that curbs the passions on supernatural wisdom ; " See therefore, We do not think it necessary to speak here of the noble nature of this instruction or to show how meritori-ous it is in the sight of God. Assuredbrethren, how you walk circumspectly not as unwise, but as wise, redeeming the time for the days are evil. Wherely the alms with which we alleviate the trials of the poor is highly praised by fore become not unwise; but under-standing what is the will of God." (Ibid, 15, 16.) The Apostle had good the Lord. But who will deny that a reason for speaking in this way: for far greater measure of praise is due to word of which God Himself speaks in the human will has retained but little the zeal and the labor expended not on Isaias: "And as the rain and the

is flashed from Hinguto trath which is flashed from Hinguto trath which said: "The light of thy countenance, O Lord, is signed upon us." (Ps. iv.,7.) And he described the effect of this light when he added: "Thou hast given cladness in our heart" this light And he described the effect of this light when he added: "Thou hast given gladness in my heart"—the gladness that fills the heart to make it run in the way of the divine commandments.

his Supreme Maker and Ruler. So, too, the doctrine of Christ alone makes known to us the true and lofty dignity of man, by showing him to be the son of the Father who is in heaven, made to His image and likeness and destined to live with Him in eternal bliss. From this very dignity, and from the know-ledge that man has of it, Christ showed the obligation of all men to love one another like brothers, as they are, commands them to live here below as children of light, "not in rioting," to quote the words of the Apostle, "and drunkeness, not in chambering and impurities, not in contention and envy." (Rom. xiii., 13.)Christ likewise commands men to place all their solicitude in God, since He has care of us, orders us to stretch forth a helping hand to the poor, to do good to those who do evil to us, to prefer the eternal good of the soul to the fleeting things of time. Not to go too far into detail, is it not the doctrine of Jesus Christ that inspires proud man with the love of humility, which is the source of true It is a common lament, only too well glory? "Whosoever shall humble him-orded that among Christians there self * * * he is the greater in the * he is the greater in the kingdom of heaven." (Matt. xviii., 4) From the same doctrine we learn Prud ence of the spirit, by means which we are erabled to shun the prudence of the flesh, Justice which teaches us to give every one his due, Fortitude which makes us ready to suffer all things, and by means of which we do in fact heroically suffer all things for the sake of God and eternal happiness, and finally, temperance, through which we find it possible to love even poverty for the sake of the kingdom of God and actually to glory in the cross, paying no heed to contempt. In fine, the science of Christianity is a

fine, the science of Christianity is a fount not only of light for the intellect, enabling it to attain truth, but of warmth to the will, whereby we raise ourselves up to God and unite our-selves with Him for the practice of virtue. We indeed do not mean to say that a

of that love of what is honest and just which God the Creator infused into it and which drew, so to speak, toward the real and not merely apparent good. Depraved as it has become by the cor-ruption of the first sin, and almost for getful of God its Author, its affections are almost entirely turned to vanity and lying. This erring will, blinded (Luke iv., 18)

raption of the first sin, and almost body more different of Jesus Corrist, the Saviour of the first sin, and almost body set of the state of the set of the state of the stat to the sacerdotal ministry. Why? The answer is because from t em the Christian people except to learn, and Christian people except to learn, and Christian people except to learn, and it is for that end that they are sent by God, "and they shall seek the law at his mouth, for he is the angel of the Lord of Hosts." (Ibid.) Thus the Bishop, in ordaring addressing the can-didates for orders, says to them: "Let your spiritual doctrine be as medicine for the people of God; led them be pru-dent co operators of our order, in order a the for the stanctuary we must re-ministers of the Sanctuary we must re-bers, continually recruited by fresh norant of the truths of religion, or who, at most, posses only such knowl-edge of God and of the Christian faith as to lead the life of idolators. How many are there not only among the young, but among adults and taose totgladness in any that fills the heart to make it ran the way of the divine commandments. All this becomes evident on a little reflection. The doctrine of Jesus Christ reveals God and His infinite nees than does the natural light of the same doctrine commands us to honor same doctrine commands us to honor e God by faith, which is the homage of mind: by hope, which is the homage of the intervent. Which is the homage of the same doctrine to mind: by hope, which is the homage of the same doctrine to mind: by hope, which is the homage of the same doctrine to mind: by hope, which is the homage of the same doctrine to mind: by hope, which is the homage of the same doctrine to mind: by hope, which is the homage of the same doctrine to mind: by hope, which is the homage of the same doctrine to mind: by hope, which is the homage of the mind: by hope, which is the homage of the same doctrine to mind: by hope, which is the homage of the mind: by hope, which is the homage of the mind: by hope, which is the homage of the mind: by hope, which is the homage of the mind: by hope, which is the homage of the mind: by hope, which is the homage of the mind: by hope, which is the homage of the mind: by hope, which is the homage of the mind: the mind: the office of the mind is the homage of the mind: by hope, which is the homage of the mind: the mind: the office of the mind is the homage of the mind is the mind is the m ruling souls? These, to a certain ex-tent, are to be numbered among the pastors and doctors designated by Christ in order that the faithink many source of the property of other the tent of the the source of the property of other the source of the the source of the property of other the the source of the the source of the property of other the the source of the property of other the source of the property of other the the source of the property of other the source of the property of other the the source of the property of other the source of the property of the proper longer be as children tossed to and fro, and carried about by every wind of doctrine by the wickedness of men, but that "doing the truth in charity they

may in all things grow up in Him who is the head, even Christ." (Eph. iv., 14, 15.) Hence the sacred Council of Trent, treating of the pastors of souls, lays down as their first and chief duty the instruction of the faithful. It prescribes that they must speak to the people on the truths of religion on Sundays and the more solemn feasts, and do so either daily or at least three times a week during the holy seasons of Advent and Lent. Nor is it content with this, for it adds that parish priests are bound, either by themselves or through others, to instruct the young, at least on Sundays and feast days, in the principles of faith and in obedience to God and their parents. (Sess. 5, ch. 2 de ref; Sess. 22, ch. 8; Sess. 24, ch. 4 and 7 de ref.) And when the sacraments are to be administered it enjoins upon them the duty of explaining in the vernacular their efficacy to those who are about to receive them.

receive them. These prescriptions of the sacred Council of Trent have been epitomised and still more clearly defined by our predecessor, Benedict XIV., in his "Constitution Etsi minime" in the following words : "Two chief obliga-tions have been imposed by the Council of Trent on those who have the care of souls : the first, that they speak to the people on divine things on the care of souls : the first, that they speak to the people on divine things on feast days ; and second, that they in-struct the young and the ignorant in the radiments of the law of God and of faith." Rightly does that most wise Pontiff make a distinction between the two daties of the sermon, commonly known as the explanation of the Gaenel and of the catchism. Perthe Gospel, and of the catechism. Perchance there are some who, desirous of saving themselves trouble, are willing of saving themselves trouble, are willing to believe that the explanation of the Gospel may serve also for catechetical hearing, and hearing by the word of

of Christian life the young people who frequent the public schools, from which

all religious teaching is banned. VI. In consideration of the fact that in these days adults not less than the young stand in heed of religious instruc-tion, all parish priests and others having the care o' souls, shall, in addition to the usual homily on the Gospel to be delivered at the Parochial Mass on all days of obligation, explain the catechism the Catechism, when performed as it should be, never fails to be of profit to to the intelligence of their hearers, at

such time of the day as they may deem In order to stimulate the zeal of the ministers of the Sanctuary we must re-during the hour in which the children during the hour in which the children are taught. In this instruction they are to make use of the Catechism of the Council of Trent; and they are to divide the matter in such a way as within the space of four or five years to treat of the Apostles Creed, the Sacra-ment, the Decalogue, the Lord's Prayer and the Precepts of the Church. This. Venerable Brothers, we do pre-

This, Venerable Brothers, we do pre-scribe and command by virtue of the Apostolic authority. It now rests with you to put it into prompt and complete execution in your dioceses, and by all the force of your power see to it that these prescriptions of ours be not ne-glected, or what comes to the same thing, that they be not carried out superficially. That this may be avoided you must not cease to recommend and to-require that your parish priest do not impart this instruction carelessly, but that they diligently prepare themselves for it they diligently prepare themselves for it Let them not speak words of human wis-dom but "with simplicity of heart and in the sincerity of God" (2d. Cor. 1.. 12), initating the example of Jesus Christ, Who, though "He revealed mysteries hidden from the beginning of the world" (Matt, xili., 35), yet spoke "always to the multitudes in parables, and without parables did not speak to iniquities not less reprehensible. Furthermore, they are unaware that the law of Christ not only forbids immoral actions, but condemns deliberate immoral thoughts and immoral desires, even when they are restrained by some motive from abandoning themselves to sensual pleasures, they without any kind of scruple feed on evil thoughts, multiplying sins beyond the hairs of the head. Again, we deem it necessary to "always to the multitudes in parables, and without parables did not speak to them" (Ibid, 34). The same thing was done also by the Apostles taught by Our Lord, of whom the Pontiff Gregory the Great sail: "They took supreme care to preach to the ignorant things over and intelligible not sublime and repeat that such persons are to be found not only among the poorer classes of the people or in country districts, but among those in the highest walks of life, and even among those puffed up easy and intelligible, not sublime and arduous" (Moral, 2, xvii., ch. 25). In matters of religion the majority of men with knowledge, who, relying upon a vain erudition, think they are at liberty to tarn religion into ridicule and to in our times must be considered as ignorant. We would not, however have it sup

"blaspheme that which they know not." posed that this studied simplicity of preaching does now require labor and Now, if it is vain to expect a harvest where no seed has been sown. How can we hope to have better-living genera-tions if they be not instructed in time in the doctrine of Jesus Christ? It neditation-on the contrary, it requires both more than does any other kind of preaching. It is much easier to find a preacher capable of delivering an elo-quent and elaborate discourse than a catechist who is able to impart instrucfollows, too, that if faith languishes in our days, if it has almost vanished tion entirely worthy of praise. It must, therefore, be carefully born in mind that a person, whatever facility of ideas and language he may have inherited from nature, will never be able to teach among large numbers, the reason is that the duty of catechetical teaching is either fulfilled very superficially or altogether neglected. Nor will it do to say, in excuse, that faith is a free gift the catechism to the young and the bestowed upon each one at baptism. the catechism to the young and the adult without preparing himself thought-fully for it. They are mistaken who suppose that in consequence of the in-tellectual inferiority of the common people they can perform this office in a Yes, all baptised in Christ have infused into them the habit of faith; but this most divine germ, left but this most divine germ, left to itself and unaided, so to speak, from outside sources, "does not develop or put forth great branches." (Mark iv., 32.) Man at his birth has within him the faculty of understanding, but he has need also of the mother's word to awaken it as it were, and to put into act. So, too, the Christian, born again of mater and the Holy Ghost, has faith careless manner. On the contrary the more uncultured the hearers, the greater is the necessity for study and gence, in order to bring home to their minds those most sublime truths which are so far beyond the natural under standing of the multitude, and which must yet be known by all, the learned of water and the Holy Ghost, has faith within him, but he requires the word of the Church to fecundate it and develop as well as the unlettered, in order that they may attain eternal salvation. And now, Venerable Brothers, permit

Apostle wrote: "Faith comes from hearing, and hearing by the word of God" (Romans x., 17.) and to show the necessity of teaching he adds: Hox shall they hear without a preacher? (Ibid.) of souls which is wrought solely by ig norance of divine things. Doubtless you have done many useful and certain by praiseworthy things in your respect-ive dioceses for the benefit of the flock entrusted to you, but before all else, and with all the diligence, all the zeal, and with all the diligence, all the zeal, all the assiduity that is possible for you to employ, see to it that the knowledge of Christian doctrine penetrate and pervade through and through the minds of all: "Let everyone (these are the words of the Apostle St. Peter), as he of all: has received grace, minister the same one to another, as good stewards of the manifold grace of God" (I Peter, iv., 1386

CATHOLIC NOTES. The Latin American College at Rome-

has been honored with the title of Pon tifical.

Cardinal Andria Ajuti, Archbishop Verona, died last Friday. He was born in Rome, June 17, 1849, and made a Cardinal June, 22, 1903. Petitions for the opening of a formal

investigation with a view to the beati-fication of Pius IX. are pouring in upon the officials of the Congregation of Rites.

Frau Krupp, widow of the cannon maker, has given \$25 to each of 2,000 men in her late husband's works, and \$125,000 to the workmen's hospital. Frau Krupp is a Catholic, as was her late husband. N. W. Review.

During the two weeks' mission given by the Paulist Fathers in the Church of the Nativity, Philadelphia, four thou-sand, four hundred and fifty six persons approached the sacraments. Several converts to the Faith were also received.

Rev. Wm. O'Brien Pardow, S. J., the eloquent missionary, was tendered a large reception last week in San Fran-cisco by the Young Men's Institute of that city, where he has been engaged in work.

The Pope recently received twelve-parish priests of the United States and forty-five laymen, including W. Nolls of Indian Territory. The last named presented His Holiness with a walking stick carved by Indians.

It is an interesting fact that sev-eral young Breton Catholic priests have mastered the Welsh language, and in one of the Welsh vernacular newspapers a most instructive discus sion has taken place between one of the priests and a non-Catholic writer.

Charles G. Roebling, of the John R. Roebling's Sons Company, Trenton wire rope makers and operators of the largest industrial plant in that section. hargest industrial plant in that section, has donated \$20,000 to St. Francis Hospital. The gift is in the form of an endowment, and the Sisters of the hospital will receive \$1,000 a year interest on the principal.

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A Capuchin, expelled by the French Government from the convent at Bayonne, has just been decorated by the Spanish Government for an act of heroism. Near his convent of refuge in Burgos a child was badly burnt. To save it from death, by the process of grafting, this brave monk gave twenty-nine pieces of his own skin.

Sister Mary Ita died at Loretto Con vent, Hamilton, recently. She was the last of the original band of the five Loretto nuns who left the Abbey Rathfarnham, Dublin, Ireland, 55 years ago for Toronto. Sister Ita was more than 80 years of age, and had been a nun more than 60 years. During her time she had been stationed at Toronto, Guelph, Niagra Falls, Stratford and Hamilton.

The first Catholic girl in Glasgow, if not in all Scotland, to take the de-gree of Bachelor of Science, is Miss Kathleen Nolan, who has just won her Kathleen Nolan, who has just won her degree with special distinction at Glasgow University. Miss Nolan's preliminary education was received at the Ursuline Convent Sligo. She won a number of scholarships at the Dowenhill Training College, and cap-tured two class medals and one for science at the Glasgow University.

An unusual ceremony, and one prob-ably unique in the history of the Church, took place in Rome recently, when a priest received the vows of his own daughter as a religious. He is the Dake de Sora; and same years ago, when his wife died, he studied for the

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instruction. The error of this must be apparent to all who stop to think for a moment. The sermon on the Gospel is addressed to those who may be supposed to be already instructed in the rudiments of the faith. It is, so to say, the bread that is broken for those who are grown up. Catechetical instruction, on the other hand, is that milk which the Apostle St. Peter wished the faithful to yearn after in all simplicity like new born babes. The task of the catechist is to take up one or other of the truths of faith or Christian precept and ex-plain it in all its parts; and since the

scope of his instruction is always directed to amendment of life, he should institute a comparison between what is required of us by Our Lord and our actual conduct. He should, therefore make use of examples skilfully selected from the Holy Scriptures, Church his-tory and the lives of the saints, using persuasion with his hearers, and point ing out to them how they are to shape their conduct. He should conclude with an efficacious exhortation in order that they may be movel to shun and detest vice and to practice virtue.

We are aware that the office of catech ist is not much sought after because, as a rule, it is deemed of little account, as it does not lend itself easily to the winning of applause. But this, in our opinion, is an estimate born of vanity and not of truth. We are quite willing and not of truth. We are quite willing to admit the merits of those public

orators, who out of genuine zeal for the glory of God, devote themselves to either the defence and maintenance eulogizing of the faith or to heroes of Christianity. the their labor presupposes labor of an-other kind, that of the catechist. Where the latter is wanting the foundations are wanting, and they labor in vain who build the house. Too often it

happens that ornate sermons which win the applause of crowded congregations serve only to tickle the ears, and fail utterly to touch the heart. Catechetical instruction on the other hand,

([bid.)

(Judges 10.)

Now, if what we have said so far dem onstrates the supreme importance of re-ligious instruction, it follows that we ought to do all that lies in our power to maintain the teaching of catechism and where the practice of so doing has fallen into disuse there should be a revival of the teaching of catechism which Ben-edict XIV, has described as the most effective means for spreading the glory of God and securing the salvation of souls." (Const., Elsi Minime 13)

We, therefore, Venerable Brothers desirous of fulfilling this most import Venerable Brothers ant duty which is imposed upon us by the Supreme Apostolate, and wishing to introduce uniformity everywhere in this most weighty matter, do by our supreme authority enact and strictly ordain that in all dioceses the following recepts be observed : I. On every Sanday and feast day

none excepted, all parish priests and generally speaking, all those who have the care of souls shall throughout the year, with the text of the catechism, instruct for the space of an hour the oung of both sexes in what they must lieve and do to be saved.

II. They shall, at stated times during the year, prepare boys and girls by con-tinued instruction lasting several days to receive the Sacraments of Penance and Confirmation.

and confirmation. III. Every day in Lent and, if ne-cessary, on other days after the feast of Easter, they shall likewise by suitable instructions and reflections most carefully prepare boys and girls to rec their first Communion in a holy

IV. In each parish the Confratern ity of the Christian Doctrine is to be canonically instituted. Through this Confraternity the parish priests, espec ially in places where there is a scarcity of priests, will find valuable helpers for catechetical instruction in pious persons who will lend their aid to this boly and salutary work, both from a zeal for the glory of God and as a Blessed Saviour Himself.

Through the intercession of the Most Blessed Immaculate Virgin, may your diligence and your energy be frustified by the Apostolic blessing, which, in en of our affection and as an earnest of divine favors, we impart to you and to the clergy and the people entrusted

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to each one of you. Given at Rome, at St. Peter's on the 15th day of April, 1905, in the second year of our Pontificate,

PIUS X., Pope.

Peace is the greatest of God's blessings. It surpasses all imaginations, and the Divine Saviour found nothing better to bring to mankind on the day

better to bring to manking on the day of His Nativity; nothing lovelier to wish his Apostles when He appeared to them after His resurrection. In the hurry of business, in the cares that besiege them—in the trials that over-whelm them—men have need of calm to soothe their panting souls, of repos to refresh their wearied minds; and that calm, Peace alone can give them. Peace slackens the tension in which

they are held by the solicitudes of life, renews their strength, and revives their courage. Nothing is so refresh-ing in the desert of life as this manna

priesthood and shortly after entered a monastery. He is now one of the canons of St. Peter's. When his daughter. Donna Elvira, decided to consecrate her life to religion, her father was delegated to receive her vows.--Sacred Heart Review.

The consecration of Mgr. Racicot as Titular Bishop of Pegla and Auxiliary Bishop of Montreal took place in St. James Cathedral, Montreal, on May 3rd, in the presence of an immense congregation. Representatives from the various religious communities, col leges and convents occupied spe places, whilst the seats in front of the altar were reserved for the brothers and sister of the Bishop-elect, judges, senators, federal and provincial ainisters and other civil dignitaries. There were also present, besides consecrating prelate, Archbishop Bru-chesi; Archbishops Langevin of St. Boniface, Begin of Quebec, Dubamel of Ottawa, Gauthier of Kingston Bishops Blais of Rimouski, Lorrain of Pembials of Rimouski, Lorrain of Fem-broke, Decellos of St. Hyacinthe, Barry of Chatham, N. B., Gabriels of Ogdensburg N. Y., Clouthier of Three Rivers, Que., Micaud of Burlington, Bruneau of Nicolet, McEvay of Lon don, O'Connor of Peterborough, Emarc Emard of Valleyfield, Scollard of Sault Ste Marie, Archambault of Joliette; Brey-not, Apostolic Vicar of Mackenzie, Very Rev. Dom Antoine, Mitred Abbot of Oka. The sermon was preached by Rev. Able Lecoq, Superior of St. Sulpice.

Understood the " Secularizers." Little Catholic Sidelights

A quarter of a century ago, the keenvisioned non-Catholic Irish publicist, Isaac Butt, saw clearly through the wiles of the "Secularizers" of that day, when they advocated what they termed a "purely secular" system of education. "This system," said Butt, is not what it pretends to be. banishes from the school all forms of worship, not, as pretended, in order to prevent all appearance of favoritism, but really in order to treat all forms of worship with equal disrespect."

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SPANISH JOHN.

EFING A MEMOIR NOW FIRST PUBLISHED IN COMPLETE FORM OF THE EARLY LIFE AND ADVENTURES OF COLONEL JOHN M'DONELL, WNOWN AS "SPANISH JOHN.' WHEN A LIEUTENANT IN THE COMPANY OF ST. JAMES OF THE REGIMENT IRLANDIA. IN THE SERVICE OF THE KING OF SPAIN OFERAT-ING IN ITALY. BY WILLIAM MLENNAN.

IX.

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

There was nothing for it but to g on, and in truth the matter did not ap pear in any way serious, so I rowed on towards the sloop, which was coming up smartly, and before many minutes we were alongside, the Doctor shouting out his instructions to me in Gaelic.

It turned out much as he had said, Captain Ferenson laughed heartily for when he whispered his message, and in-wited him into his cabin to have a glass cogether, whilst I waited on deck.

Now unfortunately, the Doctor had a strong taste for conviviality, which was part reason why his story of the lemons was so easily swallowed, and one glass followed another, until I could see that he was getting well into his cups.

I was anxious to be away, and so ven-tured to speak to him at the door, say-ing, by way of excuse, that the weather looked threatening; but he only pooh-poohed the matter, and I saw he was further gone than I supposed, and so with more sharpness than I inspoke

"That's a pretty kind of servant, "pon my word !" said the Captain.

"In at s a pretty kind of servant, "pon my word !" said the Captain. "Servant, indeed !" snorted the Doctor, to my dismay. "Servant, in deed ! He's a good a gentleman as it "lie of the school at once as it and then, sobered at once, as it am !" flashed across his fuddled brain what his words might mean, he went on, earnestly: "You know, Captain, in Highlands service does not necessarily Highlands service does not necessarily mean that a man is not a gentleman. Why I have known—" but the Captain him short with :

dut him short with: "Come, come, Doctor, you can't throw dust in my eyes. 'Tis bad enough to have you here imposing on me on your own account, but I will have no tricks with unknown gentlemen who choose to run their necks into the

noose." The poor Doctor was completely over whelmed with his blunder, and only made matters worse with every word he attered; but I refused to open my my mouth, and was not sorry when they put him over the side of the ship and we saw him drifting fast astern, still

lamenting. The Captain then turned to me " Now, sir," said he, "'tis an un-pleasant duty to detain you, but I will make your detention as easy as may be. Of course, if you care to explain who are, and can prove to me that you are innocent and your representations correct, I will put you on shore; if not, you will go with us to Skye, where I will certainly obtain information, so

you will gain little by your silence." However, I did not see fit to answer him, and only stared as if I did not anderstand a word. "Very well," said he, " if you will

play the servant you will live forward ; when you choose to declare yourself a gentleman, I will treat you as leniently as I may.

So forward I went, and gained but little by my obstinacy except uncomfortable quarters and rough company, for me made for Sleat, and there were boarded by Allan Knock. The Captain was convinced he had secured Baris-dale in my person, but Knock was forced to declare that he was wrong in though he could not name me; but the next day he returned with Creach, before whom I was paraded like a beast on market-day.

The game was up now, but I did not are to speak; indeed, I had nothing to say before such a scoundrel. Words were not what I counted on to settle my reckoning with him.

After they left, Ferguson came up to

debted for this? To Allan McDonald Knock." THE TWO KEYS AND THE LIBERATION OF

"Thank you a thousand times for your interest," I returned, "but I know that already."

I was accordingly imprisoned in Fort William, but suffered little, save from the confinement, which lasted over four months, when, by the exertions of my sister Margaret and her protector, Lady Jane Drummond, I was released.

I then returned to Kapidart, but shortly after, hearing that Allan Knock was at Glenelg, I took Neil and Duncan, his half-brother, and started for that place

Things fell out better than I had ex pected, for, by what I have always held to be a direct Providence, no less an enemy than Creach himself was delivered into my hands when I least looked for it. I was on my way to Glenelg, as I say, to meet with Knock, and never thought to meet with the greater villian, Creach, in the country, as I knew he must be aware of my re lease, and that he would not be safe within my reach. But, by what I am not impious enough to name a chance. when in the house of one of our own people I heard of him being in the neighborhood, and so laid wait in a place by which I knew he must pass safe from interruption or observation. When he and his three men came up

we rose, and, planting ourselves in the way, called a halt. I have spoken before of his address, and even now it did not fail him, for I

could mark no sign of surprise on his white face; he might have come to a rendezvous for all he showed.

I spoke at once to his men in Gaelic, who held themselves ready for attack

the moment we appeared. "Skye men! I am a McDonell of Glengarry. I and mine have no quarrel with you, but this gentleman and I have a matter of blood between us. Take no part in it, then, for it is no affair of yours, and it will not be stayed in any case.'

"Then, either because they had small stomach for useless fighting, or, what is the more likely, that thay saw it was a private matter and did not touch their honor, they drew to one side in silence with Neil and Duncan. Creach understood what I was at, and as I through off my coat and vest he did the like.

A fierce joy was rising in me. Come, sir !" I said, and he fell into osition.

He was a good swordsman enough out my wrist was of iron and my heart of fire, and the tinkle and grate of the

of hre, and the tinkie and grate of the steel was like music to my ear. He was fighting for time, waiting to see my play, and parried with great judgment, but at last I reached in at him and touched him above the right breast.

'That is for Aquapendente !" cried, in satisfaction, as I saw the stain grow and redden on his shirt.

In a little I touched him again, on the opposite side. "That is for Rome!" and I was completely master of myself, for I held his life in my hands, like a ball, to throw away when I pleased.

He said not a word, but fought on with the same courage, but it was hopeless. Again I got in at him just where I had planned, and shouted in my joy, "That is for Loch Broom !"

Up to this time he had not shown the slightest sign of faltering, but now in a sudden move backwards he struck his heel sharply and staggered wide I could have run him through with the I could have run him through with the greatest ease, but I was not ready for that as yet. He regained his feet, but to my dismay and surprise the shock had broken his courage, like a glass that is shattered, and I fenced so withheld from attack. wildly that I hoping he would recover. Instead of this he only grew worse, until, losing hope of any betterment, I locked his sword, and with a sudden turn broke it short off. With a groan, the first sound he had uttered, he fell, and covered his face with his hands.

I stood over him, and had he screamed or made a move I would have ended

THE CATHOLIC RECORD.

thee

BICE' S DREAM.

DANTE. By Rev. P. A. Sheehan,

Some fifty years after the great Flor-entine's death, there lived in an ob-scure street in Ravenna one of those artists in iron and brass, of which the towns in Italy then were full. You may see their handiwork still in Cathefor thee dral gates, in the iron fretwork around shrine, in the gratings around th

sacramental altars in episcopal churches; and if you have not seen them, and en-tertain any lingering doubt, look up your Ruskin, and he will make you ashamed. These were the days wher men worked slowly and devoutly, consci

were laboring for the centuries, and not for mere passing bread. We can not for inew, for we toil in the work shops of mammon; and neither fames nor fame, can give the inspiration o that mother of art, called Faith. Wel this artist's name was Jacopo Seconi and he had an only child, a daughter whose name was Beatrice, called after the great poet who had made his last at Ravenna. The old man, for he was now old, never tired of speaking to his child of the great exile : and Bice never tired of questioning her father about Beatrice, and the wonders of purgatory and heaven. Once a month however, a dark shadow would fall upor their threshold; a brother of Jacopo's from Florence, who would come over to see his niece, for he loved her; but

she did not love him. For, after the mid-day meal, the conversation of the two brothers invariably turned upon Dante and Florence, and Dante and Ravenna. No matter how it com-menced, it veered steadily around to the everlasting topic, and on that they held directly contradictory views.

The Florentine stoutly maintained that Dante was in hell and eternally lamned.

"You say here," he would say, point ing his long finger and sweeping the whole of Ravenna in a circle, "Eccovi l'uomo che stato all' Inferno! I say:

Eccovi l'uomo che sta all' Inferno !! "Corpo di Bacco !" the brother v rould yourself for such a saying. God could not send such a man to hell. He could not give such a triumph to satan !

"Dante hath sent priests and Bishop and Cardinals there," the brother d reply. "He hath filled its would reply. "He hath filled gloomy caverns with his enemies. was vengeful and unforgiving. There

was vengeful and unforgiving. There is no place for such in heaven !" "I saw him here in exile," replied Jacopo, "when you, good Florentines drove him out. I saw him walking our streets, a grave, solitary man. My father used to point him out, and say: 'Look well, Jacopone, look well! That's a face that men will worship to the end of time !"

and of time!" "A bad, gloomy face, full of sourness and malice to God and man," the Flor-

entine would reply. "Presence of the devil! No, no,

no l''cried Jacopo. "But a great, sol-emn, marble face, chiselled as with a point of fire. I mind it well. He used pass our door, always looking forward and upward, his cloak slung around him, and the folded beret on his head. Men used to kneel down and kiss the pavement where he had trod. God sent his angels and his Beatrice

for him when he died. 'Pah!" would exclaim his brother, "that's pious deceit. There are only ten commandments, brother mine; and one of these the greatest : ' Thou shalt

me, your Dante has read the Lasciate more than once since ha died ! Then where could God put him ?" shouted Jacapo. "Did He create an-other circle for him lower down? No! no! God does not damn such souls as Dante's! I allow you he may be in purgatory for a short time, because we must all go thither for our sins and im-

But Dante damned ! perfections. But Dante damned heaven would cry out against it 1 All So the controversy would rage, month after month, and Bice would listen with wonderfully tearful eves. But she hated

towards the sleeping child, until the latter beckoned and said : "Come hither, O Child of Mercy, and enter with me. I have come for theat!" And Bice, said: "Who are thou?" And the Soul answered: "I am the spirit of Beatrice. I have been sent And Bice answered : " I cannot go for my father is old and feeble, and may not leave him." And the Soul said : "It is imperative that thou con place, where he whom we love is de-tained." And Bice entered; and they passed

out over the shining waters that trem bled beneath them, until they came to a shore, horrid with beetling crags, which seemed to touch the sky, and beneath whose feet the sea swelled and made no sound. And they rode on the waves to the mouth of a gloomy cavern vast and impenetrable, for the front was closed by a great iron gate, whose bars seemed red with fire, or the rust of eternity. And behind the bars was the figure of the great poet, wrapped in his gloomy mantle as of old, and looking out over the shining sea with that same look of settled gloom and de spair which Bice knew so well. And the Soul said : "Go forward, and open the gate, and

liberate our Beloved !

"But Bice wept and said ; "Alas ! How can I? I am but a child, and the gate is heavy, and the task is grievous! But the Soul said : " Loose the keys

at thy girdle, and go forward ?" And Bice found two keys at her cinc

ture, and she loosed them. And one was marked "Charity," and it was o gold; and the other was of silver, and the word "Prayer" was stamped there-on. And going forward she fitted the former into the great rusty lock. The bolt shot backwards, but the gate would not yield. Then she fitted the silver key, and lo I the great iron barrier swung back heavily. And entering, the child caught the poet's hand, and drew him forth. And the gate swung back with horrid clangor. And, enback with norrid elangor. And, en-tering the boat, the three sped forward rapidly toward the dawn, which is in-finity, which is beaven. And the poet, placing his hand on the child's head, said sweetly and solemnly : "Thrice blessed art thou, thou

second Beatrice ; for lo! what my Beattrice accomplished but in vision, thou hast verily wrought !" *

"How now? how now? giovanetta mia !" said the aged sacristan, as he rattled his keys above the sleeping child. "What a strange couch hast thou chosen ! But sleep comes lightly to the young. Surge ! filla ! bene-dicamus Domine !" he shouted.

the sleeping child. "Jesu! Maria! but she is dead !" -The Dolphin.

SODALITY OF THE BLESSED VIRGIN.

which the Society of Jesus has come to the aid of the Church of God is the training of Christian youth in sodalities of the most holy Virgin. "From the pious institution of these it is incredible what benefits have been derived by all classes of men." Thus wrote Pope Benedict XIV. in 1748, in his famous Golden Bull, of which it has been said that never perhaps in so small a compass was there written a more glorious panegyric of Mary, or a more emphatic commendation of her sodality. The Pontifi alluded to the white robed army preserved sinless by its means, the like, or larger, array called to repentance, the still more valiant bands which, trampling the world under foot, ascended to the higher ways of evangelical sacri-

fice and perfection. Pope Benedict's is but one of many voices. Pontifi after Pontifi has re-newed the word of praise, down to Pope Leo XIII., who declared, in 1884, that, amongst all the beneficent sodalities of the Blessed Mother, the historic, worldwide one of the Annunciation, the Prima Primaria, held the place of honor. Historically speaking, this famous sodality, spread throughout Christen-dom, has been an extraordinary source of benefit to the entire Church-far greater, in fact, than most people im agine. In the terrible revolt of the

were five renegade prelate. There sodalities among the thousand students of the great College of the Three Crewns. They taught catechism, refuted heresy, and in great numbers consecrated themselves to an apostolic career. At this early date we find in the sodalities men who atterwards be-came famous as saints or martyrs. St. Francis de Siles entered the Collegeo Clermont, afterwards called Louis leGrand, at the age of thirteen years, in 1580, and was soon admitted to the sodality, of which he was several times elected prefect. Blessed Edmund Cam pion was the first director of the sodal ity in Prague, about 1575. Blessed Peter Canisius founded the sodality of Fribourg, in Switzerland, and made it, we are assured, the chief means of pre serving the faith in that city. Stanislaus Kotska was a member of the Sodality in the College of Vienna, the influence of which Sodality induced the governor of the city, with several senators and magistrates to make a public confession of the Catholic faith. Three Delegates Apostolic were enrolled as

members, an honor requested by the Empress and Queen Mother. So numerous and so powerful for good had the Sodalities at length become, had the Sodalities at length become, that, although they were all considered sections of the original Roman one (Primaria), it was deemed most advisable to have them canonically approved by the Holy See and interwoven in a closer network. This was done on the 5th of December, 1584, by Pope Greg-ory XIII. in the Bull Omnipotens Dei. Approval after approval has followed since, and indulgences and privileges have been added down to our own day. The sodalists rapidly developed throughout the Catholic world after the solemn approval of the Church. In two years 139 diplomas of aggregation were sent out to various parts of the world. Not a college of the Society of Jesus-and in 1600 it had 200-was We without its Congregation of Mary. find the names of the most learned and prominent men in the Sodality registers. Of the Sodality of nobles founded in Rome in 1593, by Father Mastrilli, afterwards martyred in Japan, more than eighty became Cardinals in one century and six became Popes. The Sodalists divided the city between them in order to provide for the in-terests of families. Of the list of Saints who glorified Our Lady's Sodality and learned in it the first lessons of sanctity, and from whom the Church received most signal service, it will suffice to mention St. Francis de Sales, St. Aloysius, St. Charles Borromeo, St. Stanis-laus, Blessed Peter Canisius, Blessed Edmund Campion, St. John Berchmans, Venerable Father Eudes, Blessed Peter Fourier, M. Olier, founder of St. Salpice, Paris ; Blessed de Montfort, St. Leonard of Port Maurice, St. John de

Rossi, St. Francis de Hieronymo. The very importance of the Sodali-ties became an occasion of persecution. The ministers of Philip II. were hostile to them in Naples in 1569. About the same time the Duke of Tuscany imagined that they were a social danger because they separated certain classes of persons from one another. Certain Parliment of France refused to admit men bers who had been enrolled in Sodali ties : and although some of the great est marshal of France encouraged their soldiers to become sodalists or testified, like Marshals de Villars, that the sodalists were the best intrepid soldiers, Jansenism finally, becoming all power ful in matters of State, succeeded in having the sodalists condemned and abolished.

" The Congregations of Mary having been discredited at Paris through Vol-tairian impiety," said Father Carayon, in his "History of the Congregations." "Catholics have fearlessly reproduced their works of charity under a new name." This name was the Conferences of St. Vincent de Paul. Long before these admirable associations had been formed their good works had been carried on by the Sodalities. This was in particular the case at Paris, where one of the sodalists is believed to have directly influenced the establishment of he conf rences. Not these only, but countless works. and of great importance, sprang from the sodalities of Our Lady. One of the most illustrious of all was the founda tion of the famous missionary associa-tion, called the Missions Etrangeres, of Paris. M. Luquet, himself a member of this great missionary body, assures us in his letters to the Bishop of Langres, that the foundation of the Seminary at Paris was due to a special band of the students of the College Louis le Grand, definitely turned to the idea of the Foreign Missions by the great Jesuit missionary, Father de Rhodes, who visited the College after his return from Tomkin. Although the sodality had for its primary object the sanctification of its members, and for secondary, progress in studies, its purpose was never con fined to these. From the beginning tho sodalists engaged in all good works-teaching the i sorts ignorant. sick and imprisoned, helping the needy. It is literally impossible to write the history of the good done in these ways. In many places the original idea and work of the sodality are kept up with undiminished zeal and intelligence. In one of the greatest of existing sodalities, that namely of Barcelona, in Spain, there is scarcely a form of good work, scarcely a need of human society, neglected by the enormous body of sodalists, amongs whom are numbered the most eminent men in social rank and in professional life. The sodality is divided into sections, all thoroughly organized and is divided into trained by detailed and prudent rules. The sections take up the teaching of catechism to various classes of persons, the care of Churches and splendor of divine worship, attendance at religious functions, work amongst the poor, in hospitals and prisons, conferences for workingmen, singing-classes and attractive means of recreation for the toilers and the young. It is a curious fact that for nearly two hundred years women formed no part of the sodalities; they were exclusively for men. But times have changed, and indifference has paralyzed the re ligious spirit which was the most notable

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characteristic of men in ages past. In characteristic of men in ages past. In latter times women have come to play a more important part in religious work, and in places the chief part. They used also the safeguards of the

These used also the sateguards of the sodality for themselves. These religious associations are a special glory of the Catholic Church, special glory of the Catholic Church. Her characteristic has always been to embody her great ideas in institutions, and to organize her work with extra. ordinary wisdom. After the religious orders come the sodalities, powerful means of protection for individual mem-bers and of efficiency for good works. Where there are no sodalities there are the special hodies taught and trained no special bodies taught and trained and protected more carefully. these exist, there are always at hand bands of devoted workers, approaching the sacraments regularly, living according to rule, finding encourageme and strength in union, and especially in the most powerful patronage of the Mother of God. This last is the greatest benefit of the sodality. If member-ship in secular organization is so great a means of friendship and favor, what may not they expect who are specially dedicated to the most august of beings

after God, love for whom ork of predes-by the saints as the chief work of predesafter God, love for whom is considered by the saints as the chief work of predes-tination to life eternal. We can scarcely imagine how any Catholic, man or woman, can be indifferent to membership in Our Lady's Sodality, as we scarcely imagine any triumph of the arch enamy of souls over which he gloats with more satisfaction than to see Our Lady's Sodality brought to discredit. We Sodality brought to discredit, We shall be sons and daughters of Mary, and faithfully observe the rules of our manual. This is the important matter: "Whoseever shall follow this rule, peace on them and mercy" (Galat, vi. 16); it is almost impossible for them to be lost. But to be a sodalist and not pay any attention to the rules, is to have the letter without the spirit -Messenger of the Sacred Heart.

SUBSTITUTING THE PRIEST.

The solemn injunction laid by our Lord upon the Apostles of preaching the Gospel to all nations is a matte quite familiar to every Catholic. To the limits of their power and the time alloted them on earth they com-plied in the fullest measure with the divind command. But the task was not to cease with their death. The Gospel was also to be preached to the yet unborn generations. Otherwise our Saviour's passion and death would be in vain. Hence He imparted to them the power of consecrating their successors who in unbroken line are the cessors who in unbroken the day. Bishops and priests of our own day.

To-day, however, much of the world sits in the shadow of idolatry. Heresy stalks boldly where the truth once reigned and false teachers have led millions away into erroneous notions of our Lord's sacred doctrines. Our own beloved country has not escaped the contamination. In the beautiful southland live a multitude of souls to whom God's proper Gospel is almost as much unknown as it is to their an-cestors in the interior of Africa. In the West, Southwest and other sections conditions, though not so bad are still in urgent need of betterment. ively thousands of our own seldom see in urgent need of betterment. Collectthe faith.

The Gospel must be preached to Such is the divine command. them. of priests there are not sufficient for the work. How then shall the task be accomplished ? What substitute for the priest can be presented in spread-ing the Gospel under such circumstances ? Is there any, and if so what is it?

To our mind there is a substitute and an excellent substitute. It is a good Catholic paper. Farthermore, we feel safe in the assertion that where regularly read it is a preservative of the faith under the most adverse con-ditions. There is little danger of loss of faith in the homes into which it goes and is read faithfully even if these homes be absolutely isolated from homes be absolutely isolated church and priestly visitation. No

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SISTERS AND ; THEIR CHARGES.

There is a pretty little st "The Josephite," a maga lished by the Fathers in ch College for Colored Catholic gomery, Ala. The story ap the signature of Rev. France rector of the college, and is true in every detail :

Little Alma Lee Lyner child, aged eight years. parents are Protestants. T Mobile, Ala. The little t St. Anthony's school for c st. Anthony's stive city, M dren in her native city, M one year. It was the sch 1903-04. The Franciscan S Glen Riddle, Pa., conduct and are achieving great suc as making heroic sacrifices vation of the souls of the

pupils. Little Alma Lee Lyner pr Little Aima Lee Lyner pr self one morning to the asked permission to attend She was readily admitted had the appearance of a During the term she att regularly and always see when she could linger in th of the good Franciscan nu great many other children, that she got more kindne her from the Sisters than where. Many of the p children of the South have and enjoy anything but wh the pleasures of home life. Catholic Sisters, through and kindly ways, give to colored children a ray which cheers their little gives them a new idea of re which they are depriv

evil and depraved parents. When the school term September in St. Anthony' Sisters did not see poor lit Lyner. After making inq learned that the child's par-her, or rather compelled h the Public school. The of followed the edict of her up until last March the S

nothing of her. On the vigil of the feas nunciation, however, the rang, and, much to the su Sisters, there on the thr good little Alma Lee Lyne io you think, dear reader

ject of her visit? "Sister," she meekly a morrow the Blessed Virgin "Yes," said the Sister feast of the Annunciation

" Well," said the child the day we must say one Marvs ? When I was at y you not tell us it was a n spect the Blessed Virgin

Hail Marys ?" "Yes, indeed," said the is one way to show honor of God.

Well Sister, can I say Hail Marys ?"

O, yes; you surely ca Well, I am going to

"Well, what are you go Blessed Virgin for ?" as "That she may make and help me to be a good "The Blessed Mothe

hear your prayers, child. come from school ?" "Yes, Sister, I just Public school. These a Papa and mamma won't l your school, but I w though." After getting some 1

jects the little tot went a look in her eye that press a lorging to linger nur. In the same issue of

there is another touchin Ben Rutledge, a little the city of Montgomery the city of Montgomery his Protestant training ings, begged for adm Joseph's College. On he would have to sleep the beds were all occu

said that "didn't make

Then Ben walked six home in Montgomery to

He bent low and raised the face of LEAGUE OF THE SACRED HEART. General Intuition for May, 1905. Amongst the most useful works by

"You are my prisoner, Mr. Mc-Donell," said he.

" On what authority, sir ?" said I. Oh. ho! You can talk English, I find," he laughed.

"Yes, and perhaps more than you may relish, Captain Ferguson," I re-plied; " and if English be not sufficient, I have one or two other tongues beside. Now, there is no use in trying to frighten me; I have gone through too much for that. I am an officer in the Spanish service, and have not drawn sword in this quarrel, and if you detain me without any authority or warrant beyond the words of this creature who has just left, I warn you your action is unjustidable and will be most strictly inquired into.'

Now, now, Mr. McDonell, don't try any of your hectoring with me," he returned. "You can make your comreturned. "You can make plaints when you see London.

"Well, then, London let it be. have always had a mind to visit it,'f answered, shortly, and thereupon our talk ended.

I will do him justice to say he treated me with much civility during the four weeks I was on board the *Porcupine*-very different treatment from what I received at the hands of Cantain Gard ner, to whom he handed me over in the Sound of Mull. But this he apologized for before I left him, saying he had only acted under orders, as otherwise, could he have followed his inclination. I would have been of his mess. However, I will not dwell on thes

personal inconveniences, and only record a kindness received from Mr. Maitland, a midshipman on board. personal When orders were received from Edinburgh to land me at Fort William, took leave of Captain Gardner without any hard feeling on either side, and placed myself in the boat ordered to any convey me on shore. The sallers, who were Irish, pitying my situation, said, in that language, if I broke away when I was landed, they would take good care no balls would reach me. Bat I thanked them, in the same tongue, and assured them I was in no danger.

and the state of the second

On taking leave of Mr. Maitland he said, in French, "I suppose you know, Mr. McDonell, to whom you are inmation.

it then and there. But I could not kill the creature lying, waiting his fate in mute terror at my feet, though for months I had longed for this momen above all things else in the world.

" Get up, you coward !" I said, but he made no move. Suddenly I threw my sword down, and steeping towards him, drew my dirk, at which he screamed and prayed for mercy with exclaim to the screamed for mercy with

shricks of terror. Have no fear, you dog ! I am not going to put murder on my soul for a wretch such as you! But I will mark you so that you will be a by word

amongst men for the rest of your days Whereupon I seized him, and, de

spite his screams and struggles, with two clean sweeps I cut off his ears close to his head.

Leaving him rolling on the ground, 1 called Neil and bade him bind up his wounds. Then, placing his ears in my silver snuff-box, I threw it to him. "Take these to your fellow spy, and tall him mbose herd did this! Mall tell him whose hand did this Tel him, too, that his own run much dan

ger of a like fate if they hear aught he may ever be tempted to repeat to the harm of me or mine !

My story is told. I did meet with Allan Knock, and I did not cut off his ars; but I poured into them words that made him wish he had been born without.

Because I have lived on into a time that has changed much from what I knew in these days, I have sometimes felt I should have killed Creach, in-

stead of taking a revenge which may now be looked on as barbarous. But those who know will understand, and those who do not, I must leave to their prejudice. I have tried to tell things as they were, without excuse.

THE END.

The royal house of Saxony is devot-edly Catholic, being one of the few German princely houses that went back to the old Faith after the Refor-

her uncle cordially and would refuse to kiss him when he went away. And for days Jacopo would not be the same ; but he swung to his work, in a moody, silent abstracted way, and sometimes he would pause and wipe the sweat from his brow. and say to himself

Dante in hell! Yes, he was! We all know that ; but he is not. I swear it. He is not!"

And he would bring down his hamme furiously upon the iron ; and Bice, cook-ing the midday meal, would tremble and cry.

But in the cool evening, when her work was done, and father had had his

supper, and was pouring over the great black letter pages of his great poet, Bice would steal down to the little

church just around the corner, and pray long and earnestly. For she was sweet, innocent child, and loved all things, but most of all God, as the Supreme Beauty. Then she prayed Supreme Beauty. Then she prayed for the soul of her good mother, who was dead; and lastly, she knelt before a favorite Madonna, and, remembering her father's words, she prived long and

earnestly for the dead poet. "Abandoned and respected in life," she said, " like all great souls, he must not be neglected in death. God may hear the prayers of a child for the mightiest soul He has made for centur-

And she always prayed in the poet's own words, for they were as familiar as her Paster Noster or Ave Marie, as no evening ever went by but she had to

repeat one of the great cantos for her father. Then, one soft summer evening, she fell asleep on the altar steps immediate ly after her prayers; and she had a dream. She saw a great sea in the dawn light, just walking up in the morning breeze, and fluted in long gentle plaits, that caught the pink light from the burning East. And lo ! across the waters came a tiny boat, propelled neither by sail nor oar; and standing in the prow was a Soul - the Soul of a Woman, resplendent as the sun, and glowing in its crystal transparency, for

Bice saw the Morning Star through her vesture, as it lay low down in the hor-izon. And the boat and the Soul came

sixteenth century, the foundation of Catholic colleges and the reformation of university education were considered

to be amongst the most necessary and powerful means of combatting the here-sies of the North; and in the colleges and universities the sodalities played

an extraordinary part. Beginning in Rome about the middle of the sixteenth century, they spread rapidly and be came extremely influential long before they were canonically established by they were canonically established by any formal document of the Holy See. In 1574 we find the solalists of the Roman College, many of whom belonged to the noblest families, buying and dis-tribution large exemptivity of thisses. tributing large quantities of things

needed to the poor, to whom they also taught the truths of religion, and whom they actually conducted to the Churches in order to approach the sacraments. In 1851, the Prince-Bishop of Liege, Ernest of Bavaria, wrote to Fathers Cladius Aquaviva, General of the Society of Jesus, that the labors of the

Fathers had saved the principality to the faith, while the neighboring prov-inces had fallen into heresy. But one of the chief instruments employed for the sanctification of the students was

the sodality of the Blessed Virgin. At the same time the work of the sodality was so illustrious in Cologne, which was a fierce battleground of the Church, that to it was generally attributed the preservation of the city from heresy, notwithstanding the apostacy of the Archbishop. The sodalists went amongst the wavering Catholics, publically recited the litanies of the Blessed

Virgin, made pilgrimages, defended the truth. The fidelity of Cologue practi-cally saved the Empire for the Catho-lic House of Austria. A great number of the priests were sodalists and faith-fully resisted the solicitations of their

ne knows this better than the priest of many and greatly scattered missions. But its influence in the populous parish of the metropolis is in nowise different. Here it lightens the labor nowise of pastors and keeps the people in closer touch with their many duties. The late Holy Father of a most happy memory, called it a perpetual mission in every parish. Hence further proof that it is an excellent aid to the priest. -Church Progress.

> Sins of the Tongue Some person seem to think that they

do no wrong when they circulate false reports, tell injurious truths unnecessarily, and turn friends into enemies by backbiting or slanderous stories. They go along as if they were not to

hlame A few of them, unconscious apparentof their sins of the tongue, go to Holy Communion frequently, they have caused uin continues to spread, and their piety, in the midst, of their destructive tale-bearing, causes additional scandal. They have need to heak in the midst of look in the catechism for the answer to

this question : What is he bound to do who has injured his neighbor by speaking ill of him?-Catholic Columbian.

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An admirable food, with all its natural qualities intact, fitted to build up and maintain robust health, and to resist winter a structure of the structure of the structure to the structure of t cold. It is winter's extreme cold. It is a valuable diet for children

OCOA The Most Nutritious and Economical

passed a couple of mo study. The other day h ditional baptism and munion. Two of his l were present at the are told, has won the teachers and classmate - It is such incidents a zealous, holy souls w themselves to the u colored race find reco this world. A MARVELLOUS I

CURIOUS S

HOW A PROTESTANT A HELPED TO CIRCULA NEW TESTAN

> Little has been he the Rome corresponde Tablet, about the yest Jerome for the diff Testament." But it active for all that. I bered that about th issued a wonderful lit New Testament, consi hundred pages, with notes and illustration only two pence. Alm copies of this latest the New Testament bought up already, printing press is still

turning out the preci But there is a piqu connection with this which is worth te knows how the Prot been working for th years to unchain th Heaven knows how copies of the Protest vernacular, they ha the Italians during t quite certain that th these copies have be ping up small quant other comestibles. are several agencies several sects, for th and shortly after the Society of St. J 1905.

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MAY 13, 1905.

SISTERS AND THEIR COLORED of one of the most important of these CHARGES.

Little Alma Lee Lyner is a colored child, aged eight years. She and her parents are Protestants. They live in Mobile, Ala. The little tot went to St. Anthony's school for colored chilst. Anthony a chuck eity, Mobile, about dren in her native eity, Mobile, about one year. It was the school term of 1903-04. The Franciscan Sisters from 1903-04. Glen Riddle, Pa., conduct the school oren reaction of the source of the second and are achieving great success as well as making heroic sacrifices for the sal-vation of the souls of their colored pupils.

is the great-If member-If member-on a is so great favor, what Little Alma Lee Lyner presented her-Little Aims Lee Lyner presented her-self one morning to the Sisters and asked permission to attend the school. She was readily admitted because she had the appearance of a good child. are specially just of beings is considered ork of predes-e can scarcely nan or woman, membership in had the appearance of a good child. During the term she attended class regularly and always seemed happy when she could linger in the company of the good Franciscan nuns. L'ke a great many other children, she realized that she got more kindness shown to we scarcely to arch ensmy ats with more great many other childrens, shown to that she got more kindness shown to her from the Sisters than she did else-where. Many of the poor colored children of the South have bad parents and but what are called Our Lady's scredit. We children of the South nave bad parents and enjoy anything but what are called the pleasures of home life. Our good Catholic Sisters, through their piety and kindly ways, give to these poor ters of Mary, e rules of Mary, e rules of our rtant matter: w this rule, ' (Galat. vi. colored children a ray of sunshine which cheers their little hearts and gives them a new idea of real happiness le for them to dalist and not e rules, is to t the spirit. d Heart. gives them a new new new of the instant mappiness of which they are deprived by their evil and depraved parents. When the school term opened last September in St. Anthony's Mission the Sisters did not see poor little Alma Lee That any system of education from

PRIEST.

a laid by our of preaching as is a matter ry Catholic. ower and the oth they com-sure with the the task ma the task was death. The death. The reached to the . Otherwise death would parted to them

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the beautiful de of souls to of God. ospel is almost is to their an-Africa. In the ther sections

"O, yes; you surely can." "Well, 1 am going to try to do it."

"That she may make me a good girl and help me to be a good woman." "The Blessed Mother will surely hear your prayers, child. Did you just come from school?" "Yes, Sister, I just came from the Public school. These are my books. Papa and mamma won't let me come to your school, but I would like to, thonzh." though."

After getting some little pious objects the little tot went away, but with a look in her eye that seemed to ex-press a lorging to linger near the gentle

In the same issue of The Josephite there is another touching tale, that of Ben Rutledge, a little colored boy of the city of Montgomery, who, despite the eity of Montgomery, Mb, despite his Protestant training and surround-ings, begged for admittance to St. Joseph's College. On being told that he would have to sleep on the floor, as the beds were all occupied, little Ben THE CATHOLIC RECORD.

duals. Nor can it be in the interest of the State to injure the life of relig-ious organizations at the root, as on the health of that life rests the power and health of the national life. Where the spirit of religions indifference, the the health of that me rational life. Where the split of religions indifference, the shit of negation gains the upper hard, there the life of the nation sidens in its in mermost core. If the State because it is not of nay religion so long as they are in school, it adopts the old by ranical principle of 'Whose the region and level of Frederick the Great, more level of Frederick the Great their children as they wish it is op-pression if we de-there their children as they wish it is op-pression if we seed children into a and color d natural religion when their these children as they wish it is op-pression if we seed children into a and color d natural religion when their the children as they wish it is op-pression if we seed children into a and color d natural religion when their the children as they wish it is op-pression if we seed children into a and color d natural religion when their the children as they wish it is op-pression if we seed children into a and color d natural religion when their the children as they wish it is op-pression if we seed children into a and color d natural religion when their tathers desire that rely it at our expense. Test it as we did : see what it does. Then you not wide : see what it does. Then you not wide : see what it does. Then you not wide : see what it does. Then you not wide : see what it does. Then you not wide : see what it does. Then you not wide : see what it does. Then you not wide : see what it does. Then you not see it always, as we do, and as millions the talways, as we do, and as millions the talwa

What Serving Holy Mass Means. If Theologians tell us that the more

real the part you take in offering the Sacrifice of the Mass the more largely WHEN DOCTORS FAILED.

WILLIAMS' PINK PILLS BROUGHT you partake of its benefits. They DR. NEW HEALTH AND STRENGTH.

From The Post, Thorold. to a mere shadow. I grew so weak that I could not work, and could scarcely look a'ter my horses without resting. I doctored with two or three good phy-sicians, but got no permanent benefit. In fact they seemed doubtful as to what my trouble was. One said liver trouble, another kidney disease; but whatever indisputable that the welfare of the State depends on the health of its sparate organs—that is on that of fam-ilies. In its own interest, therefore, it is impossible for the State to take a jured. Anything which injures all in-dividuals can not possibly be useful in itself but is only the sum of indivi-

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All that medicine can do for these troubles is to help Nature overcome the germs, and such results are indirect and uncertain. Liquozone attacks the germs wherever they are. And when the germs which cause a disease are destroyed, the disease must end, and forever. That is inevitable.

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the Public school. The obedient child following expressions by Dr. Thraen-dorf, a distinguished German Protest nunciation, however, the convent bell tian families and congregations? It is rang, and, much to the surprise of the sisters, there on the threshold stood State depends on the health of its

Sisters, there on the threshold stood good little Alma Lee Lyner. And what beyon think, dear reader, was the ob jeet of her visit? "Sister," she meekly said, "is to course through which family life is in

ao you think, dear reader, was the ob ject of her visit? "Sister," she meekly said, "is to morrow the Blessed Virgin's feast day?", "Yos," said the Sister, "it is the feast of the Annunciation." " Well," said the child, "is this not the day we must say one thousand Hail Marys? When I was at your school did Marys? When I was at your school dia you not tell us it was a nice way to re-spect the Blessed Virgin by saying our

"Yes, indeed," said the Sister, "that is one way to show honor to the Mother

Lyner. After making inquiries it was learned that the child's parents had sent her, or rather compelled her to go to

'Well Sister, can I say the thousand Hail Marys ?"

"Well, what are you going to beg the Blessed Virgin for ?" asked the Sister. "That she may make me a good girl

PX

A A A

Alex

had a bright idea. He found that he There is a pretty little story told in "The Josephito," a magazine pub-lished by the Fathers in charge of the College for Colored Catholics at Mont gomery, Ala. The story appears over the signature of Rev. Francis J. Tobin, rector of the college, and is, of course, true in every detail : Little Alma Lee Lyner is a colored child, aged eight years. She and her child, aged eight years. They live in to last forever, and one daya lyng eved to last forever, and one daya lyng eved could make a greater profit by selling the Catholic New Testaments than he to last forever, and one day a lynx eyed member of a rival seet with a rival member of a rival seet with a rival Bible discovered that the enterprising manager was feeding the Papists with rank Popery, while professing all the time to be endeavoring to convert them. The hapless man was speedily denounced in public assembly and forced to return to his legitimate trade.

teach that the acolytes are especially favored in this respect. To serve Mass

cannot do. Now we ask you to bry 12-try it at our expense. Test it as we did; see what it does. Then you will use it always, as we do, and as millions of others do. You will use it, not only to get well, but to keep well. And it will save nearly all of your sickness.

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supply the first bottle free to each sized bottle, and we will pay the drug-gist ourselves for it. This is our free gist ourselves for it. This is our free gift made to convince you; to show you what Liquozone is, and what it can do. In justice to yourself, please ab-cept it to day, for it places you under no obligation whatever Liquozone is not made by compound-

pills until I had taken some twelve watery blood. See that the full name boxes, when I was again enjoying ro- "DrWilliams' Pink Pills for Pale People,

an the priest tered missions. the populous s is in nowise tens the labor the people in many duties. a most happy petual mission further proof t to the priest.

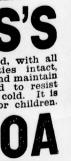
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do who has inspeaking ill of

Table thout



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said that "didn't make any difference." Then Ben walked six miles from his Then Ben walked six miles from his home in Montgomery to the college and passed a couple of months in earnest study.⁴ The other day he received con-ditional baptism and First Holy Com-munion. Two of his Protestant aunts were present at the Mass. Ber, we are told, has won the love of priests, teachers and classmates. = It is such incidents as these that the zealous, holy souls who are devoting

zealous, holy souls who are devoting themselves to the uplifting of the colored race find recompense even in this world.

A MARVELLOUS BOOK AND A CURIOUS STORY.

A PROTESTANT AGENCY IN ROME HELPED TO CIRCULATE CATHOLIC NEW TESTAMENTS. Little has been heard lately, says

Little has been hearl lately, says the Rome correspondent of the London Tablet, about the young "Society of St Jerome for the diffusion of the New Testament." But it has been very active for all that. It may be remem bered that about three years ago it issued a wonderful little edition of the New Testament consisting of ours for New Testament, consisting of over five hundred pages, with excellent type, notes and illustrations, and costing only two pence. Almost half a million copies of this latest Italian version of the New Testament have been eagerly bought up already, and the Vatican printing press is still merrily at work turning out the precious little volume. But there is a piquant little story in connection with this phenomenal sale, which is worth telling. Everybody knows how the Protestant sects have knows how the Protestant sects have been working for the last thirty-five years to unchain the Bible in Italy. Heaven knows how many millions of copies of the Protestant version, in the vernacular, they have let loose upon the Italians during that time, but it is quite certain that the pages of most of these copies have been used for wrap-ping up small committies of butter and ping up small quantities of butter and other comestibles. Here in Rome there are several agencies, belonging to the several sects, for the sale of the Bible, ard shortly after the inauguration of the Society of St. Jerome the manager

want to pay for it. You are to be the judge! OLD CHRONIC CASES are those we seek especially. It matters not what you think, what you have thought, what desperate efforts you have already made, what disappointing failures you have already been through -send for it on trial! It is different-a trial will prove it, the only thing that can prove it, the only thing that is needed to prove it. A trial will tell its own plain story, a story that will mean comfort, peace, health and happiness for you. You must only first open the book, by sending for it, by beginning its use. ice, health

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Bright's Disease and Dropsy La Grippe Blood Poisoning Piles, Sores, Ulcers Malarial Fever Nervous Prostration Liver, Kidney and Bladder Troubles Catarth of Any Part Female Complaints Stomach and Bowel Disorders General Debility

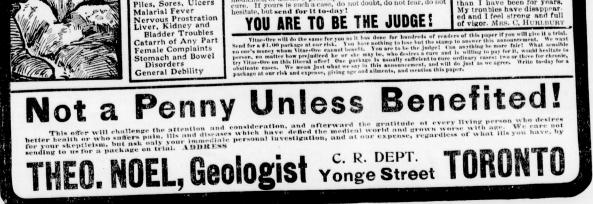
Mrs CALVIN AMELBURT could get no relief. I had about given up hope, decid ing to use co more medicine, when the Vita Ore thirty day trial offer was called to my

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SUFFERED FOR 3 YEARS. Balsam, Ont. For three years I suffered terribly with Kidney Trouble, Piles and General Debility. Although I used a great many medicines. I

trial offer was called to my attention. Jeent for and procured a package. It has accommish-ed wonders for me and I con-sider it worth more than its weight in gold to any suffer-er. I am in better health than I have been for years. My trombles have disappear-ed and I feel strong and full of vigor. MRS. C. HURLBURGT YOU ARE TO BE THE JUDGE!

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action and is also a mild but efficient laxative. In Vite-Ore, Magnesia is pres. ent as a component part, combined by the Master Chemist in a way that man's inventive and creative genius cannot duplicate

creative genius cannot duplicate or counterfait, allied in such inat each cooperates wina the other in doing its respective work in the system. A fair divis-ion of labor, the total result of which represents the goal for which all who read this are seek ing — a complete and perfect health.



In the olden days, before it was natural and usual to run for a doctor at the first rumblings of sickness, our grandmothers gave us our daily dose of sulphur, at that time the universal tonic and blood purifier. It was also their remedy for Typhold Fever, they remedy for Typhoid Fever, they placing the greatest dependence upon it when this dreaded disease attacked any member of the household, although the doctors household, although the dictors laughed and called it "old woman's nonsense." Vitre Ore has been advertised and recom-mended for fevers and kindred troubles, from the day it was first offered to the public, be-cause of this very quality of sulphur contained in its composition, and now in verification of our claim, the European doctors are prescribing Sulphur for Typhoid Fevers, and the foreign medical journals are advocating its universal use. Vite Ore contains a large proportion of sulphur in a highly concentrated form, SULPHUR IN A NATURAL CONDITION and of a quality which seems impossible to duplicate in any manufac-tured or artificial product. It is easily assimilated by and affilieasily assimilated by and affili-ated with the blocd, bringing about a speedy and efficient action which the artificial, un-palatable corupounds of sulphur, of which at a biesponful is neces ary as a dose, cannot encompass. The sulphur in Vite Ore acts directly upon the liver and ex cretory organs and purifies and enriches the blood by driving out the waste and refuse matter, aiding much in bringing about the sum total of curative power pose cased by this remedy.



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REV. GEORGE R. NORTHGRAVES. " Mistakes of Modern Iafidels. THOMAS COFFEY.

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paper. Agents or collectors have no authority to stop your paper unless the amount due is paid. Matter intended for publication should be mailed in time to reach London not later than Monday morning. Please do not send us poetry. Oblivary and marriage notices sent by subscribers must be in a condensed form, to there in actions.

CHATTER OF RECOMMENDATION, UNIVERSITY OF OTTAWA. OttAWA, CANAda, March 7th, 1960, the Editor of THE CATHOLIC RECORD. London, Ont: Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD. and compretultate you upon the manner in which it is published. Its matter and form are both good ; and a truly Catholic spirit pervades the whole, Therefore with pleasure, I can recommend it to the faithful, Blewing you and wishing you succeed. faithful, eseing you and wishing you success, Belleve me. to remain, Yours faithfully in Jesus Christ, † D FALCONIO. Arch. of Lariesa Apost. Deleg.

LONION, SATURDAY, MAY 13, 1905.

THE AUTONOMY BILL PASSED

The debate on the Autonomy Bill was carried on with scarcely any intermission down to Friday evening, May 3rd, at a quarter before midnight when the division bell rang to summon the members to record their votes. Ninety four members had delivered speeches on the question on both sides, the number of speakers on each side being nearly equal. At 10 minutes after midnight the clerk announced the result. which, as was expected, showed a very decisive majority against Mr. Borden's amendment, and for the bill as it stands. The yeas on the amendment were 59, and the nays 140, giving a majority of 81 for the bill, or considerably over two to one.

To the credit of the Liberal party it must be said that not a single member of it deserted his colors, from Prince Edward Island to the Yukon, though there were two peculiar cases in connection with the vote from a party aspect. Mr. Leighton McCarthy of North Simcoe voted with the Conservatives for Mr. Borden's amendment. Mr. McCarthy usually supports the Liberal Government, but he was elected as an Independent and not as a Liberal. He prides himself as being the sole representative in the House of the policy of his uncle, the late Mr. Dalton McCarthy, so that he stands there simply as "the nephew of his ancle.'

The other case is that of Mr. G. H. McIntyre of South Perth. In his speech on the Bill previous to its passage he declared that any legislation which might lead to dissension should be avoided. He admitted that Catholics have certain vested rights in the North-West, and that in Manitoba

	NAYS 140 ;
AGAINST M	
Adamson,	Finlayson.
Ames,	Fisher,
Archambaul	
Beauparlant	
Belcourt,	Fortier, Gallery,
Bergeron,	Galliber,
Bickerdike,	Gauvreau,
Black,	Geoffrion,
Bole, Borden (Sir	Gervais, Fred.) Girard,
Bourassa,	Gordon,
Bourbounais,	Grant,
Boyer,	Guthrie,
Brabazon, Brodeur,	Hall, Harty,
Brown,	Hughes (King's,
Bruneau,	P. E. I.)
Bureau,	Hant,
Burrows,	Hyman,
Caldwell, Dalvert,	Jackson, (Selkirk,
Campbell.	Johnston, (Cape Breton South.)
Carney,	Johnston, (Lamb-
Carvell,	ton.)
Dash,	Kennedy,
Clarke, Copp,	Lachance, Lamont,
Costigan,	Lanctot,
Crawford.	Lapointe,
Jyr,	Laurence,
DeLisle,	Laurier (Sir Wil
Demers, Derbyshire,	frid), Laurier (L'Assomp
Desjardins,	tion),
Devlin,	Lavergne (Drum
Dubeau,	mond and Artha
Dugas,	biska),
Dyment, Emmerson,	Lavergne (Mont magny),
Sthier,	Law,
'ielding,	Leblanc,
'inlay,	Lemieux,
eonard, lewis,	Pickup, Prefontaine,
loggie,	Pringle,
ovell,	Proulx,
facdonald,	Reid (Restigouche
IacLean (Lu	nen- Riley,
burg), Macpherson,	Rivert, Roche (Halifax),
McColl,	Ross (Rimouski),
IcCool,	Ross (Yale-
deIntyre,	Cariboo),
Icisaac,	Rousseau,
IcKenzie (B)	uce), Savoie,
McKenzie (O Breton, No	ape) Schell (Glengarry) rth), Schell (Oxford).
McLennan,	Scott.
Marcile (Bag	ot), Sifton.
darcil (Bona	ven- Sinclair.
ture),	Sloan.
Martin (Well	
ton), Marand,	Stewart. Talbot (B'lechasse)
Meigs,	Talbot (Strathcona
Miller,	Telford.
Monk,	Thompson.
Morin, Mulock (Sin)	Tobin.
Mulock (Sir V Dliver,	Vm.), Targeon. Turriff.
Parmelee,	Watson.
Paterson,	Wilson (Russell).
Paquet,	Worthington.
Parent,	Wright (Renfrew).
Perley,	Zimmerman.
Piche.	

ed with were of Ontario-Mr. R. A. Pringle of Cornwall and Stormont, and Mr. Lewis of West Huron. Mr. Thompson, Conservative, of Yukon, also voted with the Government.

One Conservative, Mr. R. N. Walsh of Huntingdon, Quebec, voted with Mr. Borden. He was the only Quebec mem ber who voted with the minority. The other Quebec Conservatives, all of whom voted with the Government, were Messrs. Bergeron, Monk, Morin, Forget, Ames, Paquet, Worthington, Perley, Brabazon, Leonard - ten in number.

There were actually 200 members omy Bill? That Bill allows the minorpresent, including Mr. Speaker, who ity in any locality to a limited degree could not vote. This is a remarkably to have schools to which they can conlarge attendance, the full house con scientiously send their children, and sisting of 214 members. The fourteen the schools thus established will be against Mr. Borden's amondment, the absentees are thus accounted for : four aided by the Governments of the two real purpose of which was to coerce the were paired, Mr. German and Hon. Provinces to the same extent as Public Catholic settlers of the North-West Peter White; Mr. Logan and Mr. schools. Thus Protestant or Catholic into a system of education to which Lefurgey. Six were absent : one Conminorities in any locality will enjoy servative, Mr. Joseph E. Seagram of greater freedom than they would if they North Waterloo, Ont., and five Liberals, were compelled to send their children to Messrs. Power (who is in Europe) the Public schools. The majority in each Greenway, Ratz and Gladu, and Mr. case will still have their Public schools. Conmee who was suddenly called to and will not be obliged to send their Colorado where his daughter is very children to the schools of the minority. sick, not being expected to live. Two The Autonomy Bills, therefore, are not seats are vacant by the death of the coercive since they restrain no one sitting members, Hon. Mr. Sutherland from doing what he wishes to do. On and Mr. Demers. Mr. Lemieux, the the contrary, they allow greater free-Solicitor General, represents two condom in the choice of schools. stituencies, but could only give one It is not the question here whether vote. or not it is advisable to have a Separate school system, but solely, " Is a Sep It is worthy of remark that independently of the Catholics in the House, the arate school system coercive in its na ture ?" As it increases the freedom of Protestants alone who voted for the choice, it is clear that it is a gross Bill would have carried it by a majority misrepresentation and falsehood to call of 14, and if the entire vote of Quebec such a system coercive. It would be were blotted out, there would still be a coercion to compel the minority to majority of 21 in its favor. Thus we send their children to the Public see the utter injustice of the cry raised by the Orange wing of the Conservative schools, or to tax them for the support of Public schools, so long as they send party that the bill was passed by the solid vote of Quebec. In fact there their children to schools of their own choice. The advocates of Mr. Borshould be an end of such statements on all occasions. The Confederation of den's amendment are, therefore, the Canada, so far as national matters are real coercionists, and the passing of concerned, is a Legislative union, and the Autonomy Bill saves those affected every vote counts at its full value, from being coerced. But the Mail and Empire's article from whatever province the member does not rest contented with this miscomes and whatever may be his race or representation. It attacks the prinreligion. It is by such cries as this that dissension is kept up : but this is ciple of Separate schools in this style : After stating that the Autonomy precisely the purpose of the Orange Bill will " bind the free people of the Lodges from which such cries emanate. The members who depend solely upon West forever," we are told that " whether they like it or not, whether their popularity with these Lodges are the system works well or otherwise, the the men who keep up such cries, but new Provinces, according to the many times they have been taught that these racial and creed cries have no Laurier ukase, must have a dual eduweight with the majority of the people cational machine, and the little Protest-

THE CATHOLIC RECORD.

of our Dominion. The issue on the present occasion was not as these parties have pretended, whether the people of the North-West should be coerced, but whether minorities in Canada should be oppressed by being forced to send their children to schools to which they have a conscientious objection. The people of Canada have answered this negatively by the decisive vote on the Autonomy Bill. The Toronto Mail and Empire, the News and other journals of this class persist in calling this Bill " a Coercion Bill." There is no coercion about it. except so far as it declares that the local minorities are not to be coerced. By Provinces the vote was as follows: For the Amondment

NDMENT.

	For the Amendment.		Against.
Selkirk,) Cape outh.) Lamb-	Ontario	44	33
	Quebec	1	61
	New Brunswick	6	7
	Nova Scotia	0	17
	P. E. Island	2	1
	Manitoba	3	. 6
	North - West Ter-		
	ritories	3	7
	British Columbia	0	7
	Yukon	0	1
	esting the part of the second		
Sir Wil-	The second second	59	140
	From these figure	s it will be	seen how
Assomp	futile is the declar	ation of th	e Orange-

futile is the declaration of the Orangemen that the Autonomy Bill was carried by a solid Quebec. A solid Nova Scotian and British Columbian vote was given for it equally with that of Quebec, where, by the by, there was one discordant note. It will be noticed also that only one Province beside Oatario gave a majority against the Bill. The general sentiment of the country was for freedom of education.

THE ROUTED COERCIONISTS. It was the advice given by Voltaire to one of his colleagues in the war waged by them upon religion in the middle of the eighteenth century " Lie, lie without scruple, some of it will stick." This advice was followed with great pertinacity, and it was by this means that a combination of unscrupulous writers prepared the way for the terrible revolution in France at the close of that century in which hundreds of thousands of victims were sacrificed to the irreligious frenzy which raged in France during the reign of King Terror.

During the past few weeks, while the Autonomy Bill was being debated in our House of Commons, the Voltarian policy of lying was also pertinaciously followed by the opponents of the Bill, and among the lies used, the most persistent one was that a coercive law was to be imposed upon the new North-West Provinces.

This fiction, the Toronto Mail and Empire endeavors still to keep up, and in the issue of that journal of May 5th there is an article under the title "Triumphant Coercionists," which for malice and mendacity has rarely been excelled even by that journal.

The term coercion is always employed to signify that the person coerced is compelled to do something which he may not wish to do. This is implied by all our dictionaries, as it is defined 'compulsion " or "the condition of being under penal restraint." Now let it be examined, who is coerced, compelled, and restrained under the Autor.

ants and the little Catholics must be

kept carefully apart.' Catholics are not alone in desiring their children to be taught the principles of their religion in the schools The Lutherans are in favor of denominational schools throughout the United States, and the Church of England in Canada has many times put itself upon record as being desirous of the same for their children. In England also, the Established Church makes use of denominational schools, and a considerable majority of the children attend these schools. Other Protestant de nominations would be glad to establish such schools were it not for the fact that they are divided into so many sects as to make it impracticable to have special schools for all, and this is precisely the difficulty which stands in the

way of the Church of Eogland ; for if this were not the state of the case, no Ontario Government would refuse to grant a united demand from that Church for parochial schools, similar to the Catholic Separate schools of this Province. But Catholics are not thus divided. We know exactly what religious principles we wish to be taught, and it is only on the dog-in-the manger policy that certain parties would deprive Catholics of their natural rights to have schools in which religious teaching forms part of the curriculum, whether it be in Ontario, Manitoba, or the new provinces of the North West.

We admit that it would be desirable that the "little Protestants and the little Catholics" spoken of by the Mail and Empire should be educated in one faith, which is the true faith of Christ; but as this is impossible with the existing diversities of religious belief, Catholics are not willing to be coerced into excluding religion from their schools, simply because the Protestants are not able to agree among themselves as to what religion should be taught by their teachers.

Bat there is another consideration which presents itself here. It is a wellknown fact that though it is frequently said that the Public schools are nonsectarian, they are not so in reality. There is one point on which for the most part Protestant teachers agree, notwithstanding that their creeds are otherwise at variance : and that is in misrepresenting Catholic faith and practice, and in giving a Protestant coloring to history, especially in regard to the conversion of nations to Christianity, and the so-called Reformation. If there were no other reason than this there would be sufficient cause why Catholics should have the right to establish Catholic schools, en. joying the same rights under the law as the Public schools.

We have no desire to coerce Protestants to send their children to schools which are conducted on the principles we maintain. Why then should they desire to coerce us? If Protestants are really convinced that it is best to have no religion, or a half Protestant. ism, taught to their own children in their own schools, we offer no objection, provided we have the privilege of establishing schools which teach what we wish to be taught. But we have a decided objection to have their principles forced down our throats whether we like it or not.

We give all credit to the 73 Protestant members of Parliament who voted

THE HON. CHAS. FITZPATRICK'S Hyman will be offered the position

of Minister of Public Works in the ABLE SPEECH. Dominion Government. There is no The closing of the debate on the doubt as to his ability and fitness for Autonomy Bill on the side of the Govthe office, and every citizen of London ernment was marked by one of the must admit that it would be an honor ablest speeches of the session delivered and an advantage to have a representaby the Hon. Chas. Fitzpatrick, Minister tive in the Federal Cabinet ; and, of Justice, who began by expressing therefore, keeping in view the best inregret for the attempts which had been terests of the city, there should be no made by several speakers during the opposition to his elevation to so promcourse of the discussion to fan the inent a position in the country. But flames of religious discord. just here Party Tyranny steps in, and The hon. gentleman reminded the says to a large number of citizens : House that the record of the Cath-Ycu must oppose the Minister of olic Church is written large on every Pablic Works. You must defeat page of the history of the world and a member of the Cabinet and especially of the history of Canada elect in his place a man who will from the earliest days of its discovery be in opposition to the present Govern. and settlement, and it ill behooves ment and who will have no place in the Canadians of any creed at the present Federal Cabinet." And the folly will not stop here, as, unfortunately, the tyranny is not confined to one party.

day to forget the spirit of self sacrifice and devotion to duty which early pastors of the Church showed in their efforts to Christianize the aborigines of the country. In this connection the great Christian martyrs Breboeuf, Jogues and Lallemont are pre-eminent not only on this continent, but in the history of the world. Although the West was peopled largely by the overflow of the cradles of Ontario, we should not forget these men whose work made the possession of that great country by Canada possible.

Mr. Fitzpatrick reminded the members of the House of Commons that a Catholic Archbishop Tache, had been summoned from Rome in 1869 by Sir John Macdonald to return to Canada to make peace between this country and the North-West which was then in a state of insurrection, and that he had succeeded. At that time there was no complaint of Roman interference with the North West, but a Catholic Archbishop's intervention was gladly made use of to preserve the peace of the country, and then it was deemed prudent to guarantee to the Catholics of the North - West the rights of which they were in possession.

Mr. Fitzpatrick had been accused of having drafted the clauses of the Autonomy Bill which have been so keenly debated. He admitted that they were drafted by him "clause by clause, line by line, word by word." There was, he said, a compact with the people of the North-West, from the time when first a constitution had been given them, to respect minority rights. and it is now fair and reasonable that these rights should be respected, and we are now under a moral obligation to enact these rights into a law. It was always the intention of Parliament to make special provisions, according to the needs of the different Provinces in regard to education ; and the powers of provinces in relation to education are limited.

1. The rights of denominational schools in each province at the time of union must be preserved, according to Section 93 of the British North America Act, and they are not to be interfered with.

2. Where in any Province a system of Separate schools exists by law at the time of union, or is hereafter established, an appeal shall lie to the Governor in Council from any enactment of Provinces affecting the rights or privileges of the minority.

earned their present high positions by Mr. Fitzpatrick showed by strict and reasoning that the proper construction of these clauses justified and necessitated the passage of the clauses of the Autonomy Bill affecting education.

MAY 13, 1905.

low rent for ten years with th intention to create a schism parish, or to lay the founda schism, to say the least.

Church Government and would be impossible une a regime ; for the manag Church affairs would be th the hands of the most con persons in the parishes-pe were indeed baptized as Catl who have for the most part ceased to be practical Catho in any case, such a syndica management of Church affair contrary to all the tradition cipline of the Church, and co tolerated by the Bishops i The Bill, therefore, would Church at once upon its own practically taking from it property, and leaving the France to begin anew, rely apon the generosity of the supply what is necessary for ducting of the divine service The Protestants and J

understood, will have no tro kind to contend with, for t will be equally cut off from pation in Government funds new budget, deputations bodies were informed pr M. Combes that the be administered to favor ship as far as possible ; utmost rigor will be used with Catholics, as the Infi ment is fully aware that it Catholic Church that it has most uncompromising host war upon religion.

There are not wanting m Catholics who are convinced ately the Church will be b its entire emancipation fro mels imposed upon it by it with the State ; and there i to be said in favor of this may be that the voice whit given to the State in the add of Church affairs has worked injuriously to so But there are others who d harmonious union between ecclesiastical authorities tinue, as it has existed with ruptions for eleven centuri It is difficult to decide

conditions the Church w most successfully ; but it is stood that for a time the labor under serious disadva the separation is made com it is absolutely certain the form under which separa threatened the Church wil ally stripped of all the pro accumulated during the el ies of co-operation between State, for the promotion of It must be remembered

the Protestants and Jews | lated, though these form a able fraction of the por been an actual bonus from ment for the perpetuation spective forms of worship, small pittance received b was but a paltry remu Church properties actually by the Anti-Christian Go 1792 and successive years. actual spoliation which adequately repaid by the s clergy, and the sums paid repairs to churches.

there is no doubt that in

Church, if left to herself, w

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tion of the Catholic school

M. Combes will be und

most severe blow to religi

this will be repaired in

degrees. It is not surp

fore, that the Catholic pa

should be entirely oppose

M. Rouvier's tenure

not be perpetual, even a

sent regime.

London has in the Provincial Cabinet

the Hon. Mr. Beck, who without doubt

is well qualified for a portfolio, and will

likely be given one before long, and

then he must return for the approval of

his constituency. Again, it is as clear

as that two and two make four that it

would be an honor and a benefit to have

a representative holding an important

portfolio in the Ontario Government;

and yet the chances are the party lash

will be used, and the citizens will be

urged to defeat the member of the

Cabinet and to send in his place a

member who will be in opposition to

How intelligent citizons, business

men, professional men, working men

can be stampeded to submit to such

political slavery is not easy to compre-

hend. Sensible people should consider

the situation as it is here and now and

act accordingly. The elections proper

are over. Both parties in power have

large majorities, and nothing is to be

gained by forcing an election for either

House except by the wire-pulling poli-

ticians who expect to make money

during the campaign. It is a time

when honest citizens should set aside

party politics and unite in promoting

the best interests of the whole city,

and both the hon. gentlemen should be

If, however, party managers insist on

a contest, it is to be hoped that it will

be a fair political fight and that bigots

and demagogues will not be allowed by

responsible party men to raise the race

and creed cry which in this province

means the anti - Catholic campaign.

Such election tactics have been suffic-

iently numerous in the past and no

good can come by bringing them about

The Catholic people of Canada have

largely helped to make this country the

magnificent and free country that it is:

and while they are second to none in

love and loyalty and good will, and

most desirous of living in peace with

their fellow-eitizens, they have no

notion of tamely submitting to injustice

or tyranny or persecution from either

or any party in politics or out of pol-

London is noted for bitter political

contests. Neither party in the city

can be called cowardly. Both the Hon.

Mr. Hyman and the Hon. Mr. Beck

have heaps of courage. They have

elected by acclamation.

in the future.

itics.

the " Powers that be " in Toronto.

MAY 13, 1905.

their vested rights had been infringed upon, yet he declared himself opposed to the present Bill, and opposed also to Mr. Borden's amendment. He left the impression that he would vote against both, nevertheless when the vote was taken he was counted as against Mr. Borden's amendment, and for the bill.

This arose from a misunderstanding of the usages of Parliament on Mr. McIntyre's part. No actual division of the House took place on the second vote, but it was merely recorded as being the original vote reversed. whereby Mr. McIntyre's vote was recorded against his wish as being in favor of the Bill, whereas he intended to vote against it.

The actual vote recorded was as follows : ON MR. BORDEN'S AMENDMENT AND

AGAINST THE BILL : YEAS 59. Alcorn. Jackson (Elgin), Armstrong, Kemp, Avery, Lake. Barker, Lalor. Barr, Lancaster. Bennett. Lennox, Macdonell, Blain, Bland, Bland, Maclaren, Borden (Carleton), Maclean (S. York). McCarthy, (Cal'gy) Boyce, Bristol, McCarthy (Sime') Maclean (Queen's), Martin (Queen's), Broder Chisholm, Caristie, Northrup, Osler, Clare, Clements, Porter, Reid (Grenville) Cochrane. Roche, (Marquette Schaffner, Cockshutt Crocket, Daniel. Sproule. Staples, Stockton, Elson, Foster, Fowler. Taylor, Tisdale, Ganong, Walsh, Ganp, Haggart, Henderson, Ward Wilson (L. and Ad) Herron, Hughes (Victoria) Wright (Muskoka. Ingram.

See a stand and a stand and a stand a s

they conscientiously object. whole Liberal party, Protestant, as well as Catholic, stood out nobly for liberty of conscience, while we are sorry to say that the Conservative party of Ontario under Mr. Borden's lead, voted for the coercion of Catholics. There ware, however, two noble exceptions-Mr. Pringle of Cornwall and Stormont, and Mr. Lewis of South Huron, who could not be induced even by the influence of party ties to rivet the bonds which Mr. Borden's motion aimed at fastening upon the

Catholics of the new provinces. Mr. Borden, indeed, stated that he did not aim against the establishment of Separate schools in the new provinces ; but the public are not to be deceived by this hollow pretence. The Catholics of the North-West already enjoyed the right of establishing Separate schools, and this right was guaranteed them by the law of 1875; but Mr. Borden's amendment aimed at taking this right from them, and putting them at the mercy of just such a hostile majority as that which has tyrannized over them in Manitoba.

Only recently there applied to me, for any position I could offer him, one most brilliant editorial writers in the newspaper profession—a man who two years ago casily commanded \$100.00 for a single editorial in his special field. This man became so uneliable from drink that editors are not afraid of his articles, and although he can to day write as forcible editorials as at any time during his life, he sits in a cellar in one of our cities writing newspaper wrappers for \$1 a thousand. -E. K. Bok.

He upheld Separate schools as the The only schools consistent with absolute freedom of conscience. He does not regard with sympathy the desire which many have expressed for uniformity in education, because it is not conducive to the development of individuality, and he holds that what was said and done in 1875 and 1876, in 1880, 1885, and 1904 put upon this Parliament a moral obligation to give effect to the promises and pledges then made.

COUNTRY BEFORE PARTY.

While there exist in this country two great political parties, each striving to govern the people according to the Constitution, it is important that the people governed should always remember that the parties exist for the benefit of the country, and the country does not exist for the benefit of any party. Speculators in politics try to mix matters by appealing to old party animosi ties and personal ambitions and jealousies and passions. They influence the voters to place the cart before the horse by putting the interests of party before the interests of the whole community. Party Government, like many

other things good in themselves, is frequently carried to extremes ; and demagogues let loose among the people and in the press, use false statements, bribes and trickery to gain the temporary advantage of party to the general good of the people. Take, for instance, the present situation in this city, and we have a striking example of putting party before the interests of the whole city.

It is conceded that the Hon. Mr. church buildings will be rented at a

any struggles; and London of both political parties should be proud of them and allow them to retain their seats in peace and give us all a rest.

THE CHURCH IN FRANCE.

Recent events in reference to French versus German influence in Morocco have seemed to reach so threatening a point that the slightest rise in temperature might cause them to break out into the flame of a war in Europe involving several nations, and partly from this cause the bill which Premier M. Rouvier introduced into the French Chamber of Deputies for the complete separation of Church and State seems to have come to a temporary stand-still. Nevertheless the true character of the Bill is being eagerly discussed throughout the country, and it has been found in some respects even worse in its details than that introduced by Premier Combes. One of the features of the Bill is that it enables a knot of Catholics who are often only Catholic in name to associate themselves together as the governing body of the Church in any parish, to take possession of the Church property and to administer it, independently of the Bishops of the Dioceses. Such a method of Church government is totally at variance with the traditions and usages of the Church,

in any degree. There are in every parish a few disturbers of Church order who are always ready and anxious to push themselves forward as if they constituted the real Church in the parish, but whose whole purpose is to create disunion and discord. The Rouvier Bill is specially framed to enable these disorderly spirits to take all Church mat. ters into their hands, and to them the

and cannot be accepted by the Church

to come to M. Combes' r is still possible that and would sweep M. Rouvier of existence. Yet after appointments, we dare no immediate amelioration tions-though we feel this will come, and perha is generally expected. It is reported from all p that there is a revival o spirit of the people from to be hoped, and we do r

say we still entertain the anti-Christian Governm swept away in a catacly religious fervor ; but in Church will pass triumph the severe strain to whi subjected. In the long past she has emerged many a crisis as severe more severe than the pres promise of her Divine Fo be made void that " th shall not prevail against even though " the rain floods come, and the w beat upon that house."

Hope is like the sun, journey towards it, cas of our burden behind us. MAY 13, 1905.

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Church Government and discipline would be impossible under such a regime ; for the management of Church affsirs would be thrown into the hands of the most contemptible persons in the parishes-persons who were indeed baptized as Catholics, but who have for the most part long since ceased to be practical Catholics. But in any case, such a syndicate for the management of Church affairs would be contrary to all the traditions and discipline of the Church, and could not be tolerated by the Bishops for a day. The Bill, therefore, would throw the Church at once upon its own resources, practically taking from it all Church property, and leaving the Church of France to begin anew, relying solely apon the generosity of the people to supply what is necessary for the con-

war upon religion.

ruptions for eleven centuries.

rs insist on that it will that bigots allowed by ise the race is province campaign. been sufficast and no them about anada have

country the y that it is; to none in d will, and peace with y have no to injustice from either out of pol-

er political n the city oth the Hon. Mr. Beck They have positions by citizer rties should them to regive us all

low rent for ten years with the evident schism, to say the least.

that of M. Rouvier, and which received a severe blow by the exposure of its spying methods, which led to the resignation of General Andre and M. Pelle tan, and later of M. Combes himself. has received another severe blow delivered by the hands of its late Assistant Secretary, M. Bidegain, who recently issued a book explaining in detail the methods employed by the Oriental Lodge for the purpose of persecuting all non-Masonic officials, and especially those who were true to the principles of religion which had been implanted in them from their youth. The close darkness under which the ecrets of Freemasonry have been guarded made it difficult to get an exposure of these methods; but in spite of all it leaked out that in the army

ducting of the divine service. there was a complete system of espion-The Protestants and Jews, it is age over all officers in both these understood, will have no trouble of this branches of the military service, so kind to contend with, for though they that no officer could practice the duties will be equally cut off from all particiof religion, even to the recital of the pation in Government funds under the new budget, deputations from these bodies were informed privately by M. Combes that the law will be administered to favor their wor ship as far as possible; but the utmost rigor will be used in dealing was exposed to public view when the with Catholics, as the Infidel Governmanagement of the military Department is fully aware that it is from the ments was examined into under the Catholic Church that it has to fear the most uncompromising hostility in its

There are not wanting many staunch Catholics who are convinced that ultim. ately the Church will be benefited by its entire emancipation from the trammels imposed upon it by its connection with the State; and there is something to be said in favor of this view; for it may be that the voice which has been given to the State in the administration of Church affairs has undoubtedly worked injuriously to some extent. But there are others who desire that a harmonious union between the civil and ecclesiastical authorities should continue, as it has existed with some inter-

It is difficult to decide under which conditions the Church would operate most successfully ; but it is well understood that for a time the Church will labor under serious disadvantages after the separation is made complete. And it is absolutely certain that under the form under which separation is now threatened the Church will be practically stripped of all the property she has accumulated during the eleven centuries of co-operation between Church and

State, for the promotion of good works. It must be remembered that what the Protestants and Jews have accumulated, though these form an inconsiderable fraction of the population, has been an actual bonus from the Govern ment for the perpetuation of their respective forms of worship, whereas the small pittance received by the Church

was but a paltry remuneration for Church properties actually confiscated by the Anti-Christian Government of 1792 and successive years. This was an actual spoliation which was very inadequately repaid by the salaries to the liminary admonitions during the regime clergy, and the sums paid out for the of M. Combes, burst into eruption

THE CATHOLIC RECORD.

FREEMASONRY AND ESPIONAGE. Catechism as it should be taught. These confraternities or societies will render invaluable assistance by furnishing com-petent laymen, who, as Catechists, will supplement the work done by the The Freemasonry which has ruled with iron rule in France under the regime of M. Combes and even under supplement the work done by the priests in the matter of religious in-struction. Classes for religious in-struction are to be founded in cities and towns where the Catholic youth attend educational institutions from which religion is excluded. Adults are not to be neglected. Priests are to deliver on Sundays and

holidays of obligation sermons explan-atory of the Cathecism of the Council of Trent. In this way the parishioners of Trent. In this way the parishioners in each parish will in the course of four or five years hear sermons on the Ten Commandments, the precepts of the Church and the Sacraments. The pur-pose is to make all Catholics thorough ly familiar with subjects which, from a spiritual point of view, it is of the ut-most importance that they should know. The latest Eacyclical of Pius X. is in "to restore

keeping with his avowed aim "to restore all things in Christ." The movement he now inaugurates to make spiritual truths more widely and better known will have an important bearing upon moral conditions. As the spiritual head of two hundred million Catholics, and navy, through the Masonic lodges, the Successor of St. Peter can exer a moral influence that it is not within the power of a y mor-tal to wield. That influence Pius X. is employing for the moral betterment of the world by imposing upon the bishops and priests the obligation of Rosary at night during Lent within the devoting themselves more zealously than ever to the great work of bringing bosom of his family, without the fact being reported through Masonic spies home to men a knowledge of divine things which wi'l shape their lives in accordance with the sublime teachings of the Church.—N. Y. Freeman's to the military authorities; and this being made known was an insuperable bar to his promotion. All this

DAUGHTERS OF THE FAITH

regime of M. Combes, and so great was RECEIVE HEARTY APPROBATION OF POPE PIUS X.

the public indignation resulting from the enquiries then made, that the col-The Society of Daughters of the Faith has received a new impetus through the Brief of Approbation lately received from the Holy Father, Pius X. His Holiness has given in this brief a clear and definite expression of his wishes, that Catholic women not only in Amarica but thermany the method will be upheld, and good of the soul rather than the body by a prudent recognition of moral rights." In regard to other evils, it may be stated that the Filize Fidei will not lapse of the Combes Government took place as a hamlet is overthrown by a cyclone. Messrs. Pelletan and Andre first felt the effects of the cyclone, but M. Combes himself could not escape it, only in America but throughout the world, may be led to assert more posi and the whole Ministry collapsed. Now M. Bidegain declares that the tively and unitedly the spirit and teachings of their Faith in opposition to Naturalism, that is the underlying Grand Orient, whose very name should signify the diffusion of the light of in-

Journal.

cause of widely prevalent social evils. Interests in the Filite Fidei has been already aroused in several foreign countries as well as in other parts

America, and success in New York will awaken very general interest. It is quite true that Catholic women objects of ideal Freemasonry were are already known to set, individually, a good example in society, and there are many other religious associations that seek, each in its measure, to give The exposure is most complete and damaging to Freemasonry in all its damaging to Freemasonry in all its ramifications. At the request of the Grand Orient, every Mason in France who had any ambition or any expecta-tion of political preferment was com pelled to become a private police spy upon his neighbor, and hundreds of recall the comment of scripture, "That recall the comment of scripture, "That thousands of malignant reports were by the children of this world are wiser these means communicated to the the children of this world are where in their generation than the children of light," and will realize the benefit of timely methods in advancing the cause of religion, as well as those of Combes Government to be used to the Mr. Bidegain has caused a great senbusiness and politics. sation by the publication of his book,

IN CONCENTRATION IS FORCE, IN UNION and in the political battle which is yet IS STRENGTH. to be fought with the Socialistic Gov-

The Church is a great power. She is the most powerful influence in our modern world, and alone of all relig. has brought out before the public will modern world, and alone of all reng-ious bodies possesses within the elements of union and permanence, one of the most striking evidences of her divine origin. If the powers of evil array themselves against Christian truth and morality, all Christian forces must array themselves against the forces of evil, and the Church above all must evil, and the Church above all must lead such a movement, must marshal her army and acaentuate her points of at tack. Such is indeed the wish of the Holy Father, expressed personally to the founder of the Filde Fidei in the course of an audience accorded in Rome last October. The evils of the day are open and defant as wall as insidions. They must a sinsidions. The avert set of the day are open and defant as wall as insidions. The avert set of the day are open and defant as wall as insidions. The avert set of the day are open and defant as wall as insidions. The avert set of the day are open and defant as wall as insidions. The avert set of the day are open and the set of the set operation of the set operation. The avert set operations of the set operation oper

heart of Christendom that the head of heart of Christendom that the head of the Church encouraged Mary's Daugh-ters in Mary's chosen land, to lead, through union and charity, the women of every clime to share in Mary's misof true womanhood, the strength and purity of its virtue, the uplifting force of its example.

RULES OF THE FILIAE FIDEL. The Filiae Fidei are furthermore required

"To uphold the sanctity of marriage and the cause of Christian education. "To be firmly grounded in the knowl-edge of their faith, and to profess it

openly when conscience demands. "To use a Christian influence in society, particularly among those of their own social station, and to set no limit to the pursuit of practical perfec-tion in conformity with their state of life."

The patrons of the society are St. Ignatius and St. Francis of Sales, and while its aims are direct, they will be prudently and wisely forwarded, and virtue made sweet and attractive as mall as designable. well as desirable.

But what, may one ask, are manifest evils, and in what way shall they be discountenanced ? Such are divorce. immoral plays and books, immoral fashions of dress, gambling, habitual or dangerous use of opiates and stimulants, and indeed all such evils as after mature consideration may be considered as evident and serious dangers to morality or faith.

WHAT ABOUT DIVORCE The question has been deeply studied from many points of view, and the synopsis of the society, which has been approved, suggests a general rule, with all allowance for individual circum stances. "The Catholic divorcee who remarries, and other divorcees whose lives are an open scandal, will be socially ignored. The ordinary divorcee will be treated with consideration and charity, but the law of God will be upheld, and

make themselves conspicous by extreme methods, nor interfere with established customs of society, except to repress what is reprehensible in them; to en-courage Christian moderation; and to cultivate that interior refinement that shrinks from indelicacy and extravagant display.

ORGANIZATION.

Farthermore, the Daughters of the Faith will be a central society, under the supervision of the Most Rev. Arch-bishop of New York; (in other citics, of the ordinary of the diocese.) The New York Association will affiliate all branch associations in America, but, united in spirit and practice, they will be free as to local management. Its prospectus outlines a wide and

important field of practical work, and, being in touch with all Catholic so-cieties, reading circles, schools, etc., it will gather a compendium of useful religious knowledge with which all classes of Catholic society will be made familiar. familiar.

FURTHER AIMS. It will seek to revive the Catholic spirit and to recreate the Christian home through the formation of its members in the interior virtues most neces sary to their state of life. It will revive the religious observance of Lent

and will encourage a serious prepara-tion for marriage and its full sacramental expression in the celebration of of the nuptial Mass: will demand higher standards of literature and art by encouraging what is beautiful and true. It will centralize spiritual, ethical, and educational interests, and, though membership in the central body is necessarily limited, it will have affiliations in the various churches and

through union and charity, the women of every clime to share in Mary's mis-sion : to aid her in crushing the head of the serpent and in restoring to the world the sweet and gracious influence of two supports of the server in the server in

You can't cure Biliousness with calomel, liver pills, or "purely vegetable" purgatives. They "stir up" the liver, but after their effects are gone, the trouble returns worse than ever.



are fruit juices in tablet form. The corrective and curative effects are, however, increased many times by the secret method of making them. They tone up the liver-enable it to give out more bile-and

help it to get strong and well. While "Fruit-a-tives" are curing the Biliousness, they set the stomach to rights, prevent Constipation and relieve all Kidney Diseases.

Put up only in 50 cents boxes. At all druggists. FRUITATIVES, Limited. L'AR SS OTTAWA

THE VACUITY OF CHRISTIAN SCIENCE.

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To give to the so called Christian.Science the name of Pantheism is to con cede to it an honor of which it is utterly indeserving, for after all, scholars, how ever unavailingly, have spent long years of labor in working out the chinerical hypothesis of the pantheistic doctrines, while the scholarship of its greatest ex while the scholarship of its greated of a ponents must be conceded to have added some lustre to its philosophy. The pre-tense of Christian Science to be a sys-tem of metaphysics is a claim at once insolent and absurd—more absurd even Insolence and a bound more about the the than the claim put forward by the late Mme. Blavatsky that Theosophy should be called a religion. Theosophy had, in-deed, some claim to call itself a time-honored science, for the Mahatma was as old as the mountains of Tibet itself and "precipitations" had been occurring long before the earliest "reincarna tions" of a Blavatsky or a Besant, while the "Nirvana" was as old as Buddha. Not so this Christian Science. It bears on its forehead all the impress of the age of self-advertising, of the era of musbroom growth; above all, the very wording of its constitutional code bears wording of its constitutional code bears every prima facial element of super-reading and gross basic ignorance on the part of its so-called founder, Mrs. Eddy. Father Drum, S. J., in the American Catholic Quarterly furnishes a very able expose of the creed's tenets and its foundress.

What, secundum Mrs. Eddy, is the meaning of Christian Science ? tian Science," says the lady in question, "is based on the teachings of Scripture which it interprets, giving the Christ principle and rule in divine metaphy-sics which heals the sick and sinner." sucs which heats the sick and sinner." We defy the most astute unraveller of tangled phraseology to expound the real meaning of such a definition. We give it simply as being the principium —the rock on which this new belief is founded. Thus and to do her initia

Eddy, Mind is God, and man is God's thought : Mind includes God (noumena) and His thoughts (phenomena;) there-fore, God includes God and man. This is Pantheism.

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Had Mrs. Eddy seriously pondered before putting on the market her "Retro-spection and Introspection" she must certainly have seen that her own career proved the best possible refutation of the worst possible of absurdities-her Christian Science. Mrs. Eddy was so far from disbelieving in the absence of human realities in corporeal form that she married three times, once divorcing her husband. On her own showing she is the Alpha and Omega of her creed. Her priests and priestesses are merely her oracles. By a word she can excom-municate not only them but every living member of the body. She alone is ing member of the body. She alone is paramount and unassailable, and it needs but little intelligence to per-ceive that Mrs. Eddy began with a hazy notion of a God and gradually developed —herself. "No human pen or tongue," she says, "taught me the science." Would we could believe the responsi-bility she thus assumes of the sort that would intify me in congratulating her would justify us in congratulating her on taking from the shoulders of other human beings any such responsibility. Bat we cannot, for she says "we shall claim no especial gift from our divine origin." Again she hints that she is the woman who is to crush the serpent's head.

nead. In truth, why trouble to ponder on such a woman and her nauseous farrago of nonsense? She has endeavored to read Berkeley, Spincz, Kant and Hoff-man, and the effort has proved beyond her mental equilibrium. She would ap-pear then to have hit upon Theosophy, in a modified form as a solution to be in a modified form, as a solution to her "intellectual" difficulties and as a kind of relief. Accordingly she stripped Theosophy of its Tibetan mysticism and clothed it in more or less intelligible terminology, extracted from the pages of the philosophic quartette she was un-able to understand. The result was for herself and her followers a species of theosophic idealism. For others it spells chaos.—New York Freeman's Journal.

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ANCE. e to French in Morocco reatening a in temperreak out ine involving from this M. Rouvier Chamber of eparation of have come Neverthethe Bill is ughout the and in some letails than ombes. One t it enables often only themselves body of the e possession to admin-Bishops of d of Church riance with he Church, the Church

h a few disho are alpush themconstituted arish, but create disouvier Bill e these dishurch mat. to them the ented at a

repairs to churches. Nevertheless there is no doubt that in due time the Church, if left to herself, will be able to accomplish much towards rehabilitating herself and the people. The destruction of the Catholic schools affected by M. Combes will be undoubtedly the most severe blow to religion ; but even this will be repaired in time and by

degrees. It is not surprising, therefore, that the Catholic party in France should be entirely opposed to the present regime. M. Rouvier's tenure of office, will

not be perpetual, even as an end had to come to M. Combes' regime, and it is still possible that another election would sweep M. Rouvier's cabinet out of existence. Yet after so many disappointments, we dare not hope for an immediate amelioration in the conditions-though we feel confident that this will come, and perhaps sooner than is generally expected.

It is reported from all parts of France that there is a revival of the religious spirit of the people from which much is to be hoped, and we do not hesitate to say we still entertain the hope that the anti-Christian Government will be swept away in a cataclysm of renewed religious fervor ; but in any case the Church will pass triumphantly through

many a crisis as severe, and perhaps more severe than the present one. The promise of her Divine Founder will not be made void that " the gates of hell shall not prevail against His Church," even though "the rain fall, and the floods come, and the winds blow, and beat upon that house."

Hope is like the sun, which, as we journey towards it, casts the shadow of our burden behind us.

owing to these disclosures ? This remains to be seen, but there is little doubt that the cause of truth and right will be benefited by the disclosures.

tellect over the world, was a mere tool

in the hands of an unscrupulous Gov-

ernment, in which the true and noble

warped into a vast secret spying organ-

ization at the disposal of an unscrupul-

injury of those thus spied upon.

have great weight.

ernment of Mr. Rouvier, the facts he

Thousands of Freemasons throughout

France are pointedly indicated by M.

Bidegain as being tools in the hands of

Masons of high degree for the further-

ance of their ambitious designs. Will

the volcano while sent forth its pre-

ous political machine.

PIUS X. ON THE CATECHISM.

The Encyclical of Pius X. on the im-The Encyclical of Plus X. on the im-portance of teaching the catechism, a translation of which we publish this week, deals with a subject of vital importance, not on'y to the Church, but to society at large. The character of the individual, as well as that of a nation, is molded by the moral teach-ings accepted and lived up to by both. This is a self-evident truth. We know that mater cannot rise higher than its

that water cannot rise higher than its source. No more does man transcend the moral laws that shape his life. Hence the need that these moral laws have their root in the teachings of Christianity. The general and wide spread moral corruption which the Holy Father deplores is directly traceable to the ignorance or the neglect of these teachings. To point out the way of combating effectively this corruption of combating enectively this corruption which is affecting the whole framework of society is the object of the latest Encyclical. The Supreme Pastor of the Church

believes that it is well to begin from the foundation and build upward. The Catechism is to be the foundation stone. Upon the Bishops throughout the whole world is imposed the duty of seeing to it that this foundation stone be laid securely. In earnest words that show what importance he attaches to his the severe strain to which she is being subjected. In the long history of the past she has emerged safely through many a crisic are strained as the severe straine of the severe straine to which she is being the severe strain to which she is being of every diocese to make the priests in his diocese carry out zealously the pro-gramme for moral instruction outlined in the Frequencies in the Encyclical. It is made obligatory upon parish

priests and all charged with the care of souls to devote at least an hour on every Sunday and every holiday of the instruction of the obligation to obligation to the instruction of the young of both sexes through means of the Catechism. Great stress is placed upon the suitable preparation of boys and girls for their first Communion. n every diocese there is to be estab-

defant as well as insidious. They must be openly recognized and conquered, and if evil is manifest, good must be e manifest also.

If the example of the individual wo man is a power for good, the united example of ten such individuals is not only a more interse power, but becom a criterion of thought, an evidence of popular opinion. It awakens interest in disputed questions, clears up diffi-culties, and leads to clearer definitions of right and wrong. The constitution of the Filiæ Fidei

states that the spirit of naturalism must be cast out and its teachings counteracted "by the restoration of the true Christian life, the revival of the Catholic spirit, and the close profes-

sion of the teachings of the Chuach." The office of the Daughters of the Faith, therefore, is: "To units Cath-Faith, therefore, is: "To units Cath-olic women, more particularly those of station and influence in discountenancing the social usages and custom aucing the social usages and customs that are the evident cause of the spread of moral evil in society, and in profess-ing a higher spiritual standard as the requirement of the Catholic women in the world."

The Filize Fidei do not seek to displace older religious associations, but to act as a bond of connection between

By the union, first of a few courageous women whose lives are an open protest against the evils rife in the fashionable world.

By the union, later, of the many pious associations, whose members as a body will profess the aims of the Filie Fidel. with the desires of the Holy Father, Catholic women throughout the world may be one in thought and action. It

is the hour of sorest need, when th morality of nations is endangered, and when the world is calling for the Chris-

tian woman. How can one fail to note as a singular coincidence that on the eve of the great festival of Mary Immaclished a confraternity for the ex-press purpose of supplying teachers who have been trained to teach the the confines of the earth, it was in the church and receive it.

ARCHBISHOP FABLEY'S APPROVAL. February 2, 1905.

1. God is all in all.

Miss Eliza O'Brien Lummis, Moderator of the Society of the File Fidei.

Dear Miss Lummis :- It is a please are to renew my approval of the Fi'æ Fidei (Daughters of the Faith) given in my letter addressed to their first reunion in November, 1903. Since that time the sense of the need of such action as is called for by the scope of your association has been steadily growing upon me; and I look forward

to the day when the hope of embrac-ing, either in act or spirit, within their ranks all the best elements of

their ranks all the best elements of Catholic society, will be realized. The deep interest taken in your work by the Holy Father, Plus X., as shown in his letter to you of Nov. 22, 1904, and his cordial approval and blessing bestowed upon all the aims of the society, is an earnest of a large meas-

ure of success. I shall watch its progress with paterral solicitude, and rejoice in every evi-dence of the association's growth, as-sured that all its endeavors will be

sured that all its endeavors will be bent towards the uplifting of its men-bers to higher planes of Catholic piety and Catholic practices, and the exten-sion of its blessed influence even be-yond the pale of the Church. As I advised you in the letter above referred to, you must be prepared for concretion even from the well-meaning.

opposition even from the well-meaning, but be sustained by the knowledge that all who work for the spread of Christ's Kingdom on earth must be ready to be held like Him for a "sign to be contradicted.'

Praying for the File Fidei every blessing, I am, Your faithful servant and friend in

JOHN M. FARLEY, Archbishop of New York.

The Benediction of the Blessed Sacrament is the blessing not of the priest but of God Himself. Therefore, we should be eager to be present in the

God is Good; Good is Mind.
 God, spirit, being all, nothing is

matter. 4. Life, God, omnipotent Good deny

4. Life, God, omnipotent Good deny death, evil, sin, disease. From the foregoing "scientific state-ment," quoted from Father Drum's article, Mrs. Eddy assumes that matter has no real existence. It is nothing beyond an image in mortal mind. Since, therefore, matter is nothing, "there is no such thing as nerves, pain, sickness, death, sin." A fat man, according to Mrs. Eddy, is not a man of fat; he is only a man of fatty belief—he only thinks he is fat. By a similar process of argument Mrs. Eddy, if she pushed of argument Mrs. Eddy, if she pushed her theories to a logical issue, might prove that the fat man, or any man, had no existence, and one is then tempted to ask, Why the need of Chris-tian Science at all if corporeal sub-stance does not exist? And yet Mrs. Eddy denies that she teaches Idealism, increase doenies the insule tea Parthejust as she denies she incultes indenism, ism in any form. The truth would seem to be that Mrs. Eddy has dived into the "transcendental," has sipped at Hoffman and his "Idea the Will," and found both of their philosophies, particularly the

Kantian, beyond the scope of her brain. From her studies she has evolved a jumble of terminologies and phrases, the herself equal to imposing on the weak intellect and the credulous of heart as a "religior." Mark her in the fol-lowing, again taken from Father Drum:

"Mind," she says, "is the only I, or Us-the one God." "There is but one Us." The Ego of Pantheism she does not like so well as the Us of Eddyism. The two are the same except in name. "In Science, Mind is one-including noumena and phenomena, God and His thoughts." The Kantain pharseology is here distorted. According to Kant.

noumenon is the thing in itself, pheno-menon is the thing as it appear to us; there are many noumena and phenom-ena outside of God. According to Mrs.

CONCERNING ORIGINAL SIN.

How sin entered into the world through the disobedience of our first parents in the garden of paradise is a lesson too familiar to all Christian lesson too familiar to all Christian people to need repetition here. It is the sin, therefore, in which all are born because of the sin of our first parents. This we find most clearly and positively stated in the fifth chapter and twelfth verse of St. Paul to the Romans : by one man sin entered into this world, and by sin death, and so death passed upon all men in whom all have sinned." It is in the contemplation of man in his fallen state. however, that we really recognize the enormity of his of-fense. For it meant his eternal exclutense. For it meant his eternal exclu-sion from his last end, the enjoyment of God. Especially, too, does it show the infinite mercy of God. The sin of our first parents was an offense against an Infinite Being. Infinite Justice Imposed the penalty. It was impossible for man, a creature, to make atone-ment. That could only be made by an ment. That could only be made by Infinite Being. Hence we see God's in-finite mercy in promising to send a finite mercy in promising to send a finite mercy in promising to send a Redeemer, His only begotten Son, the Second Person of the Blessed Trinity made man, to save mankind from the awful penalty.

Atonement, therefore, was made through the passion and death of our Saviour. As a remedy for succeeding generations He instituted the Sacrament of Baptism. Without it there can be no remission of sin, neither is there hope of entering heaven. For ou Saviour Himself has said: "Unless or For our be born again of water and the Holy Ghost, he can not enter into the king-dom of God."

Meditation upon the subject is not without great profit and ought to pro-voke the liveliest gratitude. It will disclose our perversity and infirmity and magnify the infinite goodness of God: it will prompt us to persevere in our war against Satan, to preserve the innocence imparted to our souls in baptism and eventually to enter into the eternal joys of heaven.—Church Progress.

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Sacred Heart Review. THE TRUTH ABOUT THE CATHC. LIC CHURCH.

ST & PROTESTANT THEOLOGIAN. CCCLI.

as schoolmasters.

Truth

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gallows

gether.

more, perhaps, in word than in act

her Catholic cousin. His colleague Goodman insinuated that the "infidel"

even in temporals, was what he most falsely assumed Paul's to have been to

Nero, something that would last until he and his found the means to dethrone

her. This to a Queen who truly de

CHARLES C. STARBUCK.

FIVE-MINUTES SERMON.

Third Sunday After Easter.

DEVOTION TO ST. JOSEPH.

o Joseph, and do all that he shall say (Gen, xli, 55)

mistress and queen; Jesus was their Lord, their Maker, before Whom they

bowed in lowliest reverence. And yet

Andover. Mass.

Gato

As Hallam justly reminds us, the Catholic Church, at the time of the Reformation, having, become, for many Reformation, having, become, other many ages, the informing principle of Euro-pean society, and being the vehicle, as Anguste Sabatier rightly says, of "a deep and noble religion," had the na-tural right and the inevitable instinct of self-defense against Protestantism, which, in its original form, appeared as pure Anarchism, as the genius of complete disintegration.

Suppose that Anarchism, not in the passive, semi-Quakeristic form re-presented by Toistoi, but in the ac-tively malignant and murderous form which it commonly wears, were making rapid progress throughout Christen dom. Say that it had already gained control of various States, and was there engaged in active persecution, to death, imprisonment, confiscation or banishment, of all noted representatives of constituted society.

Now would not the Christian States hold it perfectly lawful, and might they not hold it imperiously obligatory, to confederate themselves into a great league for the suppression of Anarch-ism? Would they not probably use such means for the extinction of the marchistic propaganda within their own borders as they judged to have promise of success? Would they not promise of success? Would they not be apt to do their best to secure possession of those nations which had already succumbed to Anarchism, in order to re-establish regular govern-ment within them? Of course they would.

Now what such a present leagu would be to Anarchism, such was the Catholic League of the latter sixteenth century to criginal Protestantism. It was a league against the forces of de-struction. The better a man or woman was, the holier, the more profoundly apppehensive of the wonderful forces of personal and social regeneration wrapped up in the Catholic religion, the more likely he or she would have been to encourage such a league. As a whole, it may not unreasonably be held, that the deeper Christianity of the Catholic world, while laying chief stress on argument, on holy living, on various beneficence, on religious instruction of the masses, on reformation within the Church, on the pruning away of outworn usages-all which away included in the Counter Reform would also have admitted the necessity of a trial of strength with the aggressive exterior foe.

There are forms of what is sometimes loosely called Anarchism which no wise government would think of denouncing or repressing. Such communities as the Dankards, the Mennonites, and in a certain measure the Moravians and the Friends, are so far anarchistic as this, that, while they admit the lawfulness and the necessity of government, and cheerfully bear their share of the common burdens, they dislike physical coercion, where avoidable, and scruple to engage in war, and, in general, choose rather to settle their matters of dispute among themselves than to have much recourse to the public tribunals.

Now it would be pure persecution for Government to interfere with such virtuous and friendly, even if some-what seclusive communities. They might reach a point of development in such a disposal of the worthless boy-Papist at that-was but a venial peccadillo." The weight of evidence which they would lame civil action in this rude world; but up to a conseems to lean decidedly that way. Knox, I think, would have been stagsiderably larger percentage of increase than they have yet reached, or are likely to reach, they are not only not "anti civic," as Combes will have it gered at the murder of her husband, but he highly extolled murder in honor of the Refomation, as illustrated in the assassination of Cardinal Beaton and of that every order is-always excepting, of course, his darling order of Free masons—but they are distinctly and beneficially civic. As Dr. Schaff used to say: "There ought to be more Quakers and Moravians." Pointing him "the apostle of murder." We have still something to say about the Reformation in Scotland. forward, as they do, to a Christian time when spiritual force shall go for time when spiritual force shall go for much less, than now, they are a much-needed counterpoise to that gospel of "the big stick," which is now so boldly, not to say insolently, flourished in our faces. The Catholic Church might plead that the many thousands of her regulars have never yet interfered her regulars have never yet interfered with military efficiency, hardly, as much, indeed, at she would be glad Mary during his life that leads us now, when he reigns with them in heaven, to confidently call upon him for succor in to see. Now these peaceful and modest com our needs, and especially do we go to him because to his patronage the whole munities have largely supplied the images under which we Reformed, from Church has been commended, that by our youth up, have imagined to our-selves the early Protestants. At the his intercession he may do for her and each of her members what he did for very least we have fancied them very much like the first Methodists, not denying the lawfulness of military ser-Jesus and His Mother when He was in vice, but too much engaged in declar-ing the love of God, the forgiveness of sins, the eternal hope, and universal charity, to have much heart for war-fare, and, while growing into a vast and peculiar society, profoundly reverboth to Church and State as already established. Such have been our images of lighted with its beauty. Above the seats of all the bright original Protestantism, and such, very nearly, is the portrait of it drawn by Merle d' Anbigne, whose work on the Reformation is almost a canonical vol angels who serve in the courts of the Most High Mary's throne was raised, and one day she would be the angels' ume with our religious masses, being, indeed, an engiging thing even for those who know of how little authority it is.

THE CATHOLIC RECORD.

who should be especially devout to St. Joseph, for he is your patron in a par-ticular manner. You, like him, have the cares of the household upon you; you must provide for the life and health of the children God has given you; it is your duty to see that they are in. killed none. The Catholic Bishops en-jyed their lands, their dignities, and their seats in parliament, as long as they lized. The ejected priests were not left to starway and were largely not left to starve, and were largely employed by the victorious Calvinists is your duty to see that they are in-structed in the faith and attentive to On the other hand, in Scotland more, perhaps, than anywhere else, the Re formers completely forgot—what indeed their religious duties, and that they study their school lessons; you should Christians have always been abundant-ly disposed to forget—that the Apostle himself declares his own knowledge of guard them against the dangers they must meet with in a great city like this, and keep them away from those who may lead them to evil; and, above all, you should give them good example in the practice of virtue. To fulfil your divine things to be only fragmentary, bearing very much the same relation to the heavenly original as a child's knowledge of the world to that of a full grown men. Scottish Presbyterianism duties well you need divine assistance Go to Joseph-go to the foster father of Jesus Christ; He will intercede for has always, at least until of late, emphatically claimed to have dis-covered, not important truth, but "The you, and obtain the many graces of which you stand in need. Go to Him and tell Him all your troubles; you "specifically, infallible and com-Save in the mere fringes of bewill find Him very gracious. lief, Catholic largeness of allowance to

But St. Joseph is the patron not of heads of families alone. The Church religious opinion doctrinally undefined, if not wholly unknown, has been by no means characteristic of Caledonian would have you all, dear brethren, "g to Joseph and do all that he shall say to you." From him she would have Presbyterianism. This self-confidence of having, not you learn a tender love to Jesus, a love manifesting itself in deeds, not simply in words. Joseph devoted himself to truth merely, but the whole Truth, assumed, in Knox and his colleaguesthe service of Our Lord, and so should rim, indeed ferocious, aspect. The Calvinists were the saints. The Catho-But how can we presume to say Daivinists were the saints. The Catho-lies not only were in grave error, but practically had no truth at all. They were not Christians, but unbelievers, idolaters. "Every Papist is an in-fidel," declared Knox from the pulpit, as a reason why the Scotch should not suffer their Catholic Oscor to measure that we love or serve Jesus if we do not keep His commands ; if we neglect our duties as Catholics and as members of society ? Let us show how much we love Him by doing something for Hin as St. Joseph did, and let us, like Him. be constant in our well doing, permit-ting no day to pass without some acts suffer their Catholic Queen to marry of love to God. And if we would hope progress in the ways of God, aily "Go to Joseph and do all to make prolet us daily Queen ought to be dragged to the gallows and hung up there. Knox assured Mary that his obedience to her, that he shall say.'

CHRIST'S RISEN FORM.

CATHOLIC LECTURER'S INTERESTING REPLY TO A CORRESPONDENT.

clared, years afterwards, that she had never once interfered with the religion From the London Tablet. Mr. W. G. Finch of Orchardscroft of her subjects ! The accusation that Battle. having written to Dr. Marsh, whose "Catholic Evidence" lecture at she had secretly joined the Catholic League, appears sufficiently refuted by the Cathedral Hall was reported in our Mr. Meline, who quotes the private reports of ambassadors, that Spain and issue of April 1, has received the fol lowing reply to his queries as to the form in which Christ rose from the dead, and as to the blood and water Rome were displeased with her because she had refused to join. They viewed the matter generally, she locally, not which flowed from His wounded side on holding it right to profess tolerance while privately plotting against it. its being pierced by the spear of the centurion

The six years of Mary's actual ad-"Dear Sir: Your letter has been ministration offer such a bewildering varity of events, interests, points of view, and conflicting testimonies, that I forwarded to me from Archbishop's House, and I hasten to reply. "You say 'the Evangelists narrate

profess myself wholly incompetent to disentangle them. One thing seems that Christ assumed three different forms on the first Easter day, under none of which, until He spoke to them, clear: from the Queen's arrival at Leith till her flight across the Solway, the Reformers and the Lords of the Conand not even then before He specially revealed Himself, was He recognized by His followers, although they had been gregation were attentively watching for an opportunity to set her aside from His companions during the previous week. Which was His Resurrection the government, and, leaving her the name of Queen, to transfer the actual sovereignity to her illegitimate brother. form, and with which form did He as cend into heaven ?" "Reply-Jesus Christ rose from the The birth of her son gave them the opportunity of dethroning her alto

dead with the same body which was laid lifeless into the grave. It was, how-ever, a glorified and incorruptible bod., no longer subject to the laws of matter, and never again to taste of The first shock to my confident belief that Mary's deposition came out of the indignant horror of a nation against a woman who had made away with her death. That it was the same body we know from the presence of the wounds in the hands and feet and side. Its husbard, was administered some fifty years ago by a Scotch Presbyterian minister. Said he, smiling: "I suppose that Mary helped to put Darnley out of the way; but if she had been a good Presbyterian, the godly would easily have declared, under their breath, that risen glory was veiled for human mor-tal eye could not have borne the splendor of that sight. By reason of these new properties conferred upon it, that body could pass through closed doors, could pass with lightning-like rapidity from one place to another, and could likewise hide its identity. It was the same body which appeared to St. Mary Magdalen, to the two disciples on the way to Emmans, to the ten gathered in the upper chamber, and which ascended into heaven. It is in consequence of forgetting these new attributes of Christ's risen body that difficulties David Rizzio. Indeed, Mr. Lecky calls have arisen in men's minds with re-spect to the circumstances narrated as occurring ofter Easter morning. Let us, however, briefly consider the three



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will try it.

disciples therefore were glad when they saw the Lord.' They knew that it was He again in the flesh. L BLOOD FLOW FROM A CORPSE I You ask me whether blood will flow rom a corpse. The answer is ' No.' presame you refer to the flowing of blood and water ' when Christ's side was pierced by the soldier's spear, as related by St. John. Some of the peeple who maintain that Jesus did not die, but only swooned upon the Cross. die, but only swooned upon the Cross, and was removed in this condition to the grave, declare that the spear thrust was a mere grazing of the side of Christ. If, however, Jesus were not ally dead, but only in a swoon-if that fainting condition were slight and the skin had been lacerated by a superficial wound, pure blood would have flowed; if the swoon were deep it is possible that no blood at all would have escaped, as the superficial vessels would be depleted of blood. If the wound were a deep one, into the heart, and Jesus were alive, then pure blood in a large quantity would have gushed out. The historian, however, tells us that 'blood and water' flowed. Now what are the conditions under which such a henomenon would have been noticed ? We must remember that Jesus was in we must remember that Jesus was in the prime of manhood, and that although enfeebled to a great degree by His terrible sufferings, yet He died in a most remarkably short time, after being nailed to the Cross. What, then, are these conditions? 'Blood and water,'or what looked like them, would have flowed after this deep spear-thrust, if there had been pleurisy with effusion pericarditis (i. e., inflammation of the sac that surrounds the heart) or rup-ture of the muscles of the heart. There is no evidence whatever of the presence of pleurisy or of pericarditis, but there is the strongest evidence to show that Jesus was suffering from what is the common cause of rupture of the muscular tissue of the heart-that is to say, profound mental emotion. He was the subject of the most profound mental agony that the mind can concieve. And to on medical grounds it is in the highest degree probable that the physi-cal cause of His death was rupture of the heart. The contents of that organ in such a case are poured out into the pericardial sac, where they separate out iato blood clot and serum-the former until perfect coagulation has taken place being in a somewhat treacly condition - the latter looking like water. When the spear opened the sac the watery looking serum gushed and the partly coagulated blood fol-lowed, thus giving rise to the idea of the flowing of blood and water. Now MAY 13, 1605.

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IMITATION OF CHRIST.

MERICANLIFE

SOLID T

CONTINENT

IMITATION OF CHRIST. OF THE DIFFERENT MOTIONS OF NATURE COWAN'S AND GRACE. Nature is afraid of being put to shame Per=

Per-fection COCOA and of being despised: But Grace is glad to suffer reproach for the name of Jesus. Nature loveth idleness and bodily Children like it and thrive on it

rest. But Grace cannot be idle, and willingly enbraceth Labour. Nature seeketh to have things which

are curious and fine, and doth not care for things which are cheap and coarse : But Grace is pleased with that which is plain and humble, rejecteth not coarse things, nor refuseth to be clad in old clothes. Nature hath regard to temporal

things, rejoiceth at earthly gain, is troubled at losses, and is provoked at every slight injurious word: But Grace attendeth to things eternal and cleaveth not to those which pass with time : neither is she disturbed at the loss of things, nor exasperated with hard words : for she placeth her treasure and her joy in heaven, where noth-

Wisdom and power are companions of true religion.-St. Thomas Aquinas.

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MAY 13, 1905.

CHATS WITH Effective Or

Effective of Blaze your own was path, or you will nev pression on the world It is striking origin attention. The world who has the courage above the crowd, and the front and declar before was original before was original premium. The worl the man with an idea. the man with origin and up-to date metho productive force in a is wanted everywhe very little demand for O. S. M., in Success.

Business and S The Chicago and its recent rules for bidden its men to dance-halls or any re is sold or gambling service, it holds, de habits, and both h

safety. By way of example carrying intoxicatin private cars on ente the line of the road. is bound to comma employees, if not ne The company ma carrying on a moral

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if the loftier plea move him. Opportuniti The empty han omes to the city He can do nothin where. He becom tive in the emplo He can study, prep his surroundings ap money. Gradu promotion, or if he and special bent a rise he will and succeed. If he l force or genius, best place for him closed to talent.

manding it, and the that holds good i ceptional merit. Drifting w A great many I life without aim of They float along sistance, avoiding

shrinking from any hard work. Thei get "an easy job cern themselves a not there is any ment in it, wheth tunity for self de whether it is a st of a stepping-ston fare. They hav programme, nor an They simply live ally, "take no This happy-go-

to but one thing who have adopt old age, to begg dependence on gr the almshouse. cunates, if they ha selves in youth trouble to find sibilities and had along common-se have contributed of mankind and prosperity in the Whenever I se a soft snap "] "a soft snap " I be no doubt wh

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Success.

ing is lost.

Now had the early Protestants been such men there would have been small excuse for persecution, and none for a Catholic League. In reality such a notion of original Protestantism is a complete caricature of the fact.

Let us take various nations, and see in each how the first Protestants be haved, and what claims they advanced. We will begin with Scotland.

led the way into Egypt, and his faith ful arms supported the Mother and the Scotland, as the last Marquis of Bute Babe during the journey ; he brought remarks, is perhaps the most favorable example of the state of things at the them back to their own land and pro-vided shelter for them; their daily bread was the fruit of his labor—in a introduction of the Reformation. The " kindly Scots," although rough, were not sanguinary. Lord Bute makes word, during the boyhood and youth of Our Lord they were entirely dependent both sides. Although the law de-nounced death for a third attendance at the Mass, yet I believe that no one greedy nobility absorbed the monastic wealth and drove out the monks, but is you, Christian fathers and mothers,

ccasions to w you re

"St. Mary Magdalen did not recog-nize Jesus in the Garden. St. John tells us that it was dark. Mary looks into the tomb and sees it lit up by a wondrous light in which the angels are apparent to her. She turns away to eer again into the darkness of the Garden-a darkness now rendered more intense by reason of the light from which she has turned away. She sees It is Joseph's nearness to Jesus and the dim outlines of a human form, and with the tears in her eyes, those out-lines are yet more indistinct. She never dreams of a resurrection; her ne thought is what has become of the body of her Master, and so, thinking it is the gardener, she asks where he has put those sacred remains. Can we won-der, then, that she could not recognize

the flesh. Wisely has the Church made him her protector, for his power with God must be very great. Of this we can have no doubt, when we remember that to Jesus, when the darkness only revealed the dim outlines of a human form? But the moment she hears the wellno doubt, when we remember that to his care were entrusted the purest and the best who have ever walked this earth-Jesus and Mary - Jesus, the Son of God; Mary, his stainless Virgin Mother, whose chaste soul the Holy Ghost made His dwelling-place, deknown voice addressing her by name she knows that it is He Whom she loved so well.

"The meeting between Jesus and the two disciples on the way to Emmaus is the next incident, Here we must bear in min1 the new properties of the risen body, to which I have referred. Moreover, we are distinctly told that their eyes were held that they should not know Him. Their senses of sight and hearing were not acting normally for the time, and so it was that these disciples were unable to recognize Mary was Joseph's spouse, and Jesus rendered him the obedience a son should . But when in the breaking of Jesus

Jesus. But when in the breaking of bread that spell was removed, at once they knew Him. "Lastly, there is the appearance to the ten Apostles in the upper chamber. The sudden appearance of Jesus in their midst, though the doors were closed, made them think that they saw e asing and not a living human body. give a father. Very worthy must he have been who held so high an office. Joseph was a necessary member of the family. He served as a veil to screen from the vulgar gaze the deep myster-ies of the Incarnation and Nativity; he a spirit, and not a living human body, and so they were affrighted. In their fear they were no longer in full posses sion of all their senses. When, how-ever, Jesus spoke to them and reas-When sured them, and bade them touch Him, as St. Luke records in his Gospel, they recognized Him. Even then the joy

St. John knew nothing of anatomy, physiology or morbid pathology and could not, therefore, have intended to give his readers any scientific explana-tion of what had occurred. Yet the discoveries of modern times have thrown new light upou his record, and have so demonstrated the reality of Christ's death and the probable cause of that death. St. John could have had no motive save the recording of what to him was a remarkable event, and the very simplicity of the narrative when viewed in light of what we have been considering is a valuable testimony to the credibility of the Gospel. I fear that I have been obliged to enter at some length into this explanation, but only in such a way could 1 bring out "I am, dear sir, faithfully yours "Gideon W. B. Marsh."

Bright Eyes.

in the morning.

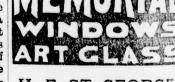
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Business and Steady Habits.

safety. By way of example, officials have quit

carrying intoxicating liquors on their private cars on entering saloons along

the line of the road. Such consistency

Opportunities for Merit,

Drifting with the Tide.

They simply live for to day, and liter-ally, "take no thought for the

This happy-go-lucky policy can lead

to but one thing-failure. Thousands who have adopted it have drifted, in

bring others into sympathy with u. Helen Keller, whose sunshiny soul is as sensitive to impressions as a delicate flower is to atmosphere, in her "Story of My Life," writes: "The touch of a hand may seem an impertinence, while that of another is like a benediction. I have met paced as a muty of by that Effective Origitality Blaze your own way, make your own path, or you will never make any im-pression on the world. It is striking originality that attracts attention. The world admires the man who has the courage to lift his head above the crowd, and dares to step to the front and declare himself. Never before was originality so much at a premium. The world makes way for the man with an idea. It is the thinker, the man with original ideas and new I have met people so empty of joy that when I clasped their frosty finger tips, it seemed as if I were shaking hands

with a northeast storm. Others there are whose fingers have sunbeams in them ; their grasp warms my heart." It is natural for us to be attracted toward sunshiny natures as it is for the man with original ideas and new and up to date methods, who is the real flowers to turn toward the sun. In spite of a life of almost constant illness, Robert Louis Stevenson charmed all and apply force in a community. Here is is wanted everywhere. But there is very little demand for human machines. who came under his influence by his spontaneous cheerfulness and absolute freedom from all shadow of bitterness recease in the state of the sta Business and Bleady Habits. The Chicago and Alton Railroad in its recent rules for employees has for-bidden its men to visit race-tracks, bidden its men to visit race-tracks, dance-halls or any resorts where liquor is sold or gambling permitted. Good service, it holds, depends upon steady habits, and both help insure public play the man, help us to perform them with laughter and kind faces, let cheer-

fulness abound with industry. Give us to go blithely on our business all this day, bring us to our resting beds weary and content and undishonored, and grant us in the end the gift of sleep." -Success.

Some Helpful Thoughts.

is bound to command respect among employees, if not necessarily imitation. The company makes no pretense of carrying on a moral crusade. It hopes In making one's way through life, fine manners are as valuable as cash capital-they smoothe the way to suc cess, they win friends, they open up opportunities. Even from a mercento live up to business principles which to live up to business principles which depend upon the competency and re-liability of its men. "All the things which are prohibited," says General Passenger Agent Charleston, "either tend or might tend permanently or temporarily to impair a man's matter ary point of view one would do well to cultivate them.

It is just as important to learn to let temporarily to impair a man's mental and physical powers." go as to hold on. Some people are al-ways harging on to old misfortunes, failures and humiliations. Give your memory a scrap heap.

and physical powers." When temperance and good habits are made part of a man's earning capac-ity he will often cultivate them even if the leftier pleas of morality fail to Good manners are the oil that greases the wheels of life.

Is it just to forget all the kindness done us by those with whom we live for a little pain which, after all, may The empty handed country youth omes to the city for his opportunity. have been given unintentionally? He can do nothing at home, get no where. He becomes a clerk or opera-tive in the employ of a corporation. Golden Sands.

Education, properly understood, is that which teaches discernment, in order that one may love or hate that He can study, prepare himself, observe his surroundings and chances and lay which is really loveworthy or hateful. ap money. Gradually such a one wins -Abbe Roux.

promotion, or if he finds some different and special bent and has it in him to Our faces ought to reflect back the sunshine of heaven, and the joyful tones rise he will and does strike out and of our voices to seem the echo of its hallelujahs, -E. P. Cobb. rise he will and does strike out and succeed. If he lacks any particular force or genius, his clerkship is the best place for him. The world is not closed to talent. It is urgently de-

To elevate the soul, to elevate the mind, to elevate the sentiments and anding it, and the only real complaint the thoughts, to elevate the character, are the natural conceptions of a nation, the duties and the end of education. that holds good is the scarcity of ex-Dupanloup.

The secret of success lies in knowirg A great many people drift through life without aim or purpose or effort. They float along the line of least rehow to make use, not of what we have chosen, but what is forced upon us. Live each day the true life of a man ce, avoiding all obstacles and

sistance, avoiding all obstacles and shrinking from anything that looks like hard work. Their great desire is to get "an easy job." They do not con-cern themselves at all as to whether or not there is any prospect of advance-ment in it, whether it offers any oppor-tunity for self-development or not, or whether it is a stumbling-block instead of a stepping-stone to their future wel-fare. They have neither plan, nor programme, nor ambition to guide them. to-day. Not yesterday's life only, lest you become a murmurer; nor to mor you become a visionary; but the life of to day, with happy yes-terdays and confident to morrows.— Father Faber.

It is the struggle, and not the attainment, that measures character and foreshadows destiny. Character is not determined by faults and weaknesses and periodic phases of life, nor by lim-itations and accidents of present exist-ence; but by the central purpose, the inmost desire of the heart. If that be turned towards God and His righteous-ness it must at last bring us thither.--Dr. Munger.

old age, to begging in the streets, to Public Responsibility of Catholics. dependence on grudging relatives, or to the almshouse. Many of these unfor-tunates, if they had taken stock of them-Whether Catholicity shall do for us the work needed in this country, and therefore whether we fulfil our mission or not, depends on the fidelity or noncubates, it they had taken stole to them selves in youth, or had taken the trouble to find out their success pos-sibilities and had planned their lives along common-sense, manly lines, might have contributed largely to the service of mankind and attained honor and fidelity of Catholics themselves. It is not enough that the Catholic Church is here. She will not operate have contributed larges, of mankind and attained honor and prosperity in their chosen callings. Whenever I see a youth looking for "a soft snap" I pity him. There can be no doubt where he will end, if he does not change his tactics. If he does to be stock of himself, and the stock of himself, and the stock of himself, and the stock of himself a

THE CATHOLIC RECORD.

OUR BOYS AND GIRLS. STORIES ON THE ROSARY BY LOUISA EMILY DOBRER.

The Crucifixion A FOOL'S PARADISE.

" Is anything the matter, Delphine," inquired Cora, who usually did not trouble herself much about her maid. " My mother is dead, mademoiselle. I had a telegram this afternoon."

"It must have been very sudden," said Cora with a momentary pang of remorse at not having spared Delphine to go over and see her mother. "She was very ill when I asked mademoiselle's leave to go over and see her." said Delphine simply, and Cora

had nothing to siy. Giles and Cora did not refer again to the conversation in the studio : it had been so very dissimilar to any that had

gone before, and both felt a certain in-definable shyness concerning it. When it was circulated in society some months later that Mr. Vandeleur had been received into the Church, it was supposed to be due do Cora's influence or to the fact that as he was marrying a Catholic it was an advisable thing to do, and a nice kind of compliment to his future bride. But Cora, as a matter of fact, had little or nothing to do with it. The question *Cui bono* had arisen so often in Giles' mind as he had painted his great picture, which he do not be a set of the set of the set of the set bed arised and set of the set of the set of the set he had painted his great picture, which had made a real sensation in the art world, that being a man of thought and action too, he determined to seek help and light on the subject. He knew that as in painting he would scorn the advice of any but a master of the bersh that ware hat he ill he would brush, that were he to be ill he would go to a doctor, so in this difficulty he would ask those who themselves had authority to teach, and his common sense led him-quite and absolutely apart from the thought of Cora-to consult a Catholic priest. He found there that the road that led to truth was so clearly beaten out that even shall not err therin," and yet that the wisest and most learned could, if they chose it, discover " that they that walk shall be delivered " from all doubt as to oneness of faith on all that was cf

And so the great change took place, and with Cora this was also an impor-

tant year, and the confession she made at Easter differed from its predecessors very considerably, inasmuch as her heart had been touched through the medium of a picture, and now the sufferings and death of her Lord were something to her. Absolution assumed a new aspect, and she realised she had never done before the nature of the transaction which brought the blood of Christ actually to touch and cleanse

her soul from the guilt of sin. Cora did not feel at all drawn to aspire to the great heights of devotion, aspire to the great heights of devolution, which sometimes accompanies the change from thoughtlessness to a re-cognition of the claims of Almighty God. The outlook of her married life was close at hand and that showed a was close at hand, and that showed a prost of 1 f to be 1 we din the world, and a great deal of it in fulfilling the duties which in her position she owed to society, so that temptation to world-liness would be stronger than ever. And though she could now understand what it was impelled many to renounce the world in all its aspects, she had no desire to do so herself. Her difficulty now was to live in, and yet not of it to the extent she had hitherto done. Up till now she saw she had been living in a Fool's Paradise; for no other term than "fool" can be applied to those who "made to know and love God," who are heirs by holy baptism to the great inheritance of heaven, choose to live rather as children of this world rather than children of light. They who do this may be happy with the irrewho do this may be happy with the irre-sponsible light-heartedness of a child; but they cannot know the joy which those have who use creatures and all around them as means to an end, name-ly, that of being fitted for the fulfilling of their real destiny in charnity. Only by that of being intrea for the fulfilling of their real destiny in eternity. Only a fool, too, can so ignore all the causes that exist for grave regret, for real mourning, which every Catholic has. The personal sorrow for sin; the regrets

Calvary involves self-donial and mortification in a greater or lesser degree and regulates the disposition of time. and all those things of which we are but stewards. TO BE CONTINUED.

DICKEN'S TRIBUTE TO THE LITTLE SISTERS.

Charles Dickens once paid a visit to the house of the Little Sisters of the Poor in Paris, and described his im-pressions of the Institutions and the Sisters in an article in his own maga-zine, "Household Words." The great Facility exercites the carbonic English novelist's account of a Catholic charity is so little known, not being ineluded in his published works, that it is worth producing here: "The Little Sisters live with their

charges in the most frugal way, upon the scraps and waste meat which they can collect from the surrounding houses. The voluntary contributions by which they support their institution are truly the crumbs fallen from the rich man's table. The nurse fares no better than the objects of her care ; she lives upon equal terms with Lazarus and acts towards him in the spirit of a younger sister. "We are ushered into a small parlor

scantily furnished, with some Scripture prints upon the walls. A Sister enters to us with a bright look of cheerfulness such as faces wear when hearts beneath them feel that they are beating to some purpose in the world. She accedes gladly to our desire, and at once leads us into another room of larger size, in which twenty or thirty old women are which twenty or thirty old women are at this moment finishing their dinner. It being Friday, rice stands on the table in the place of meat. The Sister moves and speaks with the gentleness of a mother among creatures who are in or are near the state of second child hood. In the dormitories on the first floor some lie bed ridden. Gentler still, if possible, is now the Sister's voice. The rooms throughout the house are airy, with large windows; and those inhabited by the Sisters are distinguished from the rest by no mark of indulgence or superiority.

"We descend now into the old men's department and enter a warm room with a stove in the centre. One old fellow has his feet upon a little footwarmer, and thinly pipes out that he is very comfortable now, for he is always warm. The chills of age and the chills of the cold pavement remain the chills of the cold pavement remain together in his memory, but he is very comfortable now, very comfortable. Another decrepit man, with white hair and bowed back—who may have been proud in his youth of a rich voice for love songs—talks of music to the Sis-ter; and being asked to sing, blazes out with joyous gestures, and strikes up a song of Beranger's in a cracked, shaggy voice, which sometimes, like a river given to flow underground, is lost river given to flow underground, is lost entirely, and then bubbles up again, quite thick with mud. We go into little oratory, where all pray together nightly before they retire to rest. Then we descend into a garden for men, and pass thence by a door into the women's

court. "And now we go into the kitchen. Preparation for coffee is in progress; the dregs of coffee that have been col-lected from the houses of the affluent in the neighborhood are stewed for a long time with great care. The Sisters long time with great cars. The sisters say that they produce a very tolerable result; and, at any rate, every inmate is thus enabled to have a cup of coffee every morning, to which love is able to administer the finest mocha flavor. A Sister enters from her rounds out of doors with two cans of broken victuals. doors with two cans of broken victuals She is a healthy, and, I think, a hand-some woman. Her daily work is to go out with the cans directly after she has had her morning coffee to collect food from the house. As fast as she fills her cans she brings them to the kitchen and goes out again, continuing in this work daily till 4 o'clock.



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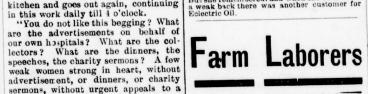
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hard work."

FGR THE OVERWORKED.-What are the causes of despondency and melancholy? A disordered liver is one cause and a prime one stomach, and a disordered stomach means dis-turbance of the nervous system. This brings the whole body into subjection and the victim feels sick all over. Parmelee's Vegetable Pills are a recognized remedy in this state and relief will follow their use. "The WELTER KNAW A coop. THING, said

will follow their use. "TIS WELL TO KNOW A GOOD THING, said Mrs Surface to Mrs Knowell, when they met in the street. "Why, where have you been for a work back? "Oh, just down to the store for s bottle of Dr. Thomas' Electric Oil," and Mrs, Surface, who hates pune, walked on. But she remembered, and when she contracted a weak back there was another customer for Eclectric Oil.





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heart. If Catholics do not surpass others in domestic and civil virtues they will render the country no greater service than others. As yet we Cath his life, he will surely join the great army of the "might-have beens."-Success. Know Some Things Thoroughly.

e. We can create about him a

healthy atmosphere ; we can fill

guida

olics cannot applaud ourselves as hav olics cannot applaud ourselves as hav ing done much to advance public virtue. We do not see that the Cath-olics we have had in public life have shown themselves much more honest. public It has been justly said that a great deal of a man's wisdom is shown to day deal of a man's wisdom is shown to day in leaving things unknown and a great deal of his practical sense in leaving thirgs undone. The horizon of knowl-edge has so widened, and such vast territories, unknown before, have been snown themselves much more honest, more capable, much more devoted to principle or much less accessible to party or selfish interests than the non-Catholic in the same rank or official discovered in the domain of mind that the attempt at universality has become

station. Too many who pass as Catholics have been as deeply implicated as any other class of citizens in the scandals in our elections. We do not find that Catholics have been especially diligent to study the instituthe actual of the second secon especially diligent to study the institutions, laws and genius of the country, to understand its peculiar dangers, its more urgent wants and the special cheap to day that thousands of persons, by trying to cope with too many branches of knowledge, master none. We can Help Him to Success. There is no royal road to fortune, or easy pathway to success; every man must be the architect of his own for-tune. But we can help him! We can

duties as citizens. They are no worse than the non Catholics and would deduties as citizens. They are no worse than the non-Catholics and would de-serve no special censure if no more was demanded of them than of non-Catho-lics. But the responsibility of Catho-lics in this country is greater than that of any other class of citizens. It is only through Catholicity that the country can fulfill its mission, and it is through Catholicity that the country can fulfill its mission, and it is through Catholicity that the country can fulfill its mission, and it is through Catholics that Catholicity reaches and assists the country. The salvation of the country and its future glory depends on Catholics, and, therefore, they must prove them-selves superior in intelligence, inde-pendence, public spirit, in all the civic virtues, to non-Catholics, or else they will do nothing to save and develop American civilization. — Orestes A. arouse and stimulate his ambiton and energies. We can point out to him in the lives of other men examples which he can copy with profit, from which he can lay rules as his standard of future

mind with the duties and responsibilities of life; we can arge him to the forma-tion of those correct habits in life which for the second sec which form the basis of success in all which form the basis of success in all undertakings; and finally we can by unity of purpose, by concentration of brains, capital and energy, lift him from obscurity, into the open fields, which, under the providence of God, and the great development of our coun-try, will lead them to that success in life which will call forth the admira-tion and respect, not only of our own people, but of the entire people of this American civilization. - Orestes A. Brownson.

An of the second second

at so much grace lost or misused; the sympathetic grief with and for the sufferings of Christ. His holy Mother and those of the world around us, had had no part in her existence: she had been so much absorbed in this present world than she had given little or no thought to that other life much and unce thought to that other life which endures for ever.

uch grace lost or misused

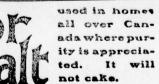
Worldliness such as had characterised her life is a sin against our Lord's chief and first commandment. A holy writer says: "The soul through calpable and first commandment. A noigh or noise says: "The soul through calpable negligence is so utterly engrossed with earthly objects that God has sunk in balance of its estimation. That is why our Lord hates it so much. Every-thing depends upon the first principle upon which our actions proceed; the ultimate end of our thoughts, words and deeds. It seldom rises to our lips, so or appears on the surface, but it is quictly taken for granted; it imbuess and penetrates all our being. With a worldly man it is the world, with a twisted and distorted by worldliness." However, Cora knew what to do now, for she had asked counsel and direction from a priest well able to give both. from a priest well able to give both. His work lay chiefly among people whose circumstances call them especi-ally into the gay world, and he was soon able to give her hints towards the formation of simple practical rules possible to be observed by her in the life she had to lead. As long as amuse-ment was not allowed to absorb an un-due proportion of time, it could be entered into simply and naturally. But they who live in recognition of the Cross signed on them by their baptism would find many occasions when the from a priest well able to give both. would find many occasions when the knowledge that they were thus indelibly marked and pledged to the renunciation of certain things opposed to God—that sign which is a perpetual memory of Brockville, Ont.

sermons, without urgent appeals to a sympathizing public, who have no occasion to exercise charity by enticing it to balls and theatrical benefits, patiently collect waste food from house t) house and feed the poor with it, hambly and tenderly. The cans are now to be emptied, the contents being divided into four com-

partments, according to their nature-broken meat, vegetables, slices of pud-ding, fish, etc. Each is afterwards sub-



The annual report of the Registrar. General for Ontario shows that in that province alone, one, out of every one thousand children born, one hundred and eleven die before they reach the and eleven die before they reach the age of one year; and in every province of the Dominion there is the same ap-paling loss of precious little lives annually. Most of these deaths are due to disorders of the stomach or bowels, and most of these little lives could be saved if mothers kept always at hand a simple remedy to give the little one at the first sign of trouble. Such a medicine is Baby's Own Tablets whigh cures constipation, diarrhoea, Such a medicine is Daby's Own Labets which ourses constipation, diarrhoea, indigestion, simple fevers, teething troubles, worms and other minor ailments, which, if not treated promptly become most serious. And the mother has a positive guarantee that these Cablets contain posisonous oniate or Tablets contain no poisonous opiate or harmful drug. They are equally good for the new born baby or the well grown child. Thousands of mothers say Baby's Own Tablets have saved the lives of their little ones. You can get the Tablets from any druggist or by mail at 25 cents a box by writing the Dr. William's Medicine Co.,



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THE CATHOLIC MISSIONARY UNION.

The Catholic Missionary Union held The Catholic Missionary Union field its regular semi-annual meeting last week at the Catholic University. Arch-bishop Farley of New York, Archbishop Ryan of Philadelphia, Bishop Harkins of Providence, Father Dyer of St. Mary's Seminary, Father Elliott and the Rector of the Apostolic Mission House were present. The reports from the missionaries who are adliliated with the missionaries who are affiliated with the mission Union were most interest-ing. They indicated that 79 missions had been given since October in the Scuth; the attendance at these mis-sions amounted to many thousands of non-Catholics; that 178 converts had been received into the Church, and great quantities of Missionary litera-ture had been distributed. These Mis-ionaria depend entirely on the funds sionaries depend entirely on the funds of the Catholic Missionary Union in order to meet the expenses of their work. To each missionary the Union work. To each missionary the Union gives \$500 a year. Archbishop Farley remarked that "the work done is most commendable, and the great difficulty is to make the Catholics of the United States appreciate the fact that there are thousands of non-Catholics who are ready to come into the Church if we only had the trained missionaries to send to them. The Anestolic Mission affection and prudence, will inspire respect for pirental authority, and bring about that cheerful obedience

only had the trained missionaries to send to them. The Apostolic Mission House is doing a great work in prepar-ing priests for this field of labor." The treasurer of the corporation an-nounced some notable donations re-ceived during the last few months : one from Archbishop Riordan of \$1,000, thus constituting him a Founder; an-other from Robert A. Johnston of thus constituting him a Founder; al-other from Robert A. Johnston of \$6 000, placing his own name and those of his family, particularly of his son, Rev. Robin A. Johnston, S. J., on the Founders' Tablet. There were also gitts of \$1,000 from T. A. Riordan and present the states of Genedia Muldoon who index finger of each hand, which alone are allowed to touch the Blessed Sucom the estate of Cecelia Muldoon who immediately after he has placed the Sacred Host on the corporal after the

Trom the estate of Cecena Mindol who died last year. There were during the past year six-teen diccesan priests, together with one Benedictine taking the lectures at the Missien House; and one of the best signs of the growing influence of this work is the year have number of annih. work is the very large number of appli-cations for the coming year. These ap-plications in many instances are from priests who have no special purpose of devoting themselves exclusively to the Missions to non Catholics, but who desire to make their ministry of preaching more effective in ordinary parochial work.

WHAT CATHOLICS SHOULD IN KEEP PACE WITH THE

WORLD.

Rev. E. J. Glesson, S. J., before Association of Catholic Colleges. The existence of the Association of Catholic Colleges is a recognition of the necessity at the present time of special efforts in the cause of Catholic education. Not the past indifference or negligence of the Church, but the spirit negligence of the Church, but the spirit of the times is the cause of this. Cath-olics are in the world, but not of the world. They must struggle for both temporal and eternal welfare. Secular knowledge is indispensable for the for-mer; religious training for the latter. Not chiefly because religion makes men better citizens, but because the tem-noral is a means to the eternal the poral is a means to the eternal, the twofold training integrates the true,

escaped from their captivity and re-turned to Europe. Pope Urban VIII., hearing of his mutilated hands, sent him a particular dispensation to cel-ebrate Mass. complete education. The world, absorbed in the temporal and ignoring the eternal, is making ex traordinary efforts to promote the secu-lar and eliminate the religious element of absorbing the mercental line up to lar and eliminate the religious element of education. If we would live up to the spirit and be faithful to the tradi-tions of the Church, if we would pre-serve ourselves, attract and retain even the pupils of our own faith, we must keep pace with, nay, be in advance of, April Catholic World an interesting article on the Venerable Cure of Ars. "It has been fittingly reserved for Pius X., a Pontiff of peasant parentage, the world, not only in moral and relig-ious education, but also in the teaching and once a country parish priest, to raise to the honors of the altar one who, like himself was peasant born and of secular branches. Our inferiority in material resources should not discour-age us, for although necessary to carry had charge of a country parish. There is a sympathetic association in this linking of two personalities illustrative on educational work, they are not the measure of its success, and their at tractions and advantages are overof the essentially democratic character of the great Christian Republic, which balanced in the minds of the discrimin unites in a certain equality before God ating by ices of superior menta and moral training.

THE CATHOLIG RECORD THE CHRISTIAN FATHER.

sweetest music to his dear ones. Then, his love, together with the mother's

which makes the house another Eden.'

MAY STILL SAY MASS.

finger of both hands and never separ-ates them until the Communion is

over unless he touches the Sacred

Host

tation he consented to accompany his wife to the church. "I was so morti-fied," she told the missionary later, "when I saw my husband genuficet and Bishop McFaul of Trenton, in his Pastoral Letter, lays special stress on what he calls "the exalted position" of a Christian father, declaring it a pleasure to be in his company, listen to his conversation, and watch his ex ample. "He knows the doctrines of the Church, and can render an account "when I saw my husband genuflect and then kneel down and so angry with my-self for having brought him, that my first impulse was to leave the church. I remained, however, and listened to the lecture. I cannot say that the words of the priest did me any good, for I hated myself and everybody about —all on account of what I considered the degrading superstition of my hus-band. I was still in this ugly mood, when the preparations were made for benediction. When the Blessed Stera-ment was exposed some mysterious inample. "He knows the doctrines of the Church, and can render an account of the faith that is in him; he fulfils the obligation of hearing Holy Mass: he receives the sacraments at season able times. . . He delights in as-sisting religion according to his means, sisting religion according to his means, is industrious, sober, and amply pro-vides the necessaries and some of the comforts of life for himself and those intrusted to his care. He is manly, not effeminate; cheerful, not gloomy and narrow; happy and contented, not peevish and fault-finding. The firm, noble manliness of the father should make the sound of his footsteps the sweetest music to his dear ones. Then, ment was exposed some mysterious in-fluence forced me to my knees; the next moment I was thanking Jesus for my conversion." The grace of faith came to her, as it

did to St. Paul, with the suddenness of a flash. Since then she has become a very ardent Catholic; she brought her husband and four children into the fold with her and is laboring with the zeal of an apostle for the conversion of her non-Catholic friends .- The Mis sionary.

PIUS X. AND OUR LADY.

Addressing the Association of Catho-lic Journalists in Belgium on the mat-By information received from Rome it is learned that Pope Pius X. has conthe obtainances in Beginn on the mat-ter of the Peter's Pence collection which they are organizing, the Cardi-nal secretary of State said : "The Holy Father intends to devote the fruit of these gifts to the erection of marginal devotes the the terminal secretary of the secret ferred the extraordinary honor on the Rev. Louis Martin, S. J., the Provincial of the Jesuits, of allowing him still to

say Mass although his right arm has been amputated. One of the strictest rules of the the fruit of these gifts to the erection of parochial churches in the new quarters of Rome, which are unprovided with such." It is further stated that the Holy Father has decided to make one of the new churches a special mem-orial of the present jubilee. Doubtless this Church of Our Lady Immaculate will surpass in splendor, if not in size, the other churches of the series. But the Holy Father has decided that the Church is that in regard to what are designated the "canonical fingers" of the priests. These are the thumb and rament. They are specially anointed with holy oil when the priest is or-dained. In celebrating Mass the priest the Holy Father has decided that the poorest quarter shall be the privileged one, so the new shrine will rise outside elevation, joins the thumb and index the Porta Tiburtina, on the southeast of the city.

THE CHRISTIAN FAMILY.

It will be remembered that Father Martin, owing to a cancerous affection, had to have his whole right arm ampu-The family may be regarded as the cradle of Civil society, and it is in great measure within the circle of family life that the desting of the State is fostered. Whence it is that that they who would break away from Christian discipline are mobilized to convert forming life life tated three weeks ago. This would ordinarily have prevented his ever cele-brating Mass again. When the Pope learned of the operation, and that Father Martin was ralling from its effect he said that "so beloved a priest should not be done income are working to corrupt family life, and to destroy it utterly, root and branch. From such an unholy purpose they allow not themselves to be turned aside should not be deprived of the consola-tion of his daily Mass." Another priest will have to assist him at the altar, by the reflection that it cannot even fin any degree be carried out without inflicting cruel outrage on the parents. These hold from nature their right of The United States has two notable instances of the ecclesiastical value set on the "canonical fingers." Father O'Reilly the late rector of the Church training the children to whom they have have given birth, with the obli-gation superadded of shaping and directing the education of their little of Our Lady of Good Counsel, in New York, lost his life by an effort to save a canonical finger. He injured his thumb while fishing, and blood poison-ing set in. He refused to have it amones to the end for which God vouch-safed the privilege of transmitting the gift of life. It is then incumbent on parents to strain every nerve to ward off such an outrage and to strive manfulputated and thus lost his right to say Mass until it was too late to save his ly to have and to hold exclusive authority direct the education of their offspring The Jesuit missionary, Father Isaac as is fitting in a Christian manner ; and first and foremost, to keep them away Jogues, who it is expected, will soon be canonized as New York's first saint, first and foremost, to keep them away from schools where there is risk of their had his thumb and four fingers hacked and bitten off in the most barbarous manner by the Mohawk Indians. He

Wilkesbarre, April 28.- A private R. F. O'Connor contributes, to the will be given.

The message sent this morning was. "Success to the inventor," and it was repeated several times. When the system is working properly between this city and Scranton Father Murgas will SOVEREIGN BANK OPENS HERE erect a station in Philadelphia and will

If a man's wife is a good baker, nothing

but the best flour is good enough for her. There can be no greater extravagance than the use of inferior flour.

Winchester Springs, Feb. 27th, 05.

"I read about Royal Household Flour which is purified by electricity. I also read about the woman paying freight 25 miles before she would be without it. Royal Household was not sold in our town, I was asking about it and my grocer told me to wait a day or two and he would get some, and I am glad I did so. My wife is a good baker and made good bread out of other flours, but what she has now made out of Royal Household is so far ahead that I would be willing to pay freight fifty miles instead of twenty-five, rather than go without it. There is no flour 'just as good' as Royal Household."

(Signed) JOHN HENDERSON.

Now, is there a single woman in the whole country who, after reading what Mr. Henderson says, will not at once send for the Royal Household recipes and give Royal Household Flour a trial. Mention this paper and address

THE OGILVIE FLOUR MILLS CO., LIMITED, MONTREAL.





VOLUME XXVII.

MAY 13, 1905.

The Catholic Re.

LONDON, SATURDAY, MAY 20, THE SCHOOLS IN THE YU

EX COMMISSIONER CONGDON TH THEM.

Ex-Commissioner F. T. Cong the Yukon Territory, was she following extract from the News, which was reproduced Citizen of Saturday evening follows: follows :

The Toronto News has dis The Toronto News has dif-that Separate schools were est in the Yukon three years ago Yukon council, and the measu tioned at Ottawa. The bill wa through in one afternoon. Cor the News, says: "As an ins-the usual discrimination, it mentioned that shortly aftery ordinance was passed remov-teachers who had no Norma qualifications. This, in a prough community, resulted in charge of all the Protestant but the nuns were allowed to r but the nuns were allowed to r full salaries for a year."

but the nums were anowed of ' full salaries for a year." When asked as to his op garding the matter, Mr. Congy "Until the passages of th Territory Act in 1898, the acts to the North-West Territories at the Yukon. Section 14 of th tories' Act of 1875 secured to ority in the Yukon the right ate schools, whether that was Protestant or Cathol section was passed as is well to secure the right to Separa to the minority, at a time w minority was, and was expect time, Protestant. It is di understand the 'good faith' who would take away the Separate schools now that th ity happens to be Catholic events, the power to abolish events, the power to abolish Schools did not rest with t council, but with the Federal o contend, with the Imperia ment. In 1902 it became to put into convenient shap Yukon the North-West To ordinances relating to schools 27 of the Yukon or linances wa ingly passed, which left the condition as it exist same contribut as it exists Yakon Territory by virtue of ances of the North West Ter " It was passed without de three readings and the commi-and was merely a consolidation

"Hon. James H. Ross, who a member of the governme North-West Territories, and tainly cannot be accused of a

partiality in the matter of schools, was then commissi seven of the ten other memb council were strong Protesta "The ordinance preserve minority the right to Separa which they had under the ex and in respect to which the had the guaranty of Section North-West Territories Act of

Referring to the passage in

editorial which deals with charge of Protestant teache retention of Roman Catholi teachers, Mr. Congdon said : "There is only one Sepai in the Yukon, that at Dawse ing of two departments. The are required to possess the factions as the teachers in schools, and to use text scribed by the council of struction. A great majori council is at present, and here Protectert The

of their drinking in the poison of impiety. - Pope Leo XIII. PRIEST'S WIRELESS WORKS SAT'SFACTORILY.

test of the wireless telegraph system invented by Father Joseph Murgas of this city was made this morning. A message was sent from Scranton to this city and was satisfactorily received, although Father Murgas says a few details of the construction of each sta-tion must be completed before the ser-vice is thoroughly satisfactory. Witha few days another demonstration

GOD PREPARING VICTORY FOR THE CHURCH.

Six thousand of the faithful from vari ous parishes in Rome were admitted the other day to an audience, and, address-ing them, His Holiness said : "We are in times of tribulation for the Church of God. Many on every side and by every means make cruel war on us. The wicked are numerous, but none of us is quite free from fault. We should then recognize our failings and bear the cross which the Lord has laid upon bear us with that resignation of which He has given an example. Let us pray and humble ourselves in the sight of God; this will be our strength in the victory which God is preparing for the Church. The Holy Father, it will be observed, uses no words of proud disdain. The terms are not of the kind employed by those who hold worldy power. Yet though they are full of meekness, St. Paul himself could not display greater confidence in the issue of a struggle for the faith. God, His Holiness firmly declares, is preparing a victory for the Church.-London Catholic Times.

"There are three great educational institutions: the Christian home. the Christian Church, and the Christian school. Each has its own special sphere, each bears an intimate relation to the other. So necessary is the home with the education it imparts that the Church and the school can only with the greatest difficulty pro-duce desirable results, or counteract evil tendencies without its assistance Parents resolve to make the home inviting and attractive. Too many men regard the house solely as a place for eating and sleeping, whereas, by strength of faith, warmth of love, its pure moral atmosphere, its neatness and comfort, it should be the dearest, sweetest, most charming spot on earth ; valued for the hallowed relations arising from the intimate intercourse between the Christian father, mother, and child."-Bishop McFaul.

State State

princes and peasants, peers and pro etarians. 'Success-astounding success-was

THE CURE D'ARS.

purchased by suffering equally astound-ing. The Cure predicted that a time would come when Ars would not be able to contain its inhabitants, and that prediction was likewise amply fulfilled, when, for thirty years, pilgrim-age after pilgrimage added innumerable multitudes to its congested population. The influx of pilgrims necessitated the erection of houses, the building of new roads, new public conveyances by land and water, and a packetboat service on the Saone. It was calculated that, on an average, more than twenty thousand persons visited Ars every year. Dur-ing the year 1848 the omnibuses which plied between the village and the Saone deposited eighty thousand. Pilgrims came from all parts of France, Savoy, Belgium, Germany and England. They numbered all sorts and conditions— the blind, the lame and the halt; all, in fact, who were suffering in soul or body,-drawn by the strange tidings that miracles were wrought by an obscure country priest in a little village near one of the chief cities of France, and in the mids of a sceptical age which denied the possibility of miracles. The origin of these pilgrimages is chiefly ascribed to the Cure's prayers for the conversion of sinners. 'The grace which he obtained from them. grace which he obtained from them, says Catharine Lassagne, his co-oper-ator in the foundation of the 'Provi-dence,' an asylum for orphans and destitute girls, 'was so powerful that it went to seek them out, and would leave

them no rest till it had brought them to his feet.' But the Cure himself ascribed them, and all the graces and wonders which contributed to the cele brity of the pilgrimages, to his 'dear little saint,' the child martyr, St. Phil omean.'

INTERESTING AND WONDERFUL.

A remarkable conversion was that of a non-Catholic woman in Cleveland, who accompanied her husband to a non-Catholic mission given in the Italian Church of the Holy Rosary. Her hus Italian band was a renegade, but at her solic

send messages there. The difference between his system and others now in use is that each letter of the alphabet or word in general use is expressed by a musical tone instead of the dots and dashes of

the Morse Alphabet.

HOLY WEEK AT FORT FRANCIS.

Never before in the town of Fort Francis has Holy Week been so well observed, Last year and the years before the altendance at the services, as recorded in a book kept at the presbytery, was very small. This year, how ever, everything has changed ; people have come in crowds to assist at the services, to the delight of their pastor, Rev. Father Croisler, 0, M. I. Trept started on Mondor of Holy Week

ever, everything has changed ; neopie have come in crowds to assist at the service; to the delight of their pastor, Rev. Father Croisler, O. M. 1. A retreat started on Monday of Holy Week and insted until Saturday. The first three days we had the French retreat. Service was held in the morning consisted of the holy service of the Mass and a short instruc-tion in French; while the ovening service was composed of a bym. evening prayers, and the Benediction of the Blessed Stora-ment. Tgen on Wedneeday evening came the end of the French retreat. That even ing Father Croisier asked his parishtoners to come in as great numbers as possible to re-ceive Holy Communion the next morning. In this the people did not disappoint him, for on Thursday morning at High Mass faily dity members of the congregation knelt at the Holy Table to receive in their hearts Our Lord Jeaus Christ, the Son of God; while before Mass, nearly a dozen members of the choir had the same happines. On that morning there was a bacuitful service consisting of High Mass, the procession of the Blessed Mac-rament and the placen members of the choir had the same happines. On that morning there was a bacuitful service consisting of High Mass, the procession of the Blessed Mac-rament and the placense of the consisting of the Rosary, a hymn and a short instruction, the Rosary, a hymn and a short instruction of the Cross and the procession of the Blessed Sarament. On this same day there was spring there was a service for the cross and the procession of the Blessed sarament. On this same day there was spring the evening we was the Adoration of Kine Area the confersions of the Blessed sarament. On this same day there was spring there was a service for the retreat. These views represented the Passion of the Gross and the procession of the Blessed storament. On this same day there was spring there was a deve we represented the bassion of the Gross with stereoptic views with the magic lanter. These views represented the bassion of the Gross were the sait on so

TO-DAY.

CORPORATION

WELL - KNOWN FINANCIAL ESTABLISHES & BRANCH IN LONDON WITH FRANK E. KARN AS LOCAL MANAGER

The opening of the Sovereign Bank's hand-some premises on Richmond street this morn-ing marks a new era in the progress of this substantial financial institution in Canada. Under the able management of Mr. D. M. Stewart the Sovereign Bank has made rapid and sure strides to the front in catering to the financial needs of Canadians.

financial needs of Canadians. The growth of the deposits, which is the best evidence of public confidence, in this bank has been marvelous the total now being something over eight and one-quarter million dollars. while the total assents of the bank amount to over sil.400,000. The head office is in Toronto. The president, Mr. Randolph Macdonald, is a well known railway contractor and captilater, bsing a director in several insurance and other corporations. The first vice-president is Mr, Alexander A Allan, head of the wholesale fur and hat firm of A. A. Allan X too. The second vice president is also the general manager, and is a man of wide experience and of proven ability, as the record of the Sovereign Bank shows. The other directors are: Hon. Peter Milan, senator of Canada and capitalist j. John Pugeley, the president of the Pugeley. Ding-man Campany, manufacturers of "Comfort Soap i" Archibald Campbell, M. P., chairman of the banking and compare committee of the House of Commons, proprietor of the Queen City Flour Mills. Toronto Junction ; W. K. McNaught, president of the Toronto Exhibi-tion Koth Case Company and known through Canada as the president of the Toronto Exhibi-tion Company. The local manager, Mr. Frank E. Karn, is no stranger to London, having lived here for several years, and occupied a prominent posi-tion with the Moleson Bank. He is a man of recognized banking and business shifty, and the difference of the Savings bank and caters to the trifty classes of the commune the back to their midst. The Sovereign Bank of Canada makes a special feature of the savings bank and caters in our save small amounts. It affords these people every possible facility for saving their money and offers better inducements than the older-established, chartered banks by aying interests on the deposits ouarterly. It also is a subarbolfer guarterly dividends, and in this respect is almosi unique, as there is the. The growth of the deposits, which is the best evidence of public confidence, in this bank has

only one other bank in the Dominion that does this. The Sovereign Bank also makes a specially of foreign business and issues drafts and lettens of credit and receives and makes transfers of money or G Great Britiah and every country in Europe and Asia, as well as throughout all the colonics of the British Empire. Its latest achievements has been the establishment of arrangements with Italy for the convenience of Canadian travelers, and the bank was selected by the Italian Government to act as its facal agent in the Dominion. "Success" is stamped all over this institu-tior, and its officers go out of their way to oblige the public who come in contact with them.

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ANT T. EATON COLIMITED TORONTO CANADA

been, Protestant. The : general, and the council, in have endeavored to treat t minority in a fair manner an regard to their constitution complaint has ever been Yukon of any undue dis shown to the Catholic minor "The News is apparent that the ordinances of the Y cil do not require the sance Ottawa government. All the sary to their becoming law i of the commissioner, and th unless disallowed by the g council. It would have b council. It would have be for the latter to have dis ordinance of the Yukon co that ordinance was merely a mutatis mutandis, of a pre ance of the North-West applicable to the Yukon which had not been disallow mitted to continue in open rdinance was ever passed i Territory removing teache sessed no Normal school

Such teachers were not ren "On the recommendat superindentent of education given one year's leave of which to qualify, and we continuous employment r qualified. Those who s qualified and returned to ere reinstated on their staffs.

"This is another instance inaccuracies upon which gladly bases its attack upon Laurier and the authorities Territory. I may say the easy it may be to create certain quarters and in a l by such references as are other parts of the article from which the foregoin quoted, will not be of any Yukon so long as the Cat sends into that country and snot provide and such nuns as have h there since 1896. Howey Yukoner may dissent from of the Catholic Church, h he may disapprove of som ces of that Church, and he may even despise her