

SPANISH JOHN.

BEING A MEMOIR NOW FIRST PUBLISHED IN COMPLETE FORM OF THE EARLY LIFE AND ADVENTURES OF COLONEL JOHN McDONNELL KNOWN AS "SPANISH JOHN," WHEN A LIEUTENANT IN THE COMPANY OF ST. JAMES OF THE REGIMENT IRLANDA, IN THE SERVICE OF THE KING OF SPAIN OPERATING IN ITALY.

BY WILLIAM MLENNAN.

IX.

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

There was nothing for it but to go on, and in truth the matter did not appear 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, for Captain Ferguson laughed heartily when he whispered his message, and invited him into his cabin to have a glass together, 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 ventured to speak to him at the door, saying, by way of excuse, that the weather looked threatening; but he only pook-pooked the matter, and I saw he was further gone than I supposed, and so spoke with more sharpness than I intended.

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

"But the Captain did him short with—

"Come, come, Doctor, you can't throw dust in my eyes. 'Tis had 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 overwhelmed with his blunder, and only made matters worse with every word he uttered; but I refused to open my mouth, and was not sorry when they put him over the side of the ship and saw him drifting fast astern, still lamenting.

The Captain then turned to me. "Now, sir," said he, "'tis an unpleasant 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 understand 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 Barisdale in my person, but Knock was forced to declare that he was wrong in this, 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 care to speak; indeed, I had nothing to say before such a tribunal. Words were not what I counted on to settle my reckoning with him.

After they left, Ferguson came up to where I was sitting on deck.

"You are my prisoner, Mr. McDonnell," said he.

"Oh, ho! You can talk English, I find," he laughed.

"Yes, and perhaps more than you may relish, Captain Ferguson," I replied; "and if English be not sufficient, I have one or two other tongues besides. 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 unjustified and will be most strictly inquired into."

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

"Well, then, London let it be. I have always had a mind to visit it," I 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 Captain Gardner, 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 these personal inconveniences, and only record a kindness received from Mr. Maitland—a midshipman on board. When orders were received from Edinburgh to land me at Fort William, I took leave of Captain Gardner without any hard feeling on either side, and placed myself in the boat ordered to convey me on shore. The sailors, 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. But I thanked them, in the same tongue, and assured them I was in no danger.

debted for this? To Allan McDonald Knock."

"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 Knoidart, 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 expected, 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 villain, Creach, in the country, as I knew he must be aware of my release, 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 safely 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 fall 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 McDonnell of Glenelgarry. 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 they 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 position.

He was a good swordsman enough, but my wrist was of iron and my heart of fire, and the tinkle 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 Aquapende!" I 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 Broim!"

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 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 wilyly that I withheld from attack, 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, and 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 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 moment above all things else in the world.

"Got up, you coward!" I said, but he made no move. Suddenly I threw my sword down, and stepping towards him, drew my dirk, at which he screamed and prayed for mercy with shrieks 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, despite his screams and struggles, with two clean sweeps I cut off his ears close to his head.

Leaving him rolling on the ground, I 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 tell him whose hand did this! Tell him, too, that his own run much danger 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 ears; 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 those days, I have sometimes felt I should have killed Creach, instead 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.

BICE'S DREAM.

THE TWO KEYS AND THE LIBERATION OF DANTE.

By Rev. P. A. Sheehan.

Some fifty years after the great Florentine's death, there lived in an obscure 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 Cathedral gates, in the iron fretwork around a shrine, in the gratings around the sacramental altars in episcopal churches; and if you have not seen them, and entertain any lingering doubt, look up your Ruskin, and he will make you ashamed. These were the days when men worked slowly and devoutly, conscious that work was prayer, and that they were laboring for the centuries, and not for mere passing bread. We cannot do it now, for we toil in the workshops of mammon; and neither fames, nor fame, can give the inspiration of that mother of art, called Faith. Well, 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 home 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 upon 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 commenced, 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 damned.

"You say here," he would say, pointing to the 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 would exclaim, "you deserve to go thither 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 Bishops and Cardinals there," the brother would reply. "He hath filled its gloomy caverns with his enemies. He 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!'"

"A bad, gloomy face, full of sourness and malice to God and man," the Florentine would reply.

"Presence of the devil! No, no, no!" cried Jacopo. "But a great, solemn, marble face, chiselled as with a point of fire. I might it well. He used to 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."

"Fah!" would exclaim his brother, "that's pious deceit. There are only ten commandments, brother mine; and one of these the greatest: 'Thou shalt love.' Believe me, your Dante has read the Lasciate more than once since he died!"

"Then where could God put him?" shouted Jacopo. "Did He create another circle for him lower down? No! no! God does not damn such souls as Dante's! I allow you may be in purgatory for a short time, because we must all go thither for our sins and imperfections. But Dante damned! All heaven would cry out against it!"

So the controversy would rage, month after month, and Bice would listen with wonderfully tearful eyes. But she hated 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, abstract way, and sometimes he would pause and wipe the sweat from his brow, and say to himself:

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

And he would bring down his hammer furiously upon the iron; and Bice, cooking 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 a sweet, innocent child, and loved all things, but most of all God, as the 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 prayed 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 centuries."

And she always prayed in the poet's own words, for they were as familiar as her Pastor 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 immediately 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 horizon. And the boat and the Soul came

towards the sleeping child, until the latter beckoned and said:

"Come hither, O Child of Mercy, and enter with me. I have come for thee!"

And Bice, said: "Who are thou?"

And the Soul answered: "I am the spirit of Beatrice. I have been sent for thee."

And Bice answered: "I cannot go, for my father is old and feeble, and I may not leave him."

And the Soul said:

"It is imperative that thou come; for thou alone holdest the keys of that place, where he whom we love is detained."

And Bice entered; and they passed out over the shining waters that trembled beneath them, until they came to a shore, horrid with befitting 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 despair which Bice knew so well. And the Soul said:

"Go forward, and open the gate, and liberate our Blessed!"

"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 cintura, and she loosed them. And one was marked "Charity," and it was of gold; and the other was of silver, and the word "Prayer" was stamped thereon. And going forward she lifted 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! 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, entering the boat, the three sped forward rapidly toward the dawn, which is infinity, which is heaven. And the poet, placing his hand on the child's head, said sweetly and solemnly:

"Thrice blessed art thou, second Beatrice; for lo! what my Beatrice accomplished but in vision, thou hast verily wrought!"

"How now? how now? giovanetta mia!" said the aged ascetic, as he rattled his keys above the sleeping child. "What a strange couch hast thou chosen! But sleep comes lightly to the young. Surge! Billa! benedictus Dominus!" he shouted.

He bent low and raised the face of the sleeping child.

"Jesu! Maria! but she is dead!"

—The Dolphin.

LEAGUE OF THE SACRED HEART.

General Intention for May, 1905.

SODALITY OF THE BLESSED VIRGIN.

Amongst the most useful works by 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 Pontiff 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 trampled the world under foot, ascended to the higher ways of evangelical sacrifice and perfection.

Pope Benedict's is but one of many voices. Pontiff after Pontiff has renewed the word of praise, down to Pope Leo XIII., who, in 1884, that, amongst all the beneficent sodalities of the Blessed Mother, the historic, world-wide one of the Annunciation, the Prima Pelmaria, held the place of honor.

Historically speaking, this famous sodality, spread throughout Christendom, has been an extraordinary source of benefit to the entire Church—far greater, in fact, than most people imagine. In the terrible revolt of the 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 combating the heresies 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 became extremely influential long before they were canonically established by any formal document of the Holy See.

In 1574 we find the sodalists of the Roman College, many of whom belonged to the noblest families, buying and distributing 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 provinces 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 it was generally attributed the preservation of the city from heresy, notwithstanding the apostasy of the Archbishop. The sodalists went amongst the wavering Catholics, publicly recited the Hailmies of the Blessed Virgin, made pilgrimages, defended the truth. The fidelity of Cologne practically saved the Empire for the Catholic House of Austria. A great number of the priests were sodalists and faithfully resisted the solicitations of their

heresies. There were five sodalities among the thousand students of the great College of the Three Crosses. 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 afterwards became famous as saints or martyrs. St. Francis de Sales entered the College of 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 Campion was the first director of the sodality in Prague, about 1575. Blessed Peter Canisius founded the sodality of Freiburg, in Switzerland, and made it, we are assured, the chief means of preserving the faith in that city. St. Stanislaus Kotzka 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 Sodality at length become, that, although they were all considered sections of the original Roman one (Prima), it was deemed most advisable to have them canonically approved by the Holy See and intervened in a closer network. This was done on the 5th of December, 1581, by Pope Gregory 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 without its Congregation of Mary. We 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 Sodality divided the city between them in order to provide for the interests 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. Stanislaus, St. Charles Borromeo, St. St. Alonius, Blessed Peter Canisius, Blessed Edmund Campion, St. John Berchmans, Venerable Father Eudes, Blessed Peter Fourier, M. Olier, founder of St. Salpêtrière, Paris; Blessed de Montfort, St. Leonard of Port Maurice, St. John de Rossi, St. Francis de Hieronymo.

The very importance of the Sodality 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 Parliament of France refused to admit members who had been enrolled in Sodality; and although some of the greatest marshals 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 powerful in matters of State, succeeded in having the sodalists condemned and abolished.

"The Congregations of Mary having been discredited at Paris through Voltairian 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 Congregation of St. Vincent de Paul. Long before these admirable associations had been formed their good works had been carried on by the Sodality. This was in particular the case at Paris, where one of the sodalists is believed to have directly influenced the establishment of the congregations.

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 foundation of the famous missionary association, called the Missions Étrangères, of Paris. M. Laquet, 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 Toumin.

Although the sodality had for its primary object the sanctification of its members, and for secondary, progress in studies, its purpose was never confined to these. From the beginning, the sodalists engaged in all sorts of good works—teaching the ignorant, recalling the wayward, visiting the 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, amongst whom are numbered the most eminent men in social rank and in professional life. The sodality is divided into sections, all thoughtfully organized and 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 workmen, 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 religious spirit which was the most notable

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 sodality for themselves.

These religious associations are a special glory of the Catholic Church. Her characteristic has always been to embody her great ideas in institutions, and to organize her work with religious ordinary wisdom. After the religious orders come the sodalities, powerful means of protection for individual members and of efficiency for good works. Where there are no sodalities there are no special bodies taught and trained and protected more carefully. Where these exist, there are always at hand bands of devoted workers, approaching the sacraments regularly, living according to rule, finding encouragement 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 membership in secular organizations 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 is considered by the saints as the chief work of predestination 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 enemy of souls over that he boasts with more satisfaction than to see Our Lady's 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; "Whosoever shall follow this life, 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 matter quite familiar to every Catholic. To the limits of their power and the time allotted them on earth they complied in the fullest measure with the divine 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 Bishops and priests of our own day.

To-day, however, much of the spirit of the time allotted them on earth they complied in the fullest measure with the divine 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 Bishops and priests of our own day.

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SISTERS AND THEIR COLORED CHARGES.

There is a pretty little story told in "The Josephite," a magazine published by the Fathers in charge of the College for Colored Catholics at Montgomery, 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 parents are Protestants. They live in Mobile, Ala. The little tot went to St. Anthony's school for colored children in her native city, Mobile, about one year. It was the school term of 1903-04. The Franciscan Sisters from Glen Ridge, Pa., conduct the school and achieving great success as well as making heroic sacrifices for the salvation of the souls of their colored pupils.

Little Alma Lee Lyner presented herself 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. During the term she attended class regularly and always seemed happy when she could linger in the company of the good Franciscan nuns. Like a great many other children, she realized that she got more kindness shown to her from the Sisters than she did elsewhere.

When the school term opened last September in St. Anthony's Mission the Sisters did not see poor little Alma Lee Lyner. After making inquiries it was learned that the child's parents had sent her, or rather compelled her to go to the public school. The obedient child followed the edict of her parents and up until last March the Sisters heard nothing of her.

On the vigil of the feast of the Annunciation, however, the convent bell rang, and much to the surprise of the Sisters, there on the threshold stood good little Alma Lee Lyner. And what do you think, dear reader, was the object of her visit?

"Sister," she meekly said, "is to-morrow the Blessed Virgin's feast day?" "Yes," 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 you not tell us it was a nice way to respect the Blessed Virgin by saying our Hail Marys?"

of one of the most important of those had a bright idea. He found that he could make a greater profit by selling the Catholic New Testaments than he had ever made out of his own stock, and he promptly bought up a supply and sold it. He failed to mention to his zealous customers, eager to spread the true Protestant Word of God among the benighted Italians, that the excellent little volume had come from Vatican itself, and they never found out. But the thing was to good to last forever, and one day a lynx-eyed member of a rival sect 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 impass man was specifically denounced in public assembly and forced to return to his legitimate trade.

What Serving Holy Mass Means.

Theologians tell us that the more road to part you take in offering the Sacrifice of the Mass the more largely you partake of its benefits. They teach that the acolytes are especially favored in this respect. To serve Mass is the nearest approach one who is not a priest can make to celebrating it.

PROTESTANT TESTIMONY.

That any system of education from which religion is excluded will prove a source of weakness instead of strength to the State is demonstrated by the following expressions by Dr. Tharaud, a distinguished German Protestant writer:—

"Can it be to the interest of the State to disregard the wishes of Christian families and congregations? It is indisputable that the welfare of the State depends on the health of its separate organs—that is on that of families. In its own interest, therefore, it is impossible for the State to take a course through which family life is injured. Anything which injures all individuals can not possibly be useful to the State; for the State is nothing in itself but only the sum of individ-

uals. Nor can it be in the interest of the State to injure the life of religious organizations at the root, as on the health of that life rests the power and health of the national life. Where the spirit of religious indifference, the spirit of negation gains the upper hand, there the life of the nation sickens in its innermost core. If the State because it is not of any religion will not allow children to be of any religion so long as they are in school, it adopts the old tyrannical principle of 'Whose the region his religion,' and falls below the moral level of Frederick the Great, who said: 'It is oppression if we deprive fathers of freedom to educate their children as they wish; it is oppression if we send children into a school of natural religion when their fathers desire that they shall become Catholics like themselves.'

According to thy ability be merciful. If thou have much give abundantly. (Tobias 4.)

WHEN DOCTORS FAILED. DR. WILLIAMS' PINK PILLS BROUGHT NEW HEALTH AND STRENGTH. Mr. Reuben Lindsay, a fruit grower at Ridgeville, Ont., is one of the best known men in that section, having lived in the village or its vicinity all his life. All Mr. Lindsay's neighbors know that about a year ago his condition of health was very serious. To use his own words he "began to go pieces"—was all wasting away.

Not a Penny Unless Benefited! THEO. NOEL, Geologist Yonge Street TORONTO

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We Paid \$100,000 For Liquozone, Yet We Give You a 50c Bottle Free.

We paid \$100,000 for the American rights to Liquozone; the highest price ever paid for similar rights on any scientific discovery. We did this after testing the product for two years, through physicians and hospitals, in this country and others. We cured all kinds of germ diseases with it—thousands of the most difficult cases obtainable. We proved that in germ diseases it always accomplishes what medicine cannot do. Now we ask you to try it—try it at our expense. Test it as we did; see what it does. Then we 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.

Kills Inside Germs. Liquozone is not made by compounding drugs, nor is there alcohol in it. Its virtues are derived solely from gas—largely oxygen gas—by a process requiring immense apparatus and 14 days' time. This process has, for more than 20 years, been the constant subject of scientific and chemical research. The result is a liquid that does what oxygen does. It is a nerve food and blood food—the most helpful thing in the world to you. Its effects are exhilarating, vitalizing, purifying. Yet it is a germicide so certain that we publish on every bottle an offer of \$1,000 for a disease germ that it cannot kill. The reason is that germs are

waterly blood. See that the full name 'Dr. Williams' Pink Pills for Pale People' is printed on the wrapper around each box. If in doubt you can get the pills by mail at 50 cents a box or six boxes for \$2.50, by writing the Dr. Williams' Medicine Co., Brockville, Ont.

Only those who have had experience can tell the torture corns cause. Pain with your boots on, pain with them off—pain night and day, but relief is sure to those who use Holloway's Corn Cure.

Other ailing people will speedily find new health and strength through a fair use of Dr. Williams' Pink Pills. Every dose sends new, rich, red blood coursing through the veins, and that is the reason these pills cure anaemia, neuralgia, indigestion, kidney and liver troubles, rheumatism, and all other diseases having their origin in poor or

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There lies the great value of Liquozone. It is the only way known to kill germs in the body without killing the tissues, too. Any drug that kills germs is a poison, and it cannot be taken internally. Medicine is almost helpless against germ diseases. It is this fact that gives Liquozone its worth to humanity. And that worth is so great that, we have spent over one million dollars to supply the first bottle free to each sick one we learned of.

These are the known germ diseases. 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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Advertisement for 'VITE-ORE' medicine. Features a large illustration of a man in a hat and coat, and text describing the benefits of the mineral ore for various ailments like rheumatism, kidney troubles, and general debility. Includes a testimonial from Mrs. Cavin.

Advertisement for 'Magnesium' medicine. Text describing the benefits of Magnesium Sulphate for various ailments, particularly related to the digestive system and general health.

Advertisement for 'Sulphur' medicine. Text describing the benefits of Sulphur for various ailments, particularly related to the skin and general health.

Advertisement for 'Webster Dictionary'. Text promoting the Webster's Dictionary as a valuable reference work, available for 30c.

Advertisement for 'K.D.C.' medicine. Text describing the benefits of K.D.C. for various ailments, particularly related to the nervous system and general health.

Advertisement for 'Nerve Tonic' medicine. Text describing the benefits of Nerve Tonic for various ailments, particularly related to the nervous system and general health.

low rent for ten years with the evident intention to create a schism in each parish, or to lay the foundation for a schism, to say the least.

Church Government and discipline would be impossible under such a regime; for the management of Church affairs 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.

The Protestants and Jews, it is understood, will have no trouble of this kind to contend with, for though they will be equally cut out from all participation 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 worship as far as possible; but the utmost rigor will be used in dealing with Catholics, as the Infidel Government is fully aware that it is from the Catholic Church that it has to fear the most uncompromising hostility in its war upon religion.

There are not wanting many staunch Catholics who are convinced that ultimately 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 interruptions for eleven centuries.

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 Government 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 clergy, and the sums paid out for the 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 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 the severe strain to which she is being subjected. In the long history of the past she has emerged safely 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.

FREEMASONRY AND ESPIONAGE.

The Freemasonry which has ruled with iron rule in France under the regime of M. Combes and even under 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. Pelletan, and later of M. Combes himself, has received another severe blow delivered by the hands of its late Assistant Secretary, M. Bidogain, 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 secrets 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 and navy, through the Masonic lodges, there was a complete system of espionage over all officers in both these branches of the military service, so that no officer could practice the duties of religion, even to the recital of the Rosary at night during Lent within the bosom of his family, without the fact being reported through Masonic spies to the military authorities; and this being made known was an insuperable bar to his promotion. All this was exposed to public view when the management of the military Departments was examined into under the regime of M. Combes, and so great was the public indignation resulting from the enquiries then made, that the collapse 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, and the whole Ministry collapsed.

Now M. Bidogain declares that the Grand Orient, whose very name should signify the diffusion of the light of intellect over the world, was a mere tool in the hands of an unscrupulous Government, in which the true and noble objects of ideal Freemasonry were warped into a vast secret spying organization at the disposal of an unscrupulous political machine.

The exposure is most complete and damaging to Freemasonry in all its ramifications. At the request of the Grand Orient, every Mason in France who had any ambition or any expectation of political preferment was compelled to become a private police spy upon his neighbor, and hundreds of thousands of malignant reports were by these means communicated to the Combes Government to be used to the injury of those thus spied upon.

Mr. Bidogain has caused a great sensation by the publication of his book, and in the political battle which is yet to be fought with the Socialistic Government of Mr. Rouvier, the facts he has brought out before the public will have great weight.

PIUS X. ON THE CATECHISM.

The Encyclical of Pius X. on the importance of teaching the catechism, a translation of which we publish this week, deals with a subject of vital importance, not only 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 teachings accepted and lived up to by both. This is a self-evident truth. We know 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 and wickedness of the individual which the Holy Father deprecates is directly traceable to the ignorance or neglect of these teachings. To point out the way of combating effectively 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 orders, Pius X. enjoins upon the head of every diocese to make the priests in his diocese carry out zealously the programme for moral instruction outlined 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 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. In every diocese there is to be established a confraternity for the express purpose of supplying teachers who have been trained to teach the

Catechism as it should be taught. These confraternities or societies will render invaluable assistance by furnishing competent laymen, who, as Catechists, will supplement the work done by the priests in the matter of religious instruction. Classes for religious instruction 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 explanatory of the Catechism of the Council 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 purpose is to make all Catholics thoroughly familiar with subjects which, from a spiritual point of view, it is of the utmost importance that they should know.

The latest Encyclical of Pius X. is in 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, the Successor of St. Peter can exert a moral influence that it is not within the power of any mortal 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 devoting themselves more zealously than ever to the great work of bringing home to men a knowledge of divine things which will shape their lives in accordance with the sublime teachings of the Church.—N. Y. Freeman's Journal.

DAUGHTERS OF THE FAITH

RECEIVE HEARTY APPROBATION OF POPE PIUS X.

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 America but throughout the world, may be led to assert more positively and confidently their spiritual and religious life in opposition to Naturalism, that is the underlying cause of widely prevalent social evils. Interests in the Filie Fidei has been already aroused in several foreign countries as well as in other parts of America, and success in New York will awaken very general interest.

It is quite true that Catholic women are already known to see, individually, a good example in society, and there are many other religious associations that seek, each in its measure, to give strength and encouragement to the development of Catholic piety. What then is the need of an association such as the Daughters of the Faith, and why cannot the work be quite as effectively done by the societies already existing?

The world of to-day is progressive in its ideas. The religious mind will recall the comment of scripture, "That the children of this world are wiser 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 business and politics.

IN CONCENTRATION IS FORCE, IN UNION IS STRENGTH.

The Church is a great power. She is the most powerful influence in our modern world, and alone of all religious bodies possesses within the elements of union and permanence, the most striking evidence 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 lead such a movement, must marshal her army and accentuate her points of attack. Such is indeed the wish of the Holy Father, expressed personally in the address of the Filie Fidei in the course of an audience accorded in Rome last October.

The evils of the day are open and defiant as well as insidious. They must be openly recognized and conquered, and if evil is manifest, good must be made manifest also.

If the example of the individual woman is a power for good, the united example of ten such women, is a power of ten times as great, and becomes a criterion of thought, an evidence of popular opinion. It awakens interest in disputed questions, clears up difficulties, and leads to clearer definitions of right and wrong.

The constitution of the Filie Fidei states that the spirit of naturalism must be cast out and its teachings counteracted by the restoration of the true Christian life, and the close profession of the teachings of the Church.

The office of the Daughters of the Faith, therefore, is: "To unite Catholic women, more particularly those of station and influence in discontenancing the social usages and customs that are the evident cause of the spread of moral evil in society, and in professing a higher spiritual standard as the requirement of the Catholic women in the world."

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

By the union, first of a few courageous women whose lives are an open protest against the evils life 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 Fidei. By the union of the women of all nations in loving and dutiful correspondence 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 the morality of nations is endangered, and when the world is calling for the Christ as a singular coincidence that on the eve of the great festival of Mary Immaculate, when Mary's favors went out to the confines of the earth, it was in the

heart of Christendom that the head of the Church encouraged Mary's Daughters in Mary's chosen land, to lead through union and charity, the women of every clime to share in Mary's mission: to aid her in crushing the head of the serpent and in restoring to the world the sweet and gracious influence of true womanhood, the strength and purity of its virtue, the uplifting force of its example.

RULES OF THE FILIE FIDEI.

The Filie Fidei are furthermore required: "To uphold the sanctity of marriage and the cause of Christian education. To be firmly grounded in the knowledge 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 perfection 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 well as desirable.

But what, may one ask, are manifest evils, and in what way shall they be discontinued? 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 circumstances. "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 that charity commended that seeks the 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 Filie Fidei will not make themselves conspicuous by extreme methods, nor interfere with established customs of society, except to repress what is reprehensible in them; to encourage Christian moderation; and to cultivate that interior refinement that shrinks from indelicacy and extravagant display.

Furthermore, the Daughters of the Faith will be a central society, under the supervision of the Most Rev. Archbishop of New York; (in other cities, 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 prospects outline a wide and important field of practical work, and, being in touch with all Catholic societies, reading circles, schools, etc., it will gather a compendium of useful religious knowledge with which all classes of Catholic society will be made 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 necessary to their state of life. It will revive the religious observance of Lent and will encourage a serious preparation before marriage and its full sacramental expression in the celebration 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 ramifications in the various churches and sodalities.

MANUAL.

The Manual of the Filie Fidei will shortly be published and contains, besides the constitution, articles of deep interest to all Catholic women. Address, Moderator, "Daughters of the Faith," 35 East 30th St., New York.

ARCHBISHOP FARLEY'S APPROVAL.

February 2, 1905. Miss Eliza O'Brien Lummis, Moderator of the Society of the Filie Fidei.

Dear Miss Lummis:—It is a pleasure to renew my approval of the Filie Fidei (Daughters of the Faith) in their first issue in November, 1903. Since that time the sense of the need of such an 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 embracing, either in act or spirit, within their ranks all the best elements of Catholic society, will be realized.

The devotion taken in your work by the Holy Father, Pius 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 measure of success.

I shall watch its progress with paternal solicitude, and rejoice in every evidence of the association's growth; assured that all its endeavors will be bent towards the uplifting of its members to higher planes of Catholic piety and Catholic practices, and the extension of its blessed influence even beyond the pale of the Church.

As I advised you in the letter above referred to, you must be prepared for 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 Filie Fidei every blessing, I am, Your faithful servant and friend in Christ,

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 church and receive it.

Biliousness

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.

Fruit-a-tives

or Fruit Liver Tablets

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. OTTAWA.

THE VACUITY OF CHRISTIAN SCIENCE.

To give to the so called Christian Science the name of Pantheism is to concede to it an honor which it is utterly undeserving, for after all, scholars, however unavailingly, have spent long years of labor in working out the chimerical hypothesis of the pantheistic doctrines, while the scholarship of its greatest exponents must be conceded to have added some lustre to its philosophy. The pretense of Christian Science to be a system of metaphysics is a claim at once insolent and absurd—more absurd even than the claim put forward by the late Mme. Blavatsky that Theosophy should be called a religion. Theosophy had, indeed, some claim to call itself a time-honored science, for the Mahatmas were as old as the mountains of Tibet itself and "precipitations" had been occurring long before the earliest "reincarnations" 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 mushroom growth; above all, the very wording of its constitutional code bears every prima facie element of super reading and gross basic ignorance on its face. The 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 founders.

What, secundum Mrs. Eddy, is the meaning of Christian Science? "Christian Science," says the lady in question, "is based on the teachings of Scripture which it interprets, giving the Christ principle and rule in divine metaphysics which heals the sick and sinners. We defy the most astute unraveller of real metaphysics 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. True, and to do her justice, Mrs. Eddy that "even if read backward" her fundamental principles "will be found to agree in statement and proof;" this certainly excuses, if it explains not, the first principle of the philosophy she tries to preach. Here are the constitutional tablets of this strange creed:

- 1. God is all in all. 2. God is Good; Good is Mind. 3. God, spirit, being all, nothing is matter. 4. Life, God, omnipotent Good deny death, evil, sin, disease.

From the foregoing "scientific statement," 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 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 Christian Science at all if corporeal substance does not exist? And yet Mrs. Eddy denies that she teaches Idealism, just as she denies she inculcates Pantheism in any form. The truth would seem to be that Mrs. Eddy has dived into the "transcendental," has sipped at Hoffman Eddy's "Idealism," and found both the Kantian, beyond the scope of her brain. From her studies she has evolved a jumble of terminologies and phrases; the stringing of which together she considers herself equal to imposing on the weak intellect and the credulous of heart as a "religion." Mark her in the following, 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 Kantian phraseology is here distorted. According to Kant, noumenon is the thing in itself, phenomenon is the thing as it appears to us; there are many noumena and phenomena outside of God. According to Mrs.

Eddy, Mind is God, and man is God's thought; Mind includes God (noumenon) and His thoughts (phenomena); therefore God includes God and man. This is Pantheism. Had Mrs. Eddy seriously pondered before putting on the market her "Retrospection and Introspection" she must certainly have seen that her own career proved the most 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 excommunicate not only them but every living member of the body. She alone is paramount and unassailable, and it needs but little intelligence to perceive that Mrs. Eddy began with a heavy notion of a God and gradually developed her husband. On her own showing she is the Alpha and Omega of her creed. 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THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCL.

As Hallam justly reminds us, the Catholic Church, at the time of the Reformation, having become, for many ages, the informing principle of European society, and being the vehicle, as Auguste Sabatier rightly says, of "a deep and noble religion," had the natural 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 represented by Tolstoy, but in the actively malignant and murderous form which it commonly wears, were making rapid progress throughout Christendom. 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 Anarchism? Would they not probably use such means for the extinction of the anarchistic propaganda within their own borders as they judged to have 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 government within them? Of course they would.

Now what such a present league would be to Anarchism, such as the Catholic League of the latter sixteenth century to original Protestantism. It was a league against the forces of destruction. The better a man or woman was, the holier, the more profoundly apprehensive 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 were included in the Counter Reformation—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 Dunkards, 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 a Government to interfere with such virtuous and friendly, even if somewhat exclusive communities. They might reach a point of development in which they would have civil action in this rude world; but up to a considerably larger percentage of increase than they have yet reached, or are likely to reach, they are not only not "anti-civil," as Combes will have it that every order is—always excepting, of course, his darling order of Freemasons—but they are distinctly and beneficially civil. As Dr. Schaaf used to say: "There ought to be more Quakers and Moravians." Pointing forward, as they do, to a Christian time when spiritual force shall go for much more, and physical force 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, flaunted in our faces. The Catholic Church might reach a point of development in which they would have civil action in this rude world; but up to a considerably larger percentage of increase than they have yet reached, or are likely to reach, they are not only not "anti-civil," as Combes will have it that every order is—always excepting, of course, his darling order of Freemasons—but they are distinctly and beneficially civil.

Now these peaceful and modest communities have largely supplied the images under which we Reformed, from our youth up, have imagined to ourselves the early Protestants. At the very least we have fancied them very much like the first Methodists, not denying the lawfulness of military service, but too much engaged in declaring the love of God, the forgiveness of sins, the eternal hope, and universal charity, to have much heart for warfare, and, while growing into a vast and peculiar society, profoundly reverent both to Church and State as already established.

Such have been our images of 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 volume with our religious masses, being, indeed, an engaging thing even for those who know of how little authority it is.

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 behaved, and what claims they advanced. We will begin with Scotland.

Scotland, as the last Miryus of Bute remarks, is perhaps the most favorable example of the state of things at the introduction of the Reformation. The "kindly Scots," although rough, were not sanguinary. Lord Bute makes out only nineteen victims in all, on both sides. Although the law denounced death for a third attendance at the Mass, yet I believe that no one was actually executed. The poor and greedy nobles absorbed the monastic wealth and drove out the monks, but

killed none. The Catholic Bishops enjoyed their lands, their dignities, and their seats in parliament, as long as they lived. The ejected priests were not left to starve, and were largely employed by the victorious Calvinists as schoolmasters.

On the other hand, in Scotland, more, perhaps, than anywhere else, the Reformers completely forgot—that indeed Christians have always been abundantly disposed to forget—that the Apostle himself declares his own knowledge of 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 man. Scottish Presbyterianism has always, at least until of late, emphatically claimed to have discovered, not important truth, but "the Truth," specifically infallible and complete. Save in the mere fringes of belief, Catholic largeness of allowance to religious opinion doctrinally undefined, if not wholly unknown, has been by no means characteristic of Caledonian Presbyterianism.

This self-confidence of having, not truth merely, but the whole Truth, assumed, in Knox and his colleagues—more, perhaps, in word than in action, a grim, ferocious, aspect. The Calvinists were the saints. The Catholics not only were in grave error, but practically had no truth at all. They were not Christians, but unbelievers, idolaters. "Every Papist is an infidel," declared Knox from the pulpit, as a reason why the Scotch should not suffer their Catholic Queen to marry her Catholic cousin. His colleague Goodman insisted that the "infidel" Queen ought to be dragged to the gallows and hung up there. Knox assured Mary that his obedience to her, 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 declared, years afterwards, that she had never once interfered with the religion of her subjects! The accusation that she had secretly joined the Catholic League, appears sufficiently refuted by Mr. Melnie, who quotes the private reports of ambassadors, that Spain and Rome were displeased with her because she had refused to join. They viewed the matter generally, she locally, not holding it right to profess tolerance while privately plotting against it.

The six years of Mary's actual administration offer such a bewildering variety of events, interests, points of view, and conflicting testimonies, that I profess myself wholly incompetent to disentangle them. One thing seems clear: from the Queen's arrival at Leith till her flight across the Solway, the Reformers and the Lords of the Congregation were attentively watching for an opportunity to set her aside from the government, and, leaving her the name of Queen, to transfer the actual sovereignty to her illegitimate brother. The birth of her son gave them the opportunity of dethroning her also.

The first shock to my confident belief that Mary's deposition came out of the indignation of a nation against a woman who had made away with her husband, 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 such a disposal of the worthless boy—a Papist at that—was but a venial peccadillo." The weight of evidence seems to lean decidedly that way. Knox, I think, would have been staggered at the murder of her husband, but he highly extolled her in the name of the Reformation, as illustrated in the assassination of Cardinal Beaton and of David Rizzio. Indeed, Mr. Lecky calls her "the apostle of murder."

We have still something to say about the Reformation in Scotland. CHARLES C. STARBUCK. Andover, Mass.

FIVE-MINUTES SERMON. Third Sunday After Easter. DEVOTION TO ST. JOSEPH. Go to Joseph, and do all that he shall say to you. (Matt. 23:35)

It is Joseph's nearness to Jesus and Mary during his life that leads us now, when he reigns with them in heaven, to confidently call upon him for succor in our needs, and especially do we go to him because of his patronage the whole Church has been commended, that by his intercession he may do for her and each of her members what he did for Jesus and His Mother when He was in 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 his care were entrusted the parent 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, delighted with its beauty.

Above the seats of all the bright angels who serve in the courts of the Most High Mary's throne was raised, and one day she would be the angels' mistress and queen; Jesus was their Lord, their Maker, before Whom they bowed in lowliest reverence. And yet Mary was Joseph's spouse, and Jesus rendered him the obedience a son should 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 mysteries of the Incarnation and Nativity; he led the way into Egypt, and his faithful arms supported the Mother and the Babe during the journey; he brought them back to their own land and provided shelter for them; their daily bread was the fruit of his labor—in a word, during the boyhood and youth of Our Lord they were entirely dependent upon Him.

Such, then, was Joseph's position in the Holy Family; he was the master and guardian of the household; and this is what the Church would have him be in every Christian family. It is, you, Christian fathers and mothers,

who should be especially devoted to St. Joseph, for he is your patron in a particular 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 instructed in the faith and attentive to their religious duties, and that they study their school lessons; you should 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 fulfill your duties well you need divine assistance. Go to Joseph—go to the foster father of Jesus Christ; He will intercede for you, and obtain the many graces of which you stand in need. Go to Him and tell Him all your troubles; you will find Him very gracious.

But St. Joseph is the patron not of heads of families alone. The Church would have you all, dear brethren, "go to Joseph and do all that he shall say to you." From him she would have you learn a tender love to Jesus, a love manifesting itself in deeds, not simply in words. Joseph devoted himself to the service of Our Lord, and so should we. But how can we presume to say 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 Him, as St. Joseph did, and let us, like Him, be constant in our well-doing, permitting no day to pass without some acts of love to God. And if we would hope to make progress in the ways of God, let us daily "Go to Joseph and do all that he shall say."

CHRIST'S RISEN FORM. CATHOLIC LECTURER'S INTERESTING REPLY TO A CORRESPONDENT.

From the London Tablet. Mr. W. G. Finch of Orehardscroft, Battle, having written to Dr. Marsh, whose "Catholic Evidence" lecture at the Cathedral Hall was reported in our issue of April 1, has received the following reply to his queries as to the form in which Christ rose from the dead, and as to the blood and water which flowed from His wounded side on its being pierced by the spear of the centurion:

"Dear Sir: Your letter has been forwarded to me from Archbishop's House, and I hasten to reply. You say that the Evangelists narrate that Christ assumed three different forms on the first Easter day, under one of which, until He spoke to them, and not even then before He specially revealed Himself, was He recognized by His followers, although they had been His companions during the previous week. Which was His Resurrection form, and with which form did He ascend into heaven?"

Christ rose from the dead in the same body which was laid lifeless into the grave. It was, however, a glorified and incorruptible body, no longer subject to the laws of matter, and never again to taste of death. That it was the same body we know from the presence of the wounds in the hands and feet and side. Its risen glory was veiled for human mortal 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 Emmaus, 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 have arisen in men's minds with respect to the circumstances narrated as occurring after Easter morning. Let us, however, briefly consider the three occasions to which you refer.

"St. Mary Magdalen did not recognize 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 peer 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 the dim outlines of a human form, and with the tears in her eyes, those outlines are yet more indistinct. She never dreams of a resurrection: her one thought is what has become of the body of her Master, and so, thinking it is the garden, she asks where he has put those sacred remains. Can we wonder, then, that she could not recognize Jesus, when the darkness only revealed the dim outlines of a human form? But the moment she hears the well-known 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 mind 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 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 a spirit, and not a living human body, and so they were affrighted. In their fear they were no longer in full possession of their senses. When, however, Jesus spoke to them and reassured them, and bade them touch Him, as St. Luke records in his Gospel, they recognized Him. Even then the joy of meeting Him once more made them doubt. Was it really possible that He whom they loved so dearly was really with them again? And so to dispel the last doubt and prove that He was no mere spirit, He ate before them. Then, as St. John tells us, 'the



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disciples therefore were glad when they saw the Lord.' They knew that it was He again in the flesh. WILL BLOOD FLOW FROM A CORPSE? "You ask me whether blood will flow from a corpse. The answer is 'No.' I presume 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 people who maintain that Jesus did not 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 really 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 phenomenon would have been noticed? We must remember that Jesus was in the prime of manhood, and that although 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 rupture 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 conceive. And so on medical grounds it is in the highest degree probable that the physical 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 into 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 out, and the partly coagulated blood followed, thus giving rise to the idea of the flowing of blood and water. Now St. John knew nothing of anatomy, physiology or morbid pathology and could not, therefore, have intended to give his readers any scientific explanation of what had occurred. Yet the discoveries of modern times have thrown new light upon 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 such a case as the recording of what he saw as 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 I bring out the points at issue.

"I am, dear sir, faithfully yours "GIDEON W. B. MARSH."

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

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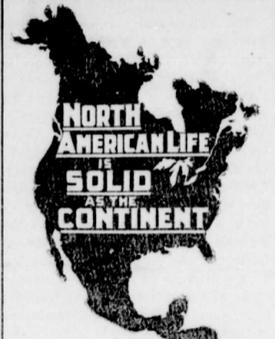
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IMITATION OF CHRIST.

OF THE DIFFERENT MOTIONS OF NATURE AND GRACE.

Nature is afraid of being put to shame and of being despised:

But Grace is glad to suffer reproach for the name of Jesus.

Nature loveth idleness and bodily rest.

But Grace cannot be idle, and willingly embraceth 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 nothing is lost.

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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.

The Chicago and Alton Railroad in its recent rules for employees has forbidden its men to visit race-tracks, dance-halls or any resorts where liquor is sold or gambling permitted.

By way of example, officials have quit carrying intoxicating liquors on their private cars on entering saloons along the line of the road.

The company makes no pretense of carrying on a moral crusade. It hopes to live up to business principles which depend upon the competency and reliability of its men.

When temperance and good habits are made part of a man's earning capacity he will often cultivate them even if the letter pleads of morality fail to move him.

Opportunities for Merit. The empty handed country youth comes to the city for his opportunity. He can do nothing at home, get no where.

Education, properly understood, is that which teaches discernment, in order that one may love or hate that which is really lovable or hateful.

Our faces ought to reflect back the sunshine of heaven, and the joyful tones of our voices to send the echo of its hallelujahs.

To elevate the soul, to elevate the mind, to elevate the sentiments and the thoughts, to elevate the character, are the natural conceptions of a nation, the duties and the end of education.

The secret of success lies in knowing how to make use, not of what we have chosen, but what is forced upon us.

Live each day the true life of a man to-day. Not yesterday's life only, lest you become a murmurer; nor to-morrow's, lest you become a visionary.

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 limitations and accidents of present existence.

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 non-fidelity of Catholics themselves.

It is not enough that the Catholic Church is here. She will not operate as a charm to remove existing evils, or to give us the needed virtues.

Too many who pass as Catholics have been as deeply implicated in the scandals in our elections. We do not find that Catholics have been especially diligent to study the institutions, laws and genius of the country.

OUR BOYS AND GIRLS.

STORIES OF THE ROSARY. BY LOUISA EMILY DOBBER. 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 to go over and see her," said Delphine simply, and Cora had nothing to say.

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 indefinable 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 to Cora's influence.

And so the great change took place, and with Cora this was also an important year, and the confession she made at Easter differed from its predecessors very considerably.

Cora did not feel at all drawn to aspire to the great heights of devotion, which sometimes accompanies the change from thoughtlessness to a recognition of the claims of Almighty God.

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Farm Laborers. Farmers desiring help for the coming season, should apply at once to the Government Free Farm Labor Bureau. WRITE FOR APPLICATION FORM TO THOS. SOUTHWORTH, Director of Colonization, TORONTO, Ont. Absolutely Free! Dr. Romain's New Book. On the successful treatment of all Nervous troubles, male and female. Send your address for a copy to Dr. Romain Co., Box 540, Toron'o, Ont.

Good Looks. are characteristic of the TRULY GOOD, even though in form and feature one might border somewhat on the homely. Church's Cold Water ALABASTINE on the walls of any home will do more to enhance good looks IN HOME SURROUNDINGS than anything else that can be used. ALABASTINE IS GOOD, looks rich, and is healthful. Wall-paper, with its arsenical coloring matter, and moulding paste, gives a room a stuffy smell and impregnates the air with disease germs. Save money in decorations and doctors' bills by using ALABASTINE. Write us for booklet. Alabastine is for sale by Hardware and Paint Dealers everywhere. Never sold in bulk. Address The Alabastine Co. Limited, Paris, Ont.

Windsor Salt. used in homes all over Canada where purity is appreciated. It will not cake. Dr. McTeggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and only requires touching the tongue with it occasionally. Price 25c. Truly marvellous are the results from taking his remedy for the liquor habit. Is a safe and inexpensive home treatment; no hypodermic injections, no publicity, no loss of time from business, and a certainty of cure. Address of consultant, Dr. McTeggart, 75 Yonge Street, Toronto.

Advertisement for a clothing store or tailor, featuring various garments and suits. Includes text like 'We make ladies suits', 'We make men suits', and 'We make children suits'. Also mentions 'Southcott Suit Co., LONDON, CAN.' and 'DR. ROMAIN CO., TORONTO, ONT.'.

THE CATHOLIC MISSIONARY UNION.

The Catholic Missionary Union held its regular semi-annual meeting last week at the Catholic University. Archbishop 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 missionaries who are affiliated with the Mission Union were most interesting. They indicated that 79 missions had been given since October in the South; the attendance at these missions amounted to many thousands of non-Catholics; that 178 converts had been received into the Church, and great quantities of Missionary literature had been distributed.

IN WHAT CATHOLICS SHOULD KEEP PACE WITH THE WORLD.

Rev. E. J. Gifford, 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 of the times is the cause of this.

The world, absorbed in the temporal and ignoring the eternal, is making extraordinary efforts to promote the secular and eliminate the religious element of education. If we would live up to the spirit and be faithful to the traditions of the Church, if we would preserve ourselves, attract and retain even the pupils of our own faith, we must keep pace with, nay, be in advance of, the world, not only in moral and religious education, but also in the teaching of secular branches.

GOD PREPARING VICTORY FOR THE CHURCH.

Six thousand of the faithful from various parishes in Rome were admitted the other day to an audience, and addressing 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 free from fault. We should then recognize our failings and bear the cross which the Lord has laid upon us with that resignation of which He has given an example."

"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 produce desirable results, or counteract evil tendencies without its assistance. Parents resolve to make the home inviting and attractive. Too many men regard the home 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."

THE CHRISTIAN FATHER.

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 example. "He knows the doctrines of the Church, and can render an account of the faith that is in him; he fulfills the obligation of hearing Holy Mass; he receives the sacraments at seasonable times. . . . He delights in assisting religion according to his means, is industrious, sober, and amply provides the necessities 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, his love, together with the mother's affection and prudence, will inspire respect for parental authority, and bring about that cheerful obedience which makes the house another Eden."

MAY STILL SAY MASS.

By information received from Rome it is learned that Pope Pius X. has conferred 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 Church is that in regard to what are designated the "canonical fingers" of the priests. These are the thumb and index finger of each hand, which alone are allowed to touch the Blessed Sacrament. They are specially anointed with holy oil when the priest is ordained. In celebrating Mass the priest immediately after he has placed the Sacred Host on the corporal after the elevation, joins the thumb and index finger of both hands and never separates them until the Communion is over unless he touches the Sacred Host.

It will be remembered that Father Martin, owing to a cancerous affection, had to have his whole right arm amputated three weeks ago. This would ordinarily have prevented his ever celebrating Mass again. When the Pope learned of the operation, and that Father Martin was rallying from its effect he said that "no beloved priest should not be deprived of the consolation of his daily Mass." Another priest will have to assist him at the altar, however.

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 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 poisoning set in. He refused to have it amputated and thus lost his right to say Mass until it was too late to save his life.

The Jesuit missionary, Father Isaac Jogues, who it is expected, will soon be canonized as New York's first saint, had his thumb and four fingers hacked and bitten off by the Mohawk Indians. He escaped from their captivity and returned to Europe. Pope Urban VIII, hearing of his mutilated hands, sent him a particular dispensation to celebrate Mass.

THE CURE D'ARS.

R. F. O'Connor contributes, to the 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, and once a country parish priest, to raise to the honors of the altar one who like himself was peasant born and had charge of a country parish. There is a sympathetic association in this linking of two personalities illustrative of the essentially democratic character of the great Christian Republic, which unites in a certain equality before God princes and peasants, peers and proletarians. "Success—astounding success—was purchased by suffering equally astounding. 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, pilgrimage 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. During 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 midst 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," says Catharine Lassagne, his co-operator in the foundation of the "Providence," 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 celebrity of the pilgrimages, to his "dear little saint," the child martyr, St. Philomean."

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 husband was a renegade, but at her solicitation he consented to accompany his wife to the church. "I was so mortified," she told the missionary later, "when I saw my husband genuflect and then kneel down and so angry with myself 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 me on account of what I considered the degrading superstition of my husband. I was still in this ugly mood, when the preparations were made for benediction. When the Blessed Sacrament was exposed some mysterious influence 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 lightning bolt. 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 Missionary.

PIUS X. AND OUR LADY.

Addressing the Association of Catholic Journalists in Belgium on the matter of the Peter's Pence collection which they are organizing, the Cardinal secretary of State said: "The Holy Father intends to devote 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 memorial 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 poorest quarter shall be the privileged one, so the new shrine will rise outside the Porta Tiburtina, on the southeast of the city.

THE CHRISTIAN FAMILY.

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 destiny of the State is fostered. What is it that the children who would break away from Christian discipline 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 by the reflection that it cannot even in any degree be carried out without inflicting cruel outrage on the parents. These hold from nature their right of training the children to whom they have given birth, with the obligation of directing the education of their children to the end for which God vouchsafed 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 manfully to have and to hold exclusive authority to direct the education of their offspring as is fitting in a Christian manner; and first and foremost, to keep them away from schools where there is risk of their drinking in the poison of impiety.—Pope Leo XIII.

PRIEST'S WIRELESS WORKS SATISFACTORILY.

Wilkesbarre, April 28.—A private 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 station must be completed before the service is thoroughly satisfactory. Within a few days another demonstration 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 erect a station in Philadelphia and will 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 week the services, as recorded in a book kept at the presbytery, were very small. This year, however, the total attendance was estimated to be in excess of 100,000. The head office is in Toronto. The president, Mr. Randolph Macdonald, is a well-known railway contractor and other corporations. The first vice president is Mr. Alexander A. Allan, head of the wholesale fur and hosiery trade in Toronto. 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 McLaughlin, the lumber king; Hon. Donald McMillan, senator of Canada and capitalist; John Purroy, the president of the Pugsley, Dingman Company, manufacturers of "Comfort Soap"; Archibald Campbell, M. P., chairman of the banking and commerce committee of the House of Commons, proprietor of the Queen City Flour Mills, Toronto Junction; W. K. McNaught, president of the Canadian American Watch Case Company and known through Canada as the president of the Toronto Exhibition Company. The local manager, Mr. Frank E. Karr, is no stranger to London, having lived here for several years, and occupied a prominent position with the Montreal Bank. He is a man of recognized banking and business ability, and the citizens of London welcome him back to their midst. The Sovereign Bank of Canada makes a special feature of the savings bank and enters into the thrifty classes of the community who can only save small amounts. It affords these people every possible facility for saving their money and offers the best inducements that the established, chartered banks by paying interest on the deposits quarterly. It also pays its shareholders quarterly dividends, and in this respect is almost unique, as there is only one other bank in the Dominion that does this. The Sovereign Bank also makes a specialty of foreign business and issues drafts and letters of credit and receives and makes transfers of money on Great Britain and every country in Europe and Asia, as well as throughout all the colonies of the British Empire. Its latest achievements have 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 fiscal agent in the Dominion. "Success" is stamped all over this institution, and its officers go out of their way to oblige the public who come in contact with them.

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.

At all these services there was a large attendance, especially on the evenings of Good Friday and Holy Saturday, when every seat in the church was filled and quite a few had to stand during the whole service. In fact even the Protestants have noticed how the Catholics observed Holy Week.

How nice it is to see Catholics kneeling at the foot of the altar to tell Our Lord their extreme sorrow for their sins and their firm resolution of sinning no more! How nice it is to see them begging forgiveness of their sins and asking fervently for Our Lord that they may always assist them in being faithful to the duties of their station in life!

Catholics of Fort Francis continue to be as faithful in assisting at the services as you have been during this Holy Week, and Our Lord will certainly bless you and give you the grace to die a happy death and behold Him forever in heaven.

On Sunday at eleven o'clock Damont's Royal Mass was rendered very well by the choir, whose talent and devotion we have been happy to contemplate. Among the members of the choir we have remarked especially the very loud and harmonious voice of Miss Anna Stone, that of Miss Boileau and of Mrs. Paul, and that of Mr. Dubois. Miss Mary Stone presided at the altar with an exterior demonstration. After lunch we went to the school to see the choir of singing no more! How nice it is to see them begging forgiveness of their sins and asking fervently for Our Lord that they may always assist them in being faithful to the duties of their station in life!

The school of Fort Francis were not satisfied with an exterior demonstration. After having assisted at the services, they worked in adorning the church, they wished to repair the choir stalls, and to have the choir seats repainted. On Wednesday, the day of Rev. Father Brassard, was obliged to hear confessions until 11 o'clock.

There is no doubt that he was very tired, but what a joy must have filled his heart when the 500 of the Holy Mass were said, and when he heard the choir singing the Mass, and when he saw the altar more than six hundred parishioners preparing to receive Holy Communion. What a joy must have filled his heart when he saw the altar more than six hundred parishioners preparing to receive Holy Communion. What a joy must have filled his heart when he saw the altar more than six hundred parishioners preparing to receive Holy Communion.

SOVEREIGN BANK OPENS HERE TO-DAY.

WELL-KNOWN FINANCIAL CORPORATION ESTABLISHES A BRANCH IN LONDON WITH FRANK E. KARR AS LOCAL MANAGER.

The opening of the Sovereign Bank's handsome premises on Richmond street this morning marks a new era in the progress of this important 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.

The growth of the deposits, which is the best evidence of public confidence, in this bank has been marvelous. The total now on deposit has over eight and one-quarter million dollars. While the total assets have amounted to over \$11,000,000. The head office is in Toronto. The president, Mr. Randolph Macdonald, is a well-known railway contractor and other corporations. The first vice president is Mr. Alexander A. Allan, head of the wholesale fur and hosiery trade in Toronto. 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 McLaughlin, the lumber king; Hon. Donald McMillan, senator of Canada and capitalist; John Purroy, the president of the Pugsley, Dingman Company, manufacturers of "Comfort Soap"; Archibald Campbell, M. P., chairman of the banking and commerce committee of the House of Commons, proprietor of the Queen City Flour Mills, Toronto Junction; W. K. McNaught, president of the Canadian American Watch Case Company and known through Canada as the president of the Toronto Exhibition Company.

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C. M. B. A. London, Ont. May 8 1906. At a regular meeting of Branch No. 4, C. M. B. A. resolutions of condolence, were passed on the death of Brothers Orendorf and Curtin.

DIED. CARROLL.—Mrs. J. D. Carroll died April 15th, at her home, 218 Wellington Street North, Hamilton. May her soul rest in peace!

WALLACE.—At Dublin, Ont. May 2 1906, Mary, beloved daughter of Michael Wallace, May she rest in peace!

TEACHERS WANTED. TEACHER WANTED FOR THE ROMAN Catholic Separate school, Prince Albert, holding a first class professional certificate. Duties to commence the 15th August. Apply, stating salary, to Andrew McDonald, Prince Albert, Sask., N. W. T. 1584-2.

TEACHER WANTED FOR SEPARATE school, No. 3, Nipissing; holding 2nd or 3rd class certificate, to teach a small school of about 10 scholars. Apply to Joseph Mar, Hugh Keas, secretary treasurer, Judge P. O., Nipissing, Ont. 1586-2.

TEACHER WANTED FOR R. C. S. S., No. 1, Hibbert; holding a second class certificate. State salary and references. Duties to begin on August 1st. Apply to Joseph Mar, P. O., St. Columban P. O., Ont. 1586-2.

C. M. B. A.—Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, on Albion Block, Richmond Street. Rev. D. J. Egan, President; P. F. Boyce, Secretary.

EATON'S MAIL ORDER NEWS TORONTO

A Good Alarm Clock for 25 Cents

This is a thoroughly good Timepiece, made by a leading European manufacturer, and bought by us at a special price. It will keep just as good time as any clock costing five times the money, and bought in the regular way, it would cost three times what we are asking.

Our name is on the face of it, and it is backed by our guarantee.

IT IS A SPECIAL BARGAIN FOR OUR MAIL ORDER FRIENDS

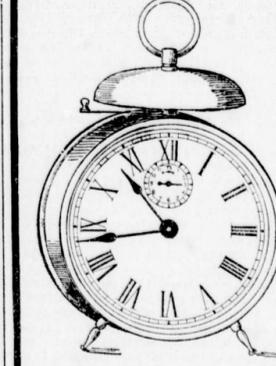
Whether you have ever bought from us or not we want you to participate in the offer. We advise you to order early as the supply is limited. The price while they last is .25

WE WILL NOT SELL MORE THAN TWO CLOCKS TO ONE CUSTOMER

If ordered alone send 25c extra for postage. Two clocks can be sent by express for the same amount. When ordered with other goods the charges on the clocks will amount to next to nothing. When ordering give No. 20A.

The advantages of buying from us are the splendid values our prices represent and the wide range of goods to select from. Our Catalogue tells all, and we send it free for the asking.

THE T. EATON CO. LIMITED TORONTO CANADA



THE SCHOOLS IN THE YUKON

EX-COMMISSIONER CONGDON THEM. Ex-Commissioner F. T. Congdon, who was in charge of the Yukon Territory, was following extract from the News, which was reproduced (Citizen of Saturday evening follows: "The Toronto News has disclosed that Separate schools were established in the Yukon three years ago in the Yukon Council, and the measure was passed in the Yukon Council at Ottawa. The bill was introduced in the afternoon. Congdon's News says: "As an incident of the general discrimination, it is mentioned that shortly after the measure was passed, removal of teachers who had no Normal qualifications. This, in a rough community, resulted in the charge of all the Protestant teachers but the nuns were allowed to receive full salaries for a year."

When asked as to his opinion regarding the matter, Mr. Congdon said: "Until the passage of the Territory Act in 1898, the acts of the North-West Territories of the Yukon. Section 14 of the Territories Act of 1875 secured to the city in the Yukon the right to establish schools, whether they were Protestant or Catholic. The section was passed as it was well to secure the right to Separate to the minority, at a time when the majority was, and was expected to be, Protestant. It is difficult to understand the 'good faith' which would take away the Separate schools now that the events, the power to abolish schools did not rest with the council, but with the Imperial Government. In 1902 it became known that the Imperial Government was to put into convenient shape the Yukon North-West Territories. The ordinances relating to schools in the Yukon were passed on the 27th of the Yukon ordinance which left the same condition as it existed in the Yukon Territory by virtue of the acts of the North-West Territories. It was passed without due readings and the commission was merely a consolidation of the ordinance."

"Hon. James H. Ross, who is a member of the government of the North-West Territories, and who is not a member of the majority, is in the matter of schools, was then commissioner of the ten other members of the council were strong Protestants. The ordinance preserved the minority right to Separate schools which had under the existing law, and in respect to which the had the guarantee of Section 14 of the North-West Territories Act of 1875. Referring to the passage in the editorial which deals with the charge of Protestant teachers retention of Roman Catholic teachers, Mr. Congdon said: "There is only one Separate school in the Yukon, that at Dawson City, which is a joint school of two departments. They are required to possess the same qualifications as the teachers in the schools, and to use text books prescribed by the council of education. A great majority of the teachers in the Yukon have been Protestants. The general and the council, in having endeavored to treat the minority in a fair manner and regard to their constitution. No complaint has ever been shown to the Catholic minority. The News is apparently ignorant of the fact that the Ottawa government. All that is necessary to their being in charge of the commissioner, and unless disallowed by the council. It would have been for the latter to have disallowed the ordinance of the Yukon council that ordinance was merely a *mutatis mutandis*, of a previous ordinance applicable to the Yukon. It had not been disallowed by the council, and the ordinance was even passed in the Territory removing teachers who had no Normal school. Such teachers were not removed. On the recommendation of the superintendent of education given one year's leave of absence, which to qualify, and we continuous employment required. Those who were reinstated on their staffs. "This is another instance of the inaccuracies upon which the editorial bases its attack upon the Laurier and the authorities of the Territory. I may say that it is very easy to create a certain quarters and in a large number of cases, by such references as are made in the article, from which the foregoing quoted, will not be of any value to the Yukon. It sends into that country, and such nuns as have been there since 1896. However, the Yukon may dissent from the Catholic Church, but it may disapprove of some of the acts of that Church, and it may even deplore and